The Pali Text Society's
Pali-English Dictionary

FOREWORD

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

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

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

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

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing 'high' Sinhalese. And the authors of such works as the Dathavansaa, the Saddhammo- payana, and the Mahabodhivansa, make use of Pali words derived from Sanskrit - that is, they turned into Pali form certain Sanskrit words they found either in the Amara-kosa, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a list of such Pali words thus derived from Sanskrit. It would not be a long one.
Here we come once more to the question of memory. From the 11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.

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

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

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

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

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

This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as ‘conscience’, ‘emotion’, ‘disposition’? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word ‘desire’ as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the Sacred Books of the East by MAX MULLER and FAUSBOLL 1 The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.
We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:

Prof. STEN KONOW. Words beginning with S or H. (Published in J P T S. 1909 and 1907, revised by Prof. Dr. C ANDERSEN).
Dr. MABEL H. BODE. B, Bh and M.
Prof. DUROISELLE. K.
Dr. W.H.D. ROUSE. C--N

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

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

Chipstead, Surrey. July, 1921. T. W. RHYS DAVIDS.
List of the Chief Books Consulted for Vocabulary
(with Abbreviations)

1. PALI BOOKS.

1a Canonical.

Buddha--Vansa P T S. 1882 (Bu).
Cariya--Pitaka P T S. 1882 (Cp.).
Dhammapada P T S. 1914 (Dh).
Dhamma--Sangani P T S. 1885 (Dhs).
Dukapaththana, P.T.S. 1906 (Dukp).
Iti--vuttaka P T S. 1890 (It.).
Khuddaka--Patha P T S. 1915 (Kh).

Niddesa II Culla P T S. 1918 (Nd2).
Peta--Vatthu P T S. 1889 (Pv).
Puggala--Pannatti P T S. 1883 (Pug).
Sanyutta--Nikaya 5 vols. P T S. 1884-1898 (S).
Sutta--Nipata P T S. 1913 (Sn).
Thera--therigatha P T S. 1883 (Th 1) & (Th 2).
Tikatapatthana, 3 vols. P.T.S. 1921-23 (Tikp).
Udana P T S. 1885 (Ud).
Vibhanga P T S. 1904 (Vbh).
Vimana--Vatthu P T S. 1886 (Vv).

1b Post-Canonical.

Atthasalini, P T S. 1897 (DhsA).
Buddhadatta's Manuals, P T S. 1915 (Bhd).
Dathavansa, J P T S. 1884 (Davs).
Dhammapada Commentary, 4 vols. P T S. 1906--14 (DhA).
Dipavansa, London 1879 (Dpvs).
Jataka, 6 vols. London 1877--96 (J).
Khuddaka--Patha Commentary, P T S. 1915 (KhA).
Khuddhasikka, J.T.P.S. 1883 (Khus).
Mahavansa, P T S. 1908 (Mhvs).
Therigatha Commentary, P T S. 1891 (ThA).

Netti--Pakarana, P T S. 1902 (Nett).
Panca--gati--dipana, J P T S. 1884 (Pgdp).
Peta--Vatthu Commentary, P T S. 1894 (PvA).
Puggala--Pannatti Commentary, J P T S. 1914 (Pug A).
Saddhammapayana, J P T S. 1887 (Sdhp).
Manoratha--purani P.T.S. 1924 (AA);
Samanta--pasadikaP.T.S. 1924 (Sam. Pas. or Vin A).
Sammoha--Vinodani, P.T.S. 1923 (VbhA).
Vimana--Vatthu Commentary, P T S. 1901 (VvA).
Maha--Bodhi--Vansa, P T S. 1891 (Mhbv).

Milindapanha, London 1880 (Miln).

Mulasikkhā, J.P.T.S. 1883 (Muls).


Note. The system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, pp. 385--87, with this modification that Peta--vatthu (Pv) is quoted by canto and verse, and Culla--Niddesa (Nd2) by number of word in "Explanatory Matter".

2. BUDDHIST SANSKRIT.


Lalita--vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).


Siksa--samuccaya. Ed. C. Bendall, St. Petersburg, 1902 (siks).

The ed. of Lalitavistara which I have used, and from which I quote, is the Calcutta ed. (1877), by Rajendralala Mitra (Bibl. Indica), and not Lefmann's.

3. TRANSLATIONS.


Compendium of Philosophy (trs. of the Abhidhamm' atha--sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (Cpd.).


Expositor (trs. of the Attha--salini), by Maung Tin, P T S. Trsl. 1920, 21.

Kathavatthu trsl. (*Points of Controversy), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (Kvu trsl.).

Kindred Sayings (Sanyutta Nikaya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (K S.).

Mahavansa trsl. by W. Geiger, P T S. Trsl. 1912.


Neumann, K. E., Lieder der Monche und Nonnen, Berlin 1899.

Psalms of the Brethren (trs. Mrs. Rhys Davids), P T S. Trsl. 1913.

Psalms of the Sisters (trs. Mrs. Rhys Davids), P T S. Trsl. 1909.


Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), Vols. I to III 2 1921.

Human Types, P.T.S. trsl. 1924 (Pug trsl.) and insert accordingly on p. xi under B 1.

Path of Purity, P.T.S. trsl. 1923, 1st pt. (Vism. Trsl.).

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.

Abhidhanappadipika, ed. W. Subhuti, Colombo 1883. (Abhp.).

Andersen, D., A Pali Reader, 2 pts; Copenhagen 1901, 1907.

Aufrrecht, Th., Halayudha's Abhidhana--ratna--mala, London 1861.


Brahmana (Br.).

Dhatupatha & Dhatumanjusa, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).


Geiger, W., Pali Literatur und Sprache, Strassburg 1916. (Geiger, P. Gr.).

Grassmann, W., Worterbuch zum Rig Veda, Leipzig 1873.
Journal Asiatique, Paris (J. As.)
Journal of the Pali Text Society (J P T S.).
Kaccayana--ppakarana, ed. & trsl. Senart (J. As. 1871) (Kacc).
Kern, H., Toevoegselen op 't Woordenboek van Childers; 2 pts (Verhandelingen Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (Toev.).
Kuhn's Zeitschrift fur vergleichende Sprachforschung (K Z.).
Trenckner, V., Notes on the Milindapanho, in J P T S. 1908, 102 sq.
Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.
### B. LIST OF ABBREVIATIONS

#### 1. Titles of Books (the no refers to section of A).

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<th>A</th>
<th>Anguttara</th>
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2. General & grammatical terms.

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<td>Wtb.</td>
<td>Worterbuch</td>
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3. Typographical

*(s)quel indicates a (reconstructed or conjectured) Indogermanic root. [There should be an inverted breve below 'u']

*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. khuddānukudda), whereas ā represents the proper a, either pure or contracted with a preceding a (khīnāsava = khīna + āsava).

° represents the head—word either as first (°--) or second (--°) part of a compound; sometimes also an easily supplemented part of a word.

> indicates an etymological relation or line of development between the words mentioned.

~ and ≈ means "at similar" or "at identical, parallel passages".

The meaning of all other abbreviations may easily be inferred from the context.
A

A -- 1 the prep. á shortened before double cons., as akko- sati (ā + kruś), akkhāti (ā + khyā), abbañāti (ā + bṛh). -- Best to be classed here is the a -- we call expletive. It represents a reduction of á -- (mostly before liquids and nasals and with single consonant instead of double). Thus anantaka (for á -- nantaka = nantaka) Vv.807; amajjapa (for á -- majjapa = majjapa) J vi.328; amāpaya (for amāpaya = māpaya) J vi.518; apassato (= passantassa) J vi.552.

A

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

A

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

A

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

Añña

Añña1 [Vedic añña; cp. Gr. w)_mos, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. añña karoti to put on the shoulder, to shoulder J i.9. (b.) a part (lit. side) (cp. "asa in koṭhāsa and expln of añña as koṭhāsa at DA i.312, also v. l. mētāsa for mettāsa at It 22). -- attaññē in former times, formerly D ii.224; Th 2, 314, mettāsa sharing friendship (with) A iv.151 = It 22 = J iv.71 (in which connection Miln 402 reads ahiṅsā). -- Disjunctive ekena añṣena . . . ekena añṣena on the one hand (side) . . . on the other, partly . . . partly A i.61. From this: ekañña (adj.) on the one hand (only), i. e. incomplete (opp. ubhañyañña) or (as not admitting of a counterpart) definite, certain, without doubt (opp. dvidhā): see ekañña. -- paccañṣena according to each one's share A iii.38. pūtañṣena with a knapsack for provisions D i.117; A ii 183; cp. D i.288, with v. l. puṭosena at both passages. -- kūta "shoulder prominence", the shoulder Vin iii.127; DhA iii.214; iv.136; VvA 121. -- vaṭṭaka a shoulder strap (mostly combd with kāyapbandhana; vV. ll. 'vaddhaka,'bandhaka) Vin i.204 (T. 'bandhaka'); ii.114 (ddh); iv.170 (ddh); Vv 3340 (T. "bandhana, C. v l. 'vaṭṭaka"); DhA iii.452.

Añña

Añña2 [see next] point, corner, edge; freg. in combn with numerals, e. g. catur" four -- cornered, chaññ", atth", solas" etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: āyat" with wide or
protruding capitals (of its pillars) Vv 8415; as part of a carriage-pole Vv 642 (= kubbara -- phale patiṭṭhitā hetṭhima -- aṃśa VV 265).

Aṇṣi

Aṇṣi (f.) [cp. Vedic aṣṭi, aṣṭra, aṣaṇi; Gr. a)/kros pointed, a)/kris, also o)cu /s sharp: Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= aṃṣa2) Vv 782 (= aṃśa -- bhāga VV 303).

Aṇṣu


Akaṭa

Akaṭa (adj.) [a + kāta] not made, not artificial, natural; 'yūsa natural juice Vin i.206.

Akampiyatta

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

Akalu

Akalu (cp. agalu) an ointment J iv.440 (akaluñ candanañ ca, v. l. BB aggaluñ; C. expls as kālākaluñ ca rattacandanañ ca, thus implying a blacking or dark ointment); vi.144 ('candana -- vilitta; v. l. BB aggalu'); Miln 338 ('tagara -- tālīsaka -- lohita -- candana).

Akāca

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

Akācin

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

Akāsiya

Akāsiya (adj. -- n.) [a + kāsiya?] "not from the Kāsi -- country" (?); official name of certain tax -- gatherers in the king's service J vi.212 (akāsiya -- sankhātā rāja -- puris C.).

Akiccaκāra

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

Akiriya

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

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

Akissava

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

Akutobhaya

Akutobhaya (adj.) see ku˚.

Akuppa

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

Akuppatā

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

Akka

Akka [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow -- wort M i.429 (˚assa jiyā bowstrings made from that plant). -- nāla a kind of dress material Vin i.306 (vv. ll. agga˚ & akkha˚). -- vāta a kind of gate to a plantation, a movable fence made of the akka plant Vin ii.154 (cp. akkha -- vāta).

Akkanta

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

Akkandati

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

Akkamana

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

Akkamati

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

Akkuttaḥtha

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

Akkula
Akkula (adj.) = ākula] confused, perplexed, agitated, frightened Ud 5 (akkulopakkula and akkulapakkulika). See ākula.

Akkosa

Akkosa [ā + kruś = kruć, see kuñca & koñca2; to sound, root kr, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhasa); SnA 492; ThA 256; PvA 243; DhA ii.61. -- vatthu always as dasa a’ -- vatthūni 10 bases of abuse, 10 expressions of cursing J i.191; SnA 364, 467; DhA i.212; iv.2.

Akkosaka

Akkosaka (adj.) [from last] one who abuses, scolds or reviles, + paribhasaka A ii.58; iii.252; iv.156; v.317; PvA 251.

Akkosati

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

Akha

Akha1 [Vedic aśa; Av. aśa; Gr. a]/cwn a/(maca ohariot with one axle); Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, Sk. aj] the axle of a wheel D ii.96; S v.6; A i.112; J i.109, 192; v.155 (akkhassa phalakaṇṭa yathā; C.: suvaṇṇaphalaṇḍa viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ īṣa + cakka), 277 (atibhāreṇa sakatassā akkho bhījjati: the axle of the cart breaks when the load is too heavy); PvA 277. -- akhaṇṭha to lubricate the axle S iv.177; Miln 367. -- chinna one whose axle is broken; with broken axle S i.57; Miln 67. -- bhagga with a broken axle J v.433. -- bhaṇjana the breaking of the axle DhA i.375; PvA 277.

Akha2 [Vedic aśa, prob. to aksī & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?) a die D i.6 (but expld at DA i.86 as ball -- game: guḷakīla); S i.149 = A v.171 = Sn 659 (appamatto ayaṇaḥ kali yo akkhesu dhanaparājayo); J i.379 (kīṭa a false player, sharper, cheat) akkha one who is not a gambler J v.116 (C.: ajīttakara). Cp. also accha3. -- dassa (cp. Sk. aksadarṣaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin iii.47; Miln 114, 327, 343 (dhamma -- nagare). -- dhutta one who has the vice of gambling D ii.348; iii.183; M iii.170; Sn 106 (+ itthidhutta & surādhutta). -- vāṭa fence round an arena for wrestling J iv.81. (? read akka -- ).

Akha

Akha3 (adj.) ( -- ’) [to akkhi] having eyes, with eyes PvA 39 (BB. rattakkha with eyes red from weeping, gloss on assumukha). Prob. akkhaṇa is connected with akkha.

Akhhaka

Akhhaka [akha1 + ka] the collar -- bone Vin iv.213 (adhak- khakaṇ); y.216.
Akkhāna

Akkhāna [a + khāna, BSk. aksāna AvŚ i.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enumd at D iii.263; the usual set consists of 8; thus D iii.287; VvA 193; Sdhp 4 sq. See also khāna. -- vedhīn (adj. n.) a skilled archer, one who shoots on the moment, i.e. without losing time, expld as one who shoots without missing (the target) or as quickly as lightning (akkhāna = vijju). In var. combns.; mostly as duerēpātin a. A i.284 (+ mahato kāyassa pādāletā); ii.170 sq. (id.), 202; iv.423, 425; J ii.91 (expld as either "avirādhīta -- vedhī" or "akkhanā vuccatī vijju": one who takes and shoots his arrows as fast as lightning), iii.322; iv.494 (C. explns aviraddha -- vedhīn vijju -- ālkena vijjhana -- samattha p. 497). In other combn at J i.58 (akkhānaivedhīn + vālavedhīn); v.129 (the 4 kinds of archers: a., vālavedhīn, saddavedhīn & saravedhīn). In BSk. we find aksunāvedha (a Sanskritised Pāli form, cp. Mathurā kṣunā = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dārvedha), where MSS. however read aksunā'; also at Lal. Vist. 178. See Divy Index, where trsln is given as "an act of throwing the spear so as to graze the mark" (Schiefner gives "Streifschuss"). - Note. The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i.e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akki eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from ak khāna (see prec.) with the omission of the neg. an -- ; akkhaṇa in the meaning of "lightning" (J ii.91 C.) is not supported by literary evidence.

Akkhata


Akkhaya


Akkharāna

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

Akkharikā

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

Akkhāta
Akkhāta (adj.) [pp. of akkhāti] announced, proclaimed, told, shown A i.34 (dur˚); ii.195; iv.285, 322; v.265, 283; Sn 172, 276, 595, 718.

Akkhātar

Akkhātar one who relates, a speaker, preacher, story -- teller S i.11, 191; iii.66; Sn 167.

Akkhāti

Akkhāti [a + khyā, Idg. *sequ; cp. Sk. ākhyāti, Lat. inquam, Gr. ε)ννε/pw, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāṭi Sn 988, 1085; aor. akkhāṣi Sn 251, 504, 1131 (= ācikkhi etc. Nd2 465); fut. akkhissati Pv iv.163; cond. akkhissaj Sn 997; J vi.523. -- Pass. akkhāyatī to be proclaimed, in phrase aggāṇ a. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu iii.390); ger. akkhēyya to be pronounced S i.11; It 53. -- pp. akkhāṭa (q. v.). -- Intensive or Frequentative is ācikkhati.

Akkhāna

Akkhāna (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D i.6 (= DA i.84: Bhārata -- Rāmāyanādi); iii.183; M i.503; iii.167; Sdhp. 237. -- preaching, teaching Nd1 91 (dhamm˚). The 5th Veda J v.450. (vedam akkhānapañcamaṇ; C: itihāsapañcamaṇ vedacatukkaṇ). -- The spelling ākhyāna also occurs (q. v.).

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Akkhāyika

Akkhāyika (adj.) relating, narrating J iii.535; lokakhāyikā kathā talk about nature -- lore D i.8; Miln 316.

Akkhāyin

Akkhāyin (adj.) telling, relating, announcing S ii.35; iii.7; J iii.105.

Akkhi

Akkhi (nt.) [to *oks, an enlarged form of *oqu, cp. Sk. ikṣate, kṣaṇa, pratīka, anīka; Gr. o)σσε, w)γγ (*ku/klwy), o)ψαλliwo, pro/swpon; Lat. oculus, Ags. /owan (= E eye & wind -- ow); Goth. augō. See also cakkhu & cp. akkha2 & ikkhanika] the eye M i.383 (ubbhatehi akkhhi); Sn 197, 608; J i.223, 279; v.77; vi.336; Pv ii.926 (akkhhi me dhūmāyanti DhA i.475; DhA ii.26; iii.196 ('mi ummīlētvā opening the eyes); Sdhp 103, 380. -- In combn with sa -- as sacchī & sakhi (q. v.). As adj. ( -- *) akkha3 (q.v.). -- ānjana eye ointment, collyrium DhA iii.354. -- kūpi the socket of the eye J iv.407. -- ganda eye -- protuberance, i. e. eye -- brow (?) J vi.504 (for pamukha T.). -- gūthī secretion from the eye PvA 198. -- gūthaka id. Sn 197 (= dvṭhi akkhhicchiddehi apanīta -- taca -- maṇṇasadiso a˚ -- gūthako SnA 248). -- chidda the eye -- hole SnA 248. -- dala the eye -- ld DA i.194; ThA 259; DhA 378. -- pñā "fall of the eye", i.e. a look, in mand˚ of soft looks (adj.) PvA 57. -- pūra an eye -- full, in akkhippuraj assuñ (assu?) an eye full of tears J vi.191. -- mala dirt from the eye Pv iii.53 (= "gūthā C."). -- roga eye disease DhA i.9.

Akkhika

Akkhika1 ( -- ') (adj.) having eyes, with eyes Th 1,960 (āṇjan˚ with eyes anointed); DhA iv.98 (adđh˚ with half an eye, i. e. stealthily); Sdhp 286 ( tamb˚ red -- eyed). -- an˚ having no eyes DhA i.11.
Akkhika

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

Akhitta

Akhitta1 see khitta.

Akhitta

Akhitta2 (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, struck, thrown J iii.255 (= ākaḍḍhita C.).

Akkhin

Akkhin (adj.) = akkhiqa J iii.190 (mand’ softeyed); Vv 323 (tamb’ red -- eyed); DhA i.11.

Akkhobbha

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

Akkhobhana

Akkhobhana (adj) = akkhobbha J v.322 (= khobhetun na sakkhā C.).

Akkhoḥiṇī

Akkhoḥiṇī (f.) [= akkhoṭhiṇī] one of the highest numerals (1 followed by 42 ciphers, Childers) J v.319; vi.395.

Akhandaṭaphulla

Akhandaṭaphulla see khaṇḍa.

Akhāṭa

Akhāṭa (adj.) not dug: see khāṭa.

Akhetta

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

Agati

Agati see gati. -- *gamana practising a wrong course of life, evil practice, wrong doing D iii.228 (4: chanda’, dosa’ moha’ bhaya’); A ii.18 sq., J iv.402; v.98, 510; PvA 161.

Agada
Agada [Vedic agada; a + gada] medicine, drug, counter-poison J i.80 ('haritaka'); Mīn 121, 302, 319, 334; DA i.67; DhA i.215; PvA 198 (= osadha).

Agaru

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

Agalu

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

Agāra

Agāra (nt.) [cp. Sk. agāra, probably with the a -- of communion; Gr. a)gei(rw to collect, a)gora/ market. Cp. in meaning & etym. gaha]. -- 1. house or hut, usually implying the comforts of living at home as opp. to anagāra homelessness or the state of a homeless wanderer (mendicant). See anagāriyā. -- Thus freq. in two phrases contrasting the state of a householder (or layman, cp. gihin), with that of a religious wanderer (pabbajita), viz. (a.) kesamassu oharetvā kāsāyāni vaṭṭhāni acchādetvā agārasmā anagāriyān pabbajati "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state" D i.60 etc.; cp. Nd 2 172ii. See also S i.185 (agārasmā anagāriyaṇ nikkhanta); M ii.55 (agāra ajjhāvasatā); Sn 274, 805 ('ṇ āvasati), and with pabbajita D i.89, 115, 202, 230; Pv i.1317. -- (b.) of a "rājā cakkavattin" compared with a "sambuddha": sace agāraṇ āvasati vijeyya pathaviṁ imaṁ aṁḍaṇa asatthena . . . sace ca so pabbajati agāraṇāgāriyaṇ vivatattacchado sambuddho arañā bhavissati "he will become the greatest king when he stays at home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D ii.16; Sn 1002, 1003. -- Further passages for agāra e. g. Vin i.15; D i.102 (BB. has v. l. agyāgāra, but DA i.270 expl. as dānāgāra); A i.156, 281; ii.52 sq.; Dh 14, 140; J i.51, 56; iii.392; Dpvs. i.36. -- 2. anagāra (adj.) houseless, homeless; a mendicant (opp. gahaṇṭha); Sn 628 = Dh 404; Sn 639, 640 (+ paribbañ); Pv ii.25 (= anāvāsa PvA 80). -- (nt.) the homeless state (= anagāriyā) Sn 376. See also agga2. -- 3. "āgāra": Owing to freq. occurrence of agāra at the end of cpds. of which the first word ends in a, we have a dozen quite familiar words ending apparently in āgāra. This form has been considered therefore as a proper doublet of agāra. This however is wrong. The long ā is simply a contraction of the short ā at the end of the short a at the beginning of agāra. Of the cpds. the most common are: -- āgantuk˚ reception hall for strangers or guests S iv.219; v.21. -- ith’ lady’s bower S i.58, 89. -- kūṭa a house with a peaked roof, or with gables S ii.103. 263; iii.156; iv.186; v.43; A i.230; iii.10, 364; iv.231; v.21. -- koth˚ storehouse, granary D i.134 (cp. DA i.295); S i.89. -- tin˚ a house covered with grass S iv.185; A i.101. -- bhus˚ threshing shed, barn A i.241. -- santh˚ a council hall D i.91; ii.147; S iv.182; v.453; A ii.207; iv.179 sq. -- suññ˚ an uninhabited shed; solitude S v.89, 157, 310 sq., 329 sq.; A i.241 (v. l. for bhusāgāra); iii.353; iv.139, 392, 437; v.88, 109, 323 sq.

Agāraka

Agāraka (nt.) [fr. agāra] a small house, a cottage M i.450; J vi.81.

Agārika

Agārika (adj.) 1. having a house, in eka˚, dva˚ etc. D i.166 = A i.295 = ii.206. -- 2. a householder, layman Vin i.17. f. agārik˚ a housewife Vin i.272. See also agārika.

Agārin
Agārīna (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th i,1009; J iii.234. -- f.
agārīna a housewife Vv 527 (= gehassāmī VvA 225); Pv iii.43 (id. PvA 194).

Agāriya = agārika

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

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Agga

Agga1 (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj.) (a.) of time: the first, foremost Dpvs iv.13 (sangahan first collection). See cpds. -- (b.) of space: the highest, topmost, J i.52 ("sākkā"). -- (c.) of quality: illustrious, excellent, the best, highest,-chief Vin iv.232 (agga -- m -- agga) most excellent, D ii.4; S i.29 (a. sattassa Sambuddha); A ii.17 = Pv iv.347 (lokassa Buddha aggo [A: aggan] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with settha (best), e. g. D ii.15; S iii.83, 264. -- 2. (nt.) top, point.
(a.) lit.: the top or tip (nearly always -- "); as är” point of an awl Sn 625, 631; Dh 401; kus’ tip of a blade of grass Dh 70; Sdhp 349; tiņ’ id PA 241; dum’ top of a tree J i.155; dhaj’ of a banner S ii.219; pabbat’ of a mountain Sdhp 352; sākh’ of a branch PVa 157; etc. -- (b.) fig. the best part, the ideal, excellence, prominence, first place, often to bsl. as adj. the highest, best of all etc; S ii.29 (aggana aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as -- "; e. g. dum’ the best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhan’ plenty D iii.164; madhur˚ S i.41, 161, 237; bhav˚ the best existence S iii.83; rūp˚ extraordinary beauty J i.291; lāb˚ highest gain J iii.127; sambodhi -- y -- agga highest wisdom Sn 693 (= sabbāññuta -- nānan SnA 489; the best part or quality of anything, in enumn of the five "excellencies" of first -- fruits (panca aggad); Buddhagado yaka, viz. khettaggan r˚ kotth˚ kumbhi bhogan SnA 270. suk˚ perfect bliss Sdhp 243. Thus freq. in phrase aggana akkātayati to deserve or receive the highest praise, to be the most excellent D i.124; S iii.156, 264; A ii.17 (Tathagato); It 87 (id.); Nd2 517 D (appamādo); Miln 183. -- 3. Cases as adv.: aggena (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin ii.167. (aggana ganhatti to take from, to subtract, to find the difference; Korn Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkh˚ from alms); Vbh 423 (vass’ by the number of years). aggato (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. agge (loc) 1. at the top A ii.201 (opp. miśle at the root); J iv.156 (id.); Sn 233 (phusit˚ with flowers at the top: supuphitaggasākhā KhA 192); J ii.153 (ukkh˚); iii.126 (kotp˚). -- 2 (as prep.) from. After, since, usually in phrases yad˚ (foll. by tad˚) from what time, since what date D i.152; ii.206; & ajja -- t -- agge from this day, after today D i.85; M i.528; A v.300; Sn p. 25 (cp. BSk. adyaṇgana Av. S ii.13); at the end: bhaggagge after a meal Vin ii.212. -- angult the main finger, i. e. index finger J vi.404. -- åsana main seat DA i.267. -- upāṭhāka chief personal attendant D ii.6. -- kārik˚ first taste, sample Vin iii.80. -- kula of an esteemed clan Pv iii.55 (= setṭh˚ PVa 199). -- nāna recognized as primitive primeval, D iii.225 (porāṇa +), A ii.27 sq.; iv.246. Kv 341. -- danta one who is most excellently self - restrained (of the Buddha) Th i.354. -- dāna a splendid gift Vin iii.39. -- dvāra main door J i.114. -- nakha tip of the nail Vin iv.221. -- nagara the first or most splendid of cities Vin i.229. -- nākkahtī highly praised or admired Miln 343. -- nikkhiṭṭhaka (orig. depository of the Faith Dpvs iv.5. -- pakatīnt of the highest character J v.351 (= aggasabhāva). -- patta having attained perfection D iii.48 sq. --pasāḍa the highest grace A ii.34; It 87. -- piṇḍa the best oblation or alms i.141; M i.28; ii.204. -- piṇḍika receiving the best oblations J vi.140. -- puggala the best of men (of the Buddha) Sn 684; DhA ii.39; Sdhp. 92, 558. -- purohitia chief or prime minister J vi.391. -- phala the highest or supreme fruit (i. e. Arahnahship) J i.148; Pv iv.188; PvA 230. -- bhja having eggs from above (opp. māla”), i. e. propagated by slips or cuttings D i.5; DA i.81. -- magga (adj.) having reached the top of the path, i. e. Arahnahship ThA 20. -- mahesi the king’s chief wife, queen -- consort J i.262; iii.187, 393; v.88; DhA i.199; PvA 76. -- rāja the chief king J vi.391; Miln 27. -- vara most meritorious, best Dpvs vi.68. -- vāda the original doctrine (= theravāda) Dpvs iv.13. -- vādin one who proclaims the highest good (of the Buddha) Th 1, 1142.
Agga

Agga2 (nt.) (only -- ’) [a contracted form of agāra] a (small) house, housing, accommodation; shelter, hut; hall. dān’ a house of donation, i.e. a public or private house where alms are given J iii.470; iv.379, 403; vi.487; PvA 121; Miln 2. salāk’ a hut where food is distributed to the bhikkhus by tickets, a food office J i.123, VvA 75.

Aggātā

Aggātā (f.) [abstr. of agga] pre -- eminence, prominence, superiority Kvu 556 (˚gata); Dpvs iv.1 (gunañgatān gatā). -- (adj.) mahaggata of great value or superiority D i.80; iii.224.

Aggatta

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

Aggavant

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

Aggalu

Aggalu see agalu.

Aggala & Aggala

Aggala & Aggalā (f.) (also occasionally with l.) [cp. Sk. argala & argalā to *areg to protect, ward off, secure etc., as in Ags. reced house; *aleg in Sk. rakṣati to protect, Gr. a)le/cw id., Ags. ealh temple. Cp. also *areq in Gr. a)ρκέ/w = Lat. arceo, Orc. Og hrigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross -- bar Vin i.290; D i.89 (˚ākoteṭi to knock upon the cross -- bar; a. = kavāṭa DA i.252); A iv.359 (id.); S. iv.290; A i.101 = 137 = iv.231. (phusit˚ with fastened bolts, securely shut Th 1,385 (id.); Vin iv.47; J. v.293 (˚ Jessüpilėti to lift up the cross -- bar. -- 2. a strip of cloth for strengthening a dress etc., a gusset Vin i.290 (+ tunna), 392 (Bdhgh on MV viii.21, 1); J i.8 (+ tunna) vi.71 (˚ datv˚ with fastened bolts, securely shut Th 1,385 (id.); Vin iv.47; J. v.293 (˚ Jessüpilėti to lift up the cross -- bar. -- 3. the post or board, in which the cross -- bar is fixed (cp. ’vaṭṭi) M iii.95. -- vaṭṭi = ’phalaka Vin ii.120, 148. -- stūci bolting pin M i.126.

Aggi

Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below) fire. -- 1. fire, flames, sparks; conflagration, Vin ii.120 (fire in bathroom); M i.487 (anāhāro nibbuto f. gone out for lack of fuel); S i.iv.185, 399 (sa -- upādāṇo jalati provided with fuel blazes); Sn 62; Dh 70 (= asaniaggi Dha iii.71); J i.216 (sparks), 294 (pyre); ii.102; iii.55; iv.139; VvA 20 (aggimhi tpana˚ udake temana˚). -- The var. phases of lighting and extinguishing the fire are given at A iv.45: aggi ujjuleti (kindle, make burn), aippuēkkhati (look after, keep up), nibbuketu (extinguish, put out), nikhipati (put down, lay). Other phrases are e.g. aggīn jāleti (kindle) J ii.44; gsanāta (make or take) J i.494 (cp. below b); deta (set light to) J i.294; nibbupeti (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S ii.85; M i.487; J i.212 (udake through water); Miln 304. aggi nibbuto the f. is extinguished (cp. ’nibbāna) J i.61; Miln 304. aggīn dahtati to burn by means of fire, to set fire to A i.136, 199; PvA 20. udar˚ the fire supposed to regulate digestion PvA 33; cp. Dial. ii.208, note 2; kapp˚ vṭṭhan˚ the universal conflagration J iii.185; dāv˚ a wood or jungle fire J i.212; nal˚ the burning of a reed J vi.100; padlp˚ fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to denote the personal Agni, the fire -- god. But the commentators do not think so, and
the Jātaka commentary, when it means Agni, has the phrase Aggi Bhagavā the Lord Agni, e. g. at J i.285, 494; ii.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J i.285; ii.43. Aggi paricarati (cp. 'paricāriyā) to serve the sacred fire Vin i.31 (jātīlā)

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aggi paricaritukāmā); A v.263, 266; Th 2, 143 (= agghutani paricā ThA 136); Dh 107; J i.494; DhA ii.232. aggi juhati (cp. 'homa, 'hutta) to sacrifice (in)to the fire A ii.207; often combd. with agghutani paricarati, e. g. S i.166; Sn p. 79. agghi namati & santappeti to worship the fire A v.235. aggissā (gen.) paricāriko J yi.207 (cp. below "paricārika"); agghanna adhāna A iv.41. -- 3. (ethical, always -- "') the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. rāg", dos", moh", or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S iv.19; A iv.41 sq. there are 7 fires, the 4 last of which are āthuney", gahapat", dakkhineyy", kaṭṭh". But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D iii.217; It 92, Vbh 368. In late books are found others: ind' the fire of the senses Pva 56; dukkh' the glow of suffering ib. 60; bhavadukkhh' of the misery of becomings Sdhp. 552; vippakatā' burning remorse Pva 60; sok' burning grief ib. 41. Note. The form agghi occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. agghi -- saman jalaṃ 668 (= samantato jali taq agghi Sn A 480); agghi -- samāsū 670 (= aggisamāsū Sn A 481). The form agginī in phrase niccagginī can either be referred to gini (q. v.) or has to be taken as nom. of agghi in (adj.) function with t meter causa; otherwise as adj. agginī), meaning looking constantly after the fire, i. e. careful, observant, alert. -- agāra (agāgāra) a heated room or hut with a fire Vin i.24; iv.109; D i.101, 102 (as v. l. BB for agāgha); M i.501; A v.234, 250. -- khandha a great mass of fire, a huge fire, fire -- brand S ii.85; A iv. 128; Th 2, 351 ('samākāma); J iv.139; vi.330; Ps i.125; Dpvs vi.37; Miln 304. -- gata having become (like) fire Miln 302. -- ja fire -- born J v.404 (C; text aggijāta). -- ttha fire -- place J v.155. -- ttha fire -- place Vin i.120 (jantāghare, in bathroom). -- daddha consumed by fire Dh 136; Pvi.74. -- dāha (maha') a holocaust A i.178. -- nikāsina like fire J iii.320 (suriya). -- nibbāna the extinction of fire J i.212. -- pājota fire -- light A ii.140 (one of the 4 lights, viz. canda", suriya", a", paññhā"). -- paricaranā ( -- ttha) the place where the (sacrificial) fire is attended to DhA i.199. -- paricaritā fire -- worship DhA ii.232; Sn A 291 (pāri') 456. -- paricāriko one who worship the fire a v.263 (brāhmaṇa). -- sāla a heated hall or refectory Vin i.25, 49 = ii.210; i.139; ii.154. -- sikhā the crest of the fire, the flame, in simile 'ipam, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayogula). -- hutta (nt.) the sacrificial fire (see above 2), Vin i.33, 36 = J i.83; Vin i.246 = Sn 568 ('mukha -- yāñña); S i.166; Dh 392; Sn 249, p. 79; J iv.211; vi.525; ThA 136 (= aggi); DhA iv.151 (p brahmaṇo namati). -- hutta (nt.) fire -- offering J vi.522 (= aggi -- jhāhāna C.). -- hotta = 'hutta SnA 456 (v. l. BB 'hutta). -- homa fire -- oblaction (or perhaps sacrificing to Agni) D i.9 (= aggi -- jhāhāna DA i.93).

Aggika

Aggika (adj.) [aggi + ka] one who worships the fire Vin i.71 (jātīlaka); D ii.339 sq. (jātīla); S i.166 (brāhmaṇa).

Aggha

Aggha [see agghatī] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; Vva 77. -- mahaggha (adj.) of great value J iv.138; v.414; vi.209; Pvi.ii.118. See also mahāraha. appaggha (adj.) of little value J. iv.139; v.414. -- anaggha (nt.) pricelessness, J v.484; cattari anagghāni the four priceless things, viz. setacchatta, nītānāpanallāka, adhāraka, pādapiṭhikā Dha i.120, 186. (adj.) priceless, invaluable J v.414; Mhvs 26, 25; DhA iv.216. -- agghana (instr.) for the price of Vin ii.52, cp. Bdhgh on p. 311, 312. -- 2. an oblaction made to a guest D ii.240; J iv.396 = 476. -- kāraka a valuator J i.124. -- pada valuableness J v.473 ('lakkhaṇa nāma mantaṇ).

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

Agghati

Agghati (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. a)lfh/ reward, a)lfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J i.112 (satasahassą); adžhamäsaką; vi.174, 367 (padarają); DhA iii.35 (manin någghąma); Mhvs 32, 28. Freq. in stock phrase kalañ någghati (någghantı) solasın not to be worth the 16th part of (cp. kalą) Vin i.i.166; S i.233; Dh 70; Vv 207 (= nānubhoti VvA 104), 437; J v.284. -- Caus. agghāpeti to value, to appraise, to have a price put on (acc.) J i.124; iv.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

Agghanaka

Agghanaka (adj.) ( -- ”) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin iv.226; J i.61 (satasahassą”), 112; DA i.80 (kalahpań); DhA i.120 (cuddasakoń); Mhvs 26, 22; 34, 87. -- f. ”ikā J i.178 (satasahassę”).

Agghaniya

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

Agghāpanaka

Agghāpanaka [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J i.124, 125; v.276 (”ika).

Agghāpaniya

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

Agghika

Agghika (nt.) ( -- ”) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning ”string, garland” (cp. Sinhalese ägi ”fistoon work”) Mhvs 19, 38 (pupphę) 34, 73 (ratanę) 34, 76 (dahaj); Dāvs i.39 (pupphamayę); v.51 (kusumę”).

Agghiya

Agghiya (adj. -- n.) [grd. form from agghati] 1. (adj.) valu-able, precious, worth J vi.265 (mani); DhA ii.41 (ratanę of jewel’s worth); Mhvs 30, 92. -- 2. (nt.) a respectful oblation J v.324 = vi.516; Dpvs vi.65; vii.4.

Agha

Agha1 (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S i 22; M i.500 (roga ganda sella agha); A ii.128 (id.); J v.100; Th 2, 491; Sdhp 51. -- adj. painful, bringing pain J vi.507 (agha -- m -- miga = agahaka m. C.). -- bhūta a source of pain S iii.189 (+ agha & sella).

Agha

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

Aghata

Aghata at Th 1, 321 may be read as agha -- gata or (prefer- ably) with v. l. as aggha -- gataņ, or (with
Neumann) as agghan agghatānaņ. See also Mrs. Rh. D, Psalms of the Brethren, p. 191.

Aghammiga

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

Aghavin

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

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Anka

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

Anka

Anka2 [Vedic anka hook, bent etc., anc, cp. ankura & ankusa. Gr. a)gkw/n elbow, a)/gkura = anchor; Lat.
uncus nail; Ogh. angul = E. angle] (a.) a hook J v.322 = vi.218 (v. l. BB anga). -- (b.) the lap (i. e. the bent
position) or the hollow above the hips where infants are carried by Hindoo mothers or nurses ( ankena
vahati) Vin ii.114; D ii.19 (anke pariharati to hold on one's lap or carry on one's hips), 20 (nīśdāpeti seat on
one's lap); M ii.97 (ankena vahivā); Th 1, 299; J i.262 (anke nisinna); ii.127, 236; vi.513; DhA i.170 ( ankena
vahivā) PvA 17 (nīśdāpeti).

Ankita

Ankita [pp. of anketi] marked, branded J i.231 (cakkan- kitā Satthu padā); ii.185 ("kaṇṇaka with perforated
ears).

 Ankura

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

Ankusa

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

Ankusaka

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

Anketi

Anketi [Denom. fr. anka1] to mark out, brand J i.451 lakkha*; ii.399. -- pp. ankita, q. v.

Ankola


Ankolaka

Ankolaka = ankola J iv.440; v.420.

Anga

Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner etc., ungulus finger -- ring = Sk. anguliya. See also anka, anguṣṭha & angulā] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. ‘sambhāra’; uttam˚anga the reproductive organ J v.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. "paccanga"), as sabbanga -- kalyāṇī perfect in all limbs Pv iii.35 (= sobhañca -- sabbanga -- paccanga! PVA 189) and in redupl. anga -- m -- angāni limb by limb, with all limbs (see also below anga + paccanga) Vin iii.119; Vv 382 (‘ehi naccamāna’; Pv ii.1210, 13, 18 (sunakho te khādati). -- (2) (fig.) a constituent part of a whole or system or collection, e. g. uposath˚ the vows of the fast J i.50; bhavanga the constituents or the condition of becoming (see bhava & cp. Cpd. 265 sq.); bojjhanga (q. v.). Esp. with numerals: catt˚i anga 4 constituents A ii.79 (viz. sasāla, samādhi, paññā, vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭh˚ angaṇi assa ti) navanga Buddha -- sāsana see nava. -- (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D i.113 sq., 117 (imin˚a p˚ angena by this quality, or: in this respect, cp. below 4; DA i.281 expls tena kāra’-> ndata). In a special sense striking (abnormal) sign or mark on the body D i.9, from which a prophesy is made (‘hattha -- pādādisu yena kenaci evārūpena angena samannāgato dīghāyu . hoti tī . angasatthan = chiromantics DA i.92). Thus in combn. with samannāgata & sampanna always meaning endowed with “good”, superior, remarkable "qualities", e. g. J i.3 (sabbanga -- sampanna nagarāṇa a city possessing all marks of perfection); i.207. <-> In enumn. with var. numerals: tīhi angehi s. A i.115; catt˚i sotapannassa a -- D iii.227 = A iv.405 sq.; pañcanga -- vippahīno i.e. giving up the 5 hindrances, see nīvaraṇa) and pañcanga -- samannāgato (i. e. endowed with the 5 good qualities, viz. the sīla -- khandha, see khandha ii.A d) S i.99 = A i.161; v.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, sīlava of good conduct, pādita clever) D i.119, 120. Eight qualities of a king D i.137. Ten qualities of an Arahant (cp. dasa1 B 2) S iii.83; Kh iv.10 = KhA 88; cp. M i.446 (dasah˚ anehe samannāgato rañño assa jāyito). -- (4) (modally) part, share, interest, concern; ajjhātik˚ anagā my own part or interest (opp. bāhir˚r a the interest in the outside world). A i.16 sq. = S v.101 sq.; It 9. rañño anagā an asset or profit for the king M i.446. Thus adv. tadanga (see also t˚ ‘i a) as a matter of fact, in this respect, for sure, certainly and tadangena by these means, through this, therefore M i.492; A iv.411; Sdhp 455, 456;
iminā p" angena for that reason M ii.168. -- In compn. with verbs angi" (angif"): angigata having limbs or ports, divided DA i.313; cp. samangi (-- bhūta). -- jāta "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin i.191 (of cows); iii.20, 37, 205; J ii.359; Miln 124. -- paccanga one limb or the other, limbs great and small M i.81; J vi -- 20, used (a) collectively: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv i.1212 (= paripunna -- sabbanga - - paccangavātī Pva 158); SnA 383; DhA i.390; ThA 288; SdhA 83 fig. rathassa angapaccagan M i.395; sabbanga -- paccangāni all limbs Miln 148. -- (b) distributively (cp. similar redupl. formations like chiddāvachidda, setthānu -- setthi, khandākhaṇḍa, cunnāvicūṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M i.133 ("e daseyya), 366; J i.20; iv.324 (chinditvā). -- paccangatā the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh""). -- paccangin having all limbs (perfect) D i.34 (sabbanga -- peccanga); PvA 189. -- rāga painting or rouging the body Vin ii.107 (+ mukha\)). -- laṭṭhi sprout, offshoot ThA 226. -- vutta gout Vin i.205. -- vijjā the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D i.9 (see expl. at DA i.93); J i.290 ("āya cheka clever in fortune -- telling); "ānubhāva the power of knowing the art of signs on the body J ii.200; v.284; "pāṭhaka one who is versed in palmistry etc. J ii.21, 250; v.458. -- vekalla bodily deformity DhA ii.26. -- sattha the science of prognosticating from certain bodily marks DA i.92. -- sambhāra the combination of parts Miln 28 = S i.135; Miln 41. -- hetuka a species of wild birds, living in forests J vi.538.

Angaṇa

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

Angaṇa

Angaṇa2 [prob. to anj, thus a variant of aṅjana, q. v.]; a speck or freckle (on the face) A v.92, 94 sq. (+ raja). Usually in neg. anangaṇa (adj.) free from fleck or blemish, clear, (of the mind) (opp. sāṅgana Sn 279); D i.76; M i.24 sq.; 100 (+ raja); A ii.211; Sn 517 (+ vigata\<\>)

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raja = angaṇānaṇa abhāvā malānaṁ ca vigamā . . . SnA 427), 622 = Dh 125 (= nikkilesa DhA iii.34); Dh 236, 351; Pug 60; Nett 87.

Angada

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

Angadin

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

Angāra

Angāra (m. nt.) [Vedic angāra] charcoal, burning coal, embers A iii.97, 380, 407; J i.73; iii.54, 55; v.488; Sn 668; SdhA 32. kul" the charcoal of the family, a squanderer S iv.324 (see under kula). -- katāha a pot for holding burning coal, a charcoal pan DA i.261. -- kapallā an earthenware pan for ashes DhA i.260; Dhs A 333; VvA 142. -- kammakara a charcoal burner J vi.209. -- kāsu a charcoal pit M i.74, 363; Th 2, 491; J i.233; Sn 396; ThA 288; DhA i.442; SdhA 208. -- pacchi a basket for ashes DhA iv.191. -- pabbata the
mountain of live embers, the glowing mount (in Niraya) A i.141; Miln 303; PvA 221 ("āropaṇa"); Sdhp 208. -- maṇṣa roast meat Mhvs 10, 16. -- masi ashes DhA iii.309. -- rāsi a heap of burning coal J iii.55.

Angāraka

Angāraka (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA i.95; cp. J i.73.

Angārika

Angārika a charcoal -- burner J vi.206 (= angāra -- kamma- kara p. 209).

Angārin

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

Angika

Angika ( -- ') (adj.) [fr. anga] consisting of parts, -- fold; only in compn. with num. like atṭh', duv' (see dve), catur', pañc' etc., q. v.

Angin

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

Anguttāha

Anguttāha [cp. Sk. anguṭṭha, see etym. under anga] 1. the thumb Vin iii.34; Miln 123; PvA 198. -- 2. the great toe J ii.92; Mhvs 35, 43. -- pada thumb -- mark A iv.127 = S iii.154. -- sineha love drawn from the thumb, i. e. extraordinary love Pv iii.52, cp. PvA 198.

Anguttāhaka

Anguttāhaka = anguṭṭha J iv.378; v.281; pād' the great toe S v.270.

Angula

Angula [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M i.395 (vankṣa angulāṇ karoti to bend the fingers, v. l. angulūṇ); A iii.6 (id.); J v 70 (goṇ' adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. anguṭṭha and "angul"). -- 2. a finger as measure, i. e. a finger -- breadth, an inch Vin ii.294, 306 (dvangula 2 inches wide); Mhvs 19, 11 (atṭh'); DhA iii.127 (ek'). -- atṭhi (? cp. anga -- laṭṭhi) fingers (or toes) and bones DA i.93. -- anguli fingers and toes DhA iii.214. -- antarikā the interstices between the fingers Vin iii.39; Miln 180; DhA iii.214.

Angulika

Angulika (nt.) [= angulī] a finger J iii.13 (pañc' ); v.204 (vaṭṭ' = pavāl' ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

Angulī & Anguli
Angulī & Anguli (thus always in cpds.) (f.) [Vedic anguli & ’i; see anga] a finger A iv.127; Sn 610; J iii.416; iv.474; v.215 (vaṭṭ with rounded fingers); Miln 395; DhA ii.59; iv.210; SnA 229. -- patodaka nudging with the fingers Vin iii.84 = iv.110; D i.91 = A iv.343. -- pada finger -- mark A iv.127 = S iii.154. -- potha snapping or cracking the fingers J v.67. -- muddikā a signet ring Vin ii.106; J iv.498; v.439, 467. -- sanghattana’ = potha DA i.256.

Anguleyyaka

Anguleyyaka (nt.) [cp. Sk. angulīyaka that which belongs to the finger, Mhg. vingerlīn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger -- ring J ii.444 (= nikkha).

Acankama

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

Acittaka

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

Acittikata

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

Acira

Acira see cira & cp. nacira.

Acela

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

Acelaka

Acelaka = acela D i.166; iii.40; A i.295; ii.206; iii.384 (˚sāvaka); J iii.246; vi.229; Pug 55; DhA iii.489.

Acc

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

Accagā

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

Accankusa

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

Accatari see atitarati.

Accati

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

Accanta

Accanta (adj. -- & adv. "--") [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J i.223; Miln 413; VvA 71; PVA 73, 125, 266; Sdhp 288. 2. final, absolute, complete; adv. thoroughly S i.130 ("ṣhatputtā mi"); iii.13 = A i.291 sq.; v.326 sq. ("niṣṭha, "yogakkhemin"); Kvu 586 ("niyāmatā final assurance; cp. Kvu trsl. 340). -- 3. ("--") exceedingly, extremely, very much A i.145 ("sukhumāla, extremely delicate"), Miln 26 (id.); Sn 794 ("suddhi = param tiha -- accantasuddhi SnA 528); Th 1, 692 ("ruci"); Dh 162 ("dussīlya = ekanta" DhA iii.153).

Accaya

Accaya [from acceti, ati + i, going on or beyond; cp. Sk. atayaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. accayena after the lapse of, at the end or death of, after Vin i.25; D ii.127 (rattiya a.), 154 (mam when I shall be dead); M i.438 (temās after 3 months); S i.69; Snp. 102 (catūnnaṃ māṣāṇaṃ), p. 110 (rattiya); J i.253 (ekāha -- dvālhi), 291 (katipāh after a few days); PVA 47 (katipāh), 82 (dasmāṃs), 145 (vassasatānaṃ). -- (2) (modal) passing or getting over, overcoming, conquering, only in phrase dur -- accaya difficult to overcome, of kāmpanka Sn 945 (= dur -- atikkamanīya SnA 568), of sanga Sn 948: tānḥa Dh 336; sota It 95. -- (3) (fig.) going beyond (the norm), transgression, offence Vin i.133 (thull a grave offence), 167 (id.); ii.110, 170; esp. in foll. phrases: accaya maṃ accagam a fault has overcome me, i.e. has been committed by me (in confession formula) D i.85 = (Vin ii.192; M i.438 etc.). In the

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same sense accaya -- patiggahana pardon, absolution J v.380; accayena desanāṃ patīgaṇhāti J i.379; accayaṃ khamati to forgive Miln 420.

Accasara

Accasara (adj.) [a form. fr. aor. accasari (ati + s), influ- enced in meaning by analogy of ati + a + sara (smr). Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smr), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self -- sure, overbearing, arrogant, proud S i.239 (v.1. accaṣasara caused by prolepsis of foll. accaya); J iv.6 (+ atisara); DhA iv.230 (= expecting too much), -- 2. going beyond the limits (of understanding), beyond grasp, transcendental (of pañha a question) M i.304; S v.218 (v.1. SS for BB reading ajjhapara). Cp. accasārin.

Accasarā

Accasari

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

Accasārin

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

Accahasi

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

Accābhikkhaṇa

Accābhikkhaṇa ("-"") [ati + abhikkhaṇa] too often J v.233 ("sañcagga; C. expls. ativiya abhinha).

Accāraddha

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

Accāyata

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

Accāyika

Accāyika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J vi.549, 553. -- 2. urgent, pressing M i.149 (kariṇiya business) ii.112; J i.338; v.17 "nt." hurry DhA i.18. See also acceka.

Accāvadati

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

Accāsanna

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

Accāhita

Accāhita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J iv.46 = v.146 (= ati ahita C.) = vi.306 (id.).

Acci
Acci & (in verse) accī (f.) [Vedic arcī m. & arcīs nt. & f. to ṛc, cp. accatī] a ray of light, a beam, flame S iv.290 (spelt acchi), 399; A iv.103; v.9; Sn 1074 (vuccatī jālasikhā Nd2 11); J v.213; Miln 40; ThA 154 (dīpa); Sdhp 250.

Accikā

Accikā (f.) [fr. acci] a flame M i.74; S ii.99.

Accita


Accimant

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

Accibandha

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

Accuggacchati

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

Accuggata

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

Accunha

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

Accuta

Accuta (adj.) [a + cuta] immoveable; everlasting, eternal; nt. "ṇ Ep. of Nibbāṇa (see also cuta) A iv.295, 327; Sn 204, 1086 (= nicca etc. Nd2 12); Dh 225 (= sassata DhA iii.321); Sdhp 47.

Accupaṭṭhapeti

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

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

Accussanna

Accussanna (adj.) [ati + ussanna] too full, too thick Vin ii.151.

Acceka

Acceka = accāyika, special; "cīvara a special robe Vin iii.261; cp. Vin Texts i.293.

Acceti

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

Accogālha

Accogālha (adj.) [ati + ogālha] too abundant, too plentiful (of riches), lit. plunged into A iv.282, 287, 323 sq.

Accodaka

Accodaka (nt.) [ati + udaka] too much water (opp. ano- daka no water) DhA i.52.

Accodara


Accha

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

Accha

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

Accha

Accha3 = akkha2 (a die) see acci -- bandha.
Accha (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA iv.163 (˚ruja).

Acchaka

Acchaka = accha, a bear J v.71.

Acchati

Acchati [Vedic āṣyati & āṣe, ās; cp. Gr. ἱ (stai) 1. to sit, to sit still Vin i.289; A ii.15; It 120 (in set carati tiṭṭhati a. sayati, where otherwise nisinna stands for acchati); Vv 741 (= nisūdati VvA 298); PvA 4. -- 2. to stay, remain, to leave alone Th 1, 936; J iv.306. -- 3. to be, behave, live Vin ii.195; D i.102; S i.212; Vv 112; Pv iii.31 (= nisūdati vasati PvA 188); Miln 88; DhA i.424. In this sense often pleonastic for finite verb, thus aggin

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karitvā a. (= aggin karoti) D i.102; aggin paricaranto a. (= aggin paricarati) DA i.270; tantaṇ pasārento a. (= tantaṇ pasāreiti) DhA i.424. -- Pot. acche It 110; aor. acchi Vin iv.308; DhA i.424.

Acchanna

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

Acchambhin

Acchambhin (adj.) [a + chambhin] not frightened, undis-mayed, fearless Sn 42 (reading achambhin; Nd2 13 expls. abhīru anutrāsi etc.); J vi.322 (= nikkampa C.). See chambhin.

Acchara

Acchara (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with ācchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkha in akkha -- vedhin (cp. BSk. acchaṭa Divy 555), or possibly a relation to ṣ + tsar, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound" the snapping of the fingers, the bringing together of the finger -- tips: 1. (lit.) acchara paharati to snap the fingers J ii.447; iii.191; iv.124, 126; v.314; vi.366; DhA i.38, 424. -- As measure: as much as one may hold with the finger -- tips, a pinch J v.385; DhA ii.273 (˚gaha-mattam); cp. ekacchara -- matta DhA ii.274. -- 2. (fig.) a finger's snap, i. e. a short moment, in ek'acchara -- khaṇe in one moment Miln 102, and in def. of acchariya (q. v.) at DA i.43; VvA 329. -- sanghāṭa the snapping of the fingers as signifying a short duration of time, a moment, "matta momentary, only for one moment (cp. BSk. acchaṭasanghāṭa Divy 142) A i.10, 34, 38; iv.396; Th 1, 405; 2, 67 (expld. at ThA 76 as gaṭikāmattam pi khaṇaṭ angulipothanamattam pi kālaṇ). -- sadda the sound of the snapping of a finger J iii.127.

Accharā

Acchara (f.) [Vedic apsaras = āpa, water + sarati, orig; water nymph] a celestial nymph M i.253 (pl. accharāyā) ii.64; Th 2, 374 (= devacchara ThA 252); J v.152 sq. (Alambus a.) Vv 55 (= devakāṇṇa VvA 37); Vv 172; 1811 etc.; DhA iii.8, 19; PvA 46 (dev’); Miln 169; Sdhp 298.

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

Acchariya

Acchariya (adj. -- nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. -- The conventional etym. of Pāli grammarians connects it with accharā1 (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhīna = ppavattītāya accharāpaharanā -- yoggaṇ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda -- leik in similar meaning) VvA 329; and Buddhaghosa: accharā -- yoggaṇ ti acchariyāṇ accharāṇ paharituṇ yuttan ti attho DA i.43] wonderful, surprising, strange, marvellous D ii.155; M i.79; iii.118, 125, 144 (an˚); S iv.371; A i.181; Miln 28, 253; DhA iii.171; PVA 121; VvA 71 (an˚). As nt. often in exclamations: how wonderful! what a marvel! J i.223, 279; iv.138; vi.94 (a. vata bho); DhA iv.51 (aho a.); VvA 103 (aho ti acchariyatthena nipāto). Thus freq. combd. with abbhutaṇ = how wonderful & strange, marvellous, beyond comprehension, e. g. D i.2, 60, 206, 210; ii.8; and in phrase acchariyā abbhuta dhammā strange & wonderful things, i. e. wonderful signs, portents marvels, M iii.118, 125; A iv.198; Miln 8; also as adj. in phrase acchariyā abbhuta -- (cittā -- ) jātā with their hearts full of wonder and surprise DhA iv.52; PVA 6, 50. -- See also acchera & accheraka.

Acchādana

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

Acchādanā

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

Acchādeti

Acchādeti [ā + chādeti1, Caus. of chad, cp. BSk. ācchā- dayati jīvitena to keep alive Av. Ś, i.300; Divy 136, 137] to cover, to clothe, to put on D i.63 = It 75; J i.254; iii.189; iv.318; Pug 57; Pv i.105 (ger. acchādayitvāna); DA i.181 (= paridahitvā); PVA 49, 50. -- fig. to envelop, to fill J vi.581 (abbaṇ hajo acchādesi dust filled the air). -- pp. acchanna (q. v.).

Acchi

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

Acchijja

Acchijja (v. l. accheja) destroying (?) S i.127. Is the reading warranted? Cp. acchecchi.

Acchidda

Acchidda see chidda.

Acchindati

Acchindati [ā + chinḍati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin iv.247 (sayaṇa a. to appropriate); J ii.422; iii.179; iv.343; Miln 20; Sdhp 122. -- ger. acchinditvā J ii.422; DhA
i.349; PvA 241 (sayañ); & acchetvā M i.434. Caus. ii. acchindāpeti to induce a person to theft Vin iv.224, 247.

Acchinna

Acchinna (adj.) [ā + chinna, pp. of acchindati] removed, taken away, robbed Vin iv.278, 303; J ii.78; iv.45; v.212.

Acchiva

Acchiva [*Sk. akṣība and akṣība] a certain species of tree (Hypantbera Moringa) J vi.535.

Acchupeti

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

Acchechchi

Acchechchi [Sk. acchaitsit] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in combn. with tanhañ M i.122; S i.12, 23, 127 (so read for acchejja); iv.105, 207. It 47; A iii.246, 445; DhA iv.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. 1. at all passages is acchejji, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati -- ejin (ejā), acchechchi = ati -- icchin (icchā). The syntactical construction however clearly points to an aor.

Acchejja

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

Acchedana

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

Acchera

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

Accheraka

Accheraka (adj.) = acchera (acchariya) J i.279; Bu i.9 (pāṭihīrañ).

Aja

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

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Ajaka

Ajaka a goat, pl. goats Vin ii.154. -- f. ajikā J iii.278 & ajiyā J v.241.

Ajagara

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

Ajacca

Ajacca (adj.) [a + jacca] of low birth J iii.19; vi.100.

Ajajjara

Ajajjara see jajjara.

Ajadhuka & Ajadhumāra

Ajadhuka & Ajadhumāra see jaddhu.

Ajamoja

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

Ajā

Ajā (f.) a she goat J iii.125; iv.251.

Ajānana

Ajānana (" -- ) (nt.) [a + jānana] not knowing, ignorance (of) J v.199 ("bhāva"); vi.177 ("kāla").

Ajina

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

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

Ajiya = ajikā

Ajiya = ajikā (see ajaka).

Ajira


Ajṛaka

Ajṛaka (nt.) [a + jṛaka] indigestion J i.404; ii.181, 291; iii.213, 225.

Ajeyya & Ajjeyya

Ajeyya1 & Ajjeyya (adj.) [a + jeyya, grd. of jayati, q. v.] - (a) not to be taken by force Kh viii.8 (cp. KhA 223). <-> (b) not to be overpowered, invincible Sn 288; J v.509.

Ajeyya

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

Ajja & Ajjā

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

Ajjatana

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

Ajjāta

Ajjāta (f.) [abstr. fr. ajja] the present time, in ajjatañ ca this very day S i.83 (v. l. ajjeva).

Ajjati

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

Ajjava

Ajjava (adj. -- n.) [cp. Sk. ārjava, to rju, see uju] straight, upright (usually combd. with maddava gentle, soft) D iii.213; A i.94; ii.113; iii.248; Sn 250 (+ maddava), 292 (id.); J iii.274; Dhs 1339; Vbh 359 (an”); SnA 292 (= ujubhāva), 317 (id.).
Ajjavatā
Ajjavatā (f.) [fr. prec.] straight forwardness, rectitude, uprightness Dhs 1339. (+ ajimhatā & avankatā).

Ajjita
Ajjita [pp. of ajjati] obtained Sdh 98.

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

Ajjukanā

Ajjuho
Ajjuho (adv.) [haplology fr. ajja -- juho; see juhā] this moonlight night Vin i.25; iv.80.

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

Ajjh
Ajjh -- Assimilation group of adhi + vowel.

Ajjhagā
Ajjhagā [adhi + āgā 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came to, got to, found, obtained, experienced S i.12 (vimāna); Sn 225 (expld. at KhA 180 by vindi paṭilabhi), 956 (ratiḥ; expld. at Nd1 457 by adhigacchi); It 69 (jàtimaraṇaḥ); Dh 154 (tanḥāṇaḥ khayaṇaḥ); Vv 327 (visesaṇaḥ attained distinction; expld. at VvA 135 by adhigata); 5021 (amataṇ santiḥ; expld. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

Ajjhatta
Ajjhatta (adj. -- n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & "interior, personal, inwardly (opp. bahiddhā bāhira etc. outward, outwardly); Cp. ajjhattiṣa & see Dhs. trsl. 272. <--> D i.37 (subjective, inward, of the peace of the 2nd jhāna), 70 = A ii.210; v.206 (inward happiness. a. sukkhaṇ = niyakajjhataṇ attano santāṇe ti attho DA i.183 cp. DhsA 169, 338, 361); S i.70, 169; ii..27 (kathā kathṭi hoti is in inward doubt), 40 (sukhaṇ dukkhānaḥ); iii.180 (id.); iv.3 sg. (ayatanāṇi), 139, 196; v.74 (bihant cittaṇ ajarjhataṇ susanṭhitṛaṇa sanaṃtuṭṭaṇ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A i.40 (rūpasanāṇa), 272 (kāmacchanda etc.); ii.158. (sukhadukkhānaḥ), 211; iii.86 (cetosamatha), 92 (vūpasantarciṭa); iv.32 (sankhīṭaṇa), 57 (itthindriyaṇaṇa), 299 (cittaṇa), 304 (rūpasanāṇa), 360 (cetosamatha), 437 (vūpasantarciṭa); v 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J i.045 (chhatajjetta with hungry insides); v.338 (id.); Ps i.76 (cakkhu etc.); Dhs 161 (= attano jātaṇ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arūṇaśaṇāṇa). -- adv. "n inwardly, personally (in contrast -- pair ajjhattāṇaḥ vē bahiddhā vā; see also cpd. "bahiddhā") A i.284; ii.171; iv.305; v.61; Sn 917 (=
upajjhayassa và à ãcariyassa và te gunà assû ti Nd1 350). -- årammañña a subjective object of thought Dhs 1047. -- cintin thought occupied with internal things Sn 174, 388. -- bahiddhà inside & outside, personal -- external, mutual, interacting S ii.252 sq.; iii.47; iv.382; Nd2 15; Dhs 1049 etc. (see also bahiddhà). -- rata with inward joy D ii.107 = S v.263 = Dh 362 = Ud 64 (+ samàhita); Th 1, 981; A iv.312; Dha iv.90 (= gocà ajjhatta -- sankhàtthàya kammatthàna -- bhàvanàya rata). -- rûpa one's own or inner form Vin iii.113 (opp. bahiddhà -- rûpa & ajjh' -- bah' r.). -- saññojana an inner fetter, inward bond A i.63 sq.; Pug 22; Vbh 361. -- santi inner peace Sn 837 (= ajjhàtànà bhàgàntsàntibhàva SnA 545; cp. Nd1 185). -- samutthàna originating from within J i.207 (of hiri; opp. bahiddhà').

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Ajjhattika

Ajjhattika (adj.) [ajjhàtta + ika], personal, inward (cp. Dhs trsl. 207 & Nd1 346: ajjhàtikanà vuccati cittaà); opp. bãhirà outward (q. v.). See also àyatanà. -- M i.62; S i.73 ('à rakkhà na bãhirà); iv.7 sq. (àyatanàni); v.101 (anga); A i.16 (anga); ii.164 (dhàtuyo); iii.400 (àyatanàni); v.52 (id.); It 114 (id.), 9 (anga); Kh iv. (= KhA 82); J iv.402 (bãhirà -- vatthànàntà ajjhàttikassa nàmaññà gàñhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

Ajjhapara

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

Ajjhappatta

Ajjhappatta (& Ajjhapatta) [adhi + ã + *pràpta] 1. having reached, approached, coming near to J ii.450; vi.566 (p; C. attano santikañ patta). -- 2. having fallen upon, attacked J ii.59; v.198 (p; C. sampatta) -- 3. attained, found, got Sn 1134 (= adhigacchi Nd2); J iii.296 (p. C. sampatta); v.158 (ajjhàpatta; C. sampatta).

Ajjhabhavi

Ajjhabhavi 3rd sg. aor. of adhibhavati to conquer, over-power, overcome S i.240 (prohib. må vo kodho ajjhabhavi); J ii.336. Cp. ajjhàhu & ajjhobhavati.

Ajjhabhàsi

Ajjhabhàsi 3rd sg. aor. of adhibhàseti to address S iv.117 (gàthàhi); Kh v. = Sn p. 46 (gàthàya); PvA 56, 90.

Ajjhabhu

Ajjhabhu (3rd sg. aor. of adhibhavati (q. v.) to overcome, conquer It 76 (dujjayan a. he conquered him who is hard to conquer; v. 1. ajjhàbhi for ajjhabhavi). Cp. ajjhabhavi.

Ajjhayana

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

Ajjhavadahi

Ajjhavadahi 3rd sg. aor. of ajjhodahati [Sk. adhyavadhåti] to put down J v.365 (= odahi, ñhapesi C.). Kern, Toev. s. v. proposes reading ajjhàvådahi (= Sk. avadhåt).
Ajjhāgāre

Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A i.132 = It 109; A ii.70.

Ajjhācarati

Ajjhācarati [adhi (or ati?) + ā + car] 1. to conduct one- self according to Vin ii.301; M i.523; Miln 266. -- 2. to flirt with (perhaps to embrace) J iv.231 (aññam -- añña). pp. ajjhācīṇa. See also accavādati & aticarati.

Ajjhācāra

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

Ajjhācīṇa

Ajjhācīṇa [pp. of ajjhācarati] habitually done Vin ii.80 sq., 301.

Ajjhājīva

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

Ajjhāpajjati

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

Ajjhāpatti

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

Ajjhāpana


Ajjhāpana


Ajjhāpanna

Ajjhāpanna [pp. of adhi + āpajjati] become guilty of offence D i.245; iii.43; S ii.270; A iv.277, 280; v.178, 181. an guiltless, innocent Vin i.103; D iii.46; S ii.194, 269; A v.181; Miln 401. For all passages except A iv.277, 280, cp. ajjhopanna.

Ajjhāpīlīta

Ajjhābhava

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

Ajjhābhavati

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

Ajjhāyaka

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

Ajjhāruha

Ajjhāruha (& "rūha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A iii.63 sq. = S v.96; J iii.399.

Ajjhārtūla

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

Ajjhārūhati

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

Ajjhāvadati

Ajjhāvadati see accāvadati.

Ajjhāvara

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

Ajjhāvasatar

Ajjhāvasatar [n. ag. to ajjhāvasati] one who inhabits D i.63 (agāraṇ).

Ajjhāvasati

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

Ajjhāvuttha

Ajjhāsaya

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

Ajjhāsayatā

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

Ajjhāsita


Ajjhitiṭṭha

Ajjhitiṭṭha [pp. of ajjhesati] requested, asked, invited Vin i.113 (an˚ unbidden); D ii.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd2 16); J vi.292 (= añatta C.); DhA iv.100 (v. l. abhijjhīṭṭha). See also an˚.

Ajjhupagacchati

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

Ajjhupagata

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

Ajjhupagamana

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

Ajjhupaharati

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

Ajjupekkhati

Ajjupekkhati [adhi + upa + ikṣ; cp. BSk. adhyapek- sati] 1. to look on A i.257; Miln 275. -- 2. to look on intently or with care, to oversee, to take care of A iv.45 (kaṭṭhāaggi, has to be looked after); PvA 149 (sisaṇ colaṇ vā). -- 3. to look on indifferently to be indifferent, to neglect Vin ii.78 = iii.162, cp. J i.147; M i.155; ii.223; A iii.194, 435; J v.229; DhA iv.125.

Ajjupekkhana
Ajjupekkhana (nt.) & ˚ä (f.) [abstr. from ajjupekkhati] care, diligence, attention Ps i.16; ii.119; Vbh 230 sq.; DhA iv.3.

Ajjupekkhitar

Ajjupekkhitar [n. ag. to ajjupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S v.69 (sādhukañ), 324 (id.), 331 sq.; Vbh 227.

Ajhupeti

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

AjJheti

AjJheti [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (sociati +); expld at Nd1 433 by nijjhāyati, at SnA 568 by abhijjhāti (gloss BB gijjhāti).

AjJhena

AjJhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M iii.1; J ii.327 (as v. l. to be preferred to ajjhesanā); i.114 (= japa); v.10 (pl. = vede); vi.201 = 207; Vbh 353; SnA 314 (mantā). -- kujja (‘kūta v. l.?) a hypocrite, a pharisēe Sn 242; cp. SnA 286.

AjJhesati

AjJhesati (adhi + is; cp. BSk. adhyēsate Divy 160] to request, ask, bid DhA iv.18; aor. ajjhesi Vin ii.200; pp. ajjhīṭha & ajjhesita (q. v.), with which cp. pariyīṭha & ˚esita.

AjJhesanā

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

AjJhesita

AjJhesita [pp. of ajjhesati; cp. ajjhīṭha] requested, asked, bidden Nd2 16 (= ajjhīṭha).

AjJhokāsa

AjJhokāsa [adhi + okāsa] the open air, only in loc. ajjho- kāse in the open Vin i.15; S i.212; DhA iv.100.

AjJhogālha

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

AjJhogāhati

AjJhogāhati (& ˚gāheti) [Sk. *abhāyavagāhate; adhi (= abhi) + ava + gāh] to plunge into, to enter, to go into D i.101 (vanañ), 222 (samuddañ); M i.359, 536; A iii.75, 368; iv.356; v.133; Vin iii.18; J i.7; Nd1 152 (ogāhati +); Miln 87 (samuddañ); 300 (vanañ). -- pp. ajjhogālha (q. v.). Cp. pariyogāhati.

AjJhoṭhapeti
Ajjhóṭapeti [adhi + ava + thapeti, Caus. of sthā] to bring to PvA 148 (gāmaṇ), where we should read 'ṭhapeti.

Ajjhothata

Ajjhóthatha [pp. of ajjhottarati] spread over; covered, filled; overcome, crushed, overpowered J i.363 (ajjhotta), 410; v.91 (= adhipanna); DhA i.278; PvA 55; Dāvs v.5.

Ajjhottarati

Ajjhottarati [adhi + ava + str] to cover over, spread out, spread over, cover; to submerge, flood Vin i.111; J i.61, 72, 73; Miln 296, 336; Dh i.264; Pass. 'ṭhariyati to be overrun with (instr.), to be smothered, to be flooded A iii.92 = Pug 67; aor. ajjhott hari VvA 48 (gāmapadeso: was flooded). pp. ajjhothatha (q. v.).

Ajjhopanna

Ajjhopanna (?) only found in one stock phrase, viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading ajjhopanna is the lectio difficilior, but the accredited reading ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old -- standing and hard to be accounted for. Trenckner under v. l. to M i.162 on p. 543 gives ajjhopanna as BB (= adhi -- opanna). The MSS. of Nd2 clearly show ajjhapanna as inferior reading, which may well be attributable to the very frequent SS substitution of p for s (see Nd2 Introd. xix.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. ajjhāpanna and ajjhapanna which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhosāna (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ' and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. -- 1. ajjhopanna as T. reading: M i.162, 173, 369; A i.74; ii.28; iii.68, 242; Md 75, 76; DA i.59; as v. l.: D i.245. <-> 2. ajjhosāna as v. l.: A i.74 (C. expls. ajjhosāya gilitvā thita); Nd2 under nissita & passim; Ud 75, 76 (ajjhosanna); DA i.59 (id.). -- 3. ajjhāpanna as T. reading: D i.245; iii.43, 46; S. ii.194, 270: iv.332 (ajjhapanṇa); A v.178, 181; Nd2 under nissita; Miln 401; as v. l.: M i.162; A iii.242; Ud 75, 76.

Ajjhobbavati

Ajjhobbavati [adhi + ava + bhu, Sk. abhi’+] to overcome, overpower, destroy J ii.80 (aor. ajjhobbhavi = adhibhavi C.).

Ajjhomaddati

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

Ajjhomucchita

Ajjhomucchita [pp. adhi + ava + mṛcch, cp. adhimucchita] stiffened out (in a swoon), lying in a faint (?) A iii.57 sq. (v. l. ajjhomuñcā or 'muccita better: sartre attached to her body, clinging to her b.).

Ajjholambati

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

Ajjhosa = ajjhosāya, in verse only as ajjhosa tiṭṭhati to cleave or cling to S iv.73; Th 1, 98, 794.

Ajjhosati

Ajjhosati [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. ajjhosisatī (does it belong here?) M i.328 (c. acc. pathavīṇ, better as ajjhēsati). grd. ajjhosatībha M i.109 (+ abhinandītabba, v. l. 'etabba); DhsA 5 (id.); ger. ajjhosāya (q. v.) pp. ajjhositā (q. v.).

Ajjhosāna

Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D ii.58 sq.; iii.289; M i.498 (+ abhinandana); S iii.187; A i.66; i.11 (diṭṭhi', kāma' + tanhā). In combn. with (icchā) and mucchā at Nd2 under chanda & nissita and tanhā (see also ajjhopanna), and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of tanhā).

Ajjhosāya

Ajjhosāya [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṭṭhati (+ abhinandī, same in Divy) M i.266; S. iv.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa.

Ajjhosita

Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsīta & ajjhēsīta] hanging on, cleaving to, being bent on. (c. loc.) S ii.94 (+ mamāyita); A ii.25 (diṭṭha suta muta +); Nd1 75, 106, 163 = Nd2 under nissīta; Th 2, 470 (asāre = tanhāvasena abhinīvītthā ThA 284); Pv iv.84 (mayhan ghare = tanhābhīnīvisena abhinīvītthā PVA 267; v. l. BB ajjhēsita, SS ajjhāsīta). -- an' S iv.213; v.319; Nd1 411; Miln 74 (pabbajita).

Ajjhohata

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

Ajjhoharaṇa

Ajjhoharaṇa (nt.) = ajjhohāra 1. A v.324; J vi.213.

Ajjhoharaniya

Ajjhoharaniya (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J vi.258; Dha i.284.

Ajjhoharati

Ajjhoharati [Sk. abhyavaharati; adhi (= abhi) + ava + hr] to swallow, eat, take as food M i.245; J i.460; ii.293; vi.205, 213; Miln 366; PVA 283 (aor.) -- pp. ajjhohata (q.v.).

Ajjhohāra

Añcati

Añcati J i.417, read añchati (see next).

Añchati

Añchati [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārśayati) to the Jain Prk. āchhāvei = añchati; see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D ii.291 (bhamakāro dighan a., where K has note: añjanto ti pi acchanto ti pi pâtho) = M i.56 (vv. ll. p. 532 acch˚ & añ˚); Th 1, 750 (ānchāmi T., v.l. añchāmi). Añchati should also be read at J i 417 for udaka añcanti (in expln. of udâncanî pulling the water up from a well, q. v.), where it corresponds to udâka ākkaḍḍhati in the same sentence.

Añja

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

Añjati

Añjati1 [= Sk. ṛjāti, rjyati to stretch, pull along, draw out, erect; cp. Sk. rju straight, caus. irajyati; Gr. ojre/gw; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja -- ānejja]. See añja, añjaya, añjali, añjasa.

Añjati & Añjeti

Añjati2 & Añjeti [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S ii.281; J iv.219 (akkhini añjetv˚, v. l. BB añcitv˚). Caus. ii. añjpeti DhA i.21. <-> pp. añjita (q. v.).

Añjana

Añjana (nt.) [from añjati2] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kanha ii. and kāl˚ note). -- 1. Vin i.203 (five kinds viz. kāl˚, ras˚, sol˚, geruka, kapalla); D i.7, 12; DA i.98 (khār˚); 284; DhA iii.354 (akkhi˚ eye -- salve). -- 2. glossy, jet -- black J i.194; ii.369; v.416. The reading añjana at A iv.468 is wrong, it should be corrected into thanamajjanamattan. See also pacc˚. In meaning collyrium box at Th 2, 413 (= añjana -- nāli ThA 267); DhA ii.25. -- akkhiha with anointed eyes Th 1, 960. -- upapisana perfume to mix with ointment Vin i.203; ii.112. -- cuṇṇa aromatic powder DhsA 13. -- nāli an ointment tube, collyrium box ThA 267. -- rukkha N. of a tree ("black" tree) J i.331. -- vānna of the colour of collyrium, i. e. shiny, glossy, dark, black D ii.18 (lomāṇi); J i.138 (kes˚), 194; ii.369; PAv 258 (vana).

Añjanī

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

Añjanisalakā
Añjanaisalākā (f.) a stick to put the ointment on with Vin i.203; ii.135; J iii.419.

Añjaya

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

Añjali

Añjali [cp. Sk. añjali, fr. añjati1] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakah -- samodhāna -- samujjala añjalinī paggayha). Only in stock phrases (a.) añjaliṃ paṇāmeti to bend forth the outstretched hands Vin ii.188; D i.118; Sn 352; Sn p. 79. (b.) "ṇ pagganhāti to perform the a. salutation J i.54; DhA iv.212; VvA 7, 312 (sirasmi on one's head); PVA 93. (c.) "ṇ karoti id. PVA 178; cp. katañjal i (adj.) with raised hands Sn 1023; J i.17; PVA 50, and añjalikata id. Pv ii.1220. Cp. pañjali -- kamma respectful salutation, as above A i.123; ii.180; iv.13 sq.; It 88.

Añjalikā

Añjalikā (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 15 (expld at VvA 24 as dasanakah -- samodhāna samujjala añjalinī sirasi pagganhantī guṇa -- visīṭṭhānaṇa apacayāṇaṇa akāśiṇ).  

Añjasa

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

Añjita

Añjita [Sk. anka & añjayita, pp. of añjeti] smeared, anointed J i.77 (su -- añjitāni akkhīni); iv.421 (añjitādakkha).

Añña

Añña (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; Ohg. andar; formation with n analagous to those with l in Gr. a)/llos (a)/ljos), Lat. a/llos (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see nā1 and cp. a3 another etc. -- A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vin iii.144 (añnena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānaṇ); 165; J i.151 (opp. attano); ii.333 (añṇaṇ vyākaroti give a diff. answer). -- 2. another one, a second; nt. else, further Sn 1052 (= uttar ānt. Nd 27); else J i.294. añṇaṇ kīfici (indef.) anything else J i.151. yo añño every other, whoever else J i.256. -- 3. aññe (pl.) the others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J i.254. -- B. del. in correlation: 1. copulative. añña . . añña the one . . the other (the third etc.); this, that & the other; some . . some Vin i.15; Miln 40; etc., <-> 2. reciprocalitative añño añṇaṇ, añṇamaññaṇ, añṇoñṇaṇ one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in sg.; cp. Gr. a)llh/lwn, allh/lous in pl.). (a.) añño añṇaṇ Dh 165. (b.) añṇamaññaṇ (cp. BSk. añyāmañya M Vastu ii.436), as pron.: nālañ añṇamaññaṇa sukāḥyā vā dukkāḥyā vā D i.56 = S iii 211. n añṇamaññaṇa dukkhaṇ āccheva do not wish evil to each other Sn 148. dañḍehi añṇamaññaṇ upakkamanti (approach each other) M i.86 = Nd 2.199. "ṇ agāravo vihari A iii.247. dve janā "ṇ ghatāyisū (slew each other) J i.254. añṇamaññaṇ hasanti J v.111; "ṇ musale hantvā J v.267. "ṇ dañḍabhīgātena PVA 58; or adj.: añṇamaññaṇa vēraṇ bandhīṣu (established mutual enmity) J ii.353; "ṇ piyasānaṃvasaṇa vasiṣṭu J ii.153; añṇamaññaṇa accayaṇ desetvā (their mutual mistake) DhA i.57; or adv. dve
pi aññamañña paṭibaddha citta ahesuñ (in love with each other) J iii.188; or " -- : aññamañña -- paccaya mutually dependent, interrelated Ps i.49, 58. <= (c.) aññoñña (' -- ) J v.251 ('nissita); Dāvs v.45 ('bhinnna).
-- 3. disjunctive añña . . añña one . . the other, this one . . that one, different, different from añña jīvañ . . añña sartrañ one is the soul . . the other is the body, i.e. the soul is different from the body D i.157; M i.430; A v.193; añña va sañña bhavissati añña atta D i.187. Thus also in phrase aññena añña opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin ii.85 (patīcarati make counter -- charges); D i.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (añña kayiram añña aññena sambharati). <= anañña (1) not another, i.e. the same, self -- same, identical M i.256 (= ayañ). -- (2) not another, i.e. alone, by oneself, oneself only Sn 65 ('posin; opp. parañ) = Nd 4, cp. Nd2 36. -- (3) not another, i.e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anañña: and no other or no more, only two). See also under cpds. -- adisa different J vi.212, "tā difference PvA 243. -- khantika acquiescing in diff. views, following another

faith (see khantika) D i.187; M i.487. -- titthiya an adherent of another sect, a non -- Buddhist.; D iii.115; M i.494, 512; P ii.21, 32 sq., 119; iii.116 sq.; iv.51, 228; v.6, 27 sq.; A i.65, 240; ii.176; iv.35 sq.; Vin i.60; J i.93; ii.415. -- diṭṭhika having diff. views (combd. with añña -- khantika) D i.187; M i.487. -- neyya (an’) not to be guided by somebody else, i.e. independent in one’s views, having attained the right knowledge by oneself (opp. parañ) Sn 55, 213, 364. -- mano (an’) (adj.) not setting one’s heart upon others Vv 115 (see VvA 58). -- vādha holding other views, an’ (adj.) Dpvs iv.24. -- vādaka one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin iv.36. -- vihita being occupied with something else, distracted, absent -- minded Vin iv.269; DhA iii.352, 381; "tā distraction, absentmindedness DhA i.181. -- sarana (an’) not betaking oneself to others for refuge, i.e. of independent, sure knowledge S iii.42 = v.154. -- sita dependent or relying on others Sn 825.

Aññatama

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

Aññatara

Aññatara (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, cp. Lat. alter, Goth. anpar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as indef. article "a". Very frequent, e.g. Sn 35, 210; It 103; Dh 137, 157; J i.221, 253; ii.132 etc. devaññatara a certain god, i.e. any kind of god S iv.180 = A iv.461.

Aññattha

Aññattha (adv.) [from añña = aññatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereeto) J i.291; ii.154; DhsA 163; DhA i.212; iii.351; PvA 45; Mhvs 4, 37; 22, 14.

Aññatra

Aññatra (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J v.252; Pv iv.162. In compn. also = añña”, e.g. aññatra -- yoga (adj.) following another discipline D i.187; M i.487. -- As prep. c. abl. (and instr.) but, besides, except, e.g. a. iminā tapo -- pakkamaṇa D i.168; kiñ karantiya a. dharmacariyāya S i.101; ko nu aññatram -- ariyehi who else but the Nobles Sn 886 (= ṭhapetvā sañña -- mattena SnaA 555). -- kiñ aññatra what but, i.e. what else is the cause but, or: this is due to; but for D i.90 (vusitavā -- māṅi k. a. avusitattā); S i.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).
Aññathatta

Aññathatta (nt.) [aññath + tta] 1. change, alteration S iii.37; iv.40; A i.153; iii.66; Ku 227 (= jarā C, cp. Ku tsrl. 55 n. 2); Miln 209. -- 2. difference J i.147; It 11. -- 3. erroneous supposition, mistake Vin ii.2; S iii.91; iv.329. -- 4. fickleness, change of mind, doubt, wavering, M i.448, 457 (+ domanassa); J i.33 (citañ); PvA 195 (cittañ).

Aññathā

Aññathā (adv.) [añña + thā] in a different manner, other- wise, differently S i.24; Sn 588, 757; DhsA 163; PvA 125, 133. aññathā without mistake Vv 4418; aññathā (nt.) certainty, truth Ps ii.104 (= tatha). -- bhāva (1) a different existence A ii.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstubleness D i.36; S ii.274; iii.8, 16, 42; Vbh 379. -- bhāvin based on difference S iii.225 sq.; iv.23 sq., 66 sq.; an’ free from difference Vin i.36.

Aññadatthu

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

Aññadā

Aññadā (adv.) [aṇṇa + dā, cp. kadā, tadā, yadā] at another time, else, once S iv.285; J v.12; DhA iv.125.

Añṇā

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

Aññāṇa

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

Aññāṇaka

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

Aññāṇin

Aññāṇin (adj.) [a + āṇṇin] ignorant, not knowing DhA iii.106.
Aññāta

Aññāta1 [pp. of ājānātī, q. v.] known, recognised Sn 699. an’ what is not known, in phrase anaññāta --
nāsāmāṇḍu indriya the faculty of him (who believes): "I shall know what is not known (yet)" D iii.219; S v.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191. -- māmin one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A iii.175 sq.; Th 1, 953.

Aññāta

Aññāta2 [a + nāta] unknown, see ūnāta.

Aññātaka

Aññātaka1 [a + ītaka, cp. Sk. ajānāti] he who is not a kinsman DhA i.222.

Aññātaka

Aññātaka2 (adj.) [Demin. of aññāta] unknown, unrecognisable, only in phrase ’vesena in unknown form, in disguise J i.14; iii.116; v.102.

Aññātar

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

Aññātāvin

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

Aññātukāma

Aññātukāma (adj.) [ā + jātutā + kāma] desirous of gaining right knowledge A iii.192. See ājānāti.

Aññāya

Aññāya [ger. of ājānātī, q. v. for detail] reeognising, knowing, in the conviction of S i.24; A iii.41; Dh 275, 411.

Aññoṇṇā

Aññoṇṇā see añña B 2 c.

Añhamāna

Añhamāna [Sk. aśnāna, ppr. med. of aśnātī, aś to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamānā. SnA 284 expls. by āhārayāmāna.

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

Aṭṭāṅaka


Aṭṭāṅī

Aṭṭāṅī (f.) a support a stand inserted under the leg of a bedstead Vin iv.168; Sām. Pāś. on Pāc. 14 (quoted Min.

-- 15 --

Pāt. 86 and Vin iv.357); DhA i.234; J ii.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāthi aḍāṅī a three -- legged stand. See also Vin Texts ii.53.

Aṭṭa

Aṭṭa (adj.) [cp. Sk. āṭṭa & āṭṭālaka stronghold] solid, firm, strong, only in phrase āṭṭaliyo upāhanā strong sandals M ii.155 (vv. ll. pata ṭiye & agaliyo) = S i.226 (vv. ll. āṭṭaliyo & āṭṭaliyo). At the latter passage Bdhgh. expls. gaṇaṅgaṇa -- īpāhanā, Mrs. Rh. D. (Kindred Sayings i.291) trsls. "buskined shoes".

Aṭṭāvī

Aṭṭāvī (f.) [Sk. aṭṭvī: Non -- Aryan, prob. Dravidian] 1. forest, woods J i.306; ii.117; iii.220; DhA i.13; PvA 277. <> 2. inhabitant of the forest, man of the woods, wild tribe J vi.55 (= aṭṭvacorā C.). -- rakkīka guardian of the forest J ii.335. -- sankhepa at A i.178 = iii.66 is prob. faulty reading for v. l. "sankopa "inroad of savage tribes".

Aṭṭa

Aṭṭa1 [cp. see aṭṭaka] a platform to be used as a watch- tower Vin i.140; DA i.209.

Aṭṭa

Aṭṭa2 [cp. Sk. artha, see also atha 5 b] lawsuit, case, cause Vin iv.224; J ii.2, 75; iv.129 (*ṇ vinicchinnāti to judge a cause), 150 (*ṇ tīreti to see a suit through); vi.336.

Aṭṭa

Aṭṭa3 [Sk. ārta, pp. of ardati, rd to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. a)/rdw to moisten, a)/rdā dirt. See also aṭṭiṭāti & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= piḷita ThA 271); J iv.293 (= ātura C.); Vv 809 (= attita upadduta VvA 311). Often -- " ināṭṭa oppressed by debt M i.463; Miln 32; chāṭ" tormented by hunger VvA 76; vedanā afflicted by pain Vin ii.61; iii.100; J i.293; sūcīkā (read for sūcīkattha) pained by stitch Pv iii.23. -- ssara cry of distress Vin iii.105; S ii.255; J i.265; ii.117; Miln 357; PvA 285.

Aṭṭāka
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.

Aṭṭāna

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

Aṭṭāla

Aṭṭāla [from aṭṭa] a tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J iii.160; v.373; Miln 1, 330; DhA iii.488.

Aṭṭālaka

Aṭṭālaka [Sk. aṭṭālaka] = aṭṭāla; J ii.94, 220, 224; vi.390, 433; Miln 66, 81.

Aṭṭita

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

Aṭṭiyati & Aṭṭiyati

Aṭṭiyati & Aṭṭiyati [Denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with harāyati, e. g. D i.213 (+ jīgucchati); S i.131; M i.423; Pv i.102 (= aṭṭa dukkhītā PVA 48), freq. in ppr. attiyamāṇa harayāmāṇa (+ jīgucchamāna) Vin ii.292; J i.66, 292; It 43; Nd2 566; Ps i.159. <-> Spelling sometimes addiyāmi, e. g. Th 2, 140. -- pp. aṭṭita & addita.

Aṭṭiyana

Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA ii.179.

Aṭṭha

Aṭṭha1 [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. aṣṭa, Gr. oktw/, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in -- a. A. The number in objective significance, based on natural phenomena: see cpds. 'angula, 'nakha, 'pada, 'pāda. B. The number in subjective significance. -- (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkuṭe aṭṭha jīva -- k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA i.213. sanghassa aṭṭha (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA ii.45, 46, 71. In the same sense aṭṭhā aṭṭha kahāpanā (as gift) DhA ii.41; aṭṭhā -- aṭṭhakā dibbākānā Vv 673 (= catusāṭhi VvA 290); aṭṭhathāka Dpvs vi.56. Quite conspicuous is the meaning of a "couple" in the phrase satt -- aṭṭha 7 or 8 = a couple, e. g. sattāṭhā divasā, a week or so J i.86; J ii.101; VvA 264 (sāṃyavacchārā years); -- (b.) used as definite measure of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpanā J i.483; iv.138; VvA 76; Miln 291. -- In distances: a. karīsā
DhA ii.80; iv.217; PvA 258; a. usabhā J iv.142. <> (c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus āṭṭha sataq 800, Sn 227. As denotation of weal't (cp. below under 18 and 30): a -- 'sata -- sahassa -- vibhava DhA iv.7. But āṭṭhasata at S iv.232 means 108 (3 X 36), probably also at J v.377. -- āṭṭha sahassā 8000 J v.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combn. with any other decimal (18, 28, 38 etc.): (a) 80 (asṭti) a great many. Here belong the 80 smaller signs of a Mahāpurīsa (see anuvyājana), besides the 32 main signs (see dvattīṣa) VvA 213 etc. Freq. as measure of riches, e.g. 80 waggon loads Pv ii.75; asasti -- koṭiviṃha DhA iii.129; PvA 196; asasti hatthā ubbedho rāsi (of gold) VvA 66, etc. See further references under asasti. -- (b) The foll. examples are of 8 with other decimals: 18 āṭṭhādasa (only M i.239: manopavicārā) & āṭṭhārasa (this the later form) VvA 213 (avenika -- buddhaddhamā: Bhagavant's qualities); as measure J vi.432 (18 hands high, of a fence); of a great mass or multitude: āṭṭhārasa koṭiyō or 'koṭi, 18 koṭi J i.92 (of gold), 227; iv.378 ('dhana, riches); DhA ii.43 (of people); Miln 20 (id.); a. akkhohini -- sankhāsenā J vi.395. a. vatthū Vin ii.204. -- 28 āṭṭhavisati nakkhattāni Ndi 382; patissallāṇanū Miln 140. -- 38 āṭṭhṭhiṣā Miln 359 (rājaparīṣa). -- 48 āṭṭhacattārṣaṇ vassānī Sn 289. -- 68 āṭṭhasastī Th 1, 1217 'sitā savitakā', where id. p. at S i.187 however reads atha saṭṭhi -- tatiṣṭa vitakā); J i.64 (turiya -- satasahassāni) <> 98 āṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. iv.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). -- (2) As number of symmetry or of an intrinsic, harmonious, symmetrical set, āṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. "aṇja and 'aṅgika. Closely related to nos. 2 and 4 āṭṭha is in the geometrical progression of 2. 4. 8. 16. 32, where each subsequent number shows a higher symmetry or involves a greater importance or scale (cp. 8 X 8 under 1 a) -- J v.409 (a. mangalena samanāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (āṭṭhāhi akkhaṇehi vajjitaṇ manussabhāvaṇ: the 8 unlucky signs). In progression: J iv.3 (āṭṭha petiyo, following after 4, then follow. by 8, 16, 32); PvA 75 (a. kapparukkā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA iv.3. -- aṇja with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D i.76 = M i.121 (maṇi veluriyo a.); Miln 282 (maniratanaṇ subhaṇ jātimantaṇ a.) of the pillars of a heavenly palace (Vimāna) J vi.127 = Vv 782 (a. sukāta thambhā); Vv 8415 (āyataṇa = āyātā huvā āṭṭha -- soḷasadavattīṣādī -- aṇjaṇavante VvA 339). Of a ball of string Pv

iv.328 (gulaparimāṇḍala, cp. PvA 254). Of geometrical figures in general Dhs 617. -- anga (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of āṭṭha in this connection), in compn. with "upeta characterised by the eight parts (i.e. the observance of the first eight of the commandments or vows, see stla & cp. anga 2), of uposatha, the fast -- day A i.215; Sn 402 (Sn A 378 expls. ekam pi divisāna apariccajanto āṭṭhagupetaṇ uposathanō upavassā); cp. āṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṣṭaṇga -- samanvāga upavāsa, e.g. Divy 398; Sp. Av. Ś i.338, 399; also vṛata Av. Ś i.170. In the same sense āṭṭhangupetaṇ pāṭhāriyapakka (q. v.) Sn 402, where Vv 156 has 'samanāgata (expld. at VvA 72 by pāṇāṭippattā veramaṇī -- āḍṭhi āṭṭhāhi ango samanāgata). 'samanāgata: the supreme or most excellent voice (of the Buddha) D i.211; J i.95; VvA 217. Also in Buddh. Sk. aṣṭaṇgopeta svara of the voice of the Buddha, e.g. Sp. Av. Ś i.149. -- angika having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2): of the uposatha (as in prec. āṭṭhangā uposatha) Sn 401; of the "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as aṣṭaṅgī mārga, e.g. Lal. Vist. 540, cp. aṣṭaṇgaṃ viṣəjikā of the Buddha, Divy 124, 265); D i.156, 157, 165; M i.118; It 18; Sn 1130 (maggā uttama); Dh 191, 273; Th 2, 158, 171; Kh iv.; Vin i.10; Ndi 485; DA i.313; DhA iii.402. -- anga eight finger -- breadths thick, eight inches thick, i.e. very thick, of double thickness J i.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). -- aḍḍha (v. 1. aḍḍhāṭṭha) half of eight, i.e. e. four ('pada) J vi.354, see also aḍḍha 1. -- nakha having eight nails or claws J vi.354 (ekakimaṇḍa pāṭhe dvinnān dvinnān khurānān vasena C.). -- nava eight or nine DhA iii.179. -- pada 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i.e. e. on each side (DA i.85: ekakāya paniyā āṭṭha āṭṭha padāni assā ti), cp. dasapada D i.6. -- 2. eightfold, folded or plaited in eight, cross -- plaited (of hair) Th 1, 772 (āṭṭhāpada -- katā kesā); J i.5 ("ṭṭhāpana = cross -- plaiting), -- padaka a small square (1/8), i.e. e. a patch Vin i.297; ii.150. -- pada an octopod, a kind of (fabulous) spider (or deer?) J v.377; vi.538; cp. Sk. aṣṭapāḍa = šarabha a fabulous eight -- legged animal. -- mangala having
eight auspicious signs J v.409 (expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). -- vanka with eight facets, lit. eight -- crooked, i. e. polished on eight sides, of a jewel J vi.388. -- vidha eightfold Dhs 219.

Aṭṭha

Aṭṭha2 see attha.

Aṭṭhaka

Aṭṭhaka (adj.) [Sk. aśṭaka] -- 1. eightfold Vin i.196 = Ud 59 (*vaggikāni); VvA 75 = DhA iii.104 (*bhatta). - - 2. 'ā (f.) the eight day of the lunar month (cp. aṭṭhamī), in phrase rattisu antaraaṭṭhakāsu in the nights between the eightths, i. e. the 8th day before and after the full moon Vin i.31, 288 (see Vin Textt i.130n); M i.79; A i.136; Miln 396; J i.390. -- 3. 'ṇ (nt.) an octad Vv 672 (aṭṭhī eight octads = 64); VvA 289, 290. On sabbaaṭṭhaka see aṭṭha B 1 a. See also antara.

Aṭṭhama

Aṭṭhama (num. ord.) [Sk. aśṭama, see aṭṭhal] the eighth Sn 107, 230 (cp. KhA 187), 437. -- f. 'ī the eighth day of the lunar half month (cp. aṭṭhakā) A i.144; Sn 402; Vv 166 (in all three pass. as pakkhassā cāṭuddasī pañcadasī ca aṭṭhamī); A i.142; Sn 570 (ito atthami, scil. divase, loc.).

Aṭṭhamaka

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

Aṭṭhāna

Aṭṭhāna (nt.) [ā + ṭhāna] stand, post; name of the rub- bing -- post which, well cut & with incised rows of squares, was let into the ground of a bathing -- place, serving as a rubber to people bathing Vin ii.105, 106 (read aṭṭhāne with BB; cp. Vin ii.315).

Aṭṭhi

Aṭṭhi'1 [= attha (aṭṭha) in compn. with kar & bhū, as freq. in Sk. and P. with i for a, like citta -- kāta (for citta'), angī -- bhūta (for anga'); cp. the freq. combn. (with similar meaning) manasi -- kāta (besides manasā-- k.), also upadhikaroti and others. This combn. is restricted to the pp and der. ('kata & 'katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with katvā: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase aṭṭhikatvā manasikatvā D ii.204; M i.325, 445; S i.112 sq. = 189, 220; v.76; A ii.116; iii.163; J i.189; v.151 (: attano atthikabhāva katvā aththiko hutvā sakkacchaṇ suṇeyya C.); Ud 80 (: adhikicca, ayaṇ no attho adhigantabbo evaṇ sallakkhetvā tāya desanāya aththikā hutvā C.); Ṣdhp 220 ('katvāna).

Aṭṭhi

Aṭṭhi2 (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a)s- tra/galos; Lat. os (*oss); also Gr. o)/zos branch Goth. asts] <> 1. a bone A i.50; iv.129; Sn 194 (nahāru bones & tendons); Dh 149, 150; J i.70; iii.26, 184; vi.448 ('vedhin); DhA iii.109 (300 bones of the human body, as also at Suśruta iii.5); KhA 49;
PvA 68 ("camma -- naharu"), 215 (gosts’); Sdhp 46, 103. -- 2. the stone of a fruit J ii.104. -- kankala [Sk. ‘kankaḷa] a skeleton M i.364; cp. ‘sankhalika. -- kadali a special kind of the plantain tree (Musa Sapientum) J v.406. -- kalyāṇa beauty of bones DhA i.387. -- camma bones and skin J ii.339; DhA iii.43; PvA 68 -- taca id. J ii.295. -- maya made of bone Vin ii.115. -- mīṇājā marrow A iv.129; DhA i.181; iii.361; KhA 52. - - yaka (T. aṭṭhiyaka) bones & liver S i.206. -- sankhalika [B. Sk. ‘sakalā Sp. Av. Ś i.274 sq., see also aṭṭhika’] a chain of bones, i. e. a skeleton DhA iii.479; PvA 152. -- sangha a conjunction of bones, i. e. skeleton Vism 21; DhA ii.28; PvA 206. -- saññā the idea of bones (cp. aṭṭhika’) Th 1, 18. -- saññāna a skeleton Sdhp 101.

Aṭṭhika

Aṭṭhika1 (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M iii.92; J i.265, 428; vi.404; PvA 41. -- 2 = aṭṭhi 2 kernel, stone DhA ii.53 (tāl’); Mhvs 15, 42. -- sankhalikā a chain of bones, a skeleton A iii.324 see also under kaṭṭhika. -- saññā the idea of a skeleton S v.129 sq.; A ii.17; Dhs 264.

Aṭṭhika

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

Aṭṭhita

Aṭṭhita1 see thita.

Aṭṭhita

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

Aṭṭhita

Aṭṭhita3 see aṭṭhika.

Aṭṭhilla

Aṭṭhilla at Vin ii.266 is expld. by Bdhgh on p. 327 by gojangaṭṭhika, perhaps more likely = Sk. aṣṭhila a round pebble or stone.

Aḍḍha

Aḍḍha1 (& addha) [etym. uncertain, Sk. ardha] one half, half; usually in compr. (see below), like diyaddha 1 1/2 (‘sata 150) PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. aḍḍha is never used by itself, for "half" in absolute position upaḍḍha (q. v.) is always used. -- akkhika with furtive glance ("half an eye") DhA iv.98. -- aṭṭha half of eight, i. e. four (cp. aṭṭhaḍḍha) S ii.222 (‘ratana); J vi.354 (‘pāda quadruped; v. l. for aṭṭhaḍḍha). -- aḷhaka 1/2 an aḷhaka (measure) DhA iii.367. -- uḍḍha [cp.

Aḍḍha

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Aḍḍha

Mahāraṣṭri form cauṭṭha = Sk. caturtha] three and a half J i.82; iv.180; v.417, 420; DhA i.87; Mhvs 12, 53. - - ocitaka half plucked off J i.120. -- karṣa ( -- matta) half a k. in extent VvA 64 (cp. aṭṭha -- karṣa). -- kahāpana 1/2 kahāpana A v.83. -- kāśika (or ‘ya) worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin i.281 (kambala, a woollen garment of that value; cp. Vin Texts ii.195); ii.150 (bimbohaṇāṇi, pillows; so read for aḍḍhaḥakāyiṇī in T.); J v.447 (a’ -- kāsiyāṇikā for a -- ‘kāsiya’ a courtezan who charges that price, in phrase a’ -- k’ -- ganiṅgā viya na bahunna piyā manūpā). -- kumbha a half ( -- filled) pitcher
Sn 721. -- kusi (tt. of tailoring) a short intermediate cross -- seam Vin i.287. -- kosa half a room, a small room J vi.81 (= a” kosantara C.). -- gavuta half a league J vi 55. -- cula (“våhå vithi) 1/2 a measure (of rice) Miln 102, perhaps misread for adhålha (ålha = ålhaka, cp. A iii.52), a half ålha of rice. -- tiya the third (unit) less half, i. e. two and a half VvA 66 (måså); J i.49, 206, 255 (“sata 250). Cp. next. -- tewya = ’tiya 2 1/2 Vin iv.117; J ii.129 (“sata); DA i.173 (v. l. BB for ’tiya); DhA i.95 (“sata), 279; PvA 20 (“sahassa). -- telasa [cp. BSk. ardhatranyodasa] twelve and a half Vin i 243, 247; D ii.6 (“bhikkhusatåni, cp. tayo B 1 b); DhA iii.369. -- danåkha a short stick M i.87 = A i.47; ii.122 = Nd2 604 = Miln 197. -- duka see ”ruka. -- nålika ( -- matta) half a nåli -- measure full J vi.366. -- pallanka half a divan Vin ii.280. -- bhåga half a share, one half Vv 136 (= upådåhåbåga VvA 61); Pv i.115. -- manådala semi -- circle, semi circular sewing Vin i.287. -- måna half a måna measure J i.468 (m. = åtthannång nålinång nåmañ C.). -- måsa half a month, a half month, a fortnight Vin iii.254 (“unak”); A v.85; J iii.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin iv.117; VvA 67; PäV i.55. -- måsaka half a bean (as weight or measure of value, see måsaka) J i.111. -- måsika halfmonthly Pug 55. -- munåkha shaven over half the head (sign of loss of freedom) Mhvs 6, 42. -- yoga a certain kind of house (usually with påsåda) Vin i.58 = 96, 107, 139, 239, 284; ii.146. Acc. to Vin T. i.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supåna vankageha "like a Garula bird's crooked wing", i. e. where the roof is bent on one side. -- yojana half a yojana (in distance) J v.410; DA i.35 (in expln. of addåhåna -- magga); DhA i.147; ii.74. -- røttå midnight A iii.407 (“åj adv. at m.); Vv 8116 (“røttåyan adv. = åddharåttåyan VvA 315); J i.264 (samaye); iv.159 (id.). -- ratti = ’ratto VvA 255, 315 (= majjhimåyåma -- samaya); PäV 155. -- ruka (v. l. ”duka) a certain fashion of wearing the hair Vin ii.134; Bdhgh expln. on p. 319: adhadukan ti uåre lomeråjî -- òlapanåj "leaving a stripe of hair on the stomach". -- vivata (dvåra) half open J v.293.

**Adhåha**

Adhåha2 (adj.) [Sk. ädhyå fr. rdåhpa pp. of rdåh, rdåhnote & rdåhyate (see ijjhati) to thrive cp. Gr. a)/lqomai thrive, Lat. alo to nourish. Cp. also Vedic iådhå refreshment & P. iddhi power. See also ålhåya] rich, opulent, wealthy, well -- to -- do; usually in comb. with mahåddhåna & mahåbhoga of great wealth & resources (foll. by påhåta -- jåtåråparajåtå påhåta vittåpåkåråna etc.). Thus at D i.115, 134, 137; iii.163; Pug 52; DhA i.3; VvA 322; PäV 3, 78 etc. In other combn. Vv 314 (”kula); Nd2 615 (Sakkå = åddha mahåddhåna dhanåvå); DA i.281 (= issará); DhA ii.37 (”kula); Sdhp 270 (satåsåhå”), 312 (guna"); 540 sq. (id.), 561.

Adhåhaka

Adhåhaka (adj.) wealthy, rich, influential J iv.495; Pv ii.82 (= mahåvåbhåva PäV 107).

Adhåhatå

Adhåhatå (f.) [abstr. to adhåha] riches, wealth, opulence Sdhp 316.

**Aña**

Aña [Sk. rå; see etym. under inå, of which åña is a doublet. See also âñånya] debt, only in neg. anana (adj.) free from debt Vin i.6 = S i.137, 234 = D ii.39; Th 2, 364 (i. e. without a new birth); A ii.69; J v.481; ThA 245.

**Añu**

Añu (adj.) [Sk. ånu; as to etym. see Walde Lat. Wtb. under ulna. See also ånu] small, minute, atomic, subtle (opp. thåla, q. v.) D i.223; S i.136; v.96 (”båja); Sn 299 (anuo ånū gradually); J iii.12 (= appamattåka); iv.203; Dhs 230, 617 (= kåsa); ThA 173; Miln 361. Note ånu is freq. spelt anu, thus usually in cpd. ”matta. - - thåla (anuñthåla) fine and coarse, small & large Dh 31 (mahåntå ca khuddåkån ca DhA i.282), 409 = Sn 633; J iv.192; DhA iv.184. -- matta of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M iii.134; A
ii.22); Dpvs iv.20. The spelling is anumatta at D i.63 = It 118; Dh 284; DA i.181; Sdhp 347. -- sahagata accompanied by a minimum of, i.e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

Aṇuka

Aṇuka (adj.) = aṇu Sn 146, KhA 246.

Aṇṭa

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

Aṇḍaka

Aṇḍaka1 (nt.) = aṇḍa, egg DhA i.60; iii.137 (sakun˚).

Aṇḍaka2

Aṇḍaka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c˚ aṇḍaka seems very plausible. As to meaning cp. DhsA 396 and see Dhs trsl. 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to ard, as in aṭṭa3] only used of vāc˚, speech: harsh, rough, insolent M i.286; A v.265, 283, 293 (gloss kaṇṭak˚); J iii.260; Dhs 1343, cp. DhsA 396.

Aṇṇa

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

Aṇṇava

Aṇṇava (nt.) [Sk. arṇa & arṇava to r, ṛṇo to move, Idg. *er to be in quick motion, cp. Gr. or⁄numi; Lat. orior; Goth. rinan = E. run; Ohg. runs, river, flow,] 1. a great flood (= ogha), the sea or ocean (often as mah˚, cp. BSk. mahāmava, e.g. Jtm 3175) M i.134; S i.214; iv.157 (mah˚ udak˚); Sn 173 (fig. for saṅsāra see SnA 214), 183, 184; J i.119 (˚kucchi), 227 (id.); v.159 (mah˚); Mhvs 5, 60; 19, 16 (mah˚). -- 2. a stream, river J iii. 521; v.255.

Aṇṭha

Aṇṭha [Sk. ahna, day, see ahan] day, only as -- " in apar˚, pubb˚, majjh˚, sāy˚, q. v.

Atakkaka

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

Ataccha

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

Ati
Ati (indecl.) [sk. ati = Gr. e)/ti moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ata/r but, Lat. at but (= over, outside) Goth. appan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position adverbially (only as tng.): in excess, extremely, very (cp. ii.3) J vi.133 (ati uggata C. = accuggata T.), 307 (ati ahițaj C. = accâhițaj T.). II. as prefix, meaning. -- 1. on to, up to, towards, until; as far as: accanta up to the end; aticchaty to go further, pass on; atipăta "falling on to"; attack slaying; atimăpeti to put damage on to, i.e. to destroy. -- 2. over, beyond, past, by, trans -- ; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimaññati to put one's "manas" over, to despise; atițakanta to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atta past, gone beyond. -- Also with

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verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance; atisāra stepping over, sin. -- 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal compn. (a), rarely also in verbal compn. see (b). -- (a) with nouns & adj.: "asanna too near; "utama the very highest; "udaka too much water; "khippa too soon; "dāna excessive alms giving; "dāruṇa very cruel; "dīgha extremely long; "dāra too near; deva a super -- god "pago too early; "bālha too much; "bhāra a too heavy load; "manāpa very lovely; "manohara very charming; "mahant too great; "vikāla very inconvenient; "vela a very long time; "sambādha too tight, etc. etc. <-> (b.) with verb: atibhūjati to eat excessively. III. A peculiar use of ati is its' function in reduplication -- compounds, expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, pati, vi (e.g. khaññaka, seṭṭhāsetti, chiddāvacchidda, angapaccanga, cuñnavicūṇa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. cakkāticakka mañcâtimañca bandhati to heap carts upon carts, couches upon couches (in order to see a procession) Vin iv.360 (Bdhgh); J ii.331; iv.81; Dha iv.61. -- devâtideva god upon god, god and more than a god (see atideva); mānātināna all kinds of conceit; vankātivanka crooked all over J i.160. -- IV. Semantically ati is closely related to abhi, so that in consequence of dialectical variation we frequently find ati in Pâli, where the corresp. expression in later Sk. shows abhi. See e.g. the foll. cases for comparison: accuha ați -- jāta, "plîta "brāheti, "vassati, "vāyati, "veṭhēti. Note The contracted (assimilation -- ) form of ati before vowels acc -- (q. v.). See also for adv. use atiriva, ativiya, ativa.

Atiambila

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

Atiarahant

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

Atiissara

Ati -- issara (adj.) very powerful(?) J v.441 ("bhesajja, medicin").

Atiûtha

Ati -- ūtha (adj.) too hot PvA 37 ("ātapa glow"). See also accuha (which is the usual form).

Atiuttama

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

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

Atiussura

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

Atieti

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

Atikata

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

Atikaddhati

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

Atikaṇha

Atikaṇha (adj.) [ati + kaṇha] too black Vin iv.7.

Atikarona

Atikarona (adj.) [ati + karona] very pitiful, extremely mis- erable J i.202; iv.142; vi.53.

Atikassa

Atikassa (ger.) [fr. atikassati ati + kṣ; Sk. atikṛṣya] pul- ling (right) through J v.173 (rajjuṇ, a rope, through the nostrils; v. l. BB. anti°).

Atikkala

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

Atikkanta

Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J ii.128 (tthin saṇ vaccharāṇi); DHA i.133 (tayo yave passed beyond the 3 ages of life); PvA 55 (māse "e after the lapse of a month), 74 (kati divasa "a how many days have passed). -- mānusaka superhuman It 100; Pug 60; cp. BSk. atikrānta -- mānusyaka M Vastu iii.321.

Atikkantikā

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

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

Atikkamaṇaṇaka

Atikkamaṇaṇaka (adj.) [atikkamaṇa + ka] exceeding J i.153.

Atikkamati

Atikkamati [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. -- J iv.141; Dh 221 (Pot. 'eyya, overcome); PvA 67 (maggena: passes by). grd. atikkamantya to be overcome D ii.13 (an˚); SnA 568 (dur˚). ger. atikkamma D ii.12 (surpassing); It 51 (māradheyyaŋ, passing over), cp. vv. ll. under adhigayha; and atikkamitva going beyond, transcending (J iv.139 (samuddaŋ); Pug 17; J i.162 (ratthaṅ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhagamaṇañ beyond the village of V. PvA 168. -- pp. atikkanta (q. v.).

Atikkameti

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

Atikkhippa

Atikkhippa (adv.) [ati + khippa] too soon Vin ii.284.

Atikhaṇa

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

Atikhāta

Atikhāta (nt.) = prec. J ii.296.

Atikhiṇa

Atikhiṇa (adj.) [ati + khiṇa] in cāpātikhiṇa broken bow (?) Dh 156 (expld. at DhA iii.132 as cāpātī atikhiṇā cāpā vinimmuttā).

Atiga

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

Atigacchati

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

Atigāleti
Atigāleti [ati + gāleti, Caus. of galati, cp. Sk. vi -- gālayati] to destroy, make perish, waste away J vi.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigālheti (see atigālhiṭa).

Atigālha

Atigālha (adj.) [ati + gālha 1] very tight or close, intense J i.62. Cp. atigālhiṭa.

Atigālhiṭa


Atighora

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

Aticarana


Aticarati

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

Aticaritar

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

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Aticariyā

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

Aticāra

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

Aticārin

Aticārin (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adulteress S ii.259; iv.242; D iii.190; A iii.261; Pv ii.1214; PvA 151 (v. 1. BB), 152; VvA 110.

Aticitra

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

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

Aticchati

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

Aticchatta

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

Atitāta

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

Atitarati

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

Atitucchā

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

Atitūṭhi

Atitūṭhi (f.) [ati + tuṭṭhi] extreme joy J i.207.

Atitula

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

Atittha

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

Atittha

Atittha (nt.) [a + tittha] "that which is not a fording- place". i. e. not the right way, manner or time; as "wrongly in the wrong way J i.343; iv.379; vi.241; DhA iii.347; DA i.38.

Atitthi
Atithi [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D i.117 (= āgantuka -- navaka pāhuṇaka DA i.288); A ii.68; iii.45, 260; J iv.31, 274; v.388; Kh viii.7 (= nā atthi assa āṭiti yamhi vā tamhi vā divase āgacchatī atithi KhA 222); VvA 24 (= āgantuka).

Atidāna

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

Atidāruṇa

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

Atidīthi

Atidīthi (f.) [ati + dīṭṭhi] higher doctrine, super knowledge (?) Vin i.63 = ii.4 (+ adhisīla; should we read adhi -- dīṭṭhi?)

Atidivā

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

Atidisati

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

Atidīgha

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

Atidukkha

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

Atidūra

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

Atideva


Atidhamati

Atidhamati [ati + dhāmati] to beat a drum too hard J i.283; pp. atidhanta ibid.

Atidhāṭatā
Atidhātā [ati + dhāta + ta] oversatiation J ii.193.

Atidhāvati

Atidhāvati [ati + dhāvati 1] to run past, to outstrip or get ahead of S iii.103; iv.230; M iii.19; It 43; Miln 136; SnA 21.

Atidhonacārīn

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

Atināmēti

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

Atinigghanāti

Atinigghanāti [ati + nigganāti] to rebuke too much J vi.417.

Atinicaka

Atinicaka (adj.) [ati + nica] too low, only in phrase cakkavālañ atisambādhañ Brahmāloko atinicako the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA i.310; iii.310 = VvA 68.

Atineti

Atineti [ati + neti] to bring up to, to fetch, to provide with Vin ii.180 (udakañ).

Atipāṇḍita

Atipāṇḍita (adj. [ati + pāṇḍita] too clever DhA iv.38.

Atipāṇḍitātā

Atipāṇḍitātā (f.) [abstr. of atipāṇḍita] too much cleverness DhA ii.29.

Atipadāna

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

Atipapañca

Atipapañca [ati + p.] too great a delay, excessive tarrying J i.64; ii.93.

Atipariccāga

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

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

Atipāta

Atipāta [ati + pat] attack, only in phrase pāṇātipāta destruction of life, slaying, killing, murder D i.4 (pāṇātipāta veramaṇī, refraining from killing, the first of the dasastīla or decalogue); DA i.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh ii. cp. KhA 26; PvA 28, 33 etc.

Atipātin

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

Atipāteti

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

Atipānīta

Atipānīta (adj.) [ati + pānīta] too much beloved, too dear, too lovely DhA v.70.

Atippago

Atippago (adv.) [cp. Sk. atipragre] too early, usually elliptical = it is too early (with inf. carituṇṇ etc.) D i.178; M i.84; A iv.35.

Atibaddha

Atibaddha [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J i.192 = Vin iv.5.

Atibandhati

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

Atibahala

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

Atibālha

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

Atibāheti [ati + bāheti, Caus. to bṛh1; cp. Sk. ābṛhati] to drive away, to pull out J 3.66 (= abbāheti).

Atibrahmā

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

Atibrūheti

Atibrūheti [ati + brūheti, bṛh2, but by C. taken incorrectly to brū; cp. Sk. abhi -- bṛṇhayati] to shout out, roar, cry J 3.61 (= mahāsaddaṇṇicchārīti).

Atibhaginiputta

Atibhaginī -- putta [ati + bh. -- p.] a very dear nephew J 1.223.

Atibhāra

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

Atibhārita

Atibhārita (adj.) [ati + bhārita] too heavily weighed, over-loaded Vtn 4.7.

Atibhāriya

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

Atibhuñjati

Atibhuñjati [ati + bhuñjati] to eat too much, to overeat Miln 153.

Atibhutta

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

Atibhoti

Atibhoti [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J 1.163 (= ajjhottharati vaṃceti C.).

Atimaññati

Atimaññati [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J ii.347; Pv 1.76 (‘issaţ, v. l. ‘asīţ = atikkamitvā avamaññitā PvA 37); PvA 36; Sdhp 609.

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

Atimanāpa

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

Atimanorama

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

Atimanohara

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

Atimanda(ka)

Atimanda(ka) (adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

Atimamāyati

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

Atimahant

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

Atimāna

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

Atimānin

Atimānin (adj.) [fr. atimāna] D ii.45 (thadha +); Sn 143 (an˚) 244; KhA 236.

Atimāpeti

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

Atimukhara

Atimukhara (adj.) [ati + mukhara] very talkative, a chat- terbox J i.418; DhA ii.70. atimukharatā (f. abstr.) ibid.

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

Atimuduka

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

Atiyakkha

Atiyakkha (ati + yakkha) a sorcerer, wizard, fortuneteller J vi.502 (C.: bhūtavijjā ikkhaṇṭika).

Atiyācaka

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

Atiyācanā

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

Atiratti

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

Atirassa

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

Atirājā

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

Atiriccati

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

Atiritta

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

Atiriva

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

Atireka

Atireka (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive. in a high degree; extra Vin i.255; J i.72 (*padasata), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA ii.98. -- cīvara an extra robe Vin i.289. -- pāda exceeding the worth of a pāda, more than a pāda, Vin iii.47.
Atirekatā (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

Atirocati

Atirocati [ati + ruc] to shine magnificently (trs.) to out-shine, to surpass in splendour D ii.208; Dh 59; Pv ii.958; Miln 336 (+ virocati); Dh i.446 (= atikkamitvā virocati); iii.219; PvA 139 (= ativiya virocati).

Ativankin

Ativankin (adj.) [ati + vankin] very crooked J i.160 (van- kātivankin crooked all over; cp. ati iii.).

Ativanṇati

Ativanṇati [ati + vaṇṇati] to surpass, excel D ii.267.

Ativatta

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

Ativattati

Ativattati [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin ii.237 (samuddo vēlañ n2); S ii.92 (saṁsārañ); iv.158 (id.) It 9 (saṁsārañ) = A ii.10 = Nd2 172a; Th 1, 412; J i.58, 280; iv.134; vi.113, 114; PvA 276. -- pp. ativatta (q.v.).

Ativattar

Ativattar1 [Sk. *ativakṛ, n. ag. to ati -- vacati; cp. ativākya] one who insults or offends J v.266 (isīnañ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

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Ativattar

Ativattar2 [Sk. *ativarth, n. ag. to ati -- vattati] one who over-comes or is to be overcome Sn 785 (svātivattā = durativattā duttārā duppatarā Nd1 76).

Ativasa

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

Ativassati

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

Ativākya

Ativākya (nt.) [ati + vac, cp. Sk. ativāda, fr. ati + vad] abuse, blame, reproach Dh 320, 321 (= aṭṭha -- anariyavohāra -- vasena pavattān vitikkama -- vacanāñ DhA iv.3); J vi.508.
Ativāta

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

Ativāyati

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

Ativāha

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

Ativāhika

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

Ativikāla

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

Ativijjhati

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

Ativiya

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

Ativisā

Ativisā (f.) [Sk. ativīsa] N. of a plant Vin i.201; iv.35.

Ativissatṭha

Ativissatṭha (adj.) [ati + vissatṭha] too abundant, in vākya one who talks too much, a chatterbox J v.204.

Ativissāsika

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

Ativissuta

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

Ativeṭheta [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin ii.101; J v.452 ( -- ativita veṭheta pīṭeti C.).

Ativela

Ativela (adj.) [ati + vel] excessive (of time); nt. adv. "ęż a very long time; excessively D i.19 (= atikālaṇ aticiran ti atho DA i.113); M i.122; Sn 973 (see expln. at Nd1 504); J iii.103 = Nd1 504.

Atillina

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

Atīlukha

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

Atiloma

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

Atisāṇcara

Atisāṇcara ("cāra?`) [ati + saṇcāra] wandering about too much Miln 277.

Atisāṇha

Atisāṇha (adj.) [ati + saṇha] too subtle DhA iii.326.

Atisanta

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

Atisambādha

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

Atisaya

Atisaya [cp. Sk, atiśaya, fr. āti + ſt] superiority, distinction, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs ii.62.

Atisayati

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

Atisara

Atisara (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J iv.6; cp. atisāra.
Atisarati

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

Atisāyaṇa

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

Atisāra

Atisāra [fr. ati + sā, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sātisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin i.55 (sātisāra), 326 (id.); S i.74; M iii.237; Sn 889 (atisāraṇa diṭṭhiyo = diṭṭhisatāṇi Nd1 297; going beyond the proper limits of the right faith), J v.221 (dhamm˚), 379; DhA i.182; DhsA 28. See also atisara.

Atisithila

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

Atisīta

Atisīta (adj.) [ati + sīta] too cold DhA ii.85.

Atisītala

Atisītala (adj.) [ati + sītala] very cold J iii.55.

Atihāṭṭha

Atihāṭṭha (adv.) [ati + hāṭṭha] very pleased Sdhp 323.

Atiharati

Atiharati [ati + hr] to carry over, to bring over, bring, draw over 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 ii.181; iii.18; Mīl. 66; DhA iv.77. <-> See also atihita.

Atihita

Atihita [ati + hr, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).

Atihāma

Atihāma (adj.) [ati + hāma] very poor or destitute A iv.282, 287; 323 (opp. accogāla).

Atihīleṭi

Atihīleṭi [ati + hīḍ] to despise J iv.331 (= atimaññati C.).
Atta

Atta (adj. -- n.) [Sk. atta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. attaŋ addhānaŋ in the time which is past S iii.86; A iv.219; v.32. -- Pv ii.1212 (attaŋañ, scil. attabhāvaŋ, pariyanto na dissati); khaṇāṭṭa with the right moment past Dh 315 = Sn 333; attayobbana he who is past youth or whose youth is past Sn 110. -- (b) nt. the past: attie (loc.) once upon a time J i.98 etc. attaŋ āhari he told (a tale of) the past, i.e. a J taka J i.213, 218, 221 etc. -- S i.5 (attaŋ nānusocati); A iii.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to anāgata the future & paccuppanna the present, e.g. attānāgata in past & future S ii.58; Sn 373; J vi.364. Or all three in ster. combn. atta-- anāgata -- paccuppanna (this the usual order) D iii.100, 135; S ii.26, 110, 252; iii.19, 47, 187; iv.4 sq.; 151 sq.; A i.264 sq., 284; ii.171, 202; iii.151; v.33; It 53; Nd 22; but also occasionally atta paccuppanna anāgata,

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e. g. PvA 100. -- 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S i.97 (maraṇaŋ an' not free from death), 121 (sabbavera -- bhaya’); A ii.21; iii.346 (sabbasaṇyojana’); Sn 373 (kappa’), 598 (khaya’), of the moon = unabhāvaŋ atta Sn A 463; Th 1, 413 (c. abl.) -- 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaŋ). -- aṣa the past (= atta koṭhāse, atikkantabhavesñi attho ThA 233) D ii.222; iii.275; Th 2, 314. -- ārammaṇa state of mind arising out of the past Dhs 1041.

Atfradassin

Atfradassin (adj. -- n.) [a + tira + dassin] not seeing the shore J i.46; vi.440; also as atfradassani (f.) J v.75 (nāvā). Cp. D i 222.

Atīva

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

Ato

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

Atoṇa

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

Atta

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

Atta
Atta see attan.

Atta

Atta3 [Sk. akta, pp. of ajañjati] see upatta.

Attan

Attan (m.) & atta (the latter is the form used in compn.) [Vedic ātman, not to Gr. a)nemos = Lat. animus, but to Gr. a)tmos, steam, Ogh. ātum breath, Ags. aepm]. -- I. Inflection. (1) of attan -- (n. stem); the foll. cases are the most freq.: acc. attañña D i.13, 185; S i.24; Sn i.32, 451. -- gen. dat. attano Sn 334, 592 etc., also as abl. A iii.337 (attano ca para ca as regards himself and others). -- instr. abl. attañña S i.24; Sn i.32, 451; DhA ii.75; PvA 15, 214 etc. On use of attañña see below. I. C. -- loc. attani S v.177; A i.149, Sn 778. -- gutta selfguarded Dh 379. -- gutti watchfulness as regards one's self, self -- care A ii.72. -- dihita self -- destruction Dh 164. -- ja proceeding from oneself Dh 161 (pāpa). -- nā knowing oneself A iv.113, cp. D iii.252. -- (n) tapa self -- mortifying, self -- vexing D iii.232 = A ii.205 (opp. paranā); M i.341, 411; ii.159; Pug 55, 56. -- danda see atta1. -- danta selfrestrained, self -- controlled Dh 104, 322. -- diśthi speculation concerning the nature of the soul Nd i.107; SnA 523, 527. -- dipa relying on oneself, independent, founded on oneself (+ attasarana, opp. aña). -- D ii.100 = iii.42; S v.154; Sn 501 (= attano gune
eva attano dīpaṃ katvā SnA 416). -- paccakkha only in instr. 'ena by or with his own presence, i. e. himself J v.119. -- paccakkhika eye -- witness J v.119. -- paccatthika hostile to oneself Vin ii.94, 96. -- patilābha acquisition of a personality D i.195 (tayo: oḷārika, manomaya, arūpa). -- paritāpana self -- chastisement, mortification D iii.232 = A ii.205; M i.341; PvA 18, 30. -- parittā charm (protection) for oneself Vin ii.110. -- paribhava disrespect for one's own person Vbh 353. -- bhāva self -- suffering, one's own disaster (opp. para˚) M i.369; S iv.157; A ii.179. -- vetana supporting oneself, earning one's own living Sn 24. -- sambhāva originating from oneself S i.70; A iv.312; Dh 161 (pāpa); Th 1, 260. -- sambhatta arisen from oneself Sn 272. -- sammāpañidhi thorough pursuit or development of one's personality A ii.32; Sn 260, cp. KhA 132. -- sarana see 'dipa. -- sukha happiness of oneself, self -- success Dpvs i.66, cp. ii.11. -- hita personal welfare one's own good (opp. para') D iii.233; A ii.95 sq. -- hetu for one's own sake, out of self -- consideration Sn 122; Dh 328.

Attanīya

Attanīya (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul -- like; usually nt. anything of the nature of soul M i.138 = Kvu 67; M i.297; ii.263; S iii.78 (yaṅ kho anataniyaṅ whatever has no soul), 127; iv.54 = Nd2 680 F; S iv.82 = iii.33 = Nd2 680 Q 3; S iv.168; v.6; Nd2 680 D. Cp. Dhs trsl. XXXV ff.

Attamana [atta1 + mano, having an up raised mind. Bdhgh's expln. is saka -- mano DA i.255 = attā + mano. He applies the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D i.3, 390 (an˚); ii.14; A iii.337, 343; iv.344; Sn 45 = Dh 328 (= upatṭhita -- satt DhA iv.29); Sn 995; Nd2 24 (= tuṭṭha -- mano haṭṭha -- mano etc.); Vv 14; Pug 33 (an˚); Miln 18; DA i.52; DhA i.89 (an˚ -- dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭhamano or sakamano).

Attamanatā

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

Atṭaṇa

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

Attha
Attha (also aṭṭha, esp. in combs mentioned under 3) (m. & nt.) [Vedic artha from ā, arti & ṝr̥ṇi to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being M i.111 (atthassa nīnnetar, of the Buddha, bringer of good); S iv.94 (id.); S i.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A ii.46 (atthassa patti); S i.162 (attano ca parassa ca); ii.222 (id.); iv.347 (’n bhāfajati destroy the good or welfare, with musāvādena by lying, cp. attha -- bhaṅjanaka); A i.61 (’n anubhoti to fare well, to have a (good) result); iii.364 (samparāyika a. profit in the future life); A v.223 sq. (anattha ca attho ca detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd2 26, where the six kinds of advantages are enumd. as att’ par’ ubhay’, i. e. advantage, resulting for oneself, for others, for both; dīṭṭhadhammik’ samparāyik’ param’ gain for this life, for a future life, and highest gain of all, i. e. Arahatship); Sn 331 (ko attha supitena what good is it to sleep = na hi sakkā supatthāna koci attho papuṇiṭṭha SnA 338; cp. ko attho supiṇena te Pv ii.61); PvA 30 (atthaḥ sādhīti does good, results in good, 69 (samparāyikaṇa atthena). -- dat. atthāya for the good, for the benefit of (gen.); to advantage, often eombd. with hitāya sukhāya, e. g. D iii.211 sq.; It 79. -- Kh viii.1 (to my benefit); Pv i.43 (= upākāraya PvA 18), ii.129 (to great advantage). See also below 6. Sometimes in a more concrete meaning = riches, wealth, e. g. J i.256 (= vaddhiṇa C.); iii.394 (id.); Pv iv.14 (= dhanā PaV 219). -- Often as --*: att’, one’s own welfare, usually eombd. with par’ and ubhay’ (see above) S ii.29; v.121; A i.158, 216; iii.63 sq.; iv.134; Sn 75 (att-āthva, v. l. atha Nd2), 284 (atta -- d -- atha); uttam’ the highest gain, the very best thing Dh 386 (= arahatta Dha iv.142); Sn 324 (= arahatta SnA 332); param’ id. Nd2 26; sad’ one’s own weal Di.141; M i.4; S ii.29; v.145; A i.144; sāthā (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as “with the meaning, in spirit”? see sātttha) Di.62; S v.352; A ii.147; i.152; Nd2 316. -- 2. need, want (c. instr.), use (for = instr.) S i.37 (˚jatā when need has arisen, in need); J i.254; iii.126, 281; iv.1; Dha i.398 (nā atthi eteh ātho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = an fouraka). -- 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt aṭṭha in cpds. aṭṭha -- uppatti and aṭṭha -- kathā (see below). On term see also Cpd. 4. -- S iii.93 (atthaḥ vibhaṇjati explain the sense); A i.23 (id.), 60 (nī’ primary meaning, literal meaning; neyy’ secondary or inferred meaning); i.189 (’n aikkhati to interpret); Sn 126 (˚pucchita asked the (correct) sense, the lit. meaning), 251 (˚n aikkhati); Th 1, 374; attho paraṃ the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramathato in the absolute sense); Miln 18 (atthaḥ according to its meaning, opp. vyañjanato by letter, orthographically); Dha ii.82; iii.175; KhA 81 (pad’ meaning of a word); SnA 91 (id.); PvA 15 (˚vadati to explain, interpret), 16, 19 (hitathadhamaṃṭa “fitness of the best sense”, i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti attho “this is the meaning”, thus it is meant, this is the sense, e. g. DA i.65; Dha iv.140, 141; PvA 33, etc. -- 4. Contrastd. with dhamma in the combin. attha ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāli) to be discussed, the “letter” and the “spirit”. Thus at A i.69; v.222, 254; Sn 326 (= bhāsītatthāna ca pālidhammaṇa ca SnA 333); It 84 (duṭṭho atthaḥ na jānāti dhammaṃ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsītatthāna ca eva desanādhammaṇa ca); J ii.353; vi.368; Nd2 386 (meaning & proper nature); Pv iii.96 (but expld. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. ’dhamma, ’paṭissambhidā, esp. in adv. use (see under 6) Sn 430 (yenā atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J i.411 (atthaḥ vā kāraṇaḥ vā reason and cause); Dha ii.95 (+ kāraṇa; PvA 11 (āyaṇaḥ h2 ettha attho this is the reason why). -- 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as “this” or “that” S ii.36 (ekena -- padena sabbo attho vutto the whole matter is said with one word); J i.151 (taṇ atthaḥ the matter); i.160 (imāg a. this); vi.289 (taṇ atthaḥ pakāsento); PvA 6 (taṇ atthaḥ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaṇ atthaḥ what had been said), 82 (id.). -- (b) affair, cause, case (cp. aṭṭha2 and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaḥ dhāresi whose cause do you support, with whom do you agree?). See also alamaththa. -- 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the
sake of, in order to, for J i.254 dhanā athāya for wealth, kim’ what for, why?); 279; ii.133; iii.54; DhA ii.82; PvA 55, 75, 78; (b) acc. athāja on account of, in order to, often instead of an infinitive or with another inf. substitute J i.279 (kim’); iii.53 (id.); i.253; ii.128; Dpvs vi.79; DhA i.397; PvA 32 (dassan’ in order to see), 78, 167, etc. -- (c) abl. athāja J iii.518 (pitu athāh = athāya C.). -- (d) loc. athē instead of, for VvA 10; PvA 33; etc. anatthā (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S i.103; ii.196 (anāthāya sanyattati); A iv.96 (’n adhipajjati) It 84 (’janano doso ill -- will brings discomfort); J i.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA i.52 (anatthagajjānāt kodho, cp. It 83 and Nd2 420 Q2); Dha ii.73; PvA 13, 61, 114, 199. -- 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A v.222, 254 (adhamma ca); Dh 100 (= aniyyānad’paka Dha ii.208); Sn 126 (expld. at SnA 180 as ahiṣṭān). -- akkāhāyīn showing what is profitable D iii.187. -- athē riches J vi.290 (= athabhūṭaṇ atthaṇ C.). -- antara difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg’s reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma -- dhara (q. v.). -- abhisamaya grasp Miln 158. At Th 1, 374, Oldenberg’s reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma -- dhara (q. v.). -- abhisamaya grasp of the proficient S i.87 (see abhisamaya). -- uddhārā synopsis or abstract of contents ("matter") of the Vinaya Dpvs v.37. -- upaparikkhā investigation of meaning, (+ dhamma -- savanna) M iii.175; A iii.381 sq.; iv.221; v.126. -- uppatī (atth’) sense, meaning, explanation, interpretation J i.89; DA i.242; KhA 216; VvA 197, 203 (cp. pālī) PvA 2, 6, 78; etc. -- kāma (adj.) (a) well -- wishing, a well -- wisher, friend, one who is interested in the welfare of others (cp. Sk. arthākāma, e. g. Bhagavadgīta ii.5; gurūn arthākāman) S i.140, 197, 201 sq.; A iii.143; D iii.164 (bahuno janassa a., + hitakāmo); J i.241; Pv iv.351; Pv A 25; SnA 287 (an’). <> (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S i.44; PvA 112. <> -- kathā (attha”) exposition of the sense, explanation, commentary J v.38, 170; PvA 1, 71, etc. freq. in N. of Com. -- kara beneficial, useful Vin iii.149; Miln 321. -- karaṇa the business of trying a case, holding court, giving judgment (v. l. attha”) D ii.20; S i.74 (judgment hall?). -- kavi a didactic poet (see kavi) A ii.230. -- kāmin = ’kāma, well -- wishing Sn 986 (devatā athākkāmin). -- kāraṇa (abl.) for the sake of gain D iii.186. -- kusala clever in finding out what is good or profitable Sn 143 (= athācheka KhA 236). -- cara doing good, busy in the interest of others, obliging S i.23 (nāraṇa = ”working out man’s salvation”). -- caraka (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D i.107 (= hitakāraṇa DA i.276); J ii.87; iii.326; iv.230; vi.369. -- cārya useful conduct or behaviour D iii.152, 190, 232; A ii.32, 248; iv.219, 364. -- ānu one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaṇaṇa) D iii.252; A iii.148; iv.113 sq. -- dassin intent upon the (moral) good Sn 385 (= hitānupassin SnA 373). -- dassinant one who examines a cause (cp. Sk. arthārāṣṭriya) J vi.286 (but expld. by C. as "ṣanha -- sukhum -- pañña") of deep insight, one who has a fine and minute knowledge). -- desan interpretation, exegesis Miln 21 (dhamma”). -- dhamma ”reason and morality”, see above n0. 3. "ānusāsaka one who advises regarding the meaning and application of the Law, a professor of moral philosophy J ii.105; DhA ii.71. -- pada a profitable saying, a word of good sense, text, motto A ii.189; iii.356; Dh 100. -- paṭisambhidā knowledge of the meaning (of words) combd. with dhamma’ of the text or spirit (see above n0. 3) Ps i.132; ii.150; Vbh 293 sq. -- pātaneyin experiencining good D iii.241 (+ dhamma’); A i.151; iii.21. -- baddha expecting some good from (c. loc.) Sn 382. -- bhājanaka breaking the welfare of, hurting DhA iii.356 (paresaṇ of others, by means of telling lies, micevādena). -- majjha of beautiful waist J v.170 (= sumajjha C.; reading must be faulty, there is hardly any connection with attha; v. l. attha). -- rasa sweetness (or substance, essence, meaning of (+ dhamma”), vimutti”) Nd2 466; Ps ii.88, 89. -- vasa ”dependence on the sense”, reasonableness, reason, consequence, cause D ii.285; M i.464; ii.120; iii.150; S ii.202; iii.93; iv.303; v.224; A i.61, 77, 98; ii.240; iii.72, 169, 237; Dh 289 (= kāraṇa DhA iii.435). It 89; Sn 297; Ud 14. -- vasika sensible It 89; Miln 406. -- vasin bent on (one’s) aim or purpose Th 1, 539. -- vādin one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in combn. with kāla” bhūtā” dhamma’ D i.4; iii.175; A i.204; ii.22, 209; Pug 58; DA i.76 (expld. as "one who speaks for the sake of reaping blessings here and hereafter"). -- sayāṇaṇānā explanation, exegesis PVA 1. -- sanhitā connected with good, bringing good, profitable, useful, salutary D i.189; S ii.223; iv.330; v.417; A iii.196 sq., 244; Sn 722 (= hitena saṁhiṣṭaṇa SnA 500); Pug 58. -- sandassana determination of meaning, definition Ps i.105. -- siddhi profit, advantage, benefit J i.402; PvA 63.

Attha
Attha2 (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P.
phraseology abstracted from the "going home", i.e. setting of the sun, as disappearance, going out
of existence, annihilation, extinction. Only in acc. and as " -- in foll phrases: atthangacchati to disappear, to go
out of existence, to vanish Dh 226 (= vināsāṅ natthibhāvaṅ gacchati DhA iii.324), 384 (= parikkhayaṅ
gacchati); pp. atthangata gone home, gone to rest, gone, disappeared; of the sun (= set): J i.175 (atthangate
suriye at sunset); PvA 55 (id.) 216 (anatthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (=
niruddha ucchinña vinaṭṭha anupādi -- sesāya nibbāna -- dhāturā nibbuta); It 58; Dhs 1038; Vbh 195. --
atthagatatta (nt. abstr.) disappearance SnA 409. -- atthangama (atthagama passim) annihilation,
disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D
i.34, 37, 183; S iv.327; A iii.326; Ps ii.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. -- atthagamana
(nt.) setting (of the sun) J i.101 (suriyass' atthagaman at sunset) DA i.95 (= ogamana). -- attha -- gāminin,
in phrase udayo atthagāmin leading to birth and death (of paññā): see udaya. -- attha paleti = atthangacchati
(fig.) Sn 1074 (= atthagameti nirujjhati Nd2 28). -- Also athamita (pp. of i) set (of the sun) in phrase
anatthamite suriye before sunset (with anatthangamite as v. l. at both pass.) DhA i.86; iii.127. -- Cp. also
abbhattha.

Attha

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

Athatha

Atthata [pp. of attharati] spread, covered, spread over with ( -- " ) Vin i.265; iv.287; v.172 (also "an); A
iii.50; PvA 141.

Atthatta

Atthatta (nt.) [abstr. fr. attha1] reason, cause; only in abl. athattā according to the sense, by reason of, on
account of PvA 189 ( -- " ).

Atthara

Atthara [fr. attharati] a rug (for horses, elephants etc.) D i.7.

Attharaka

Attharaka [= atthara] a covering J i.9; DA i.87. -- f. "ikā a layer J i.9; v.280.

Attharāṇa

Attharāṇa (nt.) [fr. attharati] a covering, carpet, cover, rug Vin ii.291; A ii.56; iii.53; Mhvs 3, 20; 15, 40;
25, 102; ThA A.22.

Attharati

Attharati [ā + st] to spread, to cover, to spread out; stretch, lay out Vin i.254; v.172; J i.199; v.113; vi.428;
Dh i.272. -- pp. athatha (q. v.). -- Caus. atharitha to caused to be spread J v.110; Mhvs 3, 20; 29, 7; 34, 69.

-- 25 --

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

Atthařa

Atthařa [cp. Sk. āstāra, fr. atharati] spreading out Vin v.172 (see kaḥina). atthāraka same ibid.; Vin ii.87 (covering).

Atthi

Atthi [Sk. āstī, 1st sg. asmi; Gr. ei)mi/ -- e)sti/; Lat. sum -- est; Goth. am -- is; Ags. am -- is] to be, to exist. <-> Pres. Ind. 1st sg. asmi Sn 1120, 1143; J i.151; iii.55, and amhi M i.429; Sn 694; J ii.153; Pv i.102; ii.82. <-> 2nd sg. asi Sn 420; J ii.160 (ası); iii.278; Vv 324; PVA 4. -- 3rd sg. atthi Sn 377, 672, 884; J i.278. Often used for 3rd pl. (= santi), e. g. J i.280; ii.2; iii.55. -- 1st pl. asma [Sk. sma] Sn 594, 595; asmase Sn 595, and amha Sn 570; J ii.128. 2nd pl. attha J ii.128; PVA 39, 74 (agatā attha you have come). <-> 3rd pl. santi Sn 1077; Nd2 637 (= saṃvijjanti atthi upalabbhanti); J ii.353; PVA 7, 22 -- Imper. atthu Sn 340; J i.59; iii.26. -- Pot. 1st sg. siy [Sk. siṃ] Pv ii.88, and assa [Cond. used as Pot.] Sn 1120; Pv i.125 (= bhaveyya PVA 64). -- 2nd sg. siyā [Sk. siyāḥ] Pv ii.87. -- 3rd sg. siyā [Sk. syāt] D ii.154; Sn 325, 1092; Nd 105 (= jāneyya, nibbatteyya); J i.262; PVA 13, and assa D i.135, 196; ii.154; A v.194; Sn 49, 143; Dh 124, 260; Pv ii.324; 924. -- 1st pl. assu PVA 27. <-> 3rd pl. assu [cp. Sk. syu] Sn 532; Dh 74; Pv iv.136 (= bhaveyya PVA 231). -- Aor. 1st sg. si [Sk. si] Sn 284; Pv i.21 (= ahosi PVA 10); ii.34 (= ahosi PVA 83). -- 3rd sg. si [Sk. syt] D ii.154; Sn 325, 1092; Nd2 105 (= jeneyya, nibbatteyya); J i.262; Pv ii.324; 133 (ti pi pātho for su). <-> Ppr. *sat only in loc. sati (as loc. abs.) Dh 146; J i.150, 263, santa Sn 105; Nd2 635; J i.150 (loc. eva in this case); iii.26, and samāna (q. v.) J i.266; iv.138. -- bhāva state of being, existence, being J i.222, 290; ii.415; DhA ii.5; iv.217 (atthibhāva and thathibhāva and whether there is or not).

Atthika

Atthika (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a variance of spelling either atthika or āthika or athīta; in all cases athika should be preferred D i.55 (˚vada); M ii.212 (athita); A iii.219 sq. (idaŋ athikaŋ this is suitable, of good avail); T āthita, vv. ll. as above); Sn 1058 (āthita; Nd2 20 also athīta, which at this pass. shows a confusion between athīta and a -- thīta); J v.151 (in def. of athīkatvā q. v.); Pug 69, 70 (T āthika, athīta SS; expld. by Pug A v.4 by kalyāṇaya). -- 2. (to attha1 2) desirous of (---), wanting, seeking for, in need of (c. instr.) A i.199 (udayat desirous of increase); Sn 333, 460, 487 (puññat, 987 (dhanā greedy for wealth); J i.263 (rajjat coveting a kingdom); v.19; Pv ii.228 (bhojanat in need of food); iv.11 (kāraṇat for play); 163 (puññat); PVA 95 (sasena a. wanting a rabbit), 120; DA i.70 (athikā those who like to). -- anathika one who does not care for, or is not satisfied with (c. instr.) J v.460; PVA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.). -- bhāva (a) usefulness, profitableness Pug A v.4. (b) state of need, distress PVA 120.

Atthikavant

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

Atthītā

Atthītā (f.) [f. abstr. fr. athi cp. athibhāva] state of being, existence, being, reality M i.486; S ii.17 ("aañ c" eva natthitaṁ ca to be and not to be); iii.135; J v.110 (kassaci athithaṁ vā natthitaṁ vā jānāhi see if there is anybody or not); DhA 394. -- Often in abl. athithīta by reason of, on account of, this being so DhA iii.344 (idamatthītāya under this condition) PVA 94, 97, 143.

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

Atthiya

Atthiya (adj.) ( -- ˚) [= aththika] having a purpose or end S iii.189 (kim˚ for what purpose?); A v.1 sq. (id.), 311 sq.; Th 1, 1097 (att˚ having one's purpose in oneself), 1274; Sn 354 (yad atthiyaṇ on account of what).

Atra

Atra (adv.) [Sk. atra] here; atra atra here & there J i.414 = iv.5 (in expln. of atriccha).

Atraja

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

Atriccha

Atriccha (adj.) [the popular etym. suggested at JA iv.4 is atra atra iccham˚ desiring here & there; but see atricch˚] very covetous, greedy, wanting too much J i.414 = iv.4; iii.206.

Atricch˚

Atricch˚ (f.) [Sk. *atpsy˚, a + trpt + y˚, influenced by Desid. titrpsati, so that atricch˚ phonetically rather corresponds to a form *a. -- trpsy˚ (cch = psy, cp. P. chåta Sk. psåta). For the simple Sk. trpti see titti (from tappati2). According to Kern, but phonetically hardly justifiable it is Sk. attrch˚ = ati + icch˚ "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, 69] great desire, greed, excessive longing, insatiability J iv.5, 327.

Atricchat˚

Atricchat˚ (f.) [see atricch˚] excessive lust J. iii.222.

Atha

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

Athabbaṇa

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

Atho (indecl.) [Sk. atho, atha + u] copulative and adver- sative part.: and, also, and further, likewise, nay S i.106; Sn 43, 155, 647; Dh 151, 234, 423; J i.83; ii.185; iv.495; It 106; Kh viii.7; Pv iv.315; PvA 251 (atho ti nipātamatatāvavadhāraṇaḥ -- atthe vā). Also combd. with other part., like atho pi Sn 222, 537, 985; Pv ii.320; KhA 166.

Ada

Ada (adj.) ( -- ṣa) [to ad, see adeti, cp. 'ga, 'tha, 'da etc.] eating S iv.195 (kiṭṭhāda eating corn); J ii.439 (vantāda = vantakhādaka C.).

Adaka

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

Adana

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

Adasaka

Adasaka (adj.) see dasā.

Adāsa

Adāsa [prob. = adanṣa, from ḍhasati to bite, cp. dāṭhā tooth; lit meaning "toothless" or "not biting"] a kind of bird J iv.466.

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Adiṭhā

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

Adinna

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

Adu

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

Adūsaka
Adūsaka (adj.) [a + dūṣaka] innocent J v.143 (= nirapa- rādhā C.); vi.84, 552. f. adūṣikā Sn 312.

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

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

Adda
Adda1 [cp. Sk. āṛdraka] ginger J i.244 (*singivera).

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

Adda
Adda3 (adj.) [Sk. ārdra, from ṛdati or ardati to melt, cp. Gr. a)/rdw to moisten, a)/rdā dirt; see also alla] wet, moist, slippery J iv.353; vi.309; Miln 346. -- āvalepana "smeared with moisture", i. e. shiny, glittering S iv.187 (kūttāgāra); M i.86=Nd2 1996 (upakāriyo). See also adha2. The reading allāvalepana occurs at Nd2 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."

Addakkhi
Addakkhi 3rd sg. aor. of *dassati; see *dassati 1 b.

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

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

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

Addi
Addi [Sk. ardri] a mountain Dāvś iii.13.

Addita

Addita (pp.) [see aṭṭita which is the more correct spelling] afflicted, smarted, oppressed J i.21; ii.407; iii.261; iv.295; v.53, 268; Th 1, 406; Mhv 1, 25; PvA 260; Sdhp 37, 281.

Addha

Addha1 (num.) [= addha, q. v.] one half, half (" -- ) D i.166 ("māsika); A ii.160 ("māsa); J i.59 ("yojana); iii.189 ("māsa).

Addha

Addha2 (adj.) [= addha3, Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M ii.223 (na anadhdhūtaṇ a tattaṇ dukkhenā addabhāveti he dirties the impure self with ill); S iii.1 (addadhūto kāyo impure body); J vi.548 ("naka with dirty nails, C. pūtinakha).

Addhan

Addhan (in cpds. addha') [Vedic adhvan, orig. meaning "stretch, length", both of space & time. -- Cases: nom. addhā, gen. dat. addhuno, instr. addhunā, acc. addhāna, loc. addhāni; pl. addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in one ster. phrase J iv.384 = v.137 (pathaddhuno pañnarase va cando, gen. for loc. "addhāni, on his course, in his orbit; expld. at iv.384 by ākāsa -- patha -- sankhātassa addhūno majjhe ṭhito and at v.137 by pathaddhagato addha -- pathe gaganamajjhe ṭhito); Pv iii.31 (pathaddhāni pañnarase va cando; loc. same meaning as prec., expld. at PvA 188 by attano pathabhūte addhāni gaganatala -- magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half -- way", i. e. on full -- moon -- day. He rejects the expln. of Č. -- 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in two standard applications viz. (a) as mode of time (past, present & future) in tayo addhā three divisions of time (atita, anāgata, paccuppanna) D iii.216; It 53, 70. (b) in phrase dīghaṇ ṇ addhāna (acc.) a very long time A ii.1, 10 (dīghaṇ ṇ addhānaṃ saṅsāraḥ); Sn 740 (dīghaṇ ṇ addhānaḥ saṅsāraḥ); Dh 207 (dīghaṇ ṇ addhānaṃ saṅcāri); J i.137. gen. dīghassa addhunā PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S i.78; A ii.118; PvA 28. -- āyu duration of life A ii.66 (dīghaṇ ṇ a long lifetime. -- gata one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu ii.150], always combd. with vayo anuppatto, sometimes in ster. formula with jīna & mahallaka Vin ii.188; D i.48 (cp. DA i.143); M i.82; Sn pp. 50, 92; PvA 149. -- gū [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S i.212 (but the latter has panthagu, v. l. addhagū); J iii.95 (v. l. paththagu = panthagu); Dh 302.

Addhā

Addhā (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D i.143; J i.19 (a. ahañ Buddho bhavissāmi) 66 (a. tvañ Buddho bhavissasi), 203, 279; iii.340; v.307, 410 (C. expln. differs) Sn 47, 1057; Nd 20 = Ps ii.21 (ekaṇṣa -- vacanaṃ nissaṃṣayā -- vacanaṇaṃ etc.) addhā hi J iv. 399; Pv iv.15 2.

Addhaneyya

Addhaneyya (adj.) = adhaniya 2, lasting J v.507 (an').

Addhaniya
Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529.

2. belonging to a (long) time, lasting a long period, lasting, enduring D iii.211; J i.393 (an˚) vi.71. See also addhaneyya.

Addhariya


Addhāna

Addhāna (nt.) [orig. the acc. of addhan, taken as nt. from phrase dīghañ addhānañ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvP 75 v. l. BB, and for cpds.] same meaning as addhan, but as simplex only used with reference to time (i.e. a long time, cp. VvA 117 addhānañ = cirañ). Usually in phrase attañ (anāgatañ etc.) addhānañ in the past (future etc.), e.g. D i.200; S i.140; A v.32; Miln 126 (anāgatamaddhāne for "añ"); PvP 75 (v. l. addhāne). dīghañ addhānañ PvP i.105. Also in phrase addhānañ āpādeti to make out the length of time or period, i.e. to live out one's lifetime S iv.110; J ii.293 (= jīvādhhānañ āpādi āyuñ vindi C). -- daratha exhaustion from travelling DA i.287. -- magga a (proper) road for journeying, a long road between two towns, high road D i.1, 73, 79; M i.276 (kantār'); DA i.35 (interpreted as "addhāyojanan gacchissāmi ti bhuhajtabban ti ādi vacanato addhañ -- yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmaggas. -- parissama "fatigue of the road", i.e. fatigue from travelling VvA 305. -- vemattā difference of time or period Miln 285 (+ āyuvevattātā).

Addhika

Addhika [fr. addhan] a wanderer, wayfarer, traveller DA i.298 (= pathāvin), 270; PvP 78, 127 ("jana people travelling"). Often combd. with kapañā bēgar, tramp, as kapanaddhikā (pl.) tramps and travellers (in which connection also as "iddhika, q.v.", e.g. J i.6 (v. l. "iddhika 262; DhA ii.26.

Addhita

Addhita at PvP ii.62 is to be corrected to atṭita (sic v. l. BB).

Addhin

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

Addhuva

Addhuva see dhuva.

Adrūbhaka

Adrūbhaka see dubbha.

Advejjhatā
Advejjhatā see dvejjhatā.

Adha*

Adha* in cpds. like adhagga see under adho.

Adhamma

Adhamma see dhamma.

Adhama

Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 (narādhama), 135 (vasalādhama); Dh 78 (purīsa˚); J iii.151 (miga˚); v.394 (uttamādhama), 437 (id.), 397; Sdhp 387.

Adhara

Adhara (adj.) [Vedic adhara, compar. of adho] the lower J iii.26 (adharo & ha the l. lip).

Adhi

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

Adhika

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extra-ordinary, superior, Pug 35; VvA 80 (= anadhivara, visistha); DA i.141, 222; Dpvs v.32 (an'); DhA iii.238; KhA 193 (= anuttara); Sdhp 337, 447. -- compar. adhikatara DhA ii.7; iii.176; nt. "ñ as adv. extraordinarily PvA 86 (= adhimatta). -- in combn. with numerals adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun -- determination), e. g. catunahutādhikāni dvē yojana -- sahassāni 2000 + 94 (= 294 000) J i.25; sattamāsādhikāni sattavassāni 7 years and 7 months J v.319; paññasādhikāni pañca vassa -- satani 500 + 50 (= 550) PvA 152. See also smådhika.

Adhikata


Adhikaraṇa

Adhikaraṇa (nt.) [adhi + karana] 1. attendance, super- vision, management of affairs, administration PvA 209. << 2. relation, reference, reason, cause, consequence D i.59 (---"in consequence of"); S ii.41; v.19. Esp. acc. "ñ as adv. (---") in consequence of, for the sake of, because of, from M 1410 (ṛtpādhiṭṭhānaṇañ); S iv.339 (rāga"); Miln 281 (mudda" for the sake of the royal seal, orig. in attendance on the r. s.).

Kimādhikaraṇañ why, on account of what J iv.4 (= kināranaṇañ) yatvādhikaraṇañ (yato + adhi) by reason of what, since, because (used as conj.) D i.70 = A i.113 = i.16 = D iii.225. -- 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda" anuvāda" āpatta" kicca" "questions of dispute, of censure, of misconduct, of duties* Vin ii.88; iii.164; iv.126, 238; M ii.247. << Often ref.: Vin ii.74; S iv.63 = v.346 (dhamma" a question of the Dh.); A i.53 (case), 79; ii.239 (vūpasanta); v.71, 72; Pug 20, 55; DhA iv.2 ("ssa uppamassa vūpasama), adhikaraṇañ karoti to raise a dispute M 1122 "ñ vūpasameti to settle a question or difficulty Vin ii.261. -- kāraka one who causes dispute discussions or dissent Vin iv.230 (f. "ikā); A iii.252. -- samatha the settling of questions that have arisen. There are seven rules for settling cases enumd. at D iii.254; M ii.247; A i.99; iv.144.

Adhikaraṇika

Adhikaraṇika [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A v.164, 167.

Adhikaraṇī

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

Adhikāra

Adhikāra [cp. Sk. adhikāra] attendance, service, adminis- tration, supervision, management, help Vin i.55; J i.56;

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vi.251; Miln 60, 115, 165; PvA 124 (dāna’; cp. Pv ii.927); DhA ii.41.

Adhikārika

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

Adhikuttanā

Adhikuttanā (f.) [adhi + koṭṭanā or koṭṭana] an executi- oner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read koṭṭana); ThA 287.

Adhikusala

Adhikusala (adj.) [adhi + kusala] in "ā dhammā "items of higher righteousness" D iii.145.

Adhikodhita

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

Adhigacchati

Adhigacchati [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D i.229 (vivesaṇ) M i.140 (anvesaṇ nā ādhigacchanti do not find); S i.22 (Nībbāṇaṇ); ii.278 (id.); A i.162 (id.); Dh 187, 365; It 82 (saṇṭiṇḥ); Th 2, 51; Pug 30, 31; Pv i.74 (nibbutiṇ = labhati PvA 37); iii.710 (amataṇ padaṇ), opt. adhigaccheyya D i.224 (kusalaṇ dhammaṇ); M i.114 (madhu -- piṇḍikaṇ); Dh 61 and adhigacche Dh 368. ger. "gantvā D i.224; J i.45 (āniṃsaṇe); and "gamma Pv i.119 (= vindīva paṭilabbhitvā PvA 60), grd. "gantabba It 104 (nibbāṇa). cond. "gacchissān Sn 446. 1st aor. 3 sg. ajjhaṇā Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 327; 3 pl. ajjhāgā J i.256 (vyananā) & ajjhāgamunā J i.12. 2nd aor. 3 sg. adhigacchi Nd1 457. <> pp. adhigata (q. v.).

Adhigaṇhāti

Adhigaṇhāti [adhi + gaṇhāti] to surpass, excel S i.87 = DA i.32; D iii.146; S iv.275; A iii.33; It 19. Ger. adhigayha Pv ii.962 = DhA iii.219 (v. l. BB at both pass. atikkamma); & adhiggahetvā It 20. -- pp. adhiggahita (q. v.).

Adhigata

Adhigata [pp. of adhigacchati] got into possession of, con- quered, attained, found J i.374; VvA 135.

Adhigatavant

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

Adhigama

Adhigama [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D iii.255; S ii.139; A ii.148; iv.22, 332; v.194; J i.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

Adhigameti
Adhigameti [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

Adhiggahita

Adhiggahita [pp. of adhigāhāti] excelled, surpassed; over- powered, taken by (instr.), possessed J iii.427 (= anuggahita C.); v.102; vi.525 = 574; It 103; Miln 188, 189; Sdhp 98.

Adhicinna

Adhicinna only at S iii.12, where v. 1. is avicinna, which is to be preferred. See viciṇṇa.

Adhicitta

Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, nsually in combn. with adhistla and adhipaṇṇā Vin i.70; D iii.219; M i.451; A i.254, 256; Nd1 39 = Nd2 689 ("sikkhā); Dh 185 (= atṭha -- samāpattisankhāta adhika -- citta DhA iii.238).

Adhiceto

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

Adhicca

Adhicca1 [ger. of adhi + eti, see adhitatī] learning, studying, learning by heart J iii.218, 327 = iv.301; iv.184 (vede = adhitiyāvā C.), 477 (sajjhāiyāvā C.); vi.213; Miln 164.

Adhicca

Adhicca2 (" -- ") [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: "apattika guilty without intention M i.443; "uppati spontaneous origin DhSA 238; "laddha obtained without being asked for, unexpectedly Vv 8422 = J v.171 = vi.315 (exmpl. at J v.171 by ahetunā, at vi.316 by akāraṇa) "samuppanna arisen without a cause, spontaneous, unconditioned D i.28 = Ud 69; D iii.33, 138; S ii.22 -- 23 (sukhadukkha); A iii.440 (id.); Ps i.155; DA i.118 (= akāraṇa").

Adhicca

Adhicca3 (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S v.457.

Adhijeguccha

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

Adhiṭṭhaka

Adhiṭṭhaka (adj.) ( -- *) [fr. adhiṭṭhāti] bent on, given to, addicted to J v.427 (surā").

Adhiṭṭhāti
Adhīṭṭhāti (adhiṭṭhati, adhi + sthā) 1. to stand on J iii.278 (ger. "āya); DhA iv.183 (ger. "hitvā); fig. to insist on Th 1, 1131 (aor. "ahi). -- 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin i.115 (inf. "ṭhātuṇ), 297 (id.), 125 (grd. "ṭhātabba) J i.80 (aor. "ahi); iii.278; iv.134 (v. l. ati" C. expls. abhibhavitā tiṭṭhati); DhA i.34; iv.201 (ger. "hitvā); PvA 23 (aor. "ṭhāsi) 171 (id.), 75 (ger. "hitvā). On adhiṭṭheyya see Cpd. 209, n. 2; 219, n. 1. -- 3. to undertake, practice, perform, look after, to celebrate S ii.17; A i.115 sq.; J i.50; PvA 209 (ger. "ṭhāya). -- pp. adhiṭṭhīta (q. v.).

Adhīṭṭhāna

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

Adhīṭṭhāyaka

Adhīṭṭhāyaka (adj.) ( -- ˚) superintending, watching, looking after, in kamma" Mhvs 5, 175; 30, 98; kammanta" DhA i.393.

Adhīṭṭhīta

Adhīṭṭhīta (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 6330 (hemarathe a. = sakalaṇṭhānaḥ abhibhavitāḥ thīta VvA 269). -- (a) looked after, managed, undertaken, governed Vin i.57; S v.278 (svadhiṭṭhīta); PvA 141 (kammanta). -- (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyaṇa).

Adhideva

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

Adhipa

Adhipa [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J ii.369; iii.324; v.393; Pv ii.86 (jan" king); Dāvs iii.52; VvA 314.

Adhipaka

Adhipaka (adj.) ( -- ˚) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A i.150 (atta" loka" dhama").

Adhipajjati

Adhipajjati [adhi + paji] to come to, reach, attain A iv.96 (anatthaṇ); pp. adhipan.}

Adhipaṇṇa
Adhipaññā (f.) [adhi + paññā] higher wisdom or knowledge, insight (cp. jhāna & paññā); usually in combn. with adhicitta & adhisāla Vin i.70; D i.174; iii.219 (˚sikkhā); A i.240; ii.92 sq., 239; iii.106 sq., 327; iv.360; Nd1 39 (id.); Ps i.20, 25 sq., 45 sq., 169; ii.11, 244; Pug 61.

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Adhipatati


Adhipatana


Adhipati

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

Adhipateyya

Adhipateyya (nt.) A i.147; iii 33 = S iv.275 is probably misreading for ādhipateyya.

Adhipathita

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

Adhipanna

Adhipanna [cp. Sk. abhipanna, adhi + pad] gone into, affected with, seized by ( -- "), a victim of (c. loc.) S i.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā" = taṇhānugata Nd2 32); Dh 288; J iii.38, 369; iv.396; v.91, 379 (= dosena ajjhottàtha); vi.27.

Adhipāṭimokkha

Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin v.1 (pāṭim˚ +); M ii.245 (+ ajjhājīva).

Adhipāta

Adhipāta1 [adhipateti] splitting, breaking, only in phrase muddhā" head -- splitting Sn 988 sq., 1004, 1025 (v. 1. Nd2 "vipāta).

Adhipāta

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

Adhipatikā (f.) [fr. adhipātā] a moth, a mosquito Nd 484 (see adhipātā).

Adhipateti


Adhipagharañi

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

Adhipāga

Adhipāga 3 sg. aor. of adhipagacchati to go to J v.59.

Adhipāya

Adhipāya [adhi + ppa + i; Sk. abhiprāya] 1. intention, wish desire S i.124; v.108; A ii.81; iii.363 (bhoga˚); v.65; J i.79, 83; Sdhp 62. As adj. ( -- ˚) desiring PvA 226 (bass” in play = khidatthika). -- 2. sense, meaning, conclusion, inference (cp. adhirāga) Miln 148; PVA 8, 16, 48, 131 (the moral of a story). -- adhipāyena (instr.) in the way of, like PVA 215 (kil for fun).

Adhipāyosa

Adhipāyosa [adhi + pāyosa] distinction, difference, peculiarity, special meaning M i 46; S iii.66; iv.208; A i.267; iv.158; v.48 sq.

Adhipeta

Adhipeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; cp. adhipāya] 1. desired, approved of, agreeable D i.120; ii.236; VVA 312, 315. -- 2. meant, understood, intended as J iii.263; PVA 9, 80, 120, 164.

Adhippetatta

Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. “ā with reference to, as is to be understood of VVA 13; PVA 52.

Adhibādheti


Adhibrahmā

Adhibrahmā [adhi + Brahmv, cp. atibrahmā] a superior Brahmv, higher than Brahmv M ii.132.

Adhibhavati
Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S iv.185 sq. (cp. adhibhū); A v.248, 282 ("bhoti"); J ii.336; V.30. -- aor. adhibhāvi J ii.80. 3. pl. adhibhaṃsu S iv.185. See also ajjhabhavi & ajjhabhū pp. adhibhūta (q. v.).

Adhibhāsati

Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. ajjhabhāsī Vin ii.195; S i.103; iv.117; Sn p. 87; PvA 56, 90.

Adhibhū

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

Adhibhūta

Adhibhūta [cp. adhibhū & adhibhūta] overpowered S iv.186.

Adhimatta

Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, extraordinary; nt. adv. "ṇ extremely M i.152, 243; S iv. 160; A ii.150; iv.241; J i.92; Pug 15; Miln 146, 189, 274, 290; Pv ii.36 (= adhikataraṇa PvA 86); DhA ii.85; cp. PvA 281.

Adhimattata

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

Adhimana

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

Adhimāna

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

Adhimānika

Adhimānika (adj.) [fr. adhimāna] having undue confidence in oneself, conceived A v.162, 169, 317; DhA iii.111.

Adhimuccati

Adhimuccati [Pass. of adhi + muc] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S iii.225; iv.185; A iv.24, 145 sq., 460; v.17; Pug 63. <> 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin i.209 (aor. "mucci); D i.106; S i.116 (pot. "mucceyya); It 43; DA i.275. <> 3. to take courage, to have faith Sn 559; Miln 234; DA i.214, 316; J iv.272; v.103; DhA i.196; iii.258; iv.170. <> 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom
Adhimuccana

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

Adhimuccita & Adhimucchita

Adhimuccita & Adhimucchita (pp.) [either adhi + muc or mūrč; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. "muccita as spurious; but in view of the credit of several passages we have to assume a regular analogy -- form 'mucchita, cp. mucchati and see also J.P.T.S. 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M ii.223 (an’); S i.113; Th 1, 732 (v. l. ’muccita), 923 (cch), 1175; J ii.437 (cch); iii.242; v.255 (kāmesu ’mucchita, v. l. ’muccita). Cp. ațjhomucchita.

Adhimuccitar

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

Adhimutta

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

Adhimutti

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

Adhimuttika

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

Adhimokkha

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

Adhiyita

Adhiyita see adḥtyati.

Adhiroha

Adhiroha [fr. adhi + ruh] ascent, ascending; in dur’ hard to ascend Miln 322.
Adhivacana

Adhivacana (nt.) [adhi + vacana] designation, term, attrî- bute, metaphor, metaphorical expression D ii.62; M i.113, 144, 460; A ii.70, 124; iii.310; iv 89, 285, 340; It 15, 114; Sn p. 218; J i.117; Nd2 34 = Dhs 1306 (= nāma sankhâ paññatti etc.); Vbh 6; PvA 63. See on term Dhs. trsl. 340. -- patha "process of synonymous nomenclature" (Mrs. Rh. D.) D ii.68; S iii.71; Dhs 1306; DhsA 51.

Adhivattati

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

Adhivattha

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

Adhivara

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

Adhvâsa

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

Adhvâsaka

Adhvâsaka (& "ika) (adj.) [fr. adhvâsa] willing, agree- able, enduring, patient Vin iv.130; M i.10, 526; A ii.118; iii.163; v.132; J iii.369 (an˚); iv.11, 77.

Adhvâsana

Adhvâsana (nt.) [fr. adhi + vas] 1 assent A iii.31; DhA i.33. -- 2. forbearance, endurance M i.10; J ii.237; iii.263; iv.307; v.174.

Adhvâsanatâ

Adhvâsanatâ (f.) [abstr. fr. adhvâsana] patience, endurance, Dhs 1342; Vbh 360 (an˚).

Adhvâseti

Adhvâseti [Caus. of adhivasati, cp. BSk. adhivasayati in meaning of 3] 1. to wait for (c. acc.) J i.254; ii.352; iii.277. -- 2. to have patience, bear, endure (c. acc.) D ii.128, 157; J i.46; iii.281 (pahare); iv.279, 407; v.51, 200; VvA 336, 337. -- 3. to consent, agree, give in Vin i.17; D i.109 (cp. DA i.277); S iv.76; DhA i.33; PvA 17, 20, 75 and freq. passim. -- Caus. adhvâsâpeti to cause to wait J i.254.

Adhvâha

Adhvâha [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S iv.70 (dukkha˚); A i.6; Th 1, 494.
Adhivāhana

Adhivāhana (nt. -- adj.) [fr. adhi + vah] carrying, bringing, bearing Sn 79; f. 't Th 1, 519.

Adhivimuttatta

Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J v.254 (T. kāmadhivimuttitā, v. l. 'muttata).

Adhivimokkhatta

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

Adhivutti

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

Adhivutta

Adhivutta see adhivattha.

Adhisayana

Adhisayana (nt. -- adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañça).

Adhisayita

Adhisayita [pp. of adhiseti] sat on, addled (of eggs) Vin iii.3; S iii.153.

Adhisīla

Adhisīla (nt.) [adhi + sīla] higher morality, usually in threefold set of adhicitta -- sikkha, adhipaññā" adhisīla" Vin i.70; D i.174; iii.219; A iii.133; iv.25; DhA i.334; PvA 207. See also adhicitta, sikkhā & sīla.

Adhiseti

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

Adhīna

Adhīna (adj.) ( -- ') [cp. Sk. adhīna] subject, dependent D i.72 (atta' & para'); J iv.112; DA i.217; also written adhīna J v.350. See also under para.

Adhiyati

Adhiyati & adhiyati [Med. of adhi + i, 1st sg. adhiye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin i.270; S i.202 (dhammapadāni); J
iv.184 (adhiyitvā), 496 (adhiyamāna); vi.458; DhA iii.446 (adhiyassu). -- ger. adhiyitvā J iv.75; adhiyānaṃ J v.450 (= sajñāyitvā C.) & adhicca: see adhicca 2; pp. adhiyita D i.96.

Adhunā

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

Adhura

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

Adho

Adho (adv.) [Vedic adhah; compar. adharah = Lat. inferus, Goth. undar, E. under, Ind. *nīder -- ; superl. adhamah = Lat. infimus] below, usually combd. or contrasted with uddhaṇa "above" and tiriyaṇa "across", describing the 3 dimensions. -- uddhaṇa and adho above and below, marking zenith & nadir. Thus with uddhaṇa and the 4 bearings (disā) and intermediate points (anudisā) at S i.122; iii.124; A iv.167; with uddhaṇa & tiriyaṇa at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by hetṭhā and in detail (dogmatically & speculatively) at Nd2 155. For further ref. see uddhaṇa. The compn. form of adho before vowels is adh˚. -- akkhaka beneath the collar -- bone Vin iv.213. -- agga with the points downward (of the upper row of teeth) J v.156 (+ uddhaṇ’a expld. by uparima -- danta C.). -- kata turned down, or upside down J i.20; vi.298. -- gata gone by, past. Adv. "since (cp. uddhaṇa adv. later or after) J vi.187 (ito māsaṇ adhogataṇ since one month ago). -- gala (so read for T. udho˚) down the throat PvA 104. -- mukha head forward, face downward, bent over, upturned Vin ii.78; M i.132, 234; Vv 161 (= hetṭhā mukha VvA 78). -- bhāga the lower part (of the body) M i.473; DhA i.148. -- virecana action of a purgative (opp. uddhaṇ’a of an emetic) D i.12; DA i.98 (= adho dosānaṇ nīharaṇaṇ); DhsA 404. -- sākhaṇa (+ uddhamūlaṇ) branches down (& roots up, i. e. uprooted) DhA i.75. -- sira (adj.) head downward J iv.194. -- siraṇa (adv.) with bowed head (cp. avaṅsiraṇ) J vi.298 (= siraṇa adhokatva hetṭhāmukho C.). -- sīsa (adj.) head first, headlong J i.233; v.472 ("ka").

An

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

Ana

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

Anajjhiṭṭha

Anajjhiṭṭha (adj.) [an + ajjhiṭṭha] uncalled, unbidden, un- asked Vin i.113; Pv i.123 (T. anabbbhita, v. l. anijjhiṭṭha; J iii.165 has anavhāta; Th 2, 129 ayācita; PvA 64 expls. by anavhāta).

Anaṭi

Anaṭi [An, Vedic aniti & anati] to breathe KhA i.124 (in def. of bāla); DA i.244 (read ananti for ananti). Cp. pāṇa.

Anabhāva
Anabhāva [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvanāj 
kata or gata. This again found only in a string of four adjectives together expressing the most utter 
destruction. They are used at Vin iii.3 of bad qualities, at S ii.63 of certain wrong opinions, at M i.487; S 
iv.62 = v.527 of the khandas, at M i.331 of the Mental Intoxications (Āsavas), at A iv.73 of certain tastes, 
of a bad kamma A i.135, of evil passions A i.137, 184, 218; ii.214 of pride A ii.41, 

of craving A ii.249, of the bonds A iv.8. In the supplement to the Dīgha (D iii.326) and in the Iti -- vuttaka 
(p. 115) a later idiom, anabhāvanāgameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin 
iii.267) reports as v. l. anubhāva. Cp. Nd i.90; and Nd2 under pahīna.

Anabbhita

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

Anabhunātatā

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

Anabhijjhā

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

Anabhijjhālāt

Anabhijjhālāt (adj.) [an + abhijjhālāt] not greedy or covetous D iii.82; Pug 40.

Anabhijjhīta

Anabhijjhīta (adj.) [an + abhijjhīta] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhīta VvA 201).

Anabhinandati

Anabhinandati etc. see abhi° etc.

Anabhirata

Anabhirata (adj.) [an + abhirata] not taking delight in J i.61 (naccādisu).

Anabhirati

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

Anabhiraddha

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

Anabhiraddhi (f.) [an + abhiraddhi] anger, wrath D i.3 (= kopassaṇaṇ adhivacanaṇ DA i.52).

Anabhisambhunamāṇa

Anabhisambhunamāṇa (adj.) [ppr. med. of an + abhisam- bhūṇāti] not obtaining, unable to get or keep up D i.101 (= asampāpuṇanto avisahamāno vā DA i.268).

Anamatagga

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

Anamha

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

Anaya

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

Anariya

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

Anala

Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible, unmanageable M i.455; J ii.326 = iv. 471. -- 2. dissatisfied, insatiate J v.63 (= atitta C.). <= > 3. 'ṇ kata dissatisfied, satiated, S i.15 (kāmesu).

Anavaya

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

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

Anasana

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

Anasitvāna


Anasuuyaṇ

Anasuuyaṇ [Sk. anusuyaṇ, ppr. of an + astyati] not grum-bling J iii.27 (v. l. for anusuyaṇ T.).

Anasuropa

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

Anasūyaka

Anasūyaka (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not envious J ii.192.

Anassaka

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

Anassana

Anassana (nt.) [a + nassana, naś; cp. Sk. naśana] im-perishableness, freedom from waste J iv.168.

Anassāvin

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

Anassāsika

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

Anassuṇ

Anassuṇ 1st sq, pret. of anusūyati (= Sk. anvaśruvaṇ) I have heard M i.393.

Anāgata

Anāgata (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with atta: see this. D iii.100 sq., 134 sq., 220, 275; M iii.188 sq.; S i.5; ii.283; A iii.100 sq., 400; Sn 318, 373, 851; It 53; J iv.159; vi.364; Dhs 1039, 1416.
Anāgamana

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

Anāgāmitā

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

Anāgāmin

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

Anāgāra & Anāgāriyā

Anāgāra & Anāgāriyā see agāra & agāriyā.

Anāghāta

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

Anācāra

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

Anājāniya

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

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

Anādaratā

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

Anādariya

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

Anādā

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

Anādāna

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

Anāditvā

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

Anādiyitvā

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

Anānu

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

Anāpāthagata

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

Anāpāda


Anāpuccchā

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

Anāmata
Anāmata (adj.) [an + amata the a being due to metrical lengthening] not affected by death, immortal J ii.56 (= ausūāna -- tṭhāna C.); DhA ii.99.

Anāmanta
Anāmanta (" -- ) [an + āmanta] without asking or being asked; in "kata unasked, unpermitted, uninvited J vii.226; "cāra living uninvited Vin v.132; A iii.259.

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

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

Anāmassa
Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaya] not to be touched J ii 360 (C. anāmāsītabba).

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

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

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

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

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

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

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

Anālaya

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

Anālihiya & Anālhiika

Anālihiya & Anālhiika (adj.) [an + ālihya, Sk. ādhyā, see also addha2] not rich, poor, miserable, destitute, usually combd. with daḷidda M i.450; ii.178 (v. l. BB. anāliya); A iii.352 sq. (vv. ll. BB. anālhiika), 384; J v.96.

Anāvaṭa

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

Anāvattin

Anāvattin (adj. n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase anāvatti - dhamma, one who is not destined to shift or return from one birth to another, D i.156 (cp. DA i.313); iii.132; Pug 16 sq., 62.

Anāvasūraṇ

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

Anāvāsa

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

Anāvikata

Anāvikata etc. see āvikata.

Anāvila

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

Anāvuttha

Anāvuttha (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D .ii50.

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

Anāsakatta

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

Anāsava

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

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Anāsasāna

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

Anāhāra

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

Anikkadhanā

Anikkadhanā (f.) [a + nikkaṭhanā] not throwing out or expelling J iii.22.

Anikkasāva

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

Anikhāta

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

Anigha

Anigha see nghi1 and ṭhga.

Anicchā

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

Aniñjana

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

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

Aniñṭhangaṭa

Aniñṭhangaṭa see niñṭhā2.

Aniñṭhita

Aniñṭhita see niñṭhita.

Aninṭhi

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

Aninḍi

Aninḍi -- [the compn. form of ninda] in "locana (with) fault- less eyes J vi.265.

Aninḍita

Aninḍita (adj.) [a + nindita] blameless, faultless J iv.106 ('angin of blameless body or limbs).

Anibbisaṭṭaḥ

Anibbisaṭṭaḥ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṇṇaññañ avindanto DhA iii.128).

Animisa

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

Aniyāṭa

Aniyāṭa (adj.) [a + niyāṭa] not settled, uncertain, doubtful Vin i.112; ii.287; D iii.217.

Aniyamayaṭita

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

Anīla

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

Anirākata

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

Anissara

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

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

Anīka

Anīka (nt.) [Ved. anīka face, front, army to Idg. *og&uarc; (see), cp. Gr. o)/ mma eye, Lat. oculus, see also Sk. pratīka and P. akkhī] army, array, troops (orig. "front", i. e. of the battle -- array) Vin iv.107 (where expld. in detail); Sn 623 (bala’ strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467). -- agga a splendid army Sn 421 (= balakāya senāmukha SnA 384). --ṭḥa a sentinel, royal guard D iii.64, 148; J v.100; vi.15 ("men on horseback", horseguard); Miln 234, 264. -- dassana troop -- inspection D i.6 (anīka’ at DA i.85, q. v. interpretation); Vin iv.107 (senābyūha +).

Anīgha

Anīgha see nigha1 and cp. igha.

Anīti

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

Anītika

Anītika (adj.) [fr. anīti] free from injury or harm, healthy, secure Vin ii.79 = 124 (+ anupaddava); iii.162; S iv.371; Sn 1137 (tiṭ vuccanti kiles etc. Nd2 48); Miln 304.

Anīṭha

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

Anu

Anu1 (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a)/na along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. -- A. As prep. anu is only found occasionally, and here its old (vedic) function with acc. is superseded by the loc. <-> Traces of use w. acc. may be seen in expressions of time like anu pañcīṭhaṇ by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); a. vassaṇ for one year or yearly; a. saṃvaccaran id. -- (b) More freq. w. loc. (= alongside, with, by) a. tāre by the bank S iv.177; pathe by the way J v.302; pariveniṣṭaṇ in every cell Vin i.80; magge along the road J v.201; vāte with the wind J ii.382. B. As pref.: (a) General character. anu is freq. as modifying (directional) element with well -- defined meaning ("along"), as such also as 1st component of pref. -- cpds., e. g. anu + ā (anvā), anu + pra (anuppa’), + pari, + vi, + saṇ. -- As base, i. e. 2nd part of a pref. -- cpd. it is rare and only found in combn sam -- anu’. The prefix saṇ is its nearest relation as modifying pref. The opp. of anu is paṭi and both are often found in one cpd. (cp. "loma", "vāta"). (b) Meanings. I. With verbs of motion: "along towards", -- (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. "aya going after, connexion; "āgacch follow, "kkamati follow, "dhāvati run after, "patta received, "parivattati move about after, "bandhati run after, "bala rear -- guard, "bhāsati speak after, repeat, "vāda speaking after, blame, "vicarati roam about "viloketi look round after (survey), "saṇcarati proceed around etc. -- (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref. -- cpds. (esp. with "ppa’), e. g. anu -- adisati design for, dedicate "kankhin longing for, "cintana care for, "tiṭṭhata look after, "padinna given over to, "pavecchati hand over, "paviṭṭhata entered into,
"pasan̄kamati go up to, "rodati cry for, "socati mourn for. -- II. With verbs denoting a state or condition: (a) literal: along, at, to, combined with. Often resembling E. be -- or Ger. be --, also Lat. ad -- and con --. Thus often transitive or simply emphatic. E. g. "kamp̄ com -- passion, "kinn̄a be -- set, "ganh̄ati take pity on, "gāyati be -- singen, "jaḡghati laugh at, beilaugh, "ddaya pity with, "masati touch at, "yuñ̄jati order along, "yoga devotion to, "rakkhati be -- guard, "litta be -- smeared or an -- ointed, "vitakheti reflect over, "sara con -- sequential; etc. -- (b) applied: according to, in conformity with. E. g. "kila being to will, "chavika befitting, "ñatta permitted, al -- lowed, "mati con- sent, a -- greement, "madati ap -- preciate, "rupa = con -- form, "vattin acting according to, "ssavana by hearsay, "sāsati ad -- vise, com -- mand etc. -- III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e. g. "dhamma lesser morality, "pabbaj̄ discipleship, "pavattaka ruling after, "bhaḡha after -- share, "maj̄ha mediocre, "yāgin assisting in sacrifice, "vyājana smaller marks, etc.; cp. pa -- &i in same sense. -- (b) distributive (cp. A. a.) each, every, one by one, (one after one): "disā in each direction, "pañc̄ana each 5 days, "pubba one after the other. -- IV. As one of the contrasting ( -- comparative) prefixes (see remarks on ati & cp. â). anu often occurs in reduplicative cpds. after the style of khuddanukhuddaka "small and still smaller", i. e. all sorts of -- 34 --

small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padānupadā, pubbānupubbaka, ponkhānuponkhā, buddhānubuddha, vādānvāda, seṭṭhānuseṭṭhi. -- V. As regards dialectical differences in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) apa see anuddhasta; = Sk. abhi see anu -- gijjhati, "brth̄eti, "sandahati; = Sk. ava see anu -- kantati, "kassatī2, "kinn̄a, "gāh̄i, "būjh̄i "bodha, "lok̄i, "vaj̄ja. Note (a) anu in compn. is always contracted to "ānu, never elided like adhi = "dhi or abhi = "bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahānubhāva), like ānupubbikathā (fr. *pubbānupubba”), ānubhāva etc. We find ānu also in combn. with an -- under the influence of metre. -- (b) the assimilation (contracted) form of anu before vowels is anv”.

Anu
Anu2 (adj.) subtle; freq. spelling for anu, e. g. D i.223 Sdhp 271, 346 (anuṇṭhūlaṇ). See anu.

Anukankhin
Anukankhin (adj.) [fr. anu + kāṅkṣ] striving after, longing for J v.499 (piya”).

Anukantati
Anukantati [anu + kantati2] to cut Dh 311 (hatṭhaṇa = phālethi DhA iii.484).

Anukampaka
Anukampaka & "ika (adj.)[fr. anukampati] kind of heart, merciful, compassionate, full of pity ( -- " or c. loc.) D iii.187; S i.105 (loka”), 197; v.157; A iv.265 sq.; It 66 (sabba -- bhūtta”); Pv i.33 (= kārunika PvA 16), 53 (= atthakāma, hitesin PvA 25), 88; ii.14 (= anuggañhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

Anukampati
Anukampati [anu + kampati] to have pity on, to com- miserate, to pity, to sympathise with (c. acc.) S i.82, 206; v.189. Imper. anukampa Pv ii.16 (= anuddayaṇ karohi PvA 70) & anukampassu Pv iii.28 (= anuggañgha PvA 181). Med. ppr. anukampamāṇa Sn 37 (= anupekkhāmāṇa anugayhamāṇa Nd2 50); PvA 35 (taṇ), 62 (pitaraṇ), 104. -- pp. anukampita (q. v.).
Anukampana


Anukampā

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

Anukampīta

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

Anukampīn

Anukampīn (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: hita” full of solicitude for the welfare of S v.86; Sn 693; Pv iii.76. sabbapāṇa -- bhūta” -- hita” id. S iv.314; A ii.210; iii.92; iv.249; Pug 57, 68. sabbha -- bhūta” S i.25, 110; A ii.9; It 102.

Anukaroti

Anukaroti [anu + kr] to imitate, "to do after" A i.212; J i.491; ii.162; DhA iv.197. -- ppr. anukabba Vin ii.201 (mamā’). -- Med. anukubbati S i.19 = J iv.65. <> See also anukubba. On anvakāsi see anukasati 2.

Anukassati

Anukassati [anu + kassati, krṣ] 1. [Sk. anukaṛṣati] to draw after, to repeat, recite, quote D ii.255 (silokaṇ). -- 2. [Sk. ava -- kaṛṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. anvakṣi = khipi, chaḍdesi C.).

Anukāma

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

Anukāra


Anukārin

Anukārin (adj.) imitating Dāvs v.32.

Anukiṇṇa

Anukiṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all over Pv iv.121 (bhamara -- gaṇā’).

Anukubba
Anukubba (adj.) ( -- ') [= Sk. anukurvat, ppr. of anu- karoti] "doing correspondingly" giving back, retaliating J ii.205 (kicca').

Anukabbati
Anukabbati see anukaroti.

Anukula

Anukula freq. spelling for anukūla.

Anukulaka

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

Anukūla

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

Anukkaṇṭhati

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

Anukkaṇṭhana

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

Anukkama

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

Anukkamati

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

Anukkipati

Anukkipati [anu + khipati] to throw out Cp. xi.6 (vaṭṭan).

Anukkhepa

Anukkhepa [anu + khepa, see anukkipati] compensation Vin i.285.

Anukhaṇṭati
Anukhaṇati [anu + khaṇati] to dig after or further J v.233.

Anukhuddaka

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

Anuga

Anuga ( -- *) (adj. -- suff.) [fr. anu + gam] following or fol- lowed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (vasa” in the power of), 791 (ejā” = abhibhūta Sn 527), 1095 (Māra<> vasa” = abhibhuyya viharanti Nd2 507); It 91 (ejā”); J iii.224 (vasa” = vasavattin C.); Mhv 7, 3.

Anugacchati

Anugacchati [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (’gacchanto); aor. ’gamāsi Vin i.16, & anvagā Mhv 7, 10; 3rd pl. anvagū Sn 586 (vasañ = vasañ gata SnA 461). Pass. anugammadāna accompanied or followed by, surrounded, adorned with J i.53; v.370. <> pp. anugata (q. v.).

Anugata

Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with ( -- *), being a victim of, suffering M i.16; D iii.85, 173 (parisā); A ii.185 (sota”, v. l. anudhata); J ii.292 (samudda”); v.369; Nd2 32 (tañhā”); PvA 102 (nāmañ mayhañ a. has been given to me), 133 (kammaphala”).

Anugati

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

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Anugama

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

Anugāmika

Anugāmika (adj.) going along with, following, accompa- nying; resulting from, consequential on Kh viii.8 (nidhi, a treasure acc. a man to the next world); J iv.280 (’nidhi); Miln 159 (parisā); PvA 132, 253 (dānañ nāma ”añ nidānan ti).

Anugāmin

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

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

Anugāhati

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

Anugijjhāti

Anugijjhāti [anu + gijjhāti] to be greedy after, to covet Sn 769 (cp. Nd1 12); J iii.207; iv.4 (= giddhā gathitā huttā allīyanti C.). pp. *giddhā (q. v.). Cp. abhigijjhāti.

Anugiddha

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

Anuggañha

Anuggañha (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 *stla.

Anuggañhataka


Anuggañhana

Anuggañhana (nt.) anuggañha1 DhsA 403.

Anu(g)añhāti

Anu(g)añhāti [anu + gañhāti] to have pity on, to feel sorry for, to help, give protection D i.53 (vācaṇ; cp. DA i.160: sārato gañhanṭo); J ii.74; Nd2 50 (ppr. med. *gāyhamāṇa = anukampamāṇa); Pug 36; PvA 181 (imper. anuggañha = anukampassu). pp. anuggañhita (q. v.).

Anuggaha

Anuggaha1 [anu + grah] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S ii.11; iii.109; iv.104; v.162; A i.92, 114; ii.145; iv.167; v.70; It 12, 98; J i.151; v.150; Pug 25; PvA 145; ThA 104.

Anuggaha

Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na gañhāti Nd1 330).

Anuggahita

Anuggahita (& "ita) [pp. of anuggañhāti] commiserated, made happy, satisfied M i.457; S ii.274; iii.91; iv.263; A iii.172; J iii.428.

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

Anugghāteti

Anugghāteti [an + ugghāteti] not to unfasten or open (a door) Miln 371 (kavātaŋ).

Anugghāta

Anugghāta [an + ugghāta] not shaking, a steady walk J vi.253.

Anugghātin

Anugghātin (adj.) [fr. last] not shaking, not jerking, J vi.252; Vv 53 (read 'ī for i); VvA 36.

Anughāyati

Anughāyati [anu + ghāyati] to smell, snuff, sniff up Miln 343 (gandhaŋ).

Anucankamati

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

Anucankamana

Anucankamana (nt.) [fr. anucankamati] sidewalk J i.7.

Anucarati

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

Anucarita

Anucarita ( - " ) [pp. of anucarati] connected with, ac- companied by, pervaded with D i.16, 21 (vīmaṇṣa = anuvicarita DA i.106); M i.68 (id.); Miln 226.

Anucinṇa

Anucinṇa (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin ii.203 = It 86 (pamādaŋ); J i 20 (v.126); Th 1, 236; 2, 206; Dpvs iv.9. - 2. adorned with, accompanied by, connected with J iv.286.

Anucintana

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

Anucinteti

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

Anuccangin
Anuccangin see anujjangin.

Anucchavika

Anucchavika (& "ya") (adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J i.58, 62, 126, 218; ii.5; iv.137, 138; Miln 358; DhA i.203, 390; ii.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin ii.7 (an˚); iii.120 (id. + ananulomika); Miln 13.

Anucchiṭṭha

Anucchiṭṭha (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J iii.257; DhA ii.3 (vv. ll. anucchiṭṭha).

Anujagghati

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

Anujavati

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

Anujāta

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

Anujānāti

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

Anujīvati

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

Anujīvita

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

Anujīvin

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

Anujju
Anujju (adj.) [an + uju] not straight, crooked, bent, in cpds. "angin (anujjangin) with (evenly) bent limbs, i.e. with perfect limbs, graceful f. "Ep. of a beautiful woman J v.40 (= kañcana -- sannibha -- sartrā C.); vi.500 (T. anuccangīt, C. aninditā agarahitingi); "gāmin going crooked i.e. snake J iv.330; "bhūta not upright (fig. of citta) J v.293.

Anujjuka

Anujjuka = anujju J iii.318.

Anujjhāna

Anujjhāna (nt.) [anu + jhāna] meditation, reflection, introspection Miln 352 ("bahula).

Anuññāta

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

Anuññātatta

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

Anuṭhaka

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

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Anuṭṭhahati

Anuṭṭhahati [anu + ṭhahati = "thāti, see "tiṭṭhati] to carry out, look after, practise do J v.121. -- pp. anuṭṭhita (q. v.).

Anuṭṭhahāna

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

Anuṭṭhatar

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

Anuṭṭhāna

Anuṭṭhāna (nt.) [an + uṭṭhāna] "the not getting up", inactivity, want of energy Dh 241 (sarfra -- pattiṣagganāṇ akaronto DhA iii.347).

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

Anuṭṭhubbhati

Anuṭṭhubbhati [formally Sk. anuṣṭobhāti, but in meaning = *anuṣṭīvati; anu + ṭhubhāti, the etym. of which see under niṭṭhubbhati] to lick up with one's saliva DA i.138.

Anuṭṭhurin

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

Anuḍasati

Anuḍasati [anu + ḍasati] to bite J vi.192.

Anudahati

Anudahati [anu + daḥati] to burn over again, burn tho- roughly, fig. to destroy, consume J ii.330; vi.423. Pass. "dayhāti J v.426. -- Also spelt "daḥati, e. g. at S iv. 190 = v.53; Th 2, 488.

Anudahana

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

Anuṃṇata

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

Anutappati

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

Anutāpa

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

Anutāpin

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

Anutāpiya

Anutāpiya grd. of anutappati, q. v.

Anutāleṭi

Anutāleṭi [anu + taleti] to beat J ii.280.
Anutiṭhati

Anutiṭhati [anu + tiṭhati see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.

Anutīre

Anutīre (adv.) [anu + tīre, loc. of tīra] along side or near the bank (of a river) Sn 18 (= tīra -- samīpe SnA 28). Cp. anu A b.

Anuttara

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

Anuttariya

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

Anuttāna

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

Anutthunā

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

Anutthunāti

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

Anutrāsin

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

Anuthera

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

Anudadāti

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

Anudayati
Anudayati (to sympathise with) see under anuddā.

Anudassita


Anudahati

Anudahati see anuḍahati.

Anuḍīṭṭha

Anuḍīṭṭha [pp. of anudisati] pointed out, appointed, dedicated, nt. consecration, dedication J v.393 (anuḍīṭṭha = asukassa nāma dassatī ti C.); Pv i.107 (= uddīṭṭha PvA 50).

Anuḍīṭṭhi

Anuḍīṭṭhi (f.) [anu + diṭṭhi] an "after -- view", sceptical view, speculation, heresy D i.12; M ii.228; S iii.45 sq.; Th 1, 754; Miln 325; DA i.103. attaṇuḍīṭṭhi (q. v.) a soul -- speculation.

Anudisati

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

Anudisā

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

Anudīpeti

Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammā- dhammaṇ).

Anudūta

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

Anudeva

Anudeva see anvadeva.

Anuddayatā

Anuddayatā (f.) [abstr. to anuddayā] sympathy with ( -- "') compassion, kindness, favour, usually as par" kindness to or sympathy with other people S ii.218; v.169 (T. anudayatā); A iii.184; It 72; Vbh 356.

Anuddayā
Anuddhayā (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin ii.196; S i.204; ii.199; iv.323; A ii.176; iii.189; Pug 35 (anukampā); J i.147, 186, 214; PvA 70, 88, 181 (= anukampā). In compn anudaya" e. g. "sampanna full of mercy J i.151, 262; PvA 66.

Anuddā

Anuddā (f.) [contracted form of anuddhayā] = anuddayā Dhs 1056, where also the other abstr. formations anuddāyanā & anuddāyitattāṇ "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuddā).

Anuddhaṃṣetī

Anuddhaṃṣetī [anu + dhaṃṣetī] to spoil, corrupt, degrade Vin iv.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase rāgo cittaṇ a. lust degrades the heart Vin iii.111; M i.26; S i.186; A i.266; ii.126; iii. 393 sq. -- pp. anuddhasta (q. v.).

Anuddhata

Anuddhata (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca - - virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA iv.93); Vv 648; Pug 59.

Anuddharin

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

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Anuddhasta

Anuddhasta (adj.) [anu + dhasta, pp. of anuddhaṃṣetī, cp. Sk. apadhvasta] spoilt, corrupt, degraded M i.462 (citta); A ii.126 (id.).

Anudhamma

Anudhamma [anu + dhamma] 1. in compn. with dhamma as dhammānuddhamma to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu iv. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. iv. Freq. in phrase dh˚ -- ānudh˚ -- paṭipanna "one who masters the completeness of the Dh.", e. g. S ii.18; iii.163; It 81; Ps ii.189. -- 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhammassa (c’) anudhamman āyākaroti to explain the truth of the Dh. Vin i.234; D i.161; M i.368, 482; S ii.33; iii.6; iv.51; v.7. See further M iii.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. "cārin living according to the Dhamma, living in truth S ii.81, 108; A ii.8; Dh 20 (cp. DhA i.158); Vv 317; Sn 69 (see Nd2 51).

Anudhammatā

Anudhammatā (f.) [abstr. to anudhamma] lawfulness, con- formity to the Dhamma A ii.46; Ps i.35, 36.

Anudhāreti

Anudhāreti [anu + dhāreti] to hold up DA i.61 (chattaṇ), cp. J 1.53, dhariyamāṇa.

Anudhāvati
Anudhāvati [anu + dhāvati] to run after, to chase, follow, persecute, pursue M i.474; S i.9; Dh 85; Th 1, 1174; Miln 253, 372.

Anudhāvin

Anudhāvin (adj. -- n.) [fr. anudhāvati] one who runs after S i.9, 117.

Anunadī

Anunadī( -- tire) along the bank of the river S iv.177 should be read anu nadītīre (= anu prep. c. loc.; see under anu A).

Anunamati

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

Anunaya

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

Anunayana


Anunāsika

Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ū in "lopa apocope of the nasal ū VvA 114, 253, 275, 333.

Anunīta

Anunīta (adj.) [pp. of anuneti] led, induced S iv.71; Sn 781.

Anunetar

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

Anuneti

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

Anupa

Anupa see anūpa.

Anupakampati

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

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

Anupakkutta

Anupakkutta (adj.) [an + upak’] blameless, irreproachable D i.113; Vin iv.160; Sn p. 115; DA i.281.

Anupakkhandati

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

Anupakhajjati

Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhan- dati] to encroach, intrude Vin v.163.

Anupagacchati

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

Anupaghata

Anupaghata [an + upaghata] not hurting Dh 185 (anupa’ metri causa; expld. by anupahananañ cœva anupaghätanañ ca DhA iii.238).

Anupacita

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

Anupacinati

Anupacinati [an + upacinati] not to observe or notice J v.339 (= anoloketi C.; v. l. anapaviñäti).

Anupajagghati

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

Anupajjati

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

Anupañcâhañ

Anupañcâhañ (adv.) [anu + pañcä + ahañ] every five days PvA 139 (+ anudasâhañ).

Anupaññatti

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

Anupaṭiṭāti (f.) [anu + paṭiṭāti] succession; as adv. in order, successively DA i.277 (kathā = anupubbikathā); DhA iii.340 (anupaṭiṭātiyā = anupubbena); Vism 244.

Anupaṭṭhita

Anupaṭṭhita (adj.) [anu + paṭṭhita] setting out after, following, attacking J v.452.

Anupatati

Anupatati [anu + patati] 1. to follow, go after, J vi.555 anupatīyā (Subj.). -- 2. to fall upon, to befall, attack Vin iii.106 = M i.364; S i.23 (read "patanti for "patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). <-> pp. anupatita (q. v.). Cp. also anupaṭa & anupātin.

Anupatita

Anupatita [pp. of anupatati] "befallen", affected with, op-pressed by ( -- "') S ii.173 (dukkhā'); iii.69 (id.); Sn 334 (pamāda').

Anupatitatta

Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of ( -- "') SnA 339.

Anupatta

Anupatta (anuppatta) [pp. of anupāpūṇāti; cp. Sk. anu- prāpta] (having) attained, received, got to (c. acc), reached D i.87 -- 111; ii 2; It 38; Sn 027, 635; Dh 386, 403; Pv iv.166; PvA 59 (dukkhaṇ), 242. In phrase addhagata vayo -- anupatta having reached old age, e. g. Vin ii.188; D i.48; Sn pp. 50, 92; PvA 149.

Anupatti

Anupatti (anuppatti) (f.) [anu + patti] attainment, accom- plishment, wish, desire (fulfilled), ideal S i.46, 52.

Anupathe

Anupathe at J v.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga -- mahāmaggāṇaṭ antare.

Anupada

Anupada [cp. Sk. anupadāṇa adv., anu + pada] 1. the "after- foot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin iv.15 (cp. 355); Miln 340 (anupadāṇa anupadāṇa karteti). -- 2. (adj.) (following) on foot, at every, step, continuous, repeated, in "dhamma -- vipassanā uninterrupted contemplation M iii.25: "vaṭṭanā word -- by -- word explanation DhsA 168. As nt. adv. "ṇ close behind, immediately after (c. gen.) J ii.230 (tassānupadāṇa agamāsi); vi.422. Esp. freq. in combn. padānupadāṇa (adv.) foot after foot, i. e. in the footsteps, immediately behind J iii. 504; vi.555; DhA i.69; ii.38.

Anupadātatar
Anupadātar (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D i.4 (cp. DA i.74); A ii.209.

Anupādana

Anupādana (anuppādana) (nt.) [anu + pa + dāna, cp. anu- padeti] giving, administering, furnishing, the giving of ( -- ) D i.12 (cp. DA i.98; both read anuppādana); J iii.205; Miln 315.

Anupadīna

Anupadīna (anuppādina) [pp. of anupadeti] given, handed over, furnished, dedicated Pv i.512.

Anupadeti

Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S iii.131 (Pot. anuppadajjū); M i.416 (Pot. anupadajjeyya. see dadāti i.3); Miln 210 ('deti). fut. 'dassati (see dadāti i.1); D iii.92; S iv.303 (v. l. SS for T. anasarissati); A iii.43; Sn 983. ger. "datvā SnA 35. inf. "dattu A i.117. pp. "dinna (q. v.).

Anupaddava

Anupaddava (adj.) [an + upaddava] free from danger, uninjured, safe Vin ii.79 = 124 (+ anītika); iii.162; Dh 338; DhA iv.48; PvA 250 (expln. for siva).

Anupadhāreti

Anupadhāreti [an + upadhār"] to disregard, to heed not, to neglect DhA iv.197; VvA 260.

Anupadhika

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

Anupanna

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

Anupabandhati

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

Anupabandhanatā

Anupabandhanatā (anuppa”) (f.) [abstr. to prec.] non- stopping, not ceasing Miln 132.

Anupabandhanā

Anupabbajjā

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

Anupaya

Anupaya (adj.) [an + upaya] unattached, "aloof" S i.181 (akankha apiha +).

Anuparigacchati

Anuparigacchati [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin iii.119; S i.75 (ger. "gamma"); Sn 447 (aor. "pariyagā = parito parito agamāsi Sn A 393); J iv.267.

Anuparidhāvati

Anuparidhāvati [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. iii.150 (khilan).

Anupariyāti

Anupariyāti [auu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin ii.111; S i.102, 124; Th 1, 1235 ("pariyeti"), 1250 (id. to search); Pv iii.34 (= anuvicarati); Miln 38; PVA 92 ("yāyitvā, ger.) 217.

Anupariyāya

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

Anuparivattati

Anuparivattati [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin iii.307 (ādiccañā); D i.240; PVA 97. – 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). -- 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. iii.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

Anuparivatti

Anuparivatti (f.) ( -- "') [anu + parivatti] dealing with, oc- cupation, connection with S iii.16.

Anuparivāreti

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

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

Anuparisakkati

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

Anuparisakkana

Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest in S iv.312 (v.l. "vattana").

Anupariharati

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

Anupalitta

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

Anupavajja

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

Anupavattaka

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

Anupavatteti

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

Anupavāda

Anupavāda [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa˚ in metre; expld at DhA iii.238 as anupavādanañ c’eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. "vādaka Pug 60, & "vādin M i.360.

Anupaviṭṭha

Anupaviṭṭha (anuppa˚) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānādiñ a. nad: flowing into the G.).

Anupaviṭṭhatā

Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.
Anupavisati

Anupavisati [anu + pa + visati] to go into, to enter Dh i.290; VvA 42 (= ogāhati). -- pp. *paviţha (q.v.) <-> Caus. "paveseti (q.v.).

Anupavecchati

Anupavecchati (anuppa’) [see under pavecchati] to give, give over to, offer up, present, supply Vin i.221 (’pavacchati); D i.74 (= pavesati DA i.218); ii.78; M i.446; iii.133; A ii.64; iii.26 (v.l. "vacch"); J v.394; Sn 208 (v.l. "vacch"); SnA 256 (= anupavesati); PvA 28.

Anupaveseti

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

Anupasankamati

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

Anupasankamati

Anupasankamati2 [an + upasank˚] not to go to. not to approach DhA ii.30 (+ apayirup˚sati).

Anupasaṅṭhapanā

Anupasaṅṭhapanā (f.) [an + upasaṅṭhapan˚] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandan˚ instead); cp. anupabandhan˚.

Anupassaka

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

Anupassati

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

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Anupassanā

Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration, realisation S v.178 sq., Sn p. 140; Ps i.10, 20, 96; ii.37, 41 sq., 67 sq.; Vbh 194. See anicca˚, anatta˚, dukkha˚.

Anupassin

Anupassin ( -- '') (adj.) [fr. anupassati] viewing, observing, realising S ii.84 sq., v.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps i.191 sq.; Vbh 193 sq., 236; Sdhp 411.

Anupahata
Anupahata1 [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274.

Anupahata

Anupahata2 (adj.) [an + upahata] not destroyed, not spoilt DhA ii.33 (˚jivhapasāda).

Anupāta

Anupāta [of anupatati] attack in speech, contest, reproach A i.161 (vāda’).

Anupātin


Anupādaṇḍ

Anupādaṇḍ (adv.) [anu + pāda] at the foot Vism 182 (opp. anusāṣaṇ at the head).

Anupādā

Anupādā [ger. of an + upādiyati = anupādāya] anupādā- niya, anupādāya, anupādiyāna, anupādiyītvā see upādiyati.

Anupādāna & Anupādi

Anupādāna & Anupādi see upādāna & upādi.

Anupāpīta

Anupāpīta [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpunāti

Anupāpunāti (anuppā’) [anu + pāpunāti] to reach, attain, get to, find S i.105; ger. anuppatvāna Pv ii.924 (= 'pāpunītvā PvA 123). -- pp. anupatta (q. v.). -- Caus. anupāpeti (q. v.).

Anupāpeti

Anupāpeti [Caus. of anupāpunāti] to make reach or attain, to lead to, to give or make find J vi.88; Cp. xi. 4 (aor. anupāpayi); Miln 276. -- pp. anupāpīta (q. v.).

Anupāya

Anupāya [an + upāya] wrong means J i.256; Sdhp 405.

Anupāyāsa

Anupāyāsa see upāyāsa.

Anupālaka
Anupālaka (adj.) [anu + pālaka] guarding, preserving Sādhana 474.

Anupālana

Anupālana (nt.) [fr. anupāleti] maintenance, guarding, keeping Dpsv iii.2.

Anupāleti

Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṇ).

Anupāhāna

Anupāhāna (adj.) [an + upāhana] without shoes J vi.552.

Anupiya

Anupiya (anuppiya) (adj) [anu + piya] flattering, pleasant, nt. pleasantness, flattery, in "bhānīn one who flatters I) iii.185; J ii.390; v.360; and "bhānitar id. Vbh 352.

Anupīḷaṇa

Anupīḷaṇa at PvA 161 is to be read anuppīḷaṇ (q. v.).

Anupucchatī

Anupucchatī [anu + pucchatī] to ask or inquire after (c. acc.) Sn 432, 1113. -- pp. anupuṭṭha (q. v.).

Anupuṭṭha

Anupuṭṭha [pp. of anupucchatī] asked Sn 782 (= pucchita SnA 521).

Anupubbā

Anupubbā (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin ii.237 (mahāsamuddo a’ -- ninno etc.); D i.184; Sn 511; J v.155 (regularly formed, of āṇi). Cases adverbially: anupubbena (instr.) by and by, in course of time, later, gradually Vin i.83; Dh 239 (= anupatipāṭiyā DhA iii.340); Pug 41, 64; J ii.2, 105; iii.127; Miln 22; PvA 19. anupubbaso (abl. cp. Sk. anupūrvaśāh) in regular order Sn 1000. <> In compn. both anupubba’ & anupubbi’ (q. v.). -- kāraṇa gradual performance, graded practice M i.446. -- nirodha successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under 'vihāra, & are enumd. as such at D iii.266, 290; A iv.409, 456; Ps i.35. -- vihāra a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 ayatanāṇī & as the crowning phrase "saññā -- vedayitanirodha" (see jhāna1). Enumd. as such in var. places, esp. at the foll.: D ii.156; iii.265, 290; A iv.410; Nd2 under jhāna; Ps i.5; Miln 176. -- sikkhā regular instruction or study (dhammavinaye) M i.479; iii.1 (+ 'kiriya’ paṭipadā).

Anupubbaka

Anupubbaka (adj.) = anupubba, in cpd. pubbānupubbaka all in succession or in turn, one by one (on nature of this kind of cpd. see anu B iv.) Vin i.20 ("āṇaṇ kulānaṇ putā the sons of each clan, one by one).

Anupubbata
Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānuṇupbatā.

Anupubbikāthā

Anupubbi -- kathā (f.) [anupubba + kathā, formation like dhammi -- kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna -- kathā, sīlā, sagga, magga) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbikāthā nāma dānānantaraṃ sīlāṃ sīlānantaraṃ saggio saggānantaraṃ maggo ti etesāṃ dīpana -- kathā" (DA i.277). Vin i.15, 18; ii.156, 192; D i.110; ii.41; M i.379; J i.8; VvA 66, 197, 208; DA i.308; DhA i.6; Miln 228. -- The spelling is frequently ānupubbikāthā (as to lengthening of anu see anu Note (a)), e. g. at D i.110; ii.41; M i.379; J i.8; Miln 228.

Anupekkhāti

Anupekkhāti [anu + pekkhati] 1. to concentrate oneself on, to look carefully A iii.23. -- 2. to consider, to show consideration for, Nd2 50 (ppr. ˚amāna = anukampamāna). -- Caus. anupekkhāti to cause some one to consider carefully Vin ii.73.

Anupekkhanatā

Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupek-khāti] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti

Anupeti [anu + pa + i] to go into D i.55 (+ anupagacchati) S iii.207; DA i.165.

Anupeseti

Anupeseti [anu + pa + iṣ] to send forth after Miln 36.

Anuposathikāṇ

Anuposathikāṇ see anvaḍḍhamāsāṇ.

Anuposiya

Anuposiya (adj.) [grd. of anu + puṣ] to be nourished or fostered Sdhp 318.

Anuppa"

Anuppa" in all combns. of anu + ppa see under headings anupa".

Anuppadajjuṇ

Anuppadajjuṇ (S iii.131) see anupadeti.

Anuppana

Anuppana (*uppāda, *uppādipi) see uppanna etc.
Anuppīla

Anuppīla (adj.) [an + uppīla] not molested, not oppressed (by robbers etc.) not ruined, free from harm J iii.443; v.378; VvA 351; PvA 161.

Anupharaṇa

Anupharaṇa (nt.) [an + pharaṇa] flashing through, per- vading Miln 148.

Anuphusṭyaṇi

Anuphusṭyaṇi [an + phusṭyaṇi, cp. Sk. pruṣṭyaṇi, Caus. of pruṣ] to sprinkle, moisten, make wet J v.242 (himaṇ; C. pateyya).

Anubajjhāti

Anubajjhāti at PvA 56 is faulty reading for anubandha-ati (q. v.).

Anubaddha

Anubaddha [pp. of anubandhati] following, standing behind (piṭṭhito) D i.1, 226.

Anubandha

Anubandha [anu + bandha] bondage M iii.170; It 91.

Anubandhati

Anubandhati [anu + bandhati] to follow, run after, pursue J i.195; ii.230; vi.452 (= anujavati); PvA 56 (substitute

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for anubajjhanti!), 103, 155. aor. ”bandhi J ii.154, 353; iii.504; PvA 260 (= anvāgacchi). ger. ”bandhitvā J i.254. grd. ”bandhitabba M i.106. -- pp. anubaddha (q. v.).

Anubandhana

Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J vi.526 (”dukkha).

Anubala

Anubala (nt.) [anu + bala] rear -- guard, retinue, suite, in ”ṇ bhavati to accompany or follow somebody Miln 125.

Anubujjhāti

Anubujjhāti [anu + bujjhāti, Med. of budh, cp. Sk. ava- budhyate] to remember, recollect J iii.387 (with avabujjhāti in prec. verse).
Anubujjhana

Anubujjhana (nt.) [fr. anubujjhati] awakening, recognition Ps i.18 (bujjhana +).

Anubuddha

Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D ii.123 ('a ime dhammā); S i.137 (dhammo vimalenê anubuddho) ii.203; iv.188; A ii.1; iii.14; iv.105; SnA 431. In phrase buddhānubuddha (as to nature of cpd. see anu B iv.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. -- 2. a lesser Buddha, inferior than the Buddha DA i.40. Cp. buddhānubuddha.

Anubodha

Anubodha [anu + budh] awakening; perception, recognition, understanding S i.126 (?) = A v.46 (anubodhiś as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. ananubodha (adj.) not understanding, not knowing the truth S ii.92; iii.261; v.431; A ii.1; iv.105; Dhs 390, 1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know D i.12, 22; S i.136.

Anubodhati

Anubodhati [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhiś A v.46 (?) = S i.126 (anubodhaq). -- Caus. "bodheti to awaken, fig. to make see to instruct J vi.139 ('ayamāna) -- pp. anubuddha (q. v.).

Anubodhana

Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition Ps i.18 (bodhana +).

Anubbajati

Anubbajati [anu + vraj] to go along, wander, follow, tread (a path) J iv.399 (maggañ = pabbajati C.).

Anubbata

Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J iii.521; vi.557.

Anubbillāvitatta

Anubbillāvitatta see ubbill”.

Anunyañjana

Anunyañjana see anunyañjana.

Anubrūhita

Anubrūhita [pp. of anubrūheta] strengthened with ( -- '), full of Ps i.167.

Anubrūheta
Anubṛtheti [brtheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S i.178 (anubṛthyaye); M iii.187 (id., so read for manu’), Th 2, 163 (ehi); Cp. iii.12 (saṅveṅa anubṛthayiṅ aor.); J iii.191 (suenāgaṛaṅ). Often in phrase vivekaṅ anubṛtheti to devote oneself to detachment or solitude, e.g. J i.9 (inf. “brhutuṅ); iii.31 (“brheṣṣāmi), Dh 75 (“brhaye = “brheyya vaḍḍheyya DhA ii.103). -- pp. anubṛthita (q.v.) Cp. also brthana.

Anubhaṅanā

Anubhaṅanā (f.) [anu + bhaṅana] talking to, admonition, scolding Vin ii.88 (anuvaḍanā +).

Anubhavati & Anubhoti

Anubhavati & Anubhoti [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D i.129; ii.12 (“bhonti); M ii.204; A i.61 (attha˚ ‘bhonti to have a good result); J vi.97 (“bhoma); Pv i.1011 (“bhomi vipākāḥ); PvA 52 (“issati = vedissati); Sdhf 290. Esp. freq. with dukkha˚ to suffer pain, e.g. PvA i.1110 (“bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). -- ppr. med. “bhavam (na J i.50; aor. “bhavi PvA 75 (sampattī); ger. “bhavitv J iv.1; PvA 4 (sampattī), 67 (dukkha˚), 73 (sampattī); grd. “bhavīyāṇa (in order to receive) Pv ii.85 (= anubhavitvā PvA 109). <-> Pass. anubhavita & “bhavita to be undergone or being experienced; ppr. “bhāyamāṇa PvA 8, 159 (maya’a = anubhūta), 214 (attanā by him) & “bhavīyamāṇa PvA 33 (dukkha˚). -- pp. anubhūta (q.v.).

Anubhavana

Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. Cpd. 229, 2321) Nett 28 (iṭṭhāṇīṭṭha -- anubhavana -- lakkhanā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita -- lakkhanā vedanā anubhavana -- lakkhanā ca); PvA 152 (kamma˚ -- vipākā). Esp. in combn. with dukkha˚ suffering painful sensations, e.g. at J iv.3; Miln 181; DhA iv.75; PvA 52.

Anubhāga

Anubhāga [anu + bhāga] a secondary or inferior part, (after -- )share, what is left over Vin ii.167.

Anubhāyati

Anubhāyati [anu + bhāyati] to be afraid of J vi.302 (kissa nvā anubhāyissan, so read for kissānu˚).

Anubhāva

Anubhāva [fr. anubhavati] orig. meaning "experience, con- comitance" and found only in cpds. as -- "", in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. maha˚ sensation of greatness, rājā˚ ’s belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as anubhāva with ‘a instead of a, since the compositional character had obliterated the character of the a. As such (anubhāva abs.) found only in later language. -- (1) anubhāva (-- “): mahānubhāva (of) great majesty, eminence, power S i.146 sq.; ii.274; iv.323; Sn p. 93; Pv ii.112; PvA 76. deva˚ of divine power or majesty D ii.12; devatā˚ id. J i.168; dibba˚ id. PbA 71. 110. rājā˚ kingliness splendid, pomp D i.49; J iv.247; PbA 279 etc. -- anubhāvēna (instr. -- "’) in accordance with, by means of J ii.200 (angavijjā˚); PbA 53 (iddh˚), 77 (kamma˚), 148 (id.), 162 (rājā˚), 184 (dāna˚), 186 (puñña˚). yathānubhāva˚ (adv.) in accordance with (me), as much as (1 can); after ability, according to power S i.31; Vv 15 (= yathābalaṅ VvA 25. -- (2) anubhāva majesty power, magnificence, glory, splendidour J v.10, 456; Pv ii.811; VvA 14; PbA 43, 122, 272. See also ānu˚.
Anubhāvatā

Anubhāvatā (f.) [= anubhāva + tā] majesty, power S i.156 (mahā’).

Anubhāsati

Anubhāsati [anu + bāsati] to speak after, to repeat D i.104; Miln 345; DA i.273.

Anubhūta

Anubhūta [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PVA ii.1218. nt. suffering, experience J i.254; Miln 78, 80.

Anubhūyamānattā


Anuma

Anuma ( -- dassika) see anoma’.

Anumagge

Anumagge at J v.201 should be read anu magge along the road, by the way; anu here used as prep. c. loc. (see anu A b).

Anumajjati

Anumajjati [anu + majjati] 1. to strike along, to stroke, to touch DA i.276 (= anumasati). -- 2. to beat, thresh, fig. to thresh ont J vi.548; Miln 90. -- Pass. anumajjyati Miln 275 (cp. p. 428).

Anumajjana

Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, pounding up (Dhs. trsl. 11), always used with ref. to the term vicāra (q.v.) Miln 62; DhsA 114; DA i.63, 122.

Anumajjha

Anumajjha (adj.) [anu + majjha] mediocre, without going to extremes J iv.192; v.387.

Anumaññati

Anumaññati [anu + maññati] to assent, approve, give leave Th 1, 72. -- pp. anumata (q.v.).

Anumata

Anumata [pp. of anumaññati] approved of, given consent to, finding approval, given leave D i.99 (= anuññāta DA i.267); J v.399 (= muta); Miln 185, 212, 231, 275; PVA 64 (= annuññāta).
Anumati

Anumati (f.) [from anumaññatī] consent, permission, agreement, assent, approval Vin ii.294, 301, 306; D. i.137, 143; Dpvś iv.47, Cf. v.18; DA i.297; VvA 17, Pva 114.

Anumatta

Anumatta see anu˚.

Anumasati

Anumasati [anu + masati] to touch D i.106 (= anumajjati DA i.276).

Anumāna

Anumāna [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74.

Anumitta

Anumitta [anu + mitta] a secondary friend, a follower. acquaintance J v.77.

Anumināti

Anumināti [cf. Sk. anumāti, anu + mināti from mi, Sk. minoti, with confusion of roots mā & mi] to observe, draw an inference M i.97; Pva 227 (˚anto + naya nento). See also anumīyati.

Anumīyati

Anumīyati [Sk. anumīyate, Pass. of anu + mā, measure, in sense of Med.] to observe, conclude or infer from S iii.36. Cp. anumināti.

Anumodaka

Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin v.172; Pva 122; Sdhf 512.

Anumodati

Anumodati [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin ii.212 (bhattagge a. to say grace after a meal); S ii.54; A iii.50 (˚modaniya); iv.411; Dh 177 (ppr. ˚modamāna); It 78; Pvi.919 (dānaṃ ˚modamāna = enjoying, gladly receiving); 1,54 (anumodare = are pleased; pitosmanassajātā honti Pva 27); J ii.112; Pva 19, 46, 81, 201) imper. modhi); Sdhp. 501 sq. -- pp. anumodita (q.v.).

Anumodana

Anumodana (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with dādī (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks): ˚ṇ datvā Pva 89; ˚ṇ katvā J i.91; DhA iii.170, 172; VvA 118; Pva 17, 47; ˚ṇ vatvā VvA 40 (pāṇīyadāne for the gift of water), 295, 306 etc. ˚ṇ karoti also "to do a favour" Pva 275. Cp. further DhA i.198 (˚gāthā verses expressing thanks, benediction);
Anumodita

Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77.

Anummatta

Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta

Anuyanta at A v.22 is doubtful reading (v.l. anuyutta). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātañ attendance [anu + yā, cp. anuyāyin] or Sk. yantr ruler [yam], in which latter case anu -- yantar would be "an inferior ruler" and P. yantā would represent the n. a.g. yantā as a -- stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2).

Anuyāgin

Anuyāgin (adj) [fr. anu + yaj] offering after the example of another D i.142.

Anuyāta

Anuyāta [pp. of anuyāti] gone through or after, followed, pursued S ii.105 (magga); A v.236; It 29; Miln 217.

Anuyāti

Anuyāti (& anuyāyati) [anu + yā] 1. to go after, to follow J vi.49 (fut. 'yissati), 499 (yāyantañ anuyāyati = anugacchati C). -- 2. to go along by, to go over, to visit Miln 391 ('yāyati). -- pp. anuyāta (q. v.). See also anusanyāyati.

Anuyāyin

Anuyāyin (adj) [cp. Sk. anuyāyin, anu + yā] going after, following, subject to (gen.) Sn 1017 (anānuyāyin); J vi.309; Miln 284.

Anuyuñjanā

Anuyuñjanā (f.) (& 'yuñjana nt.) [abstr. fr. anuyuñjati] application or devotion to ( -- ') Miln 178; VvA 346 (anuyuñjananā wrong spelling?)

Anuyuñjati

Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S i.25, 122 ('yuñjan "in loving self -- devotion" Mrs. Rh. D.); iii.154; iv.104, 175; Dh 26 (pamādañ = pavatteti DhA i.257), 247 (surāmeraya -- pānañ = sevati bhūlikaroti DhA iii.356); PvA 61 (kammatthānañ). -- 2. to ask a question, to call to account, take to task Vin ii.79; Vv 335; ppr. Pass. 'yuñjijamāna PvA 192. -- pp. anuyutta (q. v.). -- Caus. anuyojeti "to put to", to address, admonish, exhort DhA iv.20.
Anuyutta

Anuyutta [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D i.166, 167; iii. 232 = A ii.205 (attaparitāpanā Anuyoga anuyogā); S iii.153; iv.104; Sn 663 (lobhagāne), 814 (methunañ = samāyutta SnA 536), 972 (jhanā); Pug 55; PVA 163 (jāgariya˚), 206. -- 2. following, attending on; an attendant, inferior, vassal, in expression khattiya or rājā anuyutta a prince royal or a smaller king (see khattiya 3 b) A v.22 (v i. for T. anuyanta, q. v.); Sn 553 (= anugāmin, sevaka SnA 453).

Anuyoga

Anuyoga [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to (-˚), execution, practice of (-˚); often combd. with anuyutta in phrase 'anuyogā anuyutta = practising, e. g. Vin i.190 (manḍanā Anuyoga anuyutta); D iii.113 (attakilamath˚ Anuyoga a.); A ii.205 (attaparitāpanā Anuyoga a.). -- As adj. (-˚) doing, given to, practising (cp. anuyutta). D i.5; iii.107; M i.385; S i.182; iii.239; iv.330; v.320; A i.14; iii.249; iv.460 sq.; V. 17 sq., 205; J i.90 (padhān˚ Anuyogakicca˚); Vv 8438 (dhamma˚); Miln 348; DA i. 78, 104. -- 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa "η datvā).

Anuyogavant

Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PVA 207.

Anuyogin

Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (-˚) Dh 209 (atta˚ given to oneself, self -- concentrated).

Anurakkha

Anurakkha (adj.) [fr. anurakkhati, cp. 'rakkhin] preserving, keeping up J iv.192 (vañsa˚); vi.1 (id.).

Anurakkhana

Anurakkhana (nt.) & 'a (f.) [abstr. fr. anurakkhati] guarding, protection, preservation D iii.225 sq.; A ii.16 sq.; J i.133; Pug 12; Dpvs iv.24 (adj.); VvA 32 (citta˚); Sdhp 449.

Anurakkhati

Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J i.46; Pug 12. -- ppr. med." rakhamāna(ka) as adj. Sdhp 621.

Anurakkha

Anurakkha (f.) [= anurakkhana˚] guarding, protection, preservation S iv.323 (anuddayā a. anukampā).

Anurakkhin


Anurakkhiya
Anurakkhiya (adj.) [f. anurakkhati] in dur˚ difficult to guard Vin iii.149.

Anurañjita

Anurañjita [pp. of anu + rañjeti, Caus. of rañj] illumined, brighterted, beautified Bu i.45 (byāmapabh˚ by the shine of the halo); VvA 4 (sañjhâtap˚ for sañjhâpabh˚).

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Anuratta

Anuratta (adj.) pp. of anu + rañj] attached or devoted to, fond of, faithful Th 2, 446 (bhatt˚); J i.297; Miln 146.

Anuravati

Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

Anuravan˚

Anuravan˚ (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

Anuraho

Anuraho (adv.) [anu + raho] in secret, face to face, private M i.27.

Anurujjhati

Anurujjhati [Sk. anurudhyate, Pass. of anu + rudh] to conform oneself to, have a regard for, approve, to be pleased A iv.158; Dhs A 362. -- pp. anuruddha (q. v.).

Anuruddha

Anuruddha [pp. of anurujjhati] engaged in, devoted to; compliant or complied with, pleased S iv.71, (an˚anuruddha).

Anuru˚pa

Anuru˚pa (adj.) [anu + r˚pa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (--˚) J i.91; vi.366 (tad˚); PvA 61 (ajjh˚saya˚ according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also pa˚tr˚pa in same meaning.

Anurodati

Anurodati [anu + rodati] to cry after, cry for J iii.166 = Pv i.127 (d˚rako canda˚ a.).

Anurodha

Anurodha [fr. anu + rudh] compliance, consideration satis- faction (opp. virodha) S i.111; iv.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.
Anulapanā

Anulapanā (f.) [anu + lapanā, lap] scolding, blame, accusation Vin ii.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulittā

Anulittā (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J i.266; PvA 211.

Anulimpati

Anulimpati [anu + limpati] to anoint, besmear, Miln 394 ('limpitabba). Caus. 'limpeti in same meaning Miln 169, and 'lepeti Milm 169 (grd. 'lepanṭya to be treated with ointment). -- pp. anulittā (q. v.).

Anulimpana


Anulepa


Anulokin

Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalok & anuviloketi] looking (up) at, seeing ( -- " ) M i.147 (sīsa').

Anuloma

Anuloma (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D ii.273 (anānloma, q. v.) S iv.401; Ps ii.67, 70; DhA ii.208. -- nt. direct order, state of fitting in, adaptation Miln 148. -- ānaṇa insight of adaptation (cp. Cpd. 66, 68) DhA ii.208. -- paṭiloma in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin i.1; A iv.448.

Anulomika

Anulomika (& 'ya) (adj.) [fr. anuloma] suitable, fit, agree-able; in proper order, adapted to ( -- " ) Vin ii.7 (an’); iii.120 (an’ = ananucchaviya); iv.239; A i.106; iii.116 sq.; It 103 (sāmaṇṇaṣsa’); Sn 385 (pabbajita’); KhA 243 (ananuṇomīya); DhsA 25; Sdhp 65.

Anulometi

Anulometi [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.

Anulāratta


Anuvajja
Anuvajja (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an˚ = anuvādamutta SnA 396).

Anuvattaka

Anuvattaka (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakka˚). -- 2. following, siding with ( -- ') Vin iv.218 (ukkhittānuvattikā f.).

Anuvaññati

Anuvaññati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D ii.244; Vin ii.309 (Bdghh.); iv.218; J i.125, 300; DA i.288; PvA 19. -- 2. to practice, execute Pv iv. 712. -- Caus. ’vatteti (q. v.).

Anuvattana

Anuvattana (nt.) [abstr. fr. anuvattati] complying with, conformity with ( -- '), compliance, observance, obedience J i.367 (dhamma˚); v.78.

Anuvaññin

Anuvaññin (adj.) [fr. anuvattati] following, acting according to or in conformity with ( -- '), obedient J ii.348 (f. 'int'); iii.319 (id.); Dh 86 (dhamma˚); Vv 155 (vasa˚ = anukālabhāvena vattana stla VvA 71); DhA ii.161.

Anuvatteti

Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakka˚: "after his example turn the wheel" Mrs. Rh. D.).

Anuvaññati

Anuvaññati [Sk. ava˚; anu + vadati] to blame, censure, reproach Vin ii.80, 88. -- grd. anuvajja (q. v.).

Anuvaññanā

Anuvaññanā (f.) [fr. anuvaññati] blaming, blame, censure Vin ii.88 (anuvāda +).

Anuvaññasi

Anuvaññasi [anu + vasati] to live with somebody, to dwell, inhabit J ii.421. Caus. ’vāsetī to pass, spend (time) J vi.296. -- pp. ’vuttha (q. v.).

Anuvaññanānūsā

Anuvaññanānūsā (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

Anuvaññasika
Anuvassika (adj.) [fr. anuvassa] one who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see trsl. p. 29 n. 2).

Anuvāceti

Anuvāceti [anu + Caus. of vac] to say after, to repeat (words), to recite or make recite after or again D i.104 (= tehi aññesan váññata anuvāceti DA i.273); Miln 345. Cp. anubhāseti.

Anuvāta

Anuvāta1 [anu + vā to blow] a forward wind, the wind that blows from behind, a favourable wind; "ฏ adv. with the wind, in the direction of the wind (opp. paṭivātaṇ); A i.226 (paṭivātaṇ); Sdhp 425 (paṭivātaṣ). In anuvāte (anu + vāte) at J ii.382 "with the wind, facing the w., in front of the wind" anu is to be taken as prep. c. loc. & to be separated from vāte (see anu A b.).

Anuvāta

Anuvāta2 [anu + vā to weave (?) in analogy to vāta from vā to blow] only in connection with the making of the bhikkhus' garments (ctvara) "weaving on, supplementary weaving, or along the seam", i.e. hem, seam, binding Vin i.254, 297; ii.177; iv.121 (aggala +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

Anuvāda

Anuvāda [fr. anuvadati, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin ii.5, 32; A ii.121 (at trauma, para’); Vbh 376. -- 2. in combn. vādānuvāda: talk and lesser or additional talk, i.e. "small talk" (see anu B iv.) D i.161; M i.368. -- adhikaraṇa a question or case of censure Vin ii.88 sq.; iii.164 (one of the 4 adhikaraṇāni, q. v.).

Anuvāsana

Anuvāsana (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

Anuvāseti

Anuvāseti [anu + vāseti, Caus. of vása3 odour, perfume] to treat with fragrant oil, i.e. to make an injection or give an enema of salubrious oil Miln 169; grd. "vāsanīya ibid.; pp. "vāsita Miln 214.

Anuvikkhitta

Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S v.277 sq. (+ anuvīṣaṭa).

Anuvīganeti

Anuvīganeti [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

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Anuvicarati

Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D i.235; J ii.128; iii.188; PvA 189 (= anupariyāṭi). -- Caus. "vīcāreti to think over (lit. to make one's mind wander over), to meditate,
ponder (cp. anuvicinteti); always combd. with anuvitakketi (q. v.) A i.264 (cetasā), iii.178 (dhammaṇ cetasā a.). -- pp. anuvicarita (q. v.).

Anuvicarita
Anuvicarita [pp. of anuvicāreti] reflected, pondered over, thought out S iii.203 (manasā); DA i.106 (= anucarita).

Anuvicāra

Anuvicinaka

Anuvicinteti
Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D ii.203; S i 203 (yoniso "cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaṇ 'ayaņ); J iii.396; iv.227; v.223 (dhammaṇ 'cintayanto).

Anuvicca
Anuvicca [ger. of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu -- v -- icca for anvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M i.301, 361 (v. l. "vijja"); A ii.3, 84; v.88; Dh 229 (= jānitvā DhA iii.329); Sn 530 (= anuvicitvā SnA 431); J i.459 (= jānitvā C.); iii.426; Pug. 49. -- kāra a thorough investigation, examination, test Vin i.236 (here spelt anuvijja) = M i.379 (= 'viditvā C.) = A iv.185.

Anuvijjaka

Anuvijjati
Anuvijjati [anu + vid, with fusion of Vedic vetti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. 'vijjijñ J iii.506; ger. 'viditvā Sn A 431, also 'vijja & vicca (see both under anuvicca); grd. ananuvejja not to be known, unfathomable, unknowable M i.140 (Tathāgato ananuvejjo). -- Caus. anuvijjāpeti to make some one find out J v.162. -- pp. anuvidita (q. v.).

Anuvijjhati
Anuvijjhati [anu + vyadh] 1. to pierce or be pierced, to be struck or hurt with (instr.) J vi.439 -- 2. to be affected with, to fall into, to incur DhA iii.380 (aparādhan). -- pp. anuviddha (q. v.).

Anuvitakketti
Anuvitakketti [anu + vi + takketi] to reflect, think, ponder over, usually combd with anuvicāreti D i.119; iii.242; S v.67 = It 107 (anussarati +); A iii.383.

Anuvidita
Anuvidita [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu iii.398.

Anuviddha

Anuviddha (adj.) [pp. of anuvijjhati] pierced, intertwined or set with ( -- ') VvA 278.

Anuvidhtyati

Anuvidhtyati [cf. Sk. anuvidhtyate & adj. anuvidhāyin; Pass. of anu + vi + dhā, cf. vidahati] to act in conformity with, to follow (instruction) M ii.105 = Th 1, 875; S iv.199; J ii.98; iii.357.

Anuvidhtyanā

Anuvidhtyanā (f.) [abstr. fr. anuvidhāyati] acting according to, conformity with M i.43.

Anuviloketi

Anuviloketi [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M i.339; Sn p. 140; J i.53; Miln 7 (lakaṇṭ), 21 (parisaṇṭ), 230.

Anuvivaṭṭā

Anuvivaṭṭa [anu + vivatṭa] an "after -- evolution", devolution; as part of a bhikkhu's dress: a sub -- vivaṭṭa (q. v.) Vin i.287 (vivaṭṭa +).

Anuvisaṭṭa

Anuvisaṭṭa (anu + visaṭṭa, pp. of anu + vi + sr) spread over S v.277 sq.; J iv.102.

Anuvuttha

Anuvuttha [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J ii.42 (cira’); v.445 (id.).

Anuvejja

Anuvejja (adj.) in an’ see anuvijjati.

Anuvañjana & anubyañjana

Anuvañjana & anubyañjana (e. g. Vin iv.15; J i.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa -- lakkhaṇa) Vin i.65 (abl. anuvyañjanaso "in detail"); M iii.126; S iv.168; A iv.279 (abl.); v.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400. -- gāhin taking up or occupying oneself with details, taken up with lesser or inferior marks D i.70 (cf. MVastu iii.52; iii.225; S iv.104; A i.113; ii.16, 152 sq.; Dhs 1345 (cf. Dhs trsl. 351).

Anusañjāyati

Anusañjāyati [anu + sañ + yāyati] to traverse; to go up to, surround, visit (acc.) M i.209 (Bhagavanta 'ītvā), J iv.214 (v.l. anuyāyītvā). See also anuyāti and anusaññāti.
Anusañvacchara

Anusañvacchara (adj.) [anu + sanv] yearly DhA i.388 (nakkhaṭṭaṇ). Usually nt. "ṇ as adv. yearly, every year J i.68; v.99. On use of anu in this combn. see anu A a.

Anusañcarati

Anusañcarati [anu + sañ + carati] to walk along, to go round about, to visit M i.279; S v.53, 301; J i.202; iii.502; PvA 279 (nagaraṇ). - pp. anusañcarita (q. v.).

Anusañcarita


Anusañceteti

Anusañceteti [anu + sañ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaññāti

Anusaññāti [either anu + sañ + jāṇā (jāṇāti) or (preferably) = anusañjāti as short form of anusañjayati, like anuyāti > anuyāyati of anu + sañ + yā, cf. Sk. anusañjayati in same meaning] to go to, to visit, inspect, control; ppr. med. ’saññāyamāṇa Vin iii.43 (kammante); inf. ’saññātuṇ J i.68. (janapade).

Anusaṭṭha

Anusaṭṭha [Sk. anusṛta, pp. of anu + sr] sprinkled with ( -- ’), bestrewn, scattered Vv 53 (paduma” magga = vippakīṇṇa VvA 36).

Anusatthar


Anusatthi

Anusatthi (f.) [Sk. anuśāsti, anu + sās, cp. anusāsana] admonition, rule, instruction J i.241; Miln 98, 172, 186 (dhamma”), 225, 227, 347.

Anusandati

Anusandati [Vedic anusyandati, anu + syad] to stream along after, to follow, to be connected with. Thus to be read at Miln 63 for anusandahati (anuravati +; of sound), while at A iv.47 the reading is to be corrected to anusandahati.

Anusandahati

Anusandahati [anu + sañ + dhā, cf. Vedic abhi + sañ + dhā] to direct upon, to apply to A iv.47 sq. (cittaṇ samāpattiya; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as anusandati, q.v.).

Anusandhanatā
Anusandhanat (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

Anusandhi

Anusandhi (f.) [fr. anu + sañ + dhā] connection, (logical) conclusion, application DA i.122 (where 3 kinds are enumd., viz. pucchā’, ajjhāsayā’, yathā’); Nett 14 (pucchato; Hard., in Index “complete cessation”?!). Esp. freq. in (Jātaka) phrase anusandhiṅ ghaṭeti "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J i.106; 308; DhA ii.40, 47; etc.

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Anusampavankatā

Anusampavankatā (f.) [anu + sañ + pavankatā; is reading correct?] disputing, quarrelling(?) Vin ii.88 (under anuvādādhikaraṇa).

Anusaya

Anusaya [anu + śī, seti Sk. anuśaya has a diff. meaning] (see Kvū trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. iii.31; S. iii.130, iv.33, v.28 236; A. i.44; ii.157; iii.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (adhiṭṭhāṅkārabhinivesānuśayā) S. ii.17; iii.10, 135, 161; A. v.iii. Occasionally a source of the bias is mentioned. Thus pride at S. i.188; ii.252 ff., 275; iii.80, 103, 169, 253; iv.41, 197; A i.132, iv.70 doubt at M. i.486 -- ignorance lust and hatred at S iv.205, M iii.285. At D iii.254, 282; S v.60; and A iv.9. we have a list of seven anusaya's, the above five and delusion and craving for rebirth. Hence -- forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps i.26, 70 ff., 123, 130, 195; ii.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kvū 405 ff. Dpvś i.42.

Anusayita

Anusayita [pp. of anuseti, anu + śī] dormant, only in combn. dīgharatta” latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.

Anusayin

Anusayin (adj.) [fr. anusaya] D ii.283 (me dīgharatta”), "for me, so long obsessed (with doubts)". The reading is uncertain.

Anusarati

Anusarati [anu + sṛ] to follow, conform oneself to S iv. 303 (phalaṅ anusarissatti BB, but balanḍ anusupassati SS perhaps to be preferred). -- Caus. anusāreти to bring together with, to send up to or against Miln 36 (aṇṇamaṇṇaṅ a. anusupasīti).

Anusavati

Anusavati at S ii.54 (āsavā na a.; v. l. anusayanti) & iv. 188 (akusalā dhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

Anusahagata
Anusahagata (adj.) having a residuum, accompanied by a minimum of... S iii.130; Kv 81, see anu'.

Anusāyika

Anusāyika (adj.) [fr. anusaya] attached to one, i.e. inherent, chronic (of disease) M ii.70 (ābādhā, v. l. BB anussāyika); DhA i.431 (roga).

Anusāra

Anusāra [fr. anu + sr] "going along with", following, conformity. Only in obl. eases ( -- *) anusārena (instr.) in consequence of, in accordance with, according to J i.8; PvA 187 (tad), 227; and anusārato (abl.) id. Sdhp 91.

Anusārin

Anusārin ( -- *) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula dhammānusārin saddhānusārin living in conformity with the Norm & the Faith D iii.254; M i.142, 479; S iii.225; v.200 sq.; A i.74; iv.10; Pug 15. -- Cp. also S i.15 (bhavasotā'); iv.128 (id.); J vi.444 (paṇḍitassa = veyyāvaccakara C.); Sdhp 528 (attha').

Anusāreti

Anusāreti see anusarati.

Anusāsaka


Anusāsati

Anusāsati [Vedic anuśāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin i.83; D i.135; ii.154; Dh 77, 159 (aṇaññā); J vi.368; cp. i.103; Pv ii.68; PvA 148. -- grd. anusāsiya Vin i.59; and 'sāsiyati DhA iii.99. -- Pass 'sāsiyati Vin ii.200; Miln 186. -- 2. to rule, govern (acc.) administer to (dat.) S i.236 = Sn 1002 (paṭhaviṇḍhammen -- anusāsati, of a Cakkavattin); J ii.2; vi.517 (rajjassa = rajaṇ C., i.e. take care of) DA i.246 (read "sāsantena"); PvA 161 (rajjan). -- pp. anuṣīṭha (q. v.); cp. anusatthar, anusatthi & ovadati.

Anusāsana

Anusāsana (nt.) [Vedic anuśāsana, fr. anu + sās] advice, instruction, admonition D iii.107; A i.292 ('pāṭihāriya, cp. anuśāsan); Miln 359.

Anuśāsanī

Anuśāsanī (f.) [fr. anuśāsati, cp. anusāsana] instruction, teaching, commandment, order S v.108; A ii.147; iii.87; v.24 sq., 49, 338; J v.113; Th 2, 172, 180; Pv iii.76; ThA 162; VvA 19, 80, 81. -- pāṭihāriya (anusāsani') the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin ii.200; D i.212, 214; iii.220; A i.170; v.327; J iii.323; Ps ii.227 sq.

Anusikkhati
Anusikkhati [Vedic anuśikṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate Vin ii.201 (ppr. med. "amāna"); S i.235; A iv. 282, 286, 323; Sn 294 (vāttaṛ, cp. RV iii.59, 2: vratena śikṣati), 934; J i.89; ii.98; iii.315; v.334; vi.62; Th 1, 963; Miln 61. -- Caus anusikkhāpeti to teach [= Sk. anuśikṣayati] Miln 352.

Anusikkhin

Anusikkhin (adj.) [fr. anusikkhati] studying, learning M i. 100; Dh 226 (ahorattaṃ = divā ca rattīna ca tīsso sikkhaṃ sikkhamāna DhA iii.324).

Anusīththa

Anusīththa (Vedic anūṣīṣṭa, pp. of anusāsati) instructed, ad-monished, advised; ordered, commanded M ii.96; J i.226; Pv ii.811; Miln 284, 349.

Anusibbati

Anusibbati [anu + sibbati, siv to sew] to interweave Vin iii.336 (introd. to Sam. Pās.).

Anusunāti

Anusunāti [anu + śru] to hear; pret. anassūṭ [Sk. an- vaśrūvaṇ] I heard M i.333.

Anusumbhati

Anusumbhati [anu + sūmbhati (sobhəti); śubh or (Vedic) śumbh] to adorn, embellish, prepare J vi.76.

Anusuuyaŋ

Anusuuyaŋ [cp. Sk. anasūyaŋ] reading at J iii.27, see anasuuyaŋ.

Anusuuyaka

Anusuuyaka (adj.) [an + usuuyaka] not envious, not jealous Sn 325 (= usuyāvīgamena a. SnA 332); J ii.192 (v. 1. anussuyaka); v.112.

Anusetṭhi

Anusetṭhi [anu + setṭhi] 1. an under -- setṭhi (banker, mer-chant) J v.384 (see anu B iii. a.). -- 2. in redup. cpd. setṭhānusetṭhi (see anu B iv) "bankers & lesser bankers", i.e. all kinds of well -- to -- do families J vi.331.

Anuseti

Anuseti [anu + setti. cp. Sk. anuśayate or’ śete, from śṛ] to "lie down with", i.e. (1) trs. to dwell on, harp on (an idea) S ii.65; iii.36; iv.208. -- 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M i.40, 108, 433; S ii.54 (so read with SS for anusavanti) iv.188; A i.283; iii.246; Pug 32, 48. -- pp. anusayita (q. v.).

Anusocati
Anusocati [anu + socati] to mourn for, to bewail Sn 851 (atthaŋ na a.; cp. Nd1 222); Pv i.127; ii.68; PvA 95.

Anusocana


Anusota"

Anusota" [anu + sota, in "η as adv. or acc. to expln. under anu A a.] in anusotaŋ (adv.) along the stream or current, down -- stream A ii.12; J i.70 (opp. paṭisotaŋ against the stream); PvA 169 (Gangāya a. āgacchanto). -- gāmin "one who follows the stream", i.e. giving way to ones inclinations, following ones will A ii.5, 6 (opp. paṭī); Sn. 319 (= sotaŋ anugacchanto Sn A 330); Pug 62.

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Anussati

Anussati (f.) [Sk. anusmṛti, fr. anu + smṛ, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six anussati -- tīhānāni, viz. Buddha’, Dhamma’, Sangha’, sīla’, cāga’, devatā’s, i.e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D iii.250, 280 (cp. A i.211); A iii.284, 312 sq., 452; v.329 sq.; Ps i.28. Expanded to 10 subjects (the above plus ānāpāna -- sati, maraṇa -- sati, kāyagatā -- sati, upasamānuñussati) at A i.30, 42 (cp. Lal. Vist 34). For other references see D i.81; S v.67 = It 107 (anussaraṇa at latter pass.); A iii.284, 325, 452, Ps i.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see Dhs. trsl. 351); Sdhp. 225, 231, 482. See also anuttariya (anussat -- ânuttariya).

Anussada

Anussada (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussada; Sn A 467 expln. by taṇhā ussadābhāva) = Dh 400 (which pass. has anussata; v.l. K.B. anussada; DhA iv.165 expls. with taṇhā -- ussāvābhāva, vv. ll. 'ussada’); It 97 (vv. ll. anussata & anussara).

Anussaraṇa

Anussaraṇa (nt.) [abstr. to anussarati] remembrance, me- mory, recollection It 107 (= anussati at id. p. S v.67); PvA 25, 29.

Anussarati

Anussarati [Vedic anusmarati, anu + smṛ] to remember, recollect, have memory of (acc.), bear in mind; be aware of D ii.8, 53, 54 (jātito etc.); S iii.86 sq. (pubbenivāsaṅ); v.67 (dhammaṅ a. anuvitakketi), 303 (kappasahassāṅ); A i.25, 164 (pubbenivāsaṅ), 207 (Tathāgataṅ, Dhammaṅ etc.); iii.285 (id.), 323 (nīvāsaṅ), 418; v.34, 38, 132, 199, 336 (kalyāṇamite); It 82 (dhammaṅ), 98 (pubbenivāsaṅ); J i.167; ii.111; Dh 364; 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 anussaritā). -- Caus anussarāpeti to remind someone, to call to mind J ii.147.

Anussaritar

Anussaritar [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S v.197, 225 (saritar +); A v.25, 28.

Anussava
Anussava [anu + sava fr. śru, cp. Vedic śravas nt.] hear-say, report, tradition M i.520; ii.211; S ii.115; iv.138; A i.26; J i.158 (with ref. to part. kira = anussav'atthe nipāto; so also at VvA 322, cf. anussavana); ii.396, 430 (id.); iv.441; instr. *ena from hearsay, by report A ii.191 (cf. itihātiḥāṇ).

Anussavana

Anussavana (nt.) [anu + savana fr. śru] = anussava PvA 103 (kira -- saddo anussavane, from hearsay).

Anussavika

Anussavika (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M i.520; ii.211. Cp. anussutika.

Anussāvaka

Anussāvaka [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin i.74.

Anussāvana

Anussāvana (nt.) & à (f.) [fr. anussāveti] a proclamation Vin i.317, 340; v.170, 186, 202 sq.

Anussāvita

Anussāvita [pp. of anussāveti] proclaimed, announced Vin i.103.

Anussāveti

Anussāveti [anu + sāveti, Caus. of śru, cp. B.Sk. anuśrā- vayati "to proclaim aloud the guilt of a criminal" AvŚ. i.102; ii.182] to cause to be heard or sound; to proclaim, utter, speak out Vin i.103 (*ssāviyamāna ppr. Pass.); ii.48 (saddāṇ a.). -- pp. anussāvita.

Anussuka

Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D iii.47, also anissukin and apalāsin.

Anussukita

Anussukita [an + ussuk”] VvA 74 & anussukin Pug 23 = anussuka.

Anussuta

Anussuta I (adj.) [an + ussuta, ud + sṛ] free from lust Dh 400 (= ussāvāvena anussuta C.). See also anussada.

Anussuta

Anussuta II [an + suta, pp. of śru] heard of; only in cpd. ananussuta unheard of S ii.9; Pug 14.

Anussutika
Anussutika (adj.) [fr. anu + śru, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay DA i.106, 107.

Anussuyyaka

Anussuyyaka see anusuyyaka.

Anuhasati

Anuhasati [anu + hasati] to laugh at, to ridicule DA i.256.

Anuhṛati

Anuhṛati [for 'hariyati, anu + hr] to be held up over, ppr. anuhṛamāna D ii.15 (vv. ll. v. l. anubhiram"; glosses B. K. anudhāriyam", cp. Trenkner, Notes 79).

Anūna

Anūna (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J vi 273; Dpvs v.52; Miln 226; DA i.248 (+ paripūra, expld by anavaya).

Anūnaka = anūna

Anūnaka = anūna Dpvs iv.34.

Anūnatā

Anūnatā (f.) [abstr. fr. anūna] completeness Cp. iii.611.

Anūpa

Anūpa (adj.) [Vedic anūpa, anu + ap: see āpa, orig. along- side of water] watery, moist; watery land, lowland J. iv.358 (anopa T; anupa C. p. 359), 381 ("khetta); Miln 129 ("khetta).

Anūpaghāta

Anūpaghāta [metrically for anupa’] not killing, not murdering. Dh 185 (= anupahananāṇ cēva anupaghātanaṇ ca DhA iii.238).

Anūpadhika

Anūpadhika for anu’ in metre Sn 1057, see upadhi.

Anūpanāhin

Anūpanāhin (adj.) [an + upanāhin, with ū metri causa] not bearing ill -- will, not angry with J iv.463.

Anūpama

Anūpama at It 122 is metric reading for anupama (see upama).
Anūpalitta

Anūpalitta (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd1 90 and DhA iv.72.

Anūpavāda

Anūpavāda [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ ca eva anupavadāpanañ ca DhA iii.238).

Anūhata

Anūhata (adj.) [pp. of an + uñññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññññños
Anełaka

Anełaka (adj.) [cp. BSk. anełaka, e. g. Av. Š. i.187, 243; M Vastu i.339; iii.322] = aneła, pure, clear M ii.5; J vi.529.

Anesanā

Anesanā (f.) [an + esanā] impropriety S ii.194; J ii.86; iv.381; Miln 343, 401; DA i.169; DhA iv.34; Sdhp 392, 427.

Ano

Ano -- is a frequent form of com. an -- ava, see ava.

Anoka

Anoka (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S v.24 = A v.232 = Dh 87 (okā anokaṇ āgamma). <-> adj. homeless, free from attachment S i.176; Dh 87 (= anālaya DhA ii.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhā -- sahaṭṭaṇāśa viśīṇānaṁ okāṇaṁ na karoti, & at SnA 573 by abhisankhā -- viśīṇāṇaṁ ādīnaṁ anokāsabhūta). sārīn living in a houseless state, fig. being free from worldly attachment S iii.10 = Nd1 197; Sn 628 (= anālaya -- cārin SnA 468); Ud 32; Dh 404 (v. l. anokka`); DhA iv.174 (= anālaya -- cārin); Miln 386.

Anogha

Anogha in anogha -- tiṇṇa see ogha.

Anojaka = anojā

Anojaka = anojā Vv 354 (= VvA 161, where classed with yodhikā bandhujīvaka).

Anojagghati

Anojagghati at D i.91 is v. l. for anujagghati.

Anojā

Anojā (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J vi.536 (korandaka +); usually in cpd. anojapuppha the a. flower, used for wreaths etc. J i.9 (`dāma, a garland of a flowers); vi.227 (id.); DhA ii.116 (`cangoṭaka).

Anottappa

Anottappa (nt.) [an + ottappa] recklessness, hardness D iii.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin & Anottappin

Anottāpin & Anottappin (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D iii.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anatāpin anottappin, vv. ll. anottāpin); Pug 20, 24.
Anodaka

Anodaka (adj.) [an + udaka] without water, dry J i.307; DhA i.52; Sdhp 443.

Anodissaka

Anodissaka (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. "vasena universally, thoroughly (with ref. to mettā) J i.81; ii 146; Vv 97 (in general; opp. odissaka -- vasena). See also Mrs. Rh. D. Psalms of the Brethren p. 5 n. 1.

Anonamati

Anonamati [an + onamati] not to bend, to be inflexible, in foll. expressions: anonamaka (nt.) not stooping DhA ii.136; auonamanto (ppr.) not bending D ii.17 = iiii. 143; anonami -- dança (for anonaminya`) an inflexible stick Miln 238 (anoňami` T, but anonami` vv. ll., see Miln 427).

Anopa

Anopa see anúpa.

Anoma

Anoma (adj.) (only " -- ) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds. -- guña supreme virtue DA i.288. -- dassika of superior beauty Vv 207, VvA 103 (both as v. l.; T. anuma`); Vv 437. -- dassin one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J i.228. -- nāma of perfect name S i.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). -- nikka of perfect energy Vv 6427 (= paripuńca -- viriyātā a. VvA 284). -- pańca of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= mahāpańca SnA 347); Th 2, 522 (= paripuńca -- pańca ThA 296), DhA i.31. -- vańca of excellent colour Sn 686 J vi.202. -- viriya of supreme exertion or energy Sn 353.

Anomajjati

Anomajjati [anu + ava + majjati, māj] to rub along over, to stroke, only in phrase gattāni pāńinā a. to rub over one's limbs with the hand M i.80, 509; S v.216.

Anorapāra

Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati

Anoramati [an + ava + ram] not to stop, to continue J iii.487; DhA iii.9 (ger. "itvā continually).

Anovassa

Anovassa (nt.) [an + ovassa; cp. Sk. anavavṛṣanā] absence of rain, drought J v.317 (v. l. BB for anvāvassa T.; q. v.).

Anovassaka

Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry Vin ii.211; iv.272; J i.172; ii.50; iii.73; DhA ii. 263; ThA 188.
Anosita

Anosita (adj.) [an + ava + sita, pp. of sā] not inhabited (by), not accessible (to) Sn 937 (= anajjhositā N̄d1 441; jarādihi anajjhavutthān ṭhānān SnA 566).

Anta

Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Goths. and; Ger. ant -- ; orig. the opposite (i. e. what stands against or faces the starting -- point)]. 1. end, finish, goal S iv.368 (of Nībbāna); Sn 467; J ii.159. anta karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, "kiriyā. -- loc. ante at the end of, immediately after J i.203 (vijayā”). -- 2. limit, border, edge Vin i.47; Dh 305 (van”); J iii.188. -- 3. side: see ekamanta (on one side, aside). -- 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2?) in this meaning? Cp. ekanta extremely, under anta2): dve antā (two extremes) Vin i.10; S ii.17; i.ii.135. ubho antā (both sides) Vin i.10; S ii.17; J i.8; N̄d1 109. eko, dutiyo anto (contrasts) N̄d1 52. As tayo antā or principles (?), viz. sakkāya, s. -- samudaya, s. -- nirodha D iii.216, cp. A i.ii. 401; as cattāro, viz. the 3 mentioned plus s. -- nirodhagāmini -- paṭipada at S iii.157. Interpreted by Morris as "goal" (J P T S. 1894, 70). -- Often pleonastically, to be expd as a "pars pro toto" figure, like kamanta (q. v.) the end of the work, i. e. the whole work (cp. E. sea -- side, country -- side ); vananta the border of the wood = the woods Dh 305; P̄v ii.310 (expld by yana P̄vA 86; same use in BSk., vanānta e. g. at Jtm vi.21; cp. also grāmānta Av. S. i.210); suttanta (q. v.), etc. Cp. ākāsanta J vi.89 & the pleon astic use of patha. -- ananta (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antya, see anta2. -- ānantika (holding views of, or talking about) finiteness and infinitude D i.22 (see expln. at DA i.115); S iii.214, 258 sq.; Ps i.155. -- kara putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhassā. (of the Buddha) M i.48, 531; A ii.ii.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A ii.163 (vijjāya); Sn 1148 (pañhā). -- kara nā (putting an end to, ending, relief, extirpation; always used with ref. to dukkha S iv.93; It 89; Sn 454, 725; D̄hA iv.45. -- gata = antagāta (Nd2 436 (+ ko & gata)). -- gata (f.), viz. dihi, is an attribute of micchādiṭṭhi, i. e. heretical doctrine. The meaning of anta in this combn. is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under tayo antā (thus Morris J P T S. 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= anta, see anta2)" (thus Kern, Toev. s. v.) Vin i.172; D iii.45, 48 (an”); S i.154; A i.154; ii.240; iii.130; Ps i.151 sq. -- gū one

who has gone to the end, one who has gone through or overcome (dukkha) A iv.254, 258, 262; Sn 401 (= vaṭṭadukkhassā antagata); 539. -- ruddhi at J vi.8 is doubtful reading (antaruci?). -- vaṭṭi rimmed circumference J iii.159. -- saññin being conscious of an end (of the world) D i.22, cp. DA i.115.

Anta2 [Vedic antya] 1. having an end, belonging to the end; only in neg. ananta endless, infinite, boundless (opp. antavant); which may be taken as equal to anta1 (corresp. with Sk. anta (adj.) or antya; also in doublet anānca, see ākāsānāca and viññānānāca); D i.23, 34 = D iii.224, 262 sq.; Sn 468 (pañña); Dh 179, 180 ("gocara having an unlimited range of mental vision, cp. D̄hA iii.197); J i.178. -- 2. extreme, last, worst J ii.440 (C. hīna, lāmaka); see also anta1 4. -- acc. as adv. in ekanta extremely, very much, "utterly" Dh 228 etc. See eka.

Anta

Anta3 (nt.) [Vedic āntra, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery It 89; J i.66, 260 ("vaddhi -- maṇḍa etc."); Vism 258; D̄hA i.80. -- gānthi twisting of the
bowels, lit. "a knot in the intestines" Vin i.275 ("ābāda"). -- guṇa [see guṇa2 = gula1] the intestinal tract, the bowels S ii.270; A iv.132; Kh iii. = Miln 26; Vism 42; KhA 57. -- mukha the anus J iv.402. -- vaṭṭi = 'guṇa Vism 258.

Antaka

Antaka [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin i.21; S i.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta2); Dh 48 (= maraṇa -- sankhāto antako DhA ii.366), 288 (= maraṇa DhA iii.434).

Antamaso

Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśah; cp. BSk. antaśah as same formation fr. anta, in same meaning ("even") Av. Ś. i.314; Divy 161] even Vin iii. 260; iv.123; D i.168; M iii.127; A v.195; J ii.129; DA i.170; SnA 35; VvA 155.

Antara

Antara (adj.) [Vedic antara, cp. Gr. e)/ntera = Sk. antra (see anta3), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. antaraṇ difference. I. (Adj. -- n) 1. (a) inner, having or being inside It 83 (tayo antarār malā three inward stains); esp. as -- " in cpds. āmīś with greed inside, greedy, selfish Vin i.303; dosś with anger inside, i. e. angry Vin ii.249; D i.3; M i.123; PvA 78 (so read for desś). Abl. antarato from within It 83. (b) in between, distant; dvādasa yovan antaraṇ thānau PVA 139 139. -- 2. In noun -- function (nt.): (a). spatial: the inside (of) Vv 361 (pāvanti). -- chidda C., & obstacle, hindrance, i. g. what stands in between: see cpds. and antara -- dhāyatī (for antaraṇ dhāyatī). -- (b). temporal: an interval of time, hence time in general, & also a specified time, i. e. occasion. As interval in Buddhantarāṇ̣ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmi antare in that time or at this occasion); Pj i.1011 (dihaṇ antaraṇau = dihaṇ kālaṇ PVA 52); PvA 5 (etasmi antare at this time, just then). As occasion: J v.287; Pug 55 (elaka -- m -- antaraṇ occasion of getting rain). S i.20, quoted DAI i.34, (maṇi ca taṇ ca ki g antarāṇ what is there between me and you? C. expls. ki g kārāṇa. Mrs. Rh. D. in trsln. p. 256 "of me it is and thee (this talk) -- now why is this"; J v.8 (assa antaraṇa pa sinnuṣu they did not see a diff. in him). -- 3. Phrases: antaraṇ karoti (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M iii.14; J iv.2 ("katvā leaving behind); Pug A 231 (ummāraṇ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PVA 139. -- (b.) to remove, destroy J vi.56 (v. l. BB. antarāṇy karoti). II. In prep. use (" -- ) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antarāgarhāṇ pavīṭha gone into the house Miln 11. -- (b.) w. loc.: antarāgarhāre nisāndanta (inside the house) Vin ii.213; 'dīpake in the centre of the island E i.240; 'dvāre in the door J v.231; 'maggā on the road (cp. antarāmages) PVA 109; 'hatte in phrase ekasmi yeva a. during one meal J i.19 = DhA i.249; 'bhattasmiṇ id. DhA iv.12; 'vittiyaṇ in the middle of the road PVA 96. "satthūṣ between the thighs Vin ii.161 (has antaraṇa sattūṣū) = J i.218. III. Adverbial use of cases, instr. antareṇa in between D i.56; S iv.59, 73; J i.393; PVA 13 (katūl" in a little while, na kālantareṇa ib. 19). Often in combn. antarantareṇa (c. gen.) right in between (lit. in between the space of) DhA i.63, 358. -- loc. antareṇa in, inside of, in between ( -- "or c. gen. KhA 81 (suttū) in the Sutta); DhA iii.416 (mama a.); PVA 56, 63 (rakkhusū). Also as antantareṇa right inside, right in the middle of (c. gen.) KhA 57; DhA i.59 (vanasaṇḍhassa a.). -- abl. antarā (see also sep. article of antarā) in combn. antantarār from time to time, occasionally; successively after time Sn p. 107; DhA ii.86; iv.191; PVA 272. IV. antarāra (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J iv.139; Miln 382 (solid); DhA i.397; PVA 63 (tadantarār immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abhantara. -- atta gone past in the meantime J ii.243. -- kappa an
intermediary kappa (q. v.) D i 54. -- kāraṇa a cause of impediment, hindrance, obstacle Pug A 231 -- cakka "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. -- cara one who goes in between or inside, i. e. a robber S iv.173. -- bāhira (adj.) inside & outside J i.125. -- bhogika one who has power (wealth, influence) inside the kings dominion or under the king, a subordinate chieftain (cp. antara -- raṭṭha) Vin iii.47 -- raṭṭha an intermediate kingdom, rulership of a subordinate prince J v.135. -- vāsā an interregnum Dpvs v.80. -- vāsaka "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the saṅghāti, uttarāsanga & a.) Vin i.94, 289; ii.272. Cf. next. -- sātaka an inner or lower garment [cp. Sk. antarīya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

Antaraṇṣa

Antaraṇṣa [B.Sk. antarāṇṣa; antara + anṣa] "in between the shoulders", i. e. the chest J v.173 = vi.171 (phrase lohitakkho vihāṇa antaraṇṣo).

Antarāṭṭhaka

Antarāṭṭhaka (adj.) [antara + aṭṭhaka] only in phrases rattisau antarāṭṭhakāsu and antarāṭṭhake hima -- pātasamaye (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eights (i. e. the eighth day before & after the full moon: see aṭṭhaka2). First phrase at Vin i.31, 288; iii 31; second at M i.79 (cp. p. 536 where Trencher divides anta -- raṭṭha); A i.136 (in nom.); J i.390; Miln 396.

Antaradhāna

Antaradhāna (nt.) [fr. antaradhāyati] disappearance A i.58 (saddhammassa); ii.147; iii.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. "dhāyana.

Antaradhāyati

Antaradhāyati [antara + dhāyati] to disappear Sn 449 ("dhāyatha 3rd sg. med.); Vv 8128 (id.); J i.119 = DhA i.248; DhA iv.191 (ppr. "dhāyamāna & aor. dhāyi) PvA 152, 217, ("dhāyi), 245; VvA 48. -- ppr. antarahita (q. v.). -- Caus. antaradhāpeti to cause to disappear, to destroy J i.147; ii.415; PVA 123.

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Antaradhāyana


Antarayati

Antarayati [cp. denom. fr. antara] to go or step in be- tween, ger. antaritvā (= antarayitvā) J i.218.

Antarahita

Antarahita (adj.) [pp. of antaradhāyati] I. disappeared, gone, left D i.222. M i.487. Miln 18. PVA 245. -- 2 in phrase anantarāhitāya bhūmiyā (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin i.47; ii.209; M ii.57.

Antarā
Antarā (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] prep. (c. gen. acc. or loc.), pref. (-" -- ) and adv. "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA i.34 sq. -- (1). (prep.) c. gen. & loc., pref. (˚ -- ) and adv. "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA i.34 sq. -- (1). (prep.) c. gen. & gen. acc. or loc.; cp. B.Sk. antarā ca Divy 94 etc.) D i.1 (antarā ca Rājāgaḥaḥ antarā ca Nālandaḥ between R. and N.). -- c. gen. & loc. Vin ii.161 (satthānaḥ between the thighs, where id. p. at J i.218 has antara -- satthīśu); A ii.245 (satthānaḥ, but v. l. satthāmo). -- (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. -- occasionally Miln 251. -- (3). (pref.) see cpds. -- kathā "in between talk, talk for pastime, chance conversation, D ii.1, 8, 9; S i.79; iv.281; A iii.167; Sn p. 115; DA i.49 and freq. passim. -- gacchati to come in between, to prevent J vi.295. -- parinibbānī an Anāgāmin who passes away in the middle of his term of life in some particular heaven D iii.237; A i.233; Pug 16. -- magge (loc.) on the road, on the way J i.253; Miln ii.21; iii.337; PVA 151, 258, 269, 273 (cp. antara"). -- maraṇa premature death DhA i.409; PVA 136. -- muttaka one who is released in the meantime Vin ii.167.

Antarāpana

Antarāpana (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J i.55; vi.52; Miln 1, 330; DhA i.181.

Antarāya

Antarāya1 [antarā + aya from i, lit. "coming in between"] obstacle, hindrance, impediment to (--"--"); prevention, bar; danger, accident to (--"--"). There are 10 dangers (to or from) enumd. at Vin i.112, 169 etc., viz. rāja", cora", udaka", manussa", amanussa", vālu", sirīṣapā", jīvita", brahmacariya". In B.Sk. 7 at Divy 544, viz. rāja -- caura -- manusya -- amanusa -- vṛddha -- agny -- udaka. -- D i.3, 25, 26; A iii.243, 306; iv.320; Sn 691, 692; Dh 286 (= jīvita" DhA iii.431); J i.62, 128; KhA 181; DhA ii 52; VvA 1 = PVA 1 (hat" removing the obstacles) -- Antarāya karoti to keep away from, hinder, hold back, prevent, destroy Vin i.15; J vi.171; Vism 120; PVA 20. -- kara one who causes impediments or bars the way, an obstructor D i.227; S i.34; A i.161; Pj iv.322.

Antarāya

Antarāya2 (adv.) [dat. of antara or formation fr. antara + ger. of i?] in the meantime Sn 1120 (cp Nād 58) = antara Sn 603.

Antarāyika

Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin i.94 = ii.272; M i.130; S ii.226; ThA 288.

Antarāyikin

Antarāyikin (adj. -- n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin iv.280 (an" = asati antarāye).

Antarāla

Antarāla (nt.) [Sk antarāla] interior, interval Dāvīs i.52; iii.53 (nabh").

Antarika

Antarika (adv.) [fr. antara] "being in between", i. e. - 1. intermediate, next, following: see an". -- 2. distant, lying in between PVA 173 (aneka -- yojan" thāna). See also f. antarikā. -- 3. inside: see antarikā. -- anantarika with no interval, succeeding, immediately following, next Vin ii.165, 212 (ān") iv.234.
Antarikā

Antarikā (f.) [abstr. fr. antarika] "what lies in between or near", i.e. -- 1. the inside of Vin iv.272 (bhājan*).
<> 2. the neighbourhood, region of (--"), sphere, compass Vin iii.39 (ur°, angul°); J i.265 (yakkhassa śīm° inside the yā sphere of influence). -- 3. interval, interstice Vin ii.116 (sutt° in lace); A i.124 (vijj° the interval of lightning).

Antalikkha

Antalikkha (nt.) [Vedic antarikṣa = antari -- kṣa (kṣi), lit. situated in between sky and earth] the atmosphere or air D ii.15; A iii.239; iv.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv i.31 (= veyāyasa -- saññīta a. PvA 14); KhA 166. -- ga going through the air A i.215. -- cara walking through the air Vin i.21; D i.17; S i.111; J v.267; DA i.110.

Antavant

Antavant (adj.) [anta1 + "vant] having an end, finite D i.22, 31, 187; Ps i.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. -- anantavant endless, infinite A v.193 (loka). See also loka.

Anti

Anti (indecl.) [Vedic anti = Lat ante, Gr. a)nti/, Goth. and; Ags. and -- , Ger. ant --, ent -- ] adv. & prep. c. gen.: opposite, near J v.399 (tav° anti° āgatā, read as tav° anti° -- m° -- āgatā; C. antika), 400, 404; vi.565 (sāmkass° anti° = antike C.). -- Cp. antika.

Antika

Antika (adj. -- n.) -- 1. [der fr. anti] near KhA 217; nt. neighbourhood Kh viii.1. (odak°); J vi.565 (antike loc. = anti near). -- 2. [der fr. anta = Sk. antaja] being at the end, final, finished, over S i.130 (puris ētad -- antikā, v. i. SS antiyā: men are (to me) at the end for that, i.e. men do not exist any more for me, for the purpose of begetting sons.

Antima

Antima (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with deha & sartra, the last body) D ii.15; Dh 351; It 50 (antimaṃ dehaṃ dhāreti), 53 (id.); Vv 512; Sn 478 (sartraṃ antimaṃ dhāreti) 502; Miln 122, 148; VvA 106 (sārtra antima -- dhārin); Sdhp 278. -- dehadhara one who wears his last body It 101 (dhāra T, "dhara v. l."); VvA 163. -- dhārin = prec. S i.14, 53 (+ khīṃsava); ii.278; It 32, 40; Sn 471. -- vatthu "the last thing", i.e. the extreme, final or worst (sin) Vin i. 121, 135, 167, 320. -- sartra the last body; (adj.) having ones last rebirth S i.210 (Buddho a° -- sarıro); A ii.37; Sn 624; Dh 352, 400; DhA iv.166 (= koṭiyaṃ thito attabhāvo).

Ante°

Ante° (pref.) [Sk. antah, with change of -- aḥ to -- e, instead of the usual -- o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: "pura (nt.) "inner town", the king's palace, esp. its inner apartments, i.e. harem [Sk. antahpura, cp. also P. antopura] Vin i.75, 269; A v.81; J ii.125; iv.472; Miln 1; PvA 23, 81, 280; "purikā harem 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 i.180; iv.136; J i. 166; ii.278; iii.83, 463; PvA 12; VvA 138; "vāsin = "vāsika Vin iii.66; D i.1, 45, 74, 78, 88, 108, 157; M iii.116; DA i.36.

Anto
Anto (indecl.) [Sk. anta; Av antar Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix ('--') in, within, inside, inner (see cpds.) (1.) prep. c. acc. anto nivesanañ gata gone into the house J i.158; anto jālan pavisati go into the net DhA iii.175; anto gāmañ pavisati to go into the village DhA ii.273; anto nagarañ pavisati DhA ii.89; PvA 47. -- (2) c. loc. anto gabbage J ii.182; gāme DhA ii.52; gehe DhA ii.84; nadiyañ J vi.278; nivesane J iii.323; vasse in the rainy season J iv.242; vimānasmijñ Pv i.101; sattāhe inside of a week PvA 55.

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-- kotisanthāra "house of the Golden Paving" J iv.113. -- gadha ('gata? Kern Toev.) in phrase "hetu, by inner reason or by reason of its intensity PvA 10; VvA 12. -- jana "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D iii.61 (opp. to servants); A i.152; J vi.301; DA i.300. -- jāla the inside of the net, the net DhA iv.41. -- jālikata "in -- netted", gone into the net D i.45; DA i.127. -- nijjhāna inner conflagration PvA 18. -- nimmuga altogether immersed D i.75; A iii.26. -- parisoka inner grief Ps i.38. -- pura = antepura J i.262. -- mano "turning ones mind inside", thoughtful, melancholy Vin iii.19. -- bhavika being inside Miln 95. -- rukkhat being among trees J i.7. -- vañjanaka (parijana) indoorpeople J v.118. -- vassa the rainy season (lit. the interval of the rains) VvA 66. -- vihāra the inside of the V. DhA i.50 (˚âbhimukh "turning towards etc."). -- samorodha barricading within Dhs 1157 (so read for anta˚, cp. Dhs. trsl. 311). -- soka inner grief Ps i.38.

Andu

Andu [cp. Sk. andu, andā & anduka] a chain, fetter Vin i.108 = iii.249 (tiñ'); D i.245; J i.21 ('ghara prisonhouse); DhA iv.54 ('bandhana).

Andha

Andha (adj.) [Vedic andha, Lat. andaba (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J i.216 (dhūm'); Pv iv.148; PvA 3. -- dark, dull, blinding M iii.151 ('andhān adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhān tamāh); DhA ii.49 ('vana dark forest'). -- 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D i.191 (+ acakkhukha), 239 ('veñi, reading & meaning uncertain'); A i.128; Th 2, 394 (= bāla ThA 258). See cpds. 'karañña, 'kāra, 'bāla, 'bhūta. -- akula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VvA 337). -- karañña bounding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukarañña); Miln 113 (pañña, + gambhīra). -- kāra blindness (lit. & fig.), darkness, dullness, bewilderment Vin i.16; D ii.12; A i.56; ii.54; iii.233; J iii.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 (= avijj˚ VvA 106); Pug 30; Dhs 617; DA i.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. -- tamo deep darkness (lit. & fig.) S v.443; It 84 (v. l.; T. andhañ tamañ); J vi.247. -- bāla blinded 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.), mentally blind, not knowing, ignorant S iv.21; A ii.72; J vi.139 (spelled 'būta'); Dh 59, 174 (= pañña -- cakkhuno abhāvena DhA iii.175). -- vesa "blind form", disguise J iii.418.

Andhaka

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad -- fly S 20 (= kāna -- makkhikānañ adhvivacanañ SnA 33).

Anna

Anna (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummasa, sattu, maccha, manṣa (rice, gruel, flour, fish, meat) Nd1 372 = 495. Anna is spelt aña in combs aparā aña & pubbā aña. Under dhañña (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (pubbā añaññañ: sāli, vīthi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled,
prepared food (āparā annaṁ: süppeyya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattādi. -- D i.7; A i.107, 132; ii.70, 85, 203; Sn 82, 240, 403, 924; J iii.190; Pug 51; Sdhp 106, 214. -- āpa food & water Sdhp 100. -- da giving food Sn 297. -- pāṇa food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv i.52, 82; KhA 207, 209; PvA 7, 8, 30, 31, 43.

Annaya

Annaya in dur˚ see anvaya.

Anvakāsi

Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).

Anvakkhara

Anvakkhara (adj.) [anu + akkhara] "according to the syl- table", syll. after syll., also a mode of reciting by syllables Vin iv.15, cp. 355. Cp. anupadaṅ.

Anvagā

Anvagā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form annagā J v.258.

Anvagū

Anvagū 3rd pl. aor. of anugacchati S i.39; Sn 586.

Anvaḍhamāsaṅ

Anvaḍhamāsaṅ (adv.) [anu + addha + māsa] every fort- night, twice a month M ii.8; Vin iv.315 (= anuposathikaṅ); DhA i.162; ii.25.

Anvattha

Anvattha (adj.) [anu + attha] according to the sense, ans- wering to the matter, having sense ThA 6 (‘saññābhāva).

Anvadeva

Anvadeva (adv.) [anva -- d -- eva with euphonic d.; like samma- d -- eva corresponding to Sk. anvag -- eva] behind, after, later D i.172; M iii.172; S v.1 (spelt anudeva); A i.11; v. 214; It 34.

Anvaya

Anvaya (n. -- adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see aveti & anvāya] 1. (n.) conformity, accordance D ii. 83 = iii.100; M i.69 (dhamm˚ logical conclusion of); S ii.58; D iii.226 (anvaye nānaṁ); Pv ii.113 (tassa kammassā anvaya, v.1. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). -- 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with ( -- ’) D i.46 ( tad˚'); M i.238 (kāyo citt˚ acting in conformity to the mind, obeying the mind); Sn 254 (an˚ inconsistent); It 79 (tass˚'). -- dur˚ spelt durannaya conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuṅ DhA ii.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).
Anvayata

Anvayata (f.) [abstr. to anvaya] conformity, accordance M i.500 (kāy" giving in to the body).

Anvahan

Anvahan (adv.) [anu + aha] every day, daily Dāvs iv.8.

Anvagacchati

Anvagacchati [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. anvāgacchi Pv. iv.56 (= anubandhi PvA 260). -- 2. to come back again J i.454 (ger. "gantvāna). -- pp. anvāgata (q. v.).

Anvagata

Anvagata [pp. of anvagacchati] having pursued, attained; endowed with Th 1, 63; J iv.385; v.4.

Anvādisati

Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. "disāhi Pv ii.26 (= uddissa dehi PvA 80); iii.28 (= ādīsa PvA 181).

Anvādhika

Anvādhika (adj.) [derivation uncertain] a tailoring term. Only at Vin i.297. Rendered (Vinaya Texts ii.232) by ‘half and half’; that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

Anvāmaddati

Anvāmaddati [anu + ā + maddati] to squeeze, wring J iii. 481 (galakaṇṇ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭī & anvāvamaddi; C. āvāj maddi).

Anvāya

Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D i.13 (ātappaṇ by means of self -- sacrifice), 97 (saṃvāṣaṇ as a result of their cohabitation); J i.56 (buddhiṇ), 127 (piyaśaṇvāṣaṇ), 148 (gabbhāparipākaṇ). Often in phrase vuddhiṇ anvāya growing up, e. g. J i.278; iii. 126; DhA ii.87.

Anvāyika

Anvāyika (adj. -- n.) [fr. anvāya] following; one who follows, a companion D iii.169; Nd2 59; J iii.348.

Anvārohati

Anvārohati [anu + ā + rohati] to go up to, visit, ascend J iv.465 (aor. anvāruhi).

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Anvāvassa
Anvāvassā at J v.317 should be read with v. l. BB as anovassā absence of rain.

Anvāviṭṭha

Anvāviṭṭha [pp. of anvāvisati] possessed (by evil spirits) S i.114.

Anvāvisati

Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M i.326; S i.67; Miln 156. -- pp. anvāviṭṭha (q. v.). Cp. adhimuccati.

Anvāsattā

Anvāsattā [f.] [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA i.287 (in same context as anvāsatta A iv.356 & anvāsanna Ud 35).

Anvāsanna

Anvāsanna [pp. of anu + ā + sañj, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A iv.356 (v. l. anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāssavatī

Anvāssavatī [anu + ā + savati, sru] to stream into, to attack, befall D i.70; A iii.99; Pug 20, 58.

Anvāhata

Anvāhata [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 (˚cetasa).

Anvāhiṇḍati

Anvāhiṇḍati [anu + ā + hiṇḍati] to wander to (acc.) A iv.374, 376 [BSk. same, e. g. Divy 68 etc.].

Anveti

Anveti [cp. anu + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (= kāyikañ . . . dukkhañ anugacchati DhA i.24), 2, 71, 124; perhaps at Pv ii.620 (with v. l. BB at PvA 99) for anvesi (see anvesati; expld. by anudesi = was anxious for, helped, instructed).

Anvesa

Anvesa [from next] seeking, searching, investigation, M i.140 (˚nādhipacchani do not find).

Anvesati
Anvesati [anu + esati] to look, for search, seek S i.112 (ppr. anvesa = pariyesamāna C.; Cp iii.117 (ppr. anvesanto). -- aor. anvesi [Sk. anvesi fr. icchati] Pv ii.620 (? perhaps better with v. l. PvA 99 as anventi of anvetti).

Anvesin

Anvesin [anu -- esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala’).

Anha


Apa’

Apa’ [Vedic apa; Idg. *apo = Gr. a)po’, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. <> A compar. form fr. apa is apara "further away"] Well-defined directional prefix, meaning "away from, off". Usually as base -- prefix (except with ā), & very seldom in compn. with other modifying prefixes (like sam, abhi etc.). <> 1. apa = Vedic apa (Idg. *apo): apeti to go away = Gr. a)/peimi, Lat. abeo, Goth. afiddja; apeta gone away, rid; "kadḍhati to draw away, remove; 'kamati walk away; 'gacchati go away; 'nidhati put away (= a)potiḥmih, abdo; 'nudati push away; 'neti lead away; 'vattati turn away (= āverto); 'sakkati step aside; 'harati take away. <> 2. apa = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e.g. bya’ > vya” etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, ‘kassati, ‘kirati, ‘gata, ‘cāra, ‘jhāyati, ‘thaṭa, ‘dāna, ‘dhāreti, ‘nata, ‘nāmeti, ‘nīta, ‘lekhana, ‘loketi, ‘vadati.

Apakaḍḍhati

Apakaḍḍhati [apa + kaḍḍhati, cp. Sk. apa -- kaṛṣati] to draw away, take off, remove D i.180; iii.127; DhA ii.86. <> Caus. apakaḍḍhāpeti J i.342; iv.415; Miln 34. -- Cp. apakassati; & see pakattheti.

Apakata

Apakata [pp. of apakaroti] put off, done away, in ājīvik āpakata being without a living M i.463 (the usual phrase being ‘apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā’ vakatā).

Apakataññu

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin ii.199.

Apakantati

Apakantati [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvāṇa chindati ThA 178; Kern, Toev. corrects to kābale a.).

Apakaroti

Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. apakiritṭa at Th 2, 447 (q. v.). -- pp. apakata (q. v.). Cp. apakāra.

Apakassati
Apakassati [Sk. apa -- & ava -- karṣati, cp. apakaṭhati] to throw away, remove Sn 281 (v.l. BB & SnA ava’; expld. by niddhamati & nikkaṭhati SnA 311). -- ger. apakassa Sn ii.198 = Miln 389. See also apakāsati.

Apakāra & 'ka

Apakāra & 'ka [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA iii.63; Sdhp 283.

Apakāsati

Apakāsati at Vin ii.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh’s expln. "parisaṇā ṛkaḥanti". -- Cp. A iii.145 & see avapakāsati. The reading at the id. p. at A v.74 is avakassati (combd. w. vavakassati, where Vin ii.204 has avapakāsati), which is much to be preferred (see vavakassati).

Apakiritāṇa

Apakiritāṇa at Th 2, 447 T (reading of C. is abhi`) is explained ThA 271 to mean apakiritvā chaḍētvā throwing away, slighting, offending. The correct etym = Sk. avakiratī (ava + kṛ to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so-called low tribe. See also avakirati 2.

Apakkamati

Apakkamati [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J iii.27; Sdhp 294. -- aor. apakkami Pv iv.75; ger. apakkamitvā PvA 43, 124, & apakkamma Pv ii.928.

Apagacchati

Apagacchati [apa + gam] to go away, turn aside DhA i.401 (gantvā). -- pp. apagata (q. v.).

Apagata

Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). -- 2. ("--") freq. as prefix, meaning without, lit. having lost, removed from; free from Vin ii.129 (gabhā having lost her foetus, having a miscarriage); J i.61 (vattha without clothes); PvA 38 (soka free from grief), 47 (lajja not shy), 219 (viññāna without feeling). -- Cp. apakata.

Apagabbha

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin iii.3.

Apagama

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apanga
Apanga (apânga) [Sk. apânga] the outer corner of the eye J iii.419 (asitâpangin black -- eyed); iv.219 (bahi’). Spelt avanga at Vin ii.267, where the phrase avangaj karoti, i.e. expld. by Bdhgh. ibid p. 327 as "avangadese adhomukha lekha karonti". According to Kern, Toev. 20, Bdhgh's expln is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apânga).

Apacaya

Apacaya [fr. apa + ci] falling off, diminution (opp. âcaya gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin ii.2 = iii.21 = iv.213; cp. J iii.342; S ii.95 (kâyassa âcayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. âcaya); J iii.342 (sekho ‘ena na tappati); Vbh 106, 319, 326, 330.

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-- gâmin going towards decrease, "making for the undoing of rebirth" (Dhs trsl. 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).

Apacâyati

Apacâyati [fr. apa -- ci, cp. cinâti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacâya in meaning of apacâyana, cp. apacita] to honour, respect, pay reverence D i.91 (pûjeti +); J iii.82. <-> Pot. apace (for apaceyya, may be taken to apacinâti 2) A iv.245; ThA 72 (here to apacinâti 1). -- pp. apacita (q. v.).

Apacâyana

Apacâyana (nt.) [abstr. fr. apa + cîy, which is itself a der. fr. ci, cinâti] honouring, honour, worship, reverence J i.220; v.326; DA i.256 ('kamma); VvA 24 ('ţ karoti = âñjalika karoti); PvA 104 ('kara, adj.), 128 (+ paricariya).

Apacâya

Apacâya (adj.) [fr. *apacâya, cp. B.Sk. apacâyaka MVastu i.198; Divy 293] honouring, respecting J iv.94 (vaddha', cp. vaddhâpacâyin); Pv ii.7 8 (jetṭha'); iv.324 (id.). In B.Sk. the corresp. phrase is jyeṭṭhâpacâyaka.

Apacâyin

Apacâyin (adj.) [fr. *apacâya; cp. apacâyika] honouring, paying homage, revering Sn 325 (vaddha" = vaddhânaţ apaciti karaţena SnA 332) = Dh 109; J i.47, 132, 201; ii.299; v.325; Miln 206; Sdhp 549.

Apacâra


Apacita

Apacita [pp. of apacayati or apacinâti] honoured, worshipped, esteemed Th 1, 186; J ii.169; iv.75; Vv 510 (= pûjita VvA 39); 3511 (cp. VvA 164); Miln 21.

Apaciti
Apaciti (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J i.220; ii.435; iii.82; iv.308; vi.88; Miln 180, 234 (˚ŋ karoti), 377 (pūjana +); SnA 332 (karāna). Cp. apacāyana.

Apacināti

Apacināti [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S iii.89 (opp. ācināti); Th 1, 807; J iv.172 (apacinethā eva kāmāni = viddhaṃseyyatha C.). Here belong prob. aor. 3rd pl. apaciṇāṣu (to be read for upacciṇāṣu) at J vi. 187 (akkhini a. "the eyes gave out") and Pot. pres. apace ThA 72 (on v.40). -- 2. [= apacayati] to honour, esteem; observe, guard Vin i.264 (apacinayamāṇa cīvaraṇ (?) v. l. apacitiyāna; trsl. guarding his claim is, Vin Texts); M i.324 (see detail under apacināti) Th 1, 186 (grd. apacineyya to be honoured); J v.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). -- pp. apacita (q.v.).

Apacca

Apacca [Vedic apatya nt.; der. fr. apa] offspring, child D i.90 (bandhupāda’ cp. munḍaka), 103 (id.); S i.69 (an’) Sn 991; DA i.254.

Apaccakkha

Apaccakkha (adj.) [a + pa + i + akkha] unseen; in instr. f. apaccakkhāya as adv. without being seen, not by direct evidence Miln 46 sq.

Apacchapurima

Apacchapurima (adj.) [a + paccha + purima] "neither after nor before", i.e. at the same time, simultaneous J iii.295.

Apajaha

Apajaha (adj.) [a + pajaha] not giving up, greedy, miserly A iii.76 (v. l. apānuta; C. expls. (a)vaṭṭhinissita mānatthaddha).

Apajita

Apajita (nt.) [pp. of apa + ji] defeat Dh. 105.

Apajjhāyati

Apajjhāyati [apa + jhāyati 1; cp. Sk. abhi -- dhyāyati] to muse, meditate, ponder, consider M i.334 (nijjhāyati +); iii.14 (id.).

Apāññaka

Apāññaka (adj.) = apañña, ignorant Dpvs vi.29.

Apāṭṭhapeti

Apāṭṭhapeti [Caus. fr. apa -- tiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J iv.308; v.236.
Apaṇṇaka

Apaṇṇaka (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. iii.150 & Kuhn, Beitr. p. 53 take it as *a -- praśna -- ka] certain, true, absolute M i.401, 411; A v.85, 294, 296; J i.104 (where expld as ekaṇṣika aviruddha niyānika).

Apaṇṇakatā

Apaṇṇakatā (f.) [abstr. of apaṇṇaka] certainty, absoluteness S iv.351 sq.

Apaṭacchika

Apaṭacchika only in khārāpatācch’ (q. v.) a kind of torture.

Apattha

Apattha1 (adj.) [Sk. apāsta, pp. of apa + as] thrown away Dh 149 (= chaḍḍita DhA iii.112).

Apattha

Apattha2 2nd pl. pret. of pāpunāti (q. v.).

Apatthaṭa

Apatthaṭa = avatthaṭa covered Th 1, 759.

Apatthita & Apatthiya

Apatthita & Apatthiya see pattheti.

Apadāna

Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D iii.88. -- 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin ii.4 (an’ not taking advice), 7 (id.) M i.96; A v.337 sq. (saddhā’) Th 1, 47. -- 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṇa, that is ‘ the stories ’, it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See Dialogues ii.3. -- Cp. also pariyāpādāna.

Apadisa


Apadisati

Apadisati [apa + disati] to call to witness, to refer to, to quote Vin iii.159; J i.215; iii.234; iv.203; Miln 270; DhA ii.39; Nett 93.

Apadesa

Apadesa [cp. Sk. apadeśa] 1. reason, cause, argument M i.287 (an’). -- 2. statement, designation PvA 8. -- 3. pretext J iii.60; iv.13; PvA 154. Thus also apadesaka J vi.179.
Apadhāreti

Apadhāreti [Caus. of apa + dhṛ, cp. Sk. ava -- dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.

Apanata


Apanamati

Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām˚ & apagam˚; expld at Nd2 60 by vajissati pakkhamissati etc. -- pp. apanata (q. v.) <-> Caus. apanāmeti.

Apanāmeti

Apanāmeti [Caus. fr. apanamati] 1. to take away, remove M i.96 = A i.198 (kathaṅ bahiddhā a. carry outside); Kh viii.4 (= aṃhān thānān gameti KhA 220). -- 2. [= Sk. ava -- namati] to bend down, lower, put down Vin ii.208 (chatṭaṅ); S i.226 (id.); J ii.287 (id., v. l. apanetvā); D i.126 (hatthāṅ, for salute).

Apanidahati

Apanidahati (& apanidheti) [apa + ni + dhā, cp. Vedic apadhā hiding -- place; Sk. apadadhāti = Gr. a)poti(qhmi = Lat. abdo "do away") to hide, conceal Vin iv.123 ("dheti, "dheyya, "dheessati); PvA 215 ("dhāya ger.). -- pp. apanihita. -- Caus. apanidhāpeti to induce somebody to conceal Vin iv.123.

Apanihita


Apanīta

Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off. removed, dispelled PvA 39.

Apanudati & Apanudeti

Apanudati & Apanudeti [apa + nud, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. apanudeti Miln 38, aor. apānudi Pv i.86 (= apanesi PvA 41); ii.314 (= avahari aggahesi PvA 86); Dāvs i.8. ger. apanujja D ii.223. See also der. apanudana.

Apanudana & Apanūdana

Apanudana & Apanūdana (nt.) [Sk. apanodana, fr. apa- nudati] taking or driving away, removal Vin ii.148 = J i.94 (dukkha˚); Sn 252 (id.); PvA 114 (id.).

Apanuditar

Apaneti

Apaneti [apa + n] to lead away, take or put away, remove J i.62, 138; ii.4, 155 (aor. apānayi) iii.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. apanityati S i.176. -- pp. apanīta (q. v.).

Apapibati

Apapibati [apa + pibati] to drink from something J ii.126 (aor. apāpāsi).

Apabbāthati & Apabythati

Apabbāthati & Apabythati [apa + vi + uh] to push off, remove, scrape away A iii.187 (apaviyūhītvā, vv. ll. "bhūhitvā"); J i.265 (paṇṣuṇ). -- Caus. "byūhāpeti to make remove or brush J iv.349 (paṇṣuṇ).

Apabyāna

Apabyāna see apavyāma.

Apamāra


Apamārika

Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin iv.8, 10, 11.

Apayāti

Apayāti [Sk. apayāti, apa + yā] to go away J vi.183 (apayāti metri causa; expld. by C. as apagacchati palāyati). -- Caus. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss M iii.176; S ii.119.

Apayāna

Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D i.9 (opp. upa’); DA i.95.

Apara

Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix -- ra = Idg. *aporos "further away, second"; cp. Gr. απερωτε/ρε farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D iii.190 ("paJ another, i. e. future generation"); Sn 791, 1089 (nD); J i.59 (aparaṇ divasaṇ on some day following); iii.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Franc*ais); iv.3 (dipa); PvA 81 ("divase on another day"); 226; with other part. like aparo pi D iii 128. -- nt. aparaj what follows i. e. future state, consequence; future Vin i.35 (nāparaj nothing more); Sn 1092 (much the same as punabhava, cp. Nδ 21). Cases adverbially; aparaj (acc.) further, besides, also J i.256; iii.278; often with other part. like athāparaj & further, moreover Sn 974; and puna c3 aparaj It 100; Milh 418 (so read for puna ca paraṇ) and passim; aparaj pi Vism 9. -- aparena in future D iii.201. -- Repeated (reduplicative formation) aparāparaṇ (local) to & fro J i.265, 278; PvA 198; (temporal) again and again, off & on J ii.377; Milh 132 VvA 271; PvA 176 (= punappunaṇ). -- anta (aparananta) = aparaj, with anta in same function as in cpds. vananta (see...
anta 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D i.30 ("kappika, cp. DA i.118"); M ii.228 ("ānudiṭṭhī -- thought of the future"); S iii.46 (id.). -- āpāriya (fr. aparāpara) ever -- following, successive, continuous, everlasting; used with ref. to kamma J v.106; Miln 108. -- bhāga the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J i.34, 262; iv.1; VvA 66.

Aparajju

Aparajju (adv.) [Sk. apare -- dyus] on the foll. day Vin ii.167; S i.186; Miln 48.

Aparajjhati

Aparajjhati [Sk. aparādhyate, apa + rādh] to sin or offend against (c. loc.) Vin ii.78 = iii.161; J v.68; vi.367; Miln 189; PvA 263. -- pp. aparaddha & aparādhita (q. v.).

Aparāṇa

Aparāṇa (nt.) [apara + aṇṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (=ānakadhaṇṇa Vin iv.265; Vin iii.151 (pubb˚+); iv.265, 267; A iv. 108, 112 (tula -- mugga -- mās˚; opp. sāli -- yavaka etc.); Nd2 314 (aparāṇṇaṇa nāma sūpeyyaṇ); J v.406 ("ja = hareṇukā, pea); Miln 106 (pubbaṇṇa˚). See also dhaṇṇa & harita.

Aparaddha

Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D i.91, 103, 180; S i.103 (suddhimagga˚); Th 1, 78; Sn 891 (suddhi˚ = viraddha khalita Nd1 300); PvA 195.

Aparapaccaya

Aparapaccaya (adj.) [a + para + paccaya] not dependent or relying on others Vin i.12 (vesārajja -- ppatta +); D i.110 (id.); M ii 41; M iv.491; S iii.83; DA i.278 (= nāssa paro paccayo).

Aparājitā

Aparājitā (adj.) [Vedic aparājīta; a + parājīta] unconquered Sn 269; J i.71, 165.

Aparādha

Aparādha [fr. apa + rādh] sin, fault, offence, guilt J i.264 (nir˚); iii.394; iv.495; VvA 69; PvA 87, 116.

Aparādhika

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J ii.117 (vāja˚); Miln 149 (issara˚), 189 (aparādhikatā).

Aparādhita

Aparādhita [pp. of aparādheti, Caus. of apa + rādh; cp. aparaddha] transgressed, sinned, failing J v.26 (so read for aparadhito).

Aparāyin
Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J iii.386 (f. 7r; C. appatiṭṭha appatisaranā).

Apalāpin

Apalāpin see apalāsin [Sk. apalāpin "denying, concealing" different].

Apalāleti

Apalāleti [apa + lāleti] to draw over to Vin i.85.

Apalāyin

Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd2 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vīra); J iv.296; v.4 (where C. gives variant "apalāpini ti pi pātho", which latter has v.1. apalāsinī & is expld. by C. as palāpa -- rahite anavajasarīre p. 5). See also apalāsin.

Apalāsin

Apalāsin (adj.) [apalāsin; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd2 introd. p. xix.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaṇ palāso pahīno ayaṇ vuccati puggalo apalāst" does not help us to clear up the etym. nor the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J v.4), or "not selfish, not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D iii.47, cp. Pug 22. See palāsin.

Apalibuddha & Apalibodha

Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + bṛh, see palibujjhati] unobstructed, unhindered, free J iii. 381 ('bodha); Miln 388; DhA iii.198.

Apalekhana

Apalekhana (nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava -- lehana] licking off, in cpd. hatthāpalekhana "hand -- licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hatthāvalekhana M i.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastāvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍamhe niṭṭhite jīvāya hatthān apalekhati).

Apalekhati

Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hattha).

Apalepa

Apalepa in "so ṣapalepa patito jārāgharo" at Th 2, 270 is to be read as "so palepa". Morris's interpret. J.P.T.S. 1886, 126 therefore superfluous.

Apalokana
Apalokana (nt.) [fr. apaloketi] permission, leave, in "kamma proposal of a resolution, obtaining leave (see kamma i.3) Vin ii.89; iv.152.

Apalokita

Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked permission, consulted S iii.5. -- 2. (nt.) permission, consent, M i.337 (Nāgāpalokitaṇṭ apalokesi). -- 3. (nt.) an Ep. of Nibbāṇa S iv.370.

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Apalokin

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaloketi

Apaloketi [BSk. ava- lokayati] 1. to look ahead, to look before, to be cautious, to look after M i.557 (v. l. for apacitti, where J v.339 C. has avaloketi); Miln 398. <> 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin iii.10, 11; iv.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M i.337; S iii.95 (bhikkhusangha' anapaloketvā without informing the Sangha); J vi.298 (vājānaṇ); DhA i.67. -- pp. apalokita (q. v.). See also apalokana & 'lokin.

Apavagga

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggāpavagga Dīvīs ii.62; iii.75.

Apavattati

Apavattati [apa + vṛt, cp. Lat. āverto] to turn away or aside, to go away J iv.347 (v. l. apasakati).

Apavadati

Apavadati [apa + vadati] to reproach, reprove, reject, despise D i.122 (= paṭikkhipati DA i.290); S v.118 (+ paṭikkosati).

Apavahati

Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddamaṇ).

Apaviṭṭha

Apaviṭṭha at Pv iii 82 is to be read apaviddha (q. v.).

Apaviṇāti

Apaviṇāti is probably misreading for apacitti (see apac' 2). As v. l. at J v.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuvī & apavi"; meaning "not paying attention". The positive form we find as apaviṇāti "to take care of, to pay attention to" (c. acc.) at M i.324, where Trenckner unwarrantedly assumes a special root ven (see Notes p. 781), but the vv. ll. to this passage (see M. i.557) with apaviṇāti and apacinati confirm the reading apacitti, as does the gloss apaloketi.
Apaviddha

Apaviddha [pp. of apavijjhati, Vedic apa + vyadh] thrown away, rejected, discarded, removed S i.202; iii.143; Sn 200 (susānasmi = chaḍḍita SnA 250); Th 1, 635 = Dh 292 (= chaḍḍita DhA iii.452); Pv iii.82 (susānasmi; so read for T. apavittha); J i.255; iii.426; yi.90 (= chaḍḍita C.). Sdhp 366.

Apaviyūhati

Apaviyūhati see appabbūhati.

Apavīṇati

Apavīṇati see apaviṇīti (= apacinīti).

Apavyāma

Apavyāma [apa + vyāma] disrespect, neglect, in phrase apavyāmato (apaby”) karoti to treat disrespectfully, to insult, defile S i.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvū 472 (vv. ll. asabyākato, abyāto, apabyāto; Kvū trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with niṭṭhubhātī, as at DhA ii.36); DhA ii.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see apasavya.

Apasakkati

Apasakkati [apa + sakkati] to go away, to go aside J iv.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. ‘sakki = apakkami).

Apasavya

Apasavya (adj.) [apa + savya] right (i.e. not left), contrary Ud 50 (T. has niṭṭhubhītvā abyāmato karitvā; vv. ll. are apabhyāmato, abhyāmato & C. apasabyāmato), where C. expls. apasabyāmato karitvā by apasabyaṅ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṅ karoti to go on the right side" (Morris J P T S. 1886, 127). -- See apavyāma.

Apasāda


Apasādita

Apasādita [pp. of apasādeti] blamed, reproached, disparaged S ii.219; SnA 541.

Apasāditi

Apasāditi [Caus. of apa + sad] 1. to refuse, decline Vin iv.213, 263; J v.417 (= uyyojeti). -- 2. to depreciate, blame, disparage Vin iii.101; M iii.230 (opp. ussādeti); DA i.160. -- pp. apasādita (q. v.).

Apasmāra

Apasmāra [Sk. apasmāra, lit. want of memory, apa + smṛ] epilepsy, convulsion, fit J iv.84. Cp. apamāra.
Apassanto

Apassanto etc. see passati.

Apassaya

Apassaya [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA 258. -- 2. bed, bolster, mattress, in kaṇṭak' a mattress of thorns, a bolster filled with thorns (as cushion for ascetics) M i.78; J i 493; iii.235. -- sāppassaya with a head rest J iv.299. -- pīṭhaka a chair with a head -- rest J iii.235.

Apassayika

Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin -- '] reclining on, in kaṇṭaka' one who lies on a bed of thorns (see kaṇṭaka) M i.78; J iv.299 (v. 1, kaṇḍikesayika); Pug 55.

Apassita

Apassita [pp. of apasseti] 1. leaning against J ii.69 (tāla- mūlaṇ = nissāya ṭhita C.). -- 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṇ = nissita VvA 101); J iv.25 (balamhi = balanissita). See also avassita.

Apasseti

Apasseti [Sk. apāśrayati, apa + ā + sri] to lean against, have a support in (acc.), to depend on. -- 1. (lit.) lean against Vin ii.175 (bhittā apassetabbo the wall to be used as a head -- rest). -- 2. (fig.) mostly in ger. apassāya dependent upon, depending on, trusting in (loc. or acc. or -- ') Vin iii.38; J i.214; PvA 189. -- pp. apassita (q. v.). -- See also avasseti.

Apassena

Apassena (nt.) [fr. apasseti] a rest, support, dependence M iii.127 (’ka); D iii.224 (cattāri apassenāni); as adj. caturāpasseṇa one who has the fourfold support viz. sankhāyā evaṇa patisevati, adhīvāseti, parivajjeti, vinodeti A v.30. -- phalaka (cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head -- rest Vin i.48; ii.175, 209.

Apahattar

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M i 447 = Kvū 528.

Apahara

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J ii.34.

Apaharaṇa

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati

Apaharati [apa + hr] to take away, remove, captivate, rob J iii.315 (aor. apahārayiṇ); Miln 413; DA i.38.

Apākataṭā
Apākata (f.) [a + pāka + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA ii.7. Cp. appakāra.

Apācina

Apācina (adj.) [Vedic apācina; cp. apācaḥ & apāka, western; to Lat. opacus, orig. turned away (from the east or the sun) i.e. opposite, dark] westerly, backward, below S iii.84; It 120 (apācinaṇṭ used as adv. and taking here the place of adho in combn. with uddhaṇ tiṇiṇaṇṭ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaṇṭ; apācī, apāci & apāminaṇṭ, C. expls. by heṭṭhā).

Apātuka

Apātuka (adj.) [a + pātu + ka (?), acc. to Morris J.P.T.S. 1893, 7 der. fr. apatu not sharp, blunt, uncouth. This is hardly correct. See pāturṇt not open, sly, insidious Th 1, 940 (as v. l. for T. avātuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i.e. fraudulent. See also next.

Apātubha

Apātubha (adj.) [a + pātu + bha (?), at the only passage changed by Morris J. P. T. S. 1893, 7 to apātuka but -- 54 --

without reason] = apātuka, i.e. sly, fraudulent J iv.184 (in context with nekatika; C. expls. apātubhāva dhanuppāda -- virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda

Apāda (?) [apa + ā + da] giving away in marriage J iv. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin ii.110 = J ii.146 (where see expln.). Spelt apada(ka) at It 87 (v. l. apāda).

Apāna

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Cauon?) On Prāṇa & Apāṇa see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104 -- 112. See ānāpāṇa.

Apānakatta

Apānakatta (nt.) [a + pānaka + tāṇ] "waterless state", living without drinking water J v.243.

Apāpaka
Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. 'ikā Vv 314; 326.

Apāpata

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J iv.234 (aggiṅ).

Apāpurana

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin i.80; iii.119; M iii.127. See also avāpuraṇa.

Apāpurati & Apāpūṇati

Apāpurati & Apāpūṇati [Sk. apāvṛṇoti, apa + ā + vr, but Vedic only apa -- vṛṇoti corresponding to Lat. aperio = *apa -- ūerio. On form see Trenckner, Notes 63] to open (a door) Vin i.5 (apāpurṛ etaj Amatassa dvāraṇ: imper.; where id. p. S i.137 has avāpur", T., but v. l. apāpur") Vv 6427 (apāpuranto Amatassa dvāraṇ, expld. at VvA 284 by vivaranto); It 80 (apānuṇanti A. dv. as T. conj., with v. l. apānuṇanti, apāpūrenti & apāpuranti). -- pp. apāruta (q. v.). -- Pass. apāpūrtyati [cp. BSk. apāvūrtyati M Vastu ii.158] to be opened M iii.184 (v. l. avā'); J i.63 (avā'); Th 2, 494 (apāpūṇitévā). See also avāpurati.

Apābhata

Apābhata [pp. of apa + ā + bhr cp. Vedic apa -- bhari, but Lat. aufero to ava˚] taken away, stolen J iii.54.

Apāya

Apāya [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. -- 1. separation, loss Dh 211 (piya" = viyoga DhA iii.276). -- 2. loss (of property) D iii.181, 182; A ii. 166; iv.283; J iii.387 (athθ*). -- 3. leakage, out flow (of water) D i.74; A ii.166; iv.287. -- 4. lapse, falling away (in conduct) D i.100. -- 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are vinipāta & duggati. All combined at D i.82; iii.111; A i.55; It 12, 73; Nd2 under kāya; & freq. elsewhere. -- apāyaduggativinipāta as attr. of saṃsāra S ii.92, 232; iv.158, 313; v.342; opp. to khānpāya -- duggati -- vinipāta of an Arahant A iv.405; v.182 sq. -- See also foll. pass.: M iii.25 (anapāya); Sn 231; Th 2, 63; J iv.299; Pug 51; VvA 118 (opp. sugati); PVA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta. -- gamin going to ruin or leading to a state of suffering DhA iii.175; cp. 'gamanṭya id. Ps. i.94, 'gamanṭyā J iv.499. -- mukha "facing ruin", leading to destruction (= vināsa -- mukha DA i.268), usually as nt. "cause of ruin" D i.101 (cattāri apāya mukhāṇi); iii.181, 182 (cha bhogānan a" -- mukhāṇi, i. e. causes of the loss of one's possessions); A ii.166; iv.283, 287. -- samudda the ocean of distress DhA iii.432. -- sahāya a spendthrift companion D iii.185.

Apāyika

Apāyika (adj.) [also as apāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D i.103; iii.6, 9, 12; It 42; PVA 60 (dukkha).

Apāyin

Apāyin (adj.) [fr. apāya] going away J i.163 (aḍḍha- rattaṛaapāyin = aḍḍharatte apāyin C.). -- an" not going away, i.e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra
Apāra (nt.) [a + pāra] 1. the near bank of a river J iii.230 (+ atiṇṇaṭ, C. paratiṇṇa atiṇṇaṭ). -- 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāra = Nibbāna) Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanaṇī DhA iv.141). See pāra & cp. avara.

Apāraṇeyya

Apāraṇeyya (adj.) [grd. of paraniti + a˚] that which cannot be achieved, unattainable J vi.36 (= apāpetabba).

Apāruta

Apāruta [Sk. apavrṭa, pp. of apāpurati] open (of a door) Vin i.7 = M i.169 (apārutā tesañ Amatassa dvārā); D i.136 (= vivaṭa -- dvārā DA i.297); J i.264 ("dvāra").

Apālamba

Apālamba ["a Vedic term for the hinder part of a carriage" Morris J P T S. 1886, 128; the "Vedic" unidentified] a mechanism to stop a charriot, a safe guard "to prevent warriors from falling out" (C.) S i.33 (Mrs Rh. D. trsl. "leaning board"); J vi.252 (v. l. upā; Kern trsl. "remhout", i.e. brake).

Apāhata

Apāhata [pp. of apa + hṛ] driven off or back, refuted, refused Sn 826 ("smin = apasādite vade SnA 541).

Apī

Apī (indecl.) [Sk. api & pi; Idg. *epi *opi; cp. Gr. e)/pi on to, o)/pi behind, o)/pi/ssa back = close at one's heels); Lat. ob. in certain functions; Goth. iftuma. The assimil. form before vowels is app˚ (= Sk. apy˚). See further details under pi.

1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.) -- (b) pref.: apīdhāna putting on to; apiḷahati bind on to, apiḷahita (= Gr. e) piqeto/s, epithet) put on to, (q. v.) -- 2. (conj. & part.). (a) in affirmative sentences meaning primarily "moreover, further, and then, even": -- (a) (single) prothetic: api dibbes u kemasses even in heavenly joys Dh 187; ko disvā na pastiye api kanabhājītiko even an unfortunate -- born Sn 563 api yojananī gacchāma, even for leagues we go Pv iv.107 (= anekānī yojananī pi g p. PvA 270. Epithetic (more freq. in the form pi): muhuttam api even a little while Dh 106, 107; aham api datṭhukāma I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakku (and then we may = if we may) J v.24 (c. = api nāma sakkeneyyāma; see further under b app' eva nāma). -- api -- api in correlation corresponds to Lat. et -- et Sk ca -- ca, meaning both . . . and, and . . . as well as, & is esp. freq. in combn. app' ekacce . . . app' ekacce (and) some . . . and others, i.e. some . . . others [not with Kern Toev. s. v. to appa!], e.g. at D i.118; Th 2, 216; VvA 208, etc. -- app' ekadā "moreover once" = sometimes Vin iv.178; S i.162; iv.111; J i.67; DhA iii.303, etc. -- (b) (in combn with other emphatic or executive particles) api ca further, and also, moreover D i.96; Miln 25, 47. -- api ca kho moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. -- api ca kho pana all the same, never mind, nevertheless J i.253. -- api ssu so much so Vin ii.76. -- app' eva nāma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin i.16 (surely); ii.85 (id.); cp. pi D i.205 (sve pi upasānkeyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M i.460 = It 89 (moreover, indeed); J i.168 (surely) Vin ii.262 (perhaps) J v.421 (id., piyavācan labheyyāma). -- (b) in interrog. -- dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i.e. awaiting an affirmative answer ("not, not then"); api Yasa kulaputta passeya do you not see . . . Vin i.16; api saṃaṇa balivadde addasā have you not then seen . . . S i.115; api kicci labhāmase shall we then not get anything? J iii.26; api me pitarāṇa passatha do you then not see my father? PvA 38. -- Also combd. with other interr. part. e.g. api nu J. ii.415.
Apitika

Apitika (adj.) [a + pitika] fatherless J v.251.

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Apithyati

Apithyati [for apidhityati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J ii.158. See also pithyati.

Apidahati

Apidahati [api + dhā, cp. Gr. e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J v.60 (inf. apidhetu). pp. apihita, Pass. apithyati, Der. apidhāna (q. v.).

Apidhāna

Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin i.203, 204; ii.122. See apidahati.

Apiratte

Apiratte [read api ratte, see api 1 a] later in the night J vi.560.

Apilāpana

Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, Toev, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

Apilāpanatā

Apilāpanatā (f.) in the pass. at Dhs 14 = Nd2 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note Dhs trsl. 16.

Apilāpeti

Apilāpeti [api + lap] "to talk close by", i.e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyaṇ).

Apilandha

Apilandha (adj.) at Vv 361 should be read as apiḷaddha (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhāti) "adorned with", or (with v. l. SS) as apiḷandhana; VvA 167 expls. by analankata, mistaking the a of api for a negation.

Apilandhana

Apilandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) form pilandhana, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 6410, 6418 (expld. inaccurately at VvA 279 by; a -- käro nipātamattaṇa, pilandhanaṇa = ābhāraṇaṇa); J vi.472 (c. pilandhituṇ pi ayuttaṇ?).
Apihāti & Apihāndhāti

Apihāti & Apihāndhāti [Sk. apinahyati, on n: ] see note on gala, & cp. guṇa: gula, veṇu: velu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apihāyha = pilandhitvā C.) -- Cp. apihāndhana & pp apihāddha.

Apiha

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris J.P.I.S. 1886 takes it as a + spr̥ha] "unhankering" (Mrs Rh. D.) S i 181 (+ akankha; v. l. BB asita).

Apihālu

Apihālu (adj.) [a + pihālu, analysed by Fausboll Sn. Gloss. p. 229 as a -- spr̥hayālu, but Bdhgh evidently different (see below) not hankering, free from craving, not greedy S i.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana -- sflo, patthanātanāhya rahito ti vutta hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd2 227).

Apihita


Apuccaṇḍatā

Apuccaṇḍatā (f.) [a + pūṭi + anḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M i.357.

Apuccha

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha

Apekkha (adj.) [= apekkhā] waiting for, looking for S i.122 (otāra").

Apekkhati

Apekkhati 1. [Sk. apiśkṣate, apa + ḍks] to desire, long for, look for, expect Sn 435 (kāme nāapekkhate cīttaṇ), 773 (ppr. apekkhamāna); J iv.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J v.359. <-> 2. [Sk. aviśkṣate, ava + ḍks; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīksya) with reference to VvA 13. -- pp. apekkhita (q. v.).

Apekkhavant

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin iv.214; S iii.16; Th 1, 558; J v.453 (= sataṃha); Sn A 76.

Apekkhā & Apekkhā

Apekkhā & Apekkhā (f.) [Sk. apekṣā, fr. apa + ḍks. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekkhā, sekha] attention, regard, affection for
(loc.); desire, longing for (c. loc.) S i.77; iii.132; v.409 (mātā -- pitusu); Vin iv.214; Sn 38 (= vuccati taṇhā etc. Nd2 65; = taṇhā sineha SnA 76); J i.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA iv.56); Dhs 1059, 1136 (= ālayakarana -- vasena apekkhati ti apekkhā Dhā 365, cp. Dhs trsl. 279). Freq. as adj. ( -- 'or in combn. with sa' and an'), viz. Vin iii.90 (visuddhā'); S i.122 (otara'); sa' A iii.258, 433; iv.60 sq.; an' without consideration, regardless, indifferent S v.164; A iii.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J i.9. Cp. anapekkhaṇī & apekkhavant; also B.Sk. aveksatā.

Apekkhita

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J vi.142, 149 (= olokita C.).

Apekkhin

Apekkhin (adj.) [Sk. apekins, but B.Sk. aveksin, e.g. Jtm 215; fr. apa + ḍks] considering, regarding, expecting, looking for; usually neg. an' indifferent (against) = loc.) S i.16, 77; ii.281; iii.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apeta

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or "--") Dh 9 (damasaccena); PvA 35 (dakkha); usually " -- in sense of "without, -- less", e. g. apeta -- kaddama free from mud, stainless Dh 95; 'vattha without dress J v.16; ‘viññāṇa without feeling, senseless Dh 41; Th 2, 468; ‘viññāṇatată senselessness, lack of feeling PvA 63.

Apetatta

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti

Apeti [apa + i, cp. Gr. α)peimi, Lat. abeo, Goth. af -- idja] to go away, to disappear D i.180 (upeti pi apeti pi); J i.292; Sn 1143 (= nā apagacchanti na vijahanti Nd2 66). -- pp. apeta (q. v.).

Apetteyyatā

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitya fatherly] in combn. with amatteyyatā irreverence against father and mother D iii.70 (cp. Dh 332 & DhA iv.34).

Apeyya

Apeyya (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J vi.205 (sāgara).

Apesiya

Apesiya (nt.) ['of uncertain origin] a means of barring a door Vin ii.154 (Bdhgh. explns on p. 321: apest ti dīghadārumhi khāṇuke pavesetvā kaṇḍaka -- sākhāhi vinandhitvā kataṇḍ dvāra -- thahanakaṇṭ).

Apesiyaṃṇa

Apesiyaṃṇa (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin ii.177.
Appa

Appa in appacakene etc. see api.

Appa

Appa (adj.) [Vedic alpa, cp. Gr. a)lapa/zw (lapa/zw) to empty (to make little), a)lapadno's weak; Lith. alpanas weak, alpstū to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a negative part. (see appodaka) D i.61 (opp. mahant, DA i.170 = parittaka); Sn 713, 775, 805, 806 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd i.306); Dh 174; J i.262; Pug 39. -- nt. appan a little, a small portion, a trifle; pl. appāni small things, trifles A ii.26 = It 102; A ii.138; Dh 20 (= thoka 尕 eka -- vagga -- dvi -- vagga -- mattam pi DhA i.158), 224 ('smiŋ yācito asked for little), 259. -- aggha of little value (opp. mahaggha priceless) J i.9; Pug 33; DhA iv.184. -- assada [BSk. alpāsva, cp. Divy 224 = Dh 186; alpa + ā + svād] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin ii.25 = M i.130 = A ii.97 = Nd i.71; Sn 61; Dh

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186 (= supina -- sadisatāya paritta -- suka DhA i.240); Th 2, 358 (= ThA 244); J ii.313; Vism 124. -- ātanka little (or no) illness, freedom from illness, good health (= appābdāhā with which often combd.) [BSk. alpātanka & alpātankan] D i.204 (= appābdāhā); iii.166; A iii.65, 103; Miln 14. -- ābdāha same as appātanka (q. v.) D i.204; iii.166, 237; M ii.125; A i.25; ii.88; iii.30, 65 sq., 103, 153; Pv iv.144; 'ābdāhāta id. [cp. BSk. alpābdāhātā good health] A i.38. -- āyuka short lived D i.18; PVA 103, also as "āyukin Vv 416. -- āhāra taking little or no food, fasting M ii.5; Sn 165 (= ekāsana -- bhogītāya ca parimita -- bhogītāya ca SnA 207), also as "āhārata M i.245; ii.5. -- odaka having little or no water, dry Sn 777 (macche va appodake khāsote = parittodake Nd i.50); Vv 843 (= appabhakkha; expld. at VvA 334 as "appa -- sado hā2 ettha abhāvattho appicche appanigghosho ti ādisu viya"); J i.70; DhA iv.12. -- kasira in instr. "kasirena with little or no difficulty D i.251; S v.51; Th 1, 16. -- kicca having few duties, free from obligations, free from care Sn 144 (= appaŋ kiccaŋ asā ti KhA 241). -- gandha not smelling or having a bad smell Miln 252 (opp. sugandha). -- ttha "standing in little"; i. e. connected with little trouble D i.143; A i.169. -- āmaka having little or no strength, weak S iv.206. -- dassa having little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta -- pañña SnA 605). -- nighghosa with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under "odaka") A v.15 (= appasadda); Sn 338; Nd i.371; Miln 371. -- pañña, of little wisdom J ii.166; iii.223, 263. -- puñña of little merit M ii.5. -- puññatā having little merit, unworthiness Pv iv.107. -- phalatā bringing little fruit PVA 139. -- bhakkha having little or nothing to eat Vv 843. -- bhoga having little wealth, i. e. poor, indigent Sn 114 (= sannicitāna ca bhogītāya ayamukhassa ca abḥāvato SnA 173). -- maññati to consider as small, to underrate: see separately. -- matta little, slight, mean, (usually as "ka; not to be confounded with appamatta2) A iii.275; J i.242; also meaning "contented with little" (of the bhikkhu) It 103 = A ii.27; f. 'ā trifle, smallness, Insignificance D i.91; DA i.55. -- mattaka small, insignificant, trifling, nt. a trifle (cp. "matta" Vin 1, 213; i.177 ("vissajaka the distributor of little things, cp. A iii.275 & Vin iv.38, 155); D i.3 (= appamattātassā ti appamattakaŋ DA i.55); J i.167; iii.12 (= ahu); PVA 262. -- middha "little slothful", i. e. diligent, alert Miln 412. -- rajakka having little or no obtuseness D ii.37; M i.169; Sdhp 519. -- saaka having little of one's own, possessing little A i.261; ii.203. -- sattha having few or no companions, lonely, alone Dh 123. -- sadda free from noise, quiet M ii.2, 23, 30; A v.15; Sn 925 (= appanigghosa Nd i.377); Pug 35; Miln 371. -- siddhiika bringing little success or welfare, dangerous J iv.4 (= manasissiddhi vināsabahula C.); vi.34 (samuddo a. bahu -- antarāyiko). -- ssuta possessing small knowledge, ignorant, uneducated D i.93 (opp. bahussata); iii.252, 282; S iv.242; It 59; Dh 152; Pug 20, 62; DhS i.327. -- harita having little or no grass S i.169; Sn p. 15 (= paritta -- harita -- tiṇa SnA 154).

Appaka
Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. "ŋ adv. a little D ii.4; A v.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahu DhA ii. 160); Pv i.102 (= paritta PvA 48); ii.939; Pug 62; PvA 6, 60 (= paritta). f. appikā J i.228. -- instr. appakena by little, i. e. easily DA i.256. -- anappaka not little, i. e. much, considerable, great; pl. many S iv.46; Dh 144; Pv i.117 (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. "appakeci; so also KhA 208).

Appakāra


Appakiṇṇa

Appakiṇṇa [appa + kiṇṇa, although in formation also = a + paṇḍha] little or not crowded, not over-heaped A v.15 (C. anākiṇṇa).

Appagabbha

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S ii.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 & KhA 232); Dh 245.

Appaccaya

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D i.3 (= appatī particle tena atuṭṭhā asomanassitā ti appacayo; domanassē etāṃ adhivacanaṃ DA i.52); iii.159; M i.442; A i.79, 124, 187; ii.203; iii.181 sq.; iv.168, 193; J ii.277; Sn p. 92 (kapa + dosa + appacaya); Vv 8331 (= domanassa VvA 343); SnA 423 (= appatītaṁ domanassa). -- 2. (adj.) unconditioned Dhs 1084, 1437.

Appaṭti"  

Appaṭti" [a + paṭti"] see in general under paṭti".

Appaṭikārika

Appaṭikārika (adj.) [a + paṭikārika] "not providing against", i. e. not making good, not making amends for, destructive J v.418 (spelling here & in C. appati").

Appaṭikopeti

Appaṭikopeti [a + paṭikopeti] not to disturb, shake or break (fig.) J v.173 (uposatha).

Appaṭikkhippa

Appaṭikkhippa (adj.) [a + paṭikkhippa, grd. of paṭikkhi- pati] not to be refused J ii.370.

Appaṭigandhika & "iya

Appaṭigandhika & "iya (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J v.405 ("ika, but C. "iya; expld. by sugandhena udakena samannāgata); vi.518; Pv ii.120; iii.226.
Appaṭigha

Appaṭigha (adj.) [a + patigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na paṭīhaṇṇaṁ ti a."). -- (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappatiḥgha) D iii.217; Dhs 660, 756, 1090, 1443.

Appaṭicchavi

Appaṭicchavi (adj.) at Pv ii.113 is faulty reading for sam- paticchavi (v. l.).

Appaṭibhāga

Appaṭibhāga (adj) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA i.423 (= anuttara).

Appaṭibhāṇa

Appaṭihāṇa (adj) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin iii.162; A iii.57; "ṇ karoti to intimidate, bewilder J v.238, 369.

Appaṭima

Appaṭima (adj) [a + paṭima fr. prep. paṭi but cp. Vedic apratīmāna fr. prati + mā] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appaṭivattiya

Appaṭivattiya (adj) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). -- (b) irresistible J ii.245 (sihanada). Note. The spelling with ṭ is only found as v. l. at J ii.245; otherwise as t.

Appaṭivāṇa

Appaṭivāṇa (nt.) [a + paṭivāṇa, for "vrāṇa, the guna -- form of vr, cp. Sk. prativāraṇa] non -- obstruction, not hindering, not opposing or contradicting A i.50; iii.41; v.93 sq.; adj. J i.326.

Appaṭivāṇītā

Appaṭivāṇītā (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non -- obstruction, free effort; only in phrase "asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇītā ca padhānasmin” (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A i.50, 95 = D iii.214 = Dhs 1367.

Appaṭivāṇītī

Appaṭivāṇītī (f.) [almost identical w. appaṭivāṇītā, only used in diff. phrase] non -- hindrance, non -- restriction, free action, impulsive effort; only in stock phrase chando vāyāmo ussāho uṣsolḥ appaṭivāniṭ S ii.132; v.440; A ii.93, 195; iii.307 sq.; iv.320; Nd2 under chanda C. [cp. similarly Divy 654].

Appaṭivāṇītya
Appatīvaṇṭya (adj.) [grd. of a + paṭi + vr; cp. BSk. aprativāṇṭya Divy 655; M Vastu iii.343] not to be obstructed, irresistible S i.212 (applied to Nibbāna; Mrs. Rh. D. Kindred S. p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

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Appatīviddha

Appatīviddha (adj.) [a + paṭi + viddha] "not shot through" i.e. unhurt J vi.446.

Appatīvibhatta

Appatīvibhatta ("bhogin") (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expln.) A iii289; Miln 373; cp. Miln trsl. ii.292.

Appatīvekkhiya

Appatīvekkhiya [ger. of a + paṭi + avekkhati] not ob-serving or noticing J iv.4 (= apaccavekkhitvā anavekkhītā C.).

Appatīsankhā

Appatīsankhā (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

Appatīsandhika

Appatīsandhika (and 'iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, un mendable, irreparable ('iya) Pv i.129 (= puna pākatiko na hoti PVA 66) = J iii.167 (= paṭipākatiko kātuṇa sakkā C.). <-> 2. incapable of reunion, not subject to reunion, i.e. to rebirth J v.100 ('bhāva).

Appatīsama

Appatīsama (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu i.104] not having it's equal, incomparable J i.94 (Baddha -- sīrī).

Appatissavatā

Appatissavatā (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

Appanihiha

Appanihiha (adj.) [a + paṇihiha] aimless, not bent on anything, free from desire, usually as nt. aimlessness, combd. w. animittān Vin iii.92, 93 = iv.25; Dhs 351, 508, 556. See on term Cpd. 67; Dhs trsl. 93, 143 & cp. paṇīhiha.

Appattiṭṭha

Appattiṭṭha (adj.) [a + paṭiṭṭha] 1. not standing still S i.1. -- 2. without a footing or ground to stand on, bottomless Sn 173.
Appatissa

Appatissa (& appatiissa) (adj.) [a + pati + śru] not docile, rebellious, always in combin. with agārava A ii.20; iii.7 sq., 14 sq., 247, 439. Appatissa -- vāsa an unruly state, anarchy J ii.352. See also paṭissā.

Appatita

Appatita (adj.) [a + pattīta, of prati + i, Sk. pratittha] dis- satisfied, displeased, disappointed (cp. appaccaya) J v.103 (at this passage preferably to be read with v. I. as appatika = without husband, C. expls. assāmika), 155 (cp. C. on p. 156); DA i.52; SnA 423.

Appadutthā

Appadutthā (adj.) [a + padutthā] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA iii.70).

Appadhaṃsa

Appadhaṃsa (adj.) [= appadhaṃsiya, Sk. apradhvaṃsyā] not to be destroyed J iv.344 (v. I. duppadhaṃsa).

Appadhaṃsika

Appadhaṃsika (& "iya) (adj.) [grd. of a + padhaṃseti] not to be violated or destroyed, inconquerable, indestructible D iii.175 ("ika, v. I. "iya); J iii.159 ("iya); VvA 208 ("iya); PvA 117 ("iya). Cp. appadhaṃsita.

Appadhaṃsita

Appadhaṃsita (adj.) [pp. of a + padhaṃseti] not violated, unhurt, not offended Vin iv.229.

Appanā

Appanā (f.) [cp. Sk. arpana, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J ii.61 ("patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 ("samādi); DhsA 55, 142 (def. by Bhdg. as "ekaggaṇ cittaṇ ārammana appeti"), 214 ("jhāna). See on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. xxviii, 10, 53, 82, 347.

Appabhoti

Appabhoti (Appahoti) see pahoti.

Appamaññāti

Appamaññāti [appa + maññāti] to think little of, to under- rate, despise Dh 121 (= avajānāti DhA iii.16; v. I. avapamaññāti).

Appamaññā

Appamaññā (f.) [a + pamaññā, abstr. fr. pamaṇa = Sk. *pramāṇya] boundlessness, infinitude, as psych. t. t. appld. in later books to the four varieties of philanthropy, viz. mettā karuṇā muditā upekkhā i. e. love, pity, sympathy, desinterestedness, and as such enumd. at D iii.223 (q. v. for detailed ref. as to var. passages); Ps
Appamatta

Appamatta1 (adj.) [appa + matta] see appa.

Appamatta

Appamatta2 (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M i.391 -- 92; S i.4; Sn 223 (cp. KhA 169); 507, 779 (cp. Nd1 59); Dh 22 (cp. DhA i.229); Th 2, 338 = upaṭṭhisasati Th A 239.

Appamāda

Appamāda a [a + pama] thoughtfulness, carefulness, con-scientiousness, watchfulness, vigilance, earnestness, zeal D i.13 (: a. vuccati satiyā avippavāso DA i.104); iii.30, 104 sq., 112, 244, 248, 272; M i.477 ('phala); S i.25, 86, 158, 214; ii.29, 132; iv.78 ('vihārin), 97, 125, 252 sq.; v.30 sq. ('sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A i.16, 50. ('adhitagā; iii.330, 364, 449; iv.28 ('gāravatā) 120 ('ghaṛu -- karoti); v.21, 126 (kusaḷesu dhhammesu); Sn 184, 264, 334 (= sati -- avippavāsa -- sankhāta a. SnA 339); It 16 ('ţ̥̄ pasāṇṣanti puññaakiriyāsu paṇḍitā), 74 ('vihārin); Dh 57 ('vihārin, cp. DhA i.434); 327 ('rata = satiyā avippavāse abhirata DhA iv.26); Dāvs ii. 35; KhA 142.

Appamāna

Appamāna (freq. spelled appamāna) (adj.) [a + pamā] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all -- permeating S iv.186 ('cetaso); A ii.73; v.63; Sn 507 (metta citta bhāvayaṇ appamānaṇ = anavasesa -- pharaṇena SnA 417; cp. appamaṇṇa); It 21 (mettā), 78; J ii.61; Ps ii.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 ('gocara, cp. anntagocara). See also on term Dhs trsl. 60. -- 2. "without difference", irrelevant, in general (in commentary style) J i.165; ii.323.

Appameyya

Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mā] immeasurable, infinite, boundless M i.386; S v.400; A i.266; Th 1, 1089 (an";); Pug 35; Miln 331; Sdhp 338.

Appavattā

Appavattā (f.) [a + pavattā] the state of not going on, the stop (to all that), the non -- continuance (of all that) Th 1, 767; Miln 326.

Appasāda

Appasāda see pasāda.

Appassāda

Appassāda see appa.

Appahīna
Appahiṇa (adj.) [a + pahiṇa, pp. of pahāyat] not given up, not renounced M i.386; It 56, 57; Nd2 70 D1; Pug 12, 18.

Appāṇaka

Appāṇaka (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M i.243; J i.67 [cp. BSk. āśphāṇaka Lal. v.314, 324; M Vastu i.124; should the Pali form be taken as *a + prāṇaka*?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā

Appikā (f.) of appaka.

Appiccha

Appiccha (adj.) [appa + iccha from is, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S i.63, 65; A iii.432; iv.2, 218 sq., 229; v.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv iv.73; Pug 70.

Appicchatā

Appicchatā (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin iii.21; D iii.115; M i.13; S ii 202, 208 sq.; A i.12, 16 sq.; iii.219 sq., 448; iv.218, 280 (opp. mahicchatā); Miln 242; SnA 494 (catubbhidā, viz. paccaya -- dhuṭaṇga -- pariyatti -- adhigama -- vasena); PVA 73. As one of the 5 dhuṭaṇga -- dhammā at Vism 81.

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Appita

Appita (adj.) [pp. of appeti, cp. BSk. arpitā, e. g. prītyā- pitaṇā cakṣuṇā Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (mānasā) Sdhp 233 (citta). -- 2. brought to, put to, fixed on J vi.78 (marāṇaṃukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)īta at J v.36 & Vism 303.

Appiya & Appiyatā

Appiya & Appiyatā see piya etc.

Appekadā

Appekadā (adv.) see api 2 ax.

Appeti

Appeti [Vedic arpayati, Caus. of ṛ, ṛṇoti & ṛcchati (cp. icchati2), Idg. *ar (to insert or put together, cp. also *er under aññava) to which belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a/(rma chariot, a)/ṛqron limb, a)reth/ virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aññava] 1. (*er) to move forward, rush on, run into (of river) Vin ii.238; Miln 70. -- 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin ii.136, 137; J iii.34 (nimba -- sūlasmiṇ to impale, C. āvunāti); vi.17 (T. sūlasmiṇ acetti, vv. ll. abbeti = appeti & upeti, C. āvuṇati); Miln 62 (dāruṇ
sandhismi); VvA 110 (saññāna). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at T. passages.

Appesakkha

Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhyā, the latter fr. ā + khyā "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expld. appparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhyā), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhyā & maheśākhyā, e. g. at Av. Ś i. 153; Divy 243] of little power, weak, impotent S ii.229; Miln 65; Sdhp 89.

Appoti

Appoti [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka

Appodaka see appa.

Appossukka

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of "autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin ii.188; M iii.175, 176; S ii 202 (in stock phrase appossukka tuññhībūta sanksāya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J.P.T.S. 1909, 22); ii. 177 (id.); iv.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd2 72); Dh 330 (= nirālaya DhA iv.31); J i.197; iv.71; Miln 371 (a. tiṭṭhati to keep still); DA i.264.

Appossukkatā

Appossukkatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin i.5; D ii.36; Miln 232; DhA ii.15.

Apphuta

Apphuta (f. & apphuṭa) [Sk. *ā -- sphṛta for a -- sphārīta pp. of spha, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated. D i.74 = M i.276 (pittisukhena).

Apphoṭā


Apphoṭita

Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J ii.311 ('kāle).

Apphoṭeti

Apphoṭeti [ā + phoṭeti, phuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoṭita.
Aphusa

Aphusa [Sk. *asprśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

Aphegguka

Aphegguka (adj.) [a + pheggu + ka] not weak, i.e. strong J iii.318.

Abaddha

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld.-- by raiju -- bandhanā ādisu yena kena abaddha SnA 83).

Abandha

Abandha (n. -- adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

Abandhana

Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd1 433.

Ababa

Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many other similar names at A v.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś i.4, 10 & see for further expln. of term SnA 476 sq.

Abala

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd2 73); Dh 29 ("assa a weak horse = dubbalassa DhA i.262; opp. sīghassa a quick horse).

Abbaje

Abbaje T. reading at A ii.39, evidently interpreted by ed. as ā + vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read anṭaje (corresponding with vihangama in prec. line).

Abbaṇa

Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata

Abbata (n. -- adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i.e. moral obligation, breaking of the moral obligation Sn 839 (astlata +); Nd1 188 (v. l. SS abhabbata; expld. again as a -- vatta). SnA 545 (= dhutangavatañ vinā. -- (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīłavatena ca dhutavatena ca virahita DhA iii.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Abbaya
Abbaya in uday˚ at Miln 393 stands for avyaya.

Abbahaati

Abbahaati (& abbuhati) [the first more freq. for pres., the second often in aor. forms; Sk. ābhṛhati, ā + bhṛl, pp. brṛṭha (see abbṛṭha) to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1, 404; J ii.95 (v. l. BB appuha = abbuha; C. expls. by uddharatha). -- aer. abbahi J v.198 (v. l. BB abbuhi), abbaḥi (metri causa) J iii.390 (v. l. BB dhabbo & abbuhi) = Pv i.86 (which reads T. abbḥa, but PvA 41 expls. nḥari) = DhA i.30 (vv. ll. sabbaḥi, sabbamhi; gloss K. B abbūḥaṃ) = Vv 839 (T. abbuḥi; v. l. BB abbuḥaṇ, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A iii.55 (v. l. abbahi, C. abbhī ti nḥari), see also vv. ll. under abbaḥi. -- ger. abbuyha Sn 939 (= abbuhiṭva uddharitvā Nd1 419; v.l. SS abbuhiṭvā; SnA 567 reads avyyeṣa & expls. by uddharitvā); S i.121 (tanhaṇ); iii.26 (id.; but spelt abbuhiṣa). -- pp. abbuḥa (q.v.). -- Caus. abbaheṣī [Sk. ābarhayati] to pull out, drag out J iv.364 (satthaḥ abbaḥanti; v. l. abbhā); DhA ii.249 (asī). ger. abbaḥiṭvā (= "hetvā) Vin ii 201 (bhisa -- mulaṇa) with v. l. BB aggahetatva, SS abbuḥiṭvā, cp. Vin i.214 (vv. ll. aggahitvā & abbaḥiṭvā). pp. abbuḥita (q. v.).

Abbāhana

Abbāhana (nt.) [abstr. fr. abbahaati] pulling out (of a sting) DhA iii.404 (sic. T.; v. l. abbuḥana; Fausböl l aḍahana; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also abbuḥana and abbāhana.

Abbuda

Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. kalala, abbuda, pesi, ghana, pasākha Nd1 120; Miln 40; Vism 236. -- 2. a tumour, canker, sore Vin iii.294, 307 (only in Samantapaśasadikā; both times as sāsanassa a). -- 3. a very high numeral, appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast -- period"

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hell, nirabbuda). S i.149 = A ii.3 (chhatṭhasi paṅca ca abbudāni); S i.152 = A v.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka -- nirayo nā athi, Avścimhi yeva abbuda -- gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also Kindred Sayings p. 190); J iii.360 (sataṇ ninnahuta -- saḥassānaṇ ēkaṇ abbuḍaṇ). -- 4. a term used for "hell" in the riddle S i.43 (kiṃṣu lokasmiṇi abhudoṇi "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa -- karāṇaṇaṃ.

Abbuḥati

Abbulḥati (?) & Abbuhaati see abbahaati.

Abbulhana

Abbulhana (nt.) [fr. abbaḥati = abbuḥati (abbulḥati)] the pulling out (of a sting), in phrase tanha -- sallassa abbulhanan as one of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of Nd1 have abbulhana, v. l. SS abbussāna; ed. of Nd2 abbulhana, v. l. SS abbaḥana, BB abbuḥana). Cp. abbāhana.

Abbūha
Abbūḥa (adj.) [Sk. ābṛdhā, pp. of a + ṭh1, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. ‘salla with the sting removed, having the sting (of craving thirst, tanhā) pulled out D ii.283 (v. l. SS asamūṭhā); Sn 593, 779 (= abbūḥita -- salla Nd1 59; rāgādi -- sallāṇaṃ abbūḥattā a. SnA 518); J iii.390 = Vv 8310 = Pv i.87 = DhA i.30. -- In other connection: M i.139 = A iii.84 (‘esika = tanhā pahīṇā; see esikā); Th 1, 321; KhA 153 (‘soka).

Abbūḥatta

Abbūḥatta (nt.) [abstr. of abbūḥha] pulling out, removal, destroying SnA 518.

Abbūḥita

Abbūḥita (& abbūḥitta at J iii.541) [pp. of abbāheti Caus. of abbāḥati] pulled out, removed, destroyed Nd1 59 (abbūḥita -- sallo + uddaḥa’ etc. for abbūḥa); J iii.541 (uncertain reading; v. l. BB appahita, SS abyūḥita; C. expls. puppahaṃṭaṇ appaggharakaṇ kutaṇ; should we explain as a + vi + ūḥ and read abyūḥita?).

Abbeti

Abbeti [Trenckner, Notes 64 n. 19] at J iii.34 & vi.17 is probably a mistake in MSS for appeti.

Abbokīṇa

Abbokīṇa [= abbhokīṇa, abhi + ava + kiṇa, cp. abhikīṇa] 1.filled M i.387 (paripuṇa +); DhA iv.182 (paṃca jātisātāni a.). -- 2. [seems to be misunderstood for abbocchinna, a + vi + ava + chinna] uninterrupted, constant, as ‘īd adv. in combn. with satataṇ samitaṇ A iv.13 = 145; Kvu 401 (v. l. abbokīṇa), cp. also Kvu trsl. 231 n. 1 (abbokīṇa undiluted?); Vbh 320. -- 3. doubtful spelling at Vin iii.271 (Bdhgh on Pārāj. iii.1, 3).

Abbocchinna

Abbocchinna see abbokīṇa 2 and abbhochinna.

Abbohārika

Abbohārika (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. -- (a) negligible, not to be decided Vin iii.91, 112 (see also Kvu trsl. 361 n. 4). -- (b) uncommon, extraordinary J iii.309 (v. l. BB abbho’); v.271, 286 (Kern: ineffective).

Abbha

Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *mḥhro, cp. Gr. a)frô's scum, froth, Lat. imber rain; also Sk. ambha water, Gr. ο)mbros rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A ii.53 = Vin ii.295 = Miln 273 in list of to things that obscure moon -- & sunshine, viz. abbaṇṇa mahīkā (mahīyā A) dhūmarajo (megho Miln), Rāhu. This list is referred to at SnA 487 & VvA 134. S 1.101 (‘sama pabhata a mountain like a thunder -- cloud); J i.581 (abbaṇṇa rajo acchādesi); Pv iv.39 (nīl = nīlu -- megha PvA 251). As f. abbha at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in abbhāmatta. -- kīta the point or summit of a storm -- cloud Th 1, 1064; J vi.249, 250; Vv 11 (= valāhaka -- sikhara VvA 12). -- ghana a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). -- paṭala a mass of clouds DhsA 239. -- mutta free from clouds Sn 687 (also as abbhāmutta Dh 382). -- saṃvilāpa thundering S iv.289.
Abbhakkhāti


Abbhakkhāna

Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, calumny D iii.248, 250; M i.130; iii.207; A iii.290 sq.; Dh 139 (cp. DhA iii.70).

Abbhacchādīta

Abbhacchādīta [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

Abbhānjati

Abbhānjati [abhi + añj] to anoint; to oil, to lubricate M i.343 (sappi -- telena); S iv.177; Pug 56; DhA iii.311 = VvA 68 (sata -- pāka -- telena). Caus. abbhānjati same J i.438 (telena 'etvā); v.376 (sata -- pāka -- telena 'ayinṣu); Caus. ii. abbhānjāpeti to cause to anoint J iii.372.

Abbhāñjana

Abbhāñjana (nt.) [fr. abbhānjati] anointing, lubricating, oiling;unction, unguent Vin i.205; iii.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

Abbhātika

Abbhātika (adj.) [ā + bhata + ika, bhṛ] brought (to), procured, got, J vi.291.

Abbhātikkanta

Abbhātikkanta [pp. of abhi + ati + kram, cp. atikkanta] one who has thoroughly, left behind J v.376.

Abbhāttā

Abbhāttā [pp. of abhi + ati + i, cp. atta & atikkanta] emphatic of atta in all meanings, viz. 1 passed, gone by S ii.183 (+ atikkanta); nt. "what is gone or over, the past J iii.169. -- 2. passed away, dead M i.465; S iv.398; Th 1, 242, 1035. -- 3. transgressed, overstepped, neglected J iii.541 (saṇyama).

Abbhāththa

Abbhāththa (nt.) [abhi + aththa in acc. abhi + athṭaḥ, abhi in function of "towards" = homeward, as under abhi i.1 a; cp. Vedic abhi sadhastha to the seat R. V. ix. 21. 3] = aththa2, only in phrase abbhathṭan gacchati "to go towards home", i. e. setting; fig. to disappear, vanish, M i.115, 119; iii.25; A iv.32; Miln 305; pp. abbhāttangata "set", gone, disappeared Dhs 1038 (atthangata +); Kvu 576.

Abbhāthṭā

Abbhāthṭā (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J v.469.

Abbhānumodati
Abbhanumodati [abhi + anu + modati] to be much pleased at to show great appreciation of Vin i.196; D i.143, 190; S iv.224; Miln 29, 210; DhA iv.102 (v. l. "ānu").

Abbhanumodana

Abbhanumodana (nt.) (& ā f.) [fr. abbhanumodati] being pleased, satisfaction, thanksgiving DA i.227; VvA 52 ("ānu"); Sdhp 218.

Abbhantara

Abbhantara (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with -- in, cp. abhi i.1 a] = antara, i. e. internal, inner, being within or between; nt. "ṇ the inner part, interior, interval (also as " -- ) Vin i.111 (satt' with interval of seven); A iv.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 ("āpassaya lying inside); J iii.395 ("amba the inside of the Mango); Miln 30 ("e vāyo jivo), 262, 281 (bāhir - - abbhantara dhana); DhA ii.74 (adj. c. gen. being among; v. l. abbhantare). <-> Cases used adverbially: instr. abbhantarena in the meantime, in between DhA ii.59. loc. abbhantare in the midst of, inside of, within (c. gen. or -- ) J i.262 (rañño), 280 (tuyha'); DhA ii.64 (v. l. antare), 92 (sattavass"); PvA 48 (= anto).

Abbhantarika


Abbhantarima

Abbhantarima (adj.) [superl. formation fr. abbhantara in contrasting function] internal, inner (opp. bāhirima) Vin iii.149; J v.38.

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Abbhākuṭika

Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhrukuti frown] not frowning, genial Vin iii.181 (but here spelt bhākuti/kabhākuti); D i.116, cp. DA i.287; DhA iv.8 (as v. l.; T. has abbhokuti).

Abbhāgata

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi -- āgata, āgantuka VvA 24).

Abbhāgamana

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyā- gama] coming arrival, approach Vin iv.221.

Abbhāghāta

Abbhāghāta [abhi + āghāta] slaughter -- place Vin iii.151 (+ āghāta).

Abbhācikkhati

Abbhācikkhati [Intens. of abbhācikkhāti] to accuse, slander, calumniate D i.161; iii.248, 250; M i.130, 368, 482; iii.207; A i.161.
Abbhāna

Abbhāna (nt.) [abhī + āyana of ā + yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin i.49 ("āraha"), 53 (id.), 143, 327; ii.33, 40, 162; A i.99. -- Cp. abbheti.

Abbhāmatta

Abbhāmatta (adj.) [abhī + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhūṣ, and see Walde, Lat. Wtb. under dubius monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S i.205 & J iii.309) S i.205 = Th 1, 652 (v. l. abbha' & abbhāmutta) = J iii.309 (v. l. "mutta").

Abbhāhata

Abbhāhata [abhī + ā + hata, pp. of han] struck, attacked, afflicted S i.40 (maccunā); Th 1, 448; Sn 581; J vi.26, 440; Vism 31, 232; DA i.140, 147; DhA iv.25.

Abbhāhana

Abbhāhana (nt.) [either = abbhāhana or āvāhana] in udaka˚ the pulling up or drawing up of water Vin ii.318 (Bdhgh. on Cullavagga v.16, 2, corresponding to udaka -- vāhana on p. 122).

Abbhita

Abbhita [pp. of abbheti] 1. come back, rehabilitated, rein-stated Vin iii.186 = iv.242 (an˚). -- 2. uncertain reading at Pv i.123 in sense of "called" (an˚ uncalled), where id. p. at J iii.165 reads anavhāta & at Th 2, 129 ayācita.

Abbhū

Abbhū [a + bhū most likely = Vedic abhva and P. abbhūṣ, see also abbhāmatta] unprofitableness, idleness, nonsense J v.295 (= abhūti avaḍḍhi C.).

Abbhūṣ (interj.) [Vedic abhvaŋ, nt. of abhva, see expld. under abbhāmatta. Not quite correct Morris J P T S. 1889, 201: abbhūṣ = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin ii. 115 (Bdhgh. expls. as "utrāsa -- vacanam -- etaŋ"); M i.448. <-> See also abhū & abbhuta.

Abbhukkiraṇa

Abbhukkiraṇa (nt.) [abhī + ud + kr] drawing out, pulling, in danda -- sattha˚ drawing a stick or sword Nd2 5764 (cp. abbhokkiraṇa). Or is it abbhuttīrana (cp. uttiṇṇa outlet).

Abbhukkiriti

Abbhukkiriti [abhī + ud + kiriti] to sprinkle over, to rinse (with water) D ii.172 (cakkaraṇanā; neither with Morris J P T S. 1886, 131 "give up", nor with trsl. of J ii.311 "roll along"); J v.390; PvA 75. Cp. abbhokkiriti.

Abbhuggacchati
Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D i.112, 127; A iii.252 (kitti -- saddo a.); Pug 36. ger. "gantvä J i 88 (ākāsāṇ), 202; DhA iv.198. aor. "gañchi M i.126 (kittisaddo); J i.93. -- pp. abbhuggata.

Abbhugga

Abbhugga [pp. of abbhuggacchati] gone forth, gone out, risen D i.88 (kitti -- saddo a., cp. DhA i.146: sadevāṇ lokaṇ ajjhotharivā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana

Abbhuggamana (nt. -- adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaṇ nabhaṇ abbhuggamanāṇ; so read for T. abbhuggamānāṇ).

Abbhujjala

Abbhujjala (nt.) [abhi + ud + jala, from jval] breathing out fire, i.e. carrying fire in one's month (by means of a charm) D i.11 (= mantena mukhato aggi -- jala -- nhaṭā DA i.97).

Abbhupṭhāti

Abbhupṭhāti ("ṭṭhahati) [abhi + ud + sthā] to get up to, proceed to, D i.105 (cankamaṭṭā).

Abbhunṇata

Abbhunṇata [pp. of abbhunnamati] standing up, held up, erect J v.156 (in abbhunṇatā state of being erect. stiffness), 197 ('unnata; v. l. abbhantara, is reading correct?).

Abbhunha

Abbhunha (adj.) [ahhi + uṇha] (a) very hot DhA ii.87 (v. l. accuṇha). (b) quite hot, still warm (of milk) DhA ii.67.

Abbhuta

Abbhuta1 (adj. nt.) [*Sk. adbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abhuta see below) serious difficulties as to etym. The most probable solution is that P. abhuta is a secondary adj. -- formation from abbhuj which in itself is nt. of abba = Vedic abhva (see etym. under abbhamaṭṭā and cp. abbu, abbhun & J.P.T.S. 1889, 201). In meaning abhuta is identical with Vedic abhva contrary to what usually happens, i.e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhayaś āvahassādhipavanāṇ DA i.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abhūtaTha 233; abhūta -- pubbatāya abbhutaYa VvA 191, 329; abhūta -- pubbān DA i.43. -- 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṃ 'ṇ, combd. with lomahaṇṣana); J iv.355 (id.); Th 2, 316 (abhutaṇ vata vcaṇ bhāsasi = acchariyaṇ ThA 233); Vv 449 ('dassaneyya); Sdhp 345, 496. -- 2. (nt.) the wonderful, a wonder, marvelous S iv.371, also in "dhamma (see Cpd.). Very freq. in combn. with acchariyaṇ and a part. of exclamation, viz, acchariyaṇ bho abbhutaṇ bho wonderful indeed & beyond comprehension, strange & stupifying D i.206; acch. vata bho abbh. vata bho D i.60; acch. bhante abbh. A ii.50; aho acch. aho abbh. J i.88; acch. vata abbh. vata Vv 8316. -- Thus also in phrase acchariyā abhuthā dhammā wonderful & extraordinary signs or things M iii.118, 125; A ii.130; iv.198; Miln 8; and in
acchariya -- abhutacitta -- jāta dumbfounded & surprised J i.88; DhA iv.52; PvA 6, 50. -- dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin iii.8; M i.133; A ii.103; iii.86, 177; Pug 43; Miln 344; PvA 2, etc.

Abbhuta

Abbhuta2 (nt.) [= abhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhutā karoti (saḥassena) to make a bet or to bet (a thousand, i. e. kāhāpana's or pieces of money) Vin iii.138; iv.5; J i.191; v.427; vi.192; PvA 151; & in phrase pañcahi sahassehi abbhutaḥ hotu J vi.193.

Abbhudāharati

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M ii.132.

Abbhudīreti

Abbhudīreti [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA i.61; Sdhp 514.

Abhuddeti

Abhuddeti [abhi + ud + eti] to go out over, to rise A ii.50, 51 (opp. attha eti, of the sun). -- ppr. abhuddayaṇ Vv 6417 (= abhi -- uggacchanto VvA 280; abhhusayaṇ ti pi pātho).

Abbhuddhunāti

Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 649 (= adhikaṇ uddhunāti VvA 278).

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Abbhunnadita

Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati

Abbhunnamati [abhi, + ud + namati] to, spring up, burst forth D ii.164. -- pp. abbhunṇata (& `unnata), q. v. <-> Caus. abbhunnāmeti to stiffen, straighten out, hold up, erect D i.120 (kāyaṇ one's body); A ii.245 (id.); D i.126 (patodalaṭṭhiṇ; opp. apanāmeti to bend down).

Abbhuyyāta

Abbhuyyāta [pp. of abbhuyyāti] marched against, attacked Vin i.342; M ii.124.

Abbhuyyāti

Abbhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S i.82 (aor `uyyāsi). -- pp. abbhuyyāta (q. v.).
Abbhusāyaka

Abbhusāyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in ( -- *) Pgdp 101.

Abbhusakati & *usukkati

Abbhusakati & *usukkati [abhi + ud + svāṣk, see sak- kati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhaṇ abhussakkamāno M i.317 = S iii.156 = It 20. -- See also S i.65; v.44; A i.242 (same simile); v.22 (id.).

Abbhusahanatā


Abbhuseti

Abbhuseti [abhi + ud + seti of śī] to rise; v. l. at Vv 6417 according to VvA 280: abbhuddayaṇ (see abbhudeti) abhussayan ti pi pātho.

Abbheti

Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin ii.7 (abbhento), 33 (abbheyya); iii.112 (abbheti), 186 = iv.242 (abbhetabba) -- pp. abbhita (q. v.). See also abbhāna.

Abbhoṣaya

Abbhoṣaya [abhi + avakāsa] the open air, an open & un-sheltered space D i.63 (= alaggaṇathena a. viya DA i.180), 71 (=acchanna DA i.210), 89; M iii.132; A ii.210; iii.92; iv.437, v.65; Sn p. 139 (e nissinna sitting in the open) J i.29, 215; Pug 57.

Abbhoṣikā

Abbhoṣikā (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D i.167; M i.282; A iii.220; Vin v.131, 193; J iv.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dūtaṇgas). See also Nd1 188; Nd2 587. -- anga the practice or system of the "campers -- out" Nd1 558 (so read for abbhokāsi -- kankhā, cp. Nd1 188).

Abbhoṣinṇa

Abbhoṣinṇa [pp. of abbhokirati] see abbhoṣinṇa.

Abbhoṣirati

Abbhoṣirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= abhi -- okirati abhippakirati), 3511 (v. l. abbhuk`). Cp. abbhukkirati & abbhokkiraṇa <-> pp. abbhokinṇa see under abbhoṣinṇa.

Abbhoṣukūṭika

Abbhoṣukūṭika spelling at DhA iv.8 for abbhākūṭika.
Abbhokkira


Abbhocchinna

Abbhocchinna (besides abbocch˚, q.v. under abbokiννα2) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J i.470 (v. 1. abbo˚); vi.254, 373; Cp. i.63; Miln 72; Vism 362 (bb), 391 (bb).

Abbhōhārika

Abbhōhārika see abbo˚.

Aby˚

Aby˚ see avy˚.

Abhabba

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D iii.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J i 116; Pug 13. -- nt. abhaya confidence, safety Dh 317, cp. DhA iii.491. For further refs. see bhaya.

Abhabbat˚


Abhaya

Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. -- nt. abhayaṃ confidence, safety Dh 317, cp. DhA iii.491. For further refs. see bhaya.

Abhi

Abhi -- [prefix, Vedic abhi, which represents both Idg *mbhi, as in Gr. a)mfi/ around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitah on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī = E. be -- . 1. Meaning. -- 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over -- coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saj -- it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double -- prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi -- vi -- ji (side by side with vi -- ji), abhi -- ā -- kkhā (side by side with ā -- kkhā), abhi -- anu -- mud (side by side with anu -- mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her -- bei -- kommen (for bei -- kommen), E. fill up (for fill); e. g., abbatikkkanta (= ati " C.), abbatatta ("vorbei gegangen"), abhantara ("with -- in", b -- innen or "in here"), abhuddharati, abhipūreti ("fill up"), etc. (see also II. 1, c). II. Lit. Meaning. -- 1. As single pref.: (a) against, to, on to, at -- , viz., abhatthakata gone towards home, abhighāta striking at, "jihā think at, "mana thinking on, "mukha facing, turned towards, "yāti at -- tack,
"rūhati ascend, 'lāsa long for, 'vadati ad -- dress, 'sapatī ac -- curse, 'hata hit at. (b) out, over, all around: abbhedeti go out over, 'kamati exceed, 'jāti off -- spring, 'jānati know all over, 'bhavati overcome, 'vudhāti increase, 'vṝthā poured out or over, 'sandeti make over -- flow, 'sīcāti sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be -- (con -- ) and Ger. er -- , thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, 'jānati "er -- kennen" 'jāyati be -- get, 'thānetai = 'gajjati, 'nadati "er tön"en", 'nandati approve of (cp. anerkennen), 'passati con -- template, 'ramati indulge in, 'ropeti honour, 'vudhāti increased, 'saddahati believe in. -- 2. As base in compn. (2nd part of cpd.) abhi occurs only in combin. sam -- abhi (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam -- ). III. Fig. Meaning (intensifying). -- 1. A single pref.: abhikīṇa strewn all over, 'jālāti shine forth, 'jighacchati be very hungry, 'tatta much exhausted, 'tāpa very hot, 'toseṭi please greatly, 'nava quite fresh, 'nipuṇa very clever, 'nīla of a deep black, 'manāpa very pleasant, 'mangaly very lucky, 'yobbana full youth, 'rati great liking, 'ratta deep red, 'ruci intense satisfaction, 'rūpa very handsome (= adhika -- rūpa C.), 'sambuddha wide and fully - - awake, cp. abhuddhunāti to shake greatly (= adhikaṇuddh’ C.). -- As 1st part of a prep. -- cpd. (as modification -- pref.) in foll. combinations: abhi -- ud (abbhud -- ) 'ati, 'anu, 'ava, 'ā, 'ni, 'ppa, 'vi, 'saṇ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is abbh’. -- On its relation to pari, see pari’, to ava see ava’. IV. Dialectical Variation. -- There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by ati˚, adhi˚ and anu˚, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the

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foll. verbs we find in Pāli one or other of these three prefixes. So ati in 'jāti, 'pālita, 'brūheti, 'vassati, 'vāyati, 'vetheti; also as vv. ll. with abhi -- kṛati, 'pavassati, 'roceti, cp. atikkanta -- abhi’ (Sk. abhiśrānta); adhi in 'patthita, 'pāliti, 'ppāya, 'ppeta, 'bādheti, 'bhu', 'vāha (vice versa P. abhi -- ropeti compared with Sk. adhiropayati); anu in 'gijjhati, 'brūheti, 'sandahati.

Abhikankhāti

Abhikankhāti [abhi + kankhāti] to desire after, long for, wish for S i.140, 198 (Nibbānāṇa); J ii.428; iv.10, 241; VvA 38, 283; ThA 244. -- pp. abhikankhāti. Cp. BSk. abhikāṅkṣati, e. g. Jtm. p. 221.

Abhikankhanātā

Abhikankhanātā (f.) [abhi + kankhana + tā] wishing, longing, desire DA i.242.

Abhikankhita

Abhikankhita [pp. of abhikankhāti] desired, wished, longed for VvA 201 (= abhijjhīti).

Abhikankhin

Abhikankhin (adj.) cp. wishing for, desirous (of -- ‘) Th 2, 360 (sītibhāva’).

Abhikiriṇa

Abhikiriṇa [pp. of abhikirati] 1. strewn over with ( -- ), adorned, covered filled Pv ii.112 (puppha’). -- 2. overwhelmed, overcome, crushed by ( -- ) It 89 (dakkha’; vv. ll. dakkhatīṇa & ottīṇa) = A i.147 (which reads dukkhotiṇa). See also avatīṇa.

Abhikirati
Abhikirati -- 1. [Sk. abhikirati] to sprinkle or cover over: see abhikiṇṇa 1. -- 2. [Sk. avakirati, cp. apakiritūṇa] to overwhelm, destroy, put out, throw away, crush S i.54; Th 1, 598; 2, 447 (ger. 'kiritūṇa, reading of C. for T. apa’, expld. by chaḍḍetvā); Dh 25 ('kiriti metri causa; dīpaṇ abhikirati = viddhaṃseti vikirati DhA i.255; v. l. atikirati); J iv.121 ('kiriti; dīpaṇ = viddhaṃseti C.); vi.541 (nandiyo m’ abhikirire = abhikiranti abhikkamanti C.); DhA i.255 (inf. 'kirituṇ). -- pp. abhikinna see abhikinna 2.

Abhikīlṭati

Abhikīlṭati [abhi + kilatī] to play (a game), to sport Miln 359 (kiḷaṇ).

Abhikūṭaịña


Abhikkanta

Abhikkanta (adj. -- n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdhgh. & Dhp (see e. g. DA i.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbaniya KhA) sundar2 -- ābhīrūṭa -- abhānantumodanese dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiyā at the waning of the night Vin i.26; D ii.220; M i.142. 2. excellent, supreme (= sundara) Sn 1118 ("dassāvin having the most excellent knowledge = aggadassāvin etc. Nd2 76); usually in compar 'tara (+ paṇṭṭapāra) D i.62, 74, 216; A ii.101; iii.350 sq.; v.140, 207 sq.; DA i.171 (= atimāṇapatāra). 3. pleasing, superb, extremely wonderful, as exclamation ‘η repeated with bho (bhante), showing appreciation (= abhānantumodana) D i.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with "vaṇṇa = abhīrūṭa) Vin i.26; D ii.220; M i.142; Pv ii.110 = Vv 91 (= atimāṇa abhīrūṭa Pvana 71); KhA 115 (= abhīrūṭapachavin). -- (b) (nt.) abhikkantañ (combd. with and opp. to paṭṭikkantañ) going forward (and backword), approach (and receding) D i.70 (= gamaṇa + nivattana DA i.183); Vin iii.181; A ii.104, 106 sq.; VvA 6.

Abhikkama

Abhikkama going forward, approach, going out Pv iv.12 (opp. paṭṭikkama going back); DhA iii.124 ('paṭṭikkama).

Abhikkamati

Abhikkamati [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D i.50 (=abhimukho kamati, gacchati, pavasiṭi DA i.151); ii.147, 256 (abhikkā<-> muṇṇ aor.); DhA iii.124 (evaṇ ‘itabbaevaṇ paṭṭikamitaṭṭaṇ thus to approach & thus to withdraw). -- pp. abhikkanta (q. v.).

Abhikkhaṇa

Abhikkhaṇa1 (nt.) [fr. abhikkhanati] digging up of the ground M i.143.

Abhikkhaṇa

Abhikkhaṇa2 (nt.) [abhi + ikhaṇa from ikṣ, cp. Sk. abhiksna of which the contracted form is P. abhinhaṇ] only as acc. adv. ‘ṇ constantly, repeated, often Vv 2412 (= abhinhaṇ VvA 116); Pv ii.84 (= abhinhaṇ bahuso Pvana 107); Pug 31; DhA ii.91.
Abhikkhaṇati

Abhikkhaṇati [abhi + khaṇati] to dig up M i.142.

Abhikkhipati

Abhikkhipati [abhi + khipati] to throw Dāvs iii.60; cp. abhinikkhipati ibid. 12.

Abhigajjati

Abhigajjati [abhi + gajjati from garj, sound -- root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c.acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); ger. abhigajjīya thundering Cp. iii.108. <> (b) hum, chatter, twitter (of birds); see abhigajjīn.

Abhigajjīn

Abhigajjīn (adj.) [fr. abhigajjati] warbling, singing, chat-tering Th 1, 1108, 1136.

Abhigamanīya

Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

Abhigijjhati

Abhigijjhati [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd2 77). -- 2. to envy (acc.) S i.15 (añña -- añña).

Abhigjتا

Abhigjeta [pp. of abhigayati, cp. gīta] 1. sung for. Only in one phrase, gāthābhigṭaṇ, that which is gained by singing or chanting verses (Ger. "ersungen") S i.173 = Sn 81 = Miln 228. See SnA 151. -- 2. resounding with, filled with song (of birds) J vi.272 (= abhiruda).

Abhīghāṭa

Abhīghāṭa [Sk. abhīghāṭa, abhi + ghāṭa] (a) striking, slaying, killing PvA 58 (ḍanda’), 283 (sakkhara’). <> (b) impact, contact DhsA 312 (rūpa’ etc.).

Abhicetasika

Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic’ (of jhāna) M i.33, 356; iii.11; S ii.278; A ii.23; v.132. (Spelt. ābhī’ at M i.33; A iii.114; Vin v.136). See Dial. iii.108.

Abhiceteti

Abhiceteti [abhi + ceteti] to intend, devise, have in mind J iv.310 (manasā pāpaṇ).
Abhicchanna (adj.) [abhi + channa] covered with, bedecked or adorned with ( -- " ) J ii.48 (hema -- jāla", v. I. abhisāñchanna), 370 (id.); Sn 772 (= uchchanna āvūta etc. Nd1 24, cp. Nd2 365).

Abhicchita


Abhijacca

Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J v.120.

Abhijaneti

Abhijaneti occasional spelling for abhijāneti.

Abhijappati

Abhijappati [abhi + jappati] to wish for, strive after, pray for S i.143 (read asmābhijappanti & cp. Kindred Sayings p. 180) = J iii.359 (= namati pattheti piheti C.); Sn 923, 1046 (+ āsiṣṭati thometi; Nd2 79 = jappati & same under icchati). Cp. in meaning abhigijjhati.

Abhijappana

Abhijappana (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṇa’ DA i.97] in hattha’ casting a spell to make the victim throw up or wring his hands D i.11; DA i.97.

Abhijappā


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Abhijappin


Abhijalati


Abhijavati

Abhijavati [abhi + javati] to be eager, active Sn 668.

Abhijāta

Abhijāta (adj.) [abhi + jāta] of noble birth, well -- born, S i.69; Vv 293; Miln 359 (’kulakulīna belonging to a family of high or noble birth).

Abhijāti
Abhijātī (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species, each named after a colour D i.53, 54; A iii.383 ff. (quoted DA i.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D iii.250, M ii.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. -- 2. Rebirth, descent, Miln 226.

Abhijātika

Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaḥabhijātika of dark birth, that is, low in the social scale D iii.251 = A iii.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J v.87 (= kālaka -- sabhāva C.).

Abhijātīta

Abhijātīta (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna

Abhijāna (nt. or m?) [Sk. abhijāna] recognition, remem-brance, recollection Miln 78. See also abhiññā.

Abhijānāti

Abhijānāti [abhi + jā, cp. jānti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D i.143; S ii.58, 105, 219, 278; iii.59, 91; iv.50, 324, 399; v.52, 176, 282, 299; Sn 1117 (diṭṭhī Gotamassa na a.); J iv.142; Pv ii.710 = ii.103 (nābhijānāmi bhutaṇā va pitaṇā); Sdhp 550; etc. -- Pot. abhijānāya Nd2 78a, & abhijānāya Sn 917, 1059 (= jāneyāsi SnA 592); aor. abhaññāsi Sn p. 16. -- ppr. abhijānāta S iv.19, 89; Sn 788 (= 'jānanto C.), 1114 (= 'jānanto Nd2 78b) abhijānātita DhA iv.233; abhiññāya S iv.16; v.392; Sn 534 (sabbadhamma), 743 (jātikkhayānta), 1115, 1148; It 91 (dhamma); Dh 166 (atta -- d -- attha); freq. in phrase saya abhiññāya from personal knowledge or self -- experience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like ādā for ādāya, cp. upādā] in phrase saya abhiññā D i.31 (+ sacchikatvā); S ii.217; It 97 (v.l. for "abhiññāya"); in abhiññā -- vosita perfected by highest knowledge S i.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA iv.233); It 47 = 61 = 81, and perhaps also in phrase sabbāja abhiññāpariññeyya S iv.29. -- grd. abhiññīye S iv.29; Sn 558 ("ţ abhiññātataj known is the knowable); Nd2 s.v.; DhA iv.233. -- pp. abhiññāta (q. v.).

Abhijāyati

Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akenhān asukkañ nibbānañ a. D iii.251; A iii.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigisati

Abhijigisati [abhi + jigisati] to wish to overcome, to covet J vi.193 (= jinitu icchati C). Burmese scribes spell 'jigsati; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nijigisanaṭā.

Abhijighacchati

Abhijighacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijīvanika
Abhijtvanika (adj.) [abhi + jtvana + ika] belonging to one's livelihood, forming one's living Vin i.187 (sippa).

Abhijthana

Abhijthana (f.) [abhi + jhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavours J vi.373 (viriyakaraṇa C.).

Abhijeti

Abhijeti [abhi + jayati] to win, acquire, conquer J vi.273 (abhī’ metri causā).

Abhijoteti

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J v.339.

Abhijjanaka

Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J ii.170; DhA iii.189.

Abhijjamāna

Abhijjamāna (adj.) [ppr. passive of a + bhid, see hindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase udake pi abhijjamāne gacchati is doubtful. The principal passages are D i.78, 212; iii.112, 281; M i.34, 494; ii.18; A i.170, 255; iii.17; v.199; S ii 121; v.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads ’māne, and explains it, relying on Ps ii.208, as that sort of water in which a man does not sink. Pv i.11 has the same idiom. Dhammapāḷa's note on that (PvA 169) is corrupt. At D i.78 the Colombo ed. 1904, reads abhejjamāno and tr. ‘not dividing (the water)’; at D i.212 it reads abhijjamāno and tr. ‘not sinking (in the water)’.

Abhijjhā

Abhijjhā (f.) [fr. abhi + dhyā (jhāyati1), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D i.70, 71 (āya cittaṇa parisosdheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA i.211 = abhijjhāto); M i.347 (id.); D iii.49, 71 sq., 172, 230, 269; S iv.73, 104, 188, 322 (adj. vigatābhijjhaja), 343 (āyavipāka); A i.280; iii.92; v.251 sq.; It 118; Nd1 98 (as one of the 4 kāya -- ganthā, q. v.); Nd2 tanhā ii.1; Pug 20, 59; Dhs 1136 (kāyagantha); Vbh 195, 244 (vigatābhijjhaja), 362, 364, 391; Nett 13; DhA i.23; PVA 103, 282; Sdpb 56, 69. -- Often combd with 'domanassa covetousness & discontent, e. g. at D iii.58, 77, 141, 221, 276; M i.340; iii.2; A i.39, 296; ii.16, 152; iv.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. -- anabhijjhā absence of covetousness Dhs 35, 62. -- See also anupassin, gantha, domanassa, stīla.

Abhijjhātar

Abhijjhātar see abhijjhitar.

Abhijjhāti

Abhijjhāti [cp. abhidyātī, abhi + jhāyati1; see also abhijj- jhāyati] to wish for (acc.), long for, covet S v.74 (so read for abhijjhati); ger. abhijjhāya J vi.174 (= patthetvā C.). -- pp. abhijjhita.
Abhijjhāyati

Abhijjhāyati [Sk. abhidhyāyati, abhi + jhāyati; see also abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyīṣu = abhipatthayamāna jhāyīṣu Sn A 320).

Abhijjhālu

Abhijjhālu (& "u) (adj.) [cp. jhāyin from jhāyati; abhijj- hālu with "alu for "agu which in its turn is for āyin. The B.Sk. form is abhidyālu, e. g. Divy 301, a curious reconstruction] covetous D i.139; iii.82; Ś ii.168; iii.93; A i.298; ii.30, 59, 220 (an' + avyapannacitto sammādiṭṭhiko at conclusion of sīla); v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhijjhīta

Abhijjhīta v. l. at DhA iv.101 for ajjhittha.

Abhijjhta

Abhijjhta [pp. of abhijjhāti] coveted, J. vi.445; usually neg. an’ not coveted, Vin i.287; Sn 40 (= anabhīpatthīta Sn A 85; cp. Nd2 38); Vv 474 (= na abhīkankhīta VvA 201).

Abhijjhitar


Abhiñña

Abhiñña (adj.) (usually -- ˚) [Sk. abhiñña] knowing, pos- sessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in chalabhiñña one

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who possesses the 6 abhiññas Vin iii.88; dandh" of sluggish intellect D iii.106; A ii.149; v.63 (opp. khipp"); mah" of great insight S ii.139. -- Compar. abhiññatara S v.159 (read bhīyyo "bhiññataro).

Abhiññatā

Abhiññatā (f.) [fr. abhiñña] in cpd. mahā’ state or condition of great intelligence or supernormal knowledge S iv.263; V.175, 298 sq.

Abhiñña

Abhiñña1 (f.) [fr. abhi + jī, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiñña), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin i.10 = S iv.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated: wrong -- doing, priestly superstitions, and vain speculation do not conduce to abhiñña and the rest (D iii.131; A iii.325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others’ thoughts (cp. thought -- reading); 4, recollecting one’s previous births; 5, knowing other people’s rebirths; 6, certainty of emancipation already attained (cp. final
assurance). This list occurs only at D iii.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D i.89 sq. (trs1. Dial. i.89 sq.); M i.34 (see Buddh. Sutras, 210 sq.); A i.255, 258 = iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the adj. chaññabhiññā ("endowed with the 6 Apperceptions"). At S ii.216 we have five, and at S v.282, 290 six abhiññā's mentioned in glosses to the text. And at S ii.217, 222 a bhikkhu claims the 6 powers. See also M ii.11; iii.96. It is from these passages that the list at D iii. has been made up, and called abhiññā's. Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. a.d.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd1 108, 328 (expln. of ṅāna); Nd2 s. v. and N0. 466; Ps i.35; ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayaññabhiññā sacchikatvā and abhiññā -- vosita see abhiñjāti. The late phrase yathābhiññām means 'as you please, according to liking, as you like ', J v.365 (= yathādhīppāyam yathārucium C.). For abhiññā in the use of an adj. ('abhiñña) see abhiñña.
Abhitatta

Abhitatta [pp. of abhi + tapati] scorched (by heat), dried up, exhausted, in phrases uṇha’ Vin ii.220; Miln 97, and ghamma’ S ii.110, 118; Sn 1014; J ii.223; VvA 40; PvA 114.

Abhitāpa

Abhitāpa [abhi + tāpa] extreme heat, glow; adj. very hot Vin iii.83 (sīsa’ sunstroke); M i.507 (mahā’ very hot); Miln 67 (mahābhitāpatara much hotter); Pv iv.18 (mahā’, of niraya).

Abhitālīta

Abhitālīta [abhi + tālīta fr. tāleti] hammered to pieces, beaten, struck Vism 231 (muggara’).

Abhitiṭhati

Abhitiṭhati [abhi + tiṭhati] to stand out supreme, to excel, surpass D ii.261; J vi.474 (abhitiṭhāya = abhibhavitvā C.).

Abhitunna

Abhitunna (tuṇṇa) [not as Morris, J.P.T.S. 1886, 135, suggested fr. abhi + tud, but acc. to Kern, Toev. p. 4 fr. abhi + tūrv. (Cp. turati & tarati2 and Ved. turvati). Thus the correct spelling is ‘tuṇṇa = Sk. abhitūṇṇa. The latter occurs as v. l. under the disguise of (sok -- )āhituṇḍa for ‘abhituṇṇa at M. Vastu iii.2]. Overwhelmed, overcome, overpowered S ii.20; Ps i.129 (dukkha’), 164; J i.407; 509 (“tuṇṇa”); ii.399, 401; iii.23 (soka”); iv.330; v.268; Sdhp 281.

Abhito

Abhito (indecl.) adv. case fr. prep. abhi etym.]. -- 1. round about, on both sides J vi.535 (= ubhayapassesu C.), 539. -- 2. near, in the presence of Vv 641 (= samīpe VvA 275).

Abhitoseti

Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).

Abhitthaneti

Abhitthaneti [abhi + thaneti] to roar, to thunder J i.330, 332 = Cp. iii.107.

Abhittarati

Abhittarati [abhi + tarati2, evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaṃ sāghasāghan karoti DhA iii.4).

Abhitthavati

Abhitthavati [abhi + thavati] to praise J i.89; iii.531; Dāvs iii.23; DhA i.77; PvA 22; cp. abhitthunati.

Abhithavana
Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhitthunati

Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J i.17 (aor abhitthuniṣu); cp. thunati 2. -- pp. 'tthuta DhA i.88.

Abhida

Abhida1 (adj.) as attr. of sun & moon at M ii.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann trsl. "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhīta "fearless"?) or does abhida represent Vedic abhidyu heavenly?

Abhida2 Only in the difficult old verse D ii.107 (= S v.263 = A iv.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. bhindati he broke.

Abhidassana

Abhidassana (nt.) [abhi + dassana] sight, appearance, show J vi.193.

Abhideyya

Abhideyya in sabba˚ at PvA 78 is with v. l. BB to be read sabbapātheyyaṅ.

Abhidosa

Abhidosa (˚ -- ) the evening before, last night; 'kālakata M i.170 = J i.81; "gata gone last night J vi.386 (= hiyyo paṭhamata -- yāme C.).

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Abhidosika

Abhidosika belonging to last night (of gruel) Vin iii.15; Miln 291. See ābhi˚.

Abhiddavati

Abhiddavati [abhi + dru, cp. dava2] to rush on, to assail Mhvs 6, 5; Dāvs iii.47.

Abhidhamati

Abhidhamati [abhi + dhamati, cp. Sk. abhi˚ & api -- dhamati] blow on or at A i.257.

Abhidhamma

Abhidhamma [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin i.64, 68; iv.144; iv.344. Coupled with abhivinaya, D iii.267; M i.272. -- 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the
canonical books. Dpvs v.37; PvA 140. See the detailed discussion at DA i.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.] -- kathā discourse on philosophical or psychological matters, M i.214, 218; A iii.106, 392. See dhammakathā.

Abhidhammika

Abhidhammika see ābhidhammika.

Abhidhara


Abhidhāya

Abhidhāya (adj.) [abhi + dhāyin fr. dhā]" putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti

Abhidhāreti [abhi + dhāreti] to hold aloft J i.34 = Bu iv.1.

Abhidhāvati

Abhidhāvati [abhi + dhāvati] to run towards, to run about, rush on, hasten Vin ii.195; S i.209; J ii.217; iii.83; DhA iv.23.

Abhidhāvin


Abhinata

Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M i.386 (+ apanata); S i.28 (id.; Mrs. Rh. D. "strained forth", cp. Kindred S i.39). See also apanata.

Abhinadati


Abhinandati

Abhinandati [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D i.46 (bhāsitaŋ), 55 (id.), 158, 223; M i.109, 458; S i.32 (annan), 57, 14, (cakkhu, rūpe etc.); A iv.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd2 82; Miln 25; DA i.160; DhA iii.194 (aor. abhinandi, opp. pañkoti) VvA 65 (vacanaq). -- pp. abhinandita (q. v.). <> Often in combn. with abhivadati (q. v.).

Abhinandana
Abhinandana (nt.) & "ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D i.244; M i.498; J iv.397.

Abhinandita

Abhinandita [pp. of abhinandati] only in an’ not enjoyed, not (being) an object of pleasure S iv.213 = It 38; S v.319.

Abhinandin

Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or -- ˚), enjoying A ii.54 (piyarūpa); esp. freq. in phrase (tañhā) tatratañhabhinandinī finding its pleasure in this or that [cp. B.Sk. ṭṛṣṇā tatra -- tatratañhabhinandinī M Vastu iii.332] Vin i.10; S v.421; Ps ii.147; Nett 72, etc.

Abhinamati

Abhinamati [abhi + namati] to bend. -- pp. abhinata (q.v.).

Abhinaya

Abhinaya [abhi + naya] a dramatic representation VvA 209 (sākhā").

Abhinava

Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin iii.337; J ii.143 (devaputta), 435 (so read for accuṇḍa in expln of paccaggha; v.v. ll. abbuṇḍa & abhinā); ThA 201 ("yobbana = abhiyobbana); PvA 40 ("saṣṭhāna), 87 (= paccaggha) 155.

Abhinādita

Abhinādita [pp. of abhinādeti, Caus. of abhi + nad; see nadati] resounding with ( -- ˚), filled with the noise (or song) of (birds) J vi.530 (= abhinadanto C.); PvA 157 (= abhiruda).

Abhinikūjīta

Abhinikūjīta (adj.) [abhi + nikūjīta] resounding with, full of the noise of (birds) J v.232 (of the barking of a dog), 304 (of the cuckoo); so read for "kuṇjīta T.". Cp. abhinikūjīta.

Abhinikkhamati

Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāśāya -- vattho hutvā Sn A 117).

Abhinikkhamana

Abhinikkhamana (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as mahā" the great renunciation J i.61; PvA 19.

Abhinikkhipati

Abhinikkhipati [abhi + nikkhipati] to lay down, put down Davs iii.12, 60.
Abhiniggañhanā

Abhiniggañhanā (f.) [abstr. fr. abhiniggañhāti] holding back Vin iii.121 (+ abhinippīlanā).

Abhiniggañhāti

Abhiniggañhāti [abhi + niggañhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinippīleti M i.120; A v.230. -- Cp. abhiniggañhanā.

Abhinindriya

Abhinindriya [vv. ll. at all passages for ahnindriya] doubtful meaning. The other is expld by Bdhgh at DA i.120 as paripuñṇ”; and at 222 as avikal -- indriya not defective, perfect sense -- organ. He must have read ahīn”. Abhi -- n -- indriya could only be expld as "with supersenseorgans”, i. e. with organs of supernormal thought or perception, thus coming near in meaning to *abhiññindriya; We should read ahīn” throughout D i.34, 77, 186, 195. ii.13; M ii.18; iii.121; Nd2 under pucchā6 (only ahīn”).

Abhininnāmeti

Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirnāmayati Lal. V. 439] to bend towards, to turn or direct to D i.76 (citañ āña -- dassanāya); M i.234; S i.123; iv.178; Pug 60.

Abhinipajjati

Abhinipajjati [abhi + nipajjati] to lie down on Vin iv.273 (+ abhinissādi); A iv.188 (in = acc. + abhinissādi); Pug 67 (id.).

Abhinipatati

Abhinipatati [abhi + nipatati] to rush on (to) J ii.8.

Abhinipāta

Abhinipāta ( -- matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha -- matta [cp. Divy 125 śastrābhinipāta splitting open or cutting with a knife].

Abhinipātana

Abhinipātana (nt.) [fr. abhi -- ni -- pāteti in dañḍa -- sattha” attacking with stick or knife Nd2 5764.

Abhinipātin

Abhinipātin (adj.) [abhi + nipātin] falling on io ( -- ”) J ii.7.

Abhinipuṇa

Abhinipuṇa (adj.) [abhi +nipuṇa] very thorough, very clever D iii.167.

Abhinippajjati
Abhinippajjati [abhi + nippajjati] to be produced, accrue, get, come (to) M i.86 (bhogā abhinipphajjanti: sic) = Nd2 99 (has n'ābhinippajjanti). -- Cp. abhinipphādeti.

Abhinippata

Abhinippata at J vi.36 is to be read abhinippanna (so v. l. BB.).

Abhinippatta

Abhinippatta at Dhs 1035, 1036 is to be read abhinibbatta.

Abhinippanna

Abhinippanna (& 'nipphanna) [abhi + nippanna, pp. of 'nippajjati] produced, effected, accomplished D ii.223 (siloka); J vi.36 (so read for abhinippata); Miln 8 (pph.).

Abhinippānanā

Abhinippānanā (f.) [abstr. to abhinippīleti, cp. nipplana] pressing, squeezing, taking hold of Vin iii.121 (+ abhiniggānanā).

Abhinippīleti

Abhinippīleti [abhi + nippleti] to squeeze, crush, subdue Vism 399; often in combn. with abhiniggāṇātī M i. 120; A v.230.

Abhinipphatti

Abhinipphatti (f.) [abhi + nipphatti] production, effecting D ii.283 (v. l. 'nippatti).

Abhinipphādeti

Abhinipphādeti [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D i.78 (bhājana - - vikati); Vin ii.183 (iddhi'); S v.156, 255; Miln 39.

Abhinibbata

Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] repro- duced, re horn A iv.40, 401; Nd2 256 (nibbatta abhi’ pātubhūta); Dhs 1035, 1036 (so read for” nippatta); VvA 9 (puññaṭānubhāva” by the power of merit).

Abhinibbattati

Abhinibbattati [abhi + nibbattati] to become, to be repro- duced, to result Pug 51. -- pp. abhinibbatta. -- Cp. B.Sk. wrongly abhinivartate].

Abhinibbatti

Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D i.229; ii.283 (v. l. for abhinipphatti) S ii.65 (punabhava”), 101 (id.); iv.14, 215; A v.121; PvA 35.
Abhinibbatteti

Abhinibbatteti [abhi + nibbatti, caus. of 'nibbatti] to produce, cause, cause to become S iii.152; A v.47; Nd2 under jāneti.

Abhinibbijjati

Abhinibbijjati [either Med. fr. nibbindati of vid for *nir- vidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB' nibbijjiyātha & 'nibbajjiyātha, SnA expls. by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A iv.172 (T. abhinibbajjayātha, v. l. ll. 'nibbajjeyyātha & 'nibbijjayātha); ger. abhinibbijja Th 2, 84.

Abhinibbijjhāti

Abhinibbijjhāti [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin iii.3; M i.104 = S iii.153 (read 'nibbijjeyyun for nibbijjeyyun -- Cp. Buddh. Suttas 233, 234.

Abhinibbidā

Abhinibbidā (f.) [abhi + nibbidā; confused with abhinibb- hidā] disgust with the world, taedium Nett 61 (taken as abhinibbidā, according to expln. as "padālanā -- paññatti avijjā anda -- kosānañ"), 98 (so MSS, but C. abhinibbidā).

Abhinibbuta

Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. diṭṭha dhamm' abhinibbuta A i.142 = M iii.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= apariṉiyhamāna -- citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

Abhinibbidā

Abhinibbidā (f.) [this the better, although not correct spelling; there exists a confusion with abhinibbidā, therefore spelling also abhinibbidā (Vin iii.4, C. on Nett 98). To abhinibbijjhāti, cp. B.Sk. abhinirbheda M Vastu i.272, which is wrongly referred to bhid instead of vyadh.] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin iii.4; M i.104; 357; Nett 98 (C. reading). See also abhinibbidā.

Abhinimantanātā

Abhinimantanātā (f.) [abstr. to abhinimanteti] speaking to, addressing, invitation M i.331.

Abhinimanteti

Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D i.61 (āsanena).

Abhinimmadana

Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, levelling out M iii.132; A iv.189 sq.

Abhinimmītu
Abhinimmita [abhi + nimmita, pp. of abhinimmin̄itā] created (by magic) Vv 161 (pañca rathā satā; cp. VvA 79).

Abhinimmin̄itā

Abhinimmin̄itā [abhi + nimmin̄ati, cp. BSk. abhinirm̄itā Jtm 32; abhinirm̄in̄oti Divy 251; abhinirm̄im̄ite Divy 166] to create (by magic), produce, shape, make S iii.152 (rūpān); A i.279 (oḷārikaṇaḥ attabhāvaṇaḥ); Nd2 under pucchāṇa (rūpāṇa manomayaṇaḥ); VvA 16 (mahantaḥ hatthi -- rāja -- vaṇṇaṇaḥ). -- pp. abhinimmita (q. v.).

Abhiniropana

Abhiniropana (nt.) & ā (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps i.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. Dhs trsl. ii.19). See also abhiropana.

Abhiniropeti

Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

Abhinivajjeti

Abhinivajjeti [abhi + nivajjeti] to avoid, get rid of D iii. 113; M i.119, 364, 402; S v.119, 295, 318; A iii.169 sq.; It 81.

Abhinivassati

Abhinivassati [abhi + ni + vassati fr. vṛṣ] lit. to pour out in abundance, fig. to produce in plenty. Cp i.103 (kalyāṇa good deeds).

Abhinivīṭṭha

Abhinivīṭṭha (adj.) [abhi + nivīṭṭha, pp. of abhi -- nivisati] "settled in", attached to, clinging on Nd2 152 (gahita parāmattha a.); PvA 267 (= aţjāhīsita Pv iv.84).

Abhinivisati

Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd1 308, 309 (parāmasati +). -- pp. abhinivīṭṭha; cp. also abhinivesa.

Abhinivesa

Abhinivesa [abhi + nivesa, see nivesa2 & cp. nivesana] "settling in", i. e. wishing for, tendency towards ( -- '), inclination, adherence; as adj. liking, loving, being given or inclined to D iii.230; M i.136, 251; S ii.17; iii.10, 13, 135, 161, 186 (sanyojana' iv.50; A iii.363 (paṭhaṭvā', adj.); Nd2 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā'), 267 (taṇhā'); Sdhp 71. -- Often combd. with adhiṭṭhāna e. g. S ii.17; Nd2 176, and in phrase idaṇa -- saccā abhinivesa adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. Cpd. 171 n. 5.

Abhinisīḍati

Abhinisīḍati [abhi + nisīḍati] to sit down by or on (acc.), always combd. with abhinipajjati Vin iii.29; iv.273; A v.188; Pug 67.
Abhinissaṇa

Abhinissaṇa (pp.) [abhi + nissaṇa] escaped Th 1, 1089.

Abhinihata

Abhinihata (pp.) [abhi + nihata] oppressed, crushed, slain J iv.4.

Abhinīta

Abhinīta (pp.) [pp. of abhi -- neti] led to, brought to, obliged by ( -- " ) M i.463 = Miln 32 (rājā & cora"; M i.282; S iii.93; Th 1, 350 = 435 (vātaroga” “foredone with cramping pains” Mrs. Rk. D.); Pug 29; Miln 362.

Abhinīla

Abhinīla (adj.) [abhi + nila] very black, deep black, only with ref. to the eyes, in phrase "netta with deep -- black eyes D ii.18; iii.144, 167 sq. [cp. Sp. Av. Š i.367 & 370 abhinīla -- padma -- netra]; Th 2, 257 (nettā ahesuṇ abhinīla -- m -- āyatā).

Abhinhanati

Abhinhanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M i.119 (in phrase āniṇ a. abhinīharati abhinivajjeti).

Abhinharati

Abhinharati [abhi + nīharati] 1. to take out, throw out M i.119 (see abhinhanati). -- 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase ˚ṇāṇadassānaṇa cittāṇ abhinīharati abhinīnāmeti D i.76 (= tannīnaṇ tappaṇaṇ karoti DA i.220, 224; v. l. abhini”) Cp. the latter phrase also in BSk. as abhijñābhinnihāra Av. Š ii.3 (see ref. & note Index p. 221); and the pp. abhinīhrta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

Abhinīhāra

Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarṛtā abhinīhāra taking (the body) out to burial, lit. meaning, see note on abhinīharatī] being bent on ("downward force" Dhs trsl. 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S iii.267 sq. (kusala); A ii.189; iii.311; iv.34 (kusala); J i.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps i.61 sq.; ii.121; Nett 26; Miln 216; DhA i.392; ii.82 (kata’).

Abhipatti

Abhipattika (adj.) [fr. abhipatti] one who has attained, attaining ( -- " ), getting possession of S i.200 (devakaṇṇa”).

Abhipatthita

Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.
Abhipattheti

Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh viii.10; SnA 320; DhA i.30. -- pp. abhipattitha (q. v.).

Abhipassati

Abhipassati [abhi + passati] to have regard for, look for, strive after A i.147 (Nibbāna); iii.75; Sn 896 (khema’), 1070 (rattamahā’) Nd1 308; Nd2 428; J vi.370.

Abhipāteti

Abhipāteti [abhi + pāteti] to make fall, to bring to fall, to throw J ii.91 (kaṇḍaṇ).

Abhipārūta

Abhipārūta (adj.) [abhi + pārūta, pp. of abhipārupati] dressed Miln 222.

Abhipāleti


Abhipīlīta

Abhipīlīta (pp.) [fr. abhipīleti] crushed, squeezed Sdhp 278, 279.

Abhipīleti

Abhipīleti [abhi + pīleti] to crush, squeeze Miln 166. - pp. abhipīlīta (q. v.).

Abhipucchati


Abhipūreti

Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs iii. 60 (paṃśūhi).

Abhippakīṇṇa

Abhippakīṇṇa [pp. of abhippakirati] completely strewn (with) J i.62.

Abhippakirati

Abhippakirati [abhi + pakirati] to strew over, to cover (completely) D ii.137 (pupphāni Tathāgatassa saṅkīraṇa okiranti ajjhokiranti a.); VvA 38 (for abbhokirati Vv 59). <> pp. abhippakīṇṇa (q. v.).

Abhippamodati

Abhippamodati [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M i.425; S v.312, 330; A v.112; J iii 530; Ps i.95, 176, 190.
Abhippalambati

Abhippalambati [abhi + palambati] to hang down M iii. 164 (olambati ajjholambati a.).

Abhippavassati

Abhippavassati [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahâmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati˚); intrs. Miln 18 (pupphâni 'iṣu poured down). -- pp. abhippavuṭṭha.

Abhippavuṭṭha

Abhippavuṭṭha (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S v.51 (bandhanâni meghena 'āni) = A v.127; intrs. M ii.117 (mahâmegho 'o there has been a cloudburst).

Abhippasanna

Abhippasanna (adj.) [pp. of abhippasati, cp. BSk. abhi- prasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin iii.43; D i.211 (Bhagavati) S i.134; iv.319; v.225, 378; A iii. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. vippasanna in same meaning.

Abhippasāda

Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Š 12 (cittasyu˚) & vippasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223.

Abhippasādeți

Abhippasādeți [Caus. of abhippasādati, cp. BSk. abhipra- sādayati Divy 68, 85, pp. abhiprasādītata -- manāh Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 212 (manaṭ arahantamhi = cittaṭ pasādeți VvA 105).

Abhippāsareti

Abhippāsareti [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin i.179 (pāde).

Abhippasādati

Abhippasādati [abhi + pasādati] to have faith in D i.211 (fut. "issati). -- pp. abhippasanna; Caus. abhippasādeći.

Abhippaharaṇa

Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. "aṭi fighting, Ep. of Mārassa sena, the army of M. Sn 439 (kaṇhassa" the fighting army of k. = saṃaṇabrāhmaṇaṇaṇ nippoṭhan antarāyakāṛī SnA 390).

Abhibyāpeti

Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.
Abhibhakkhayati

Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin ii.201 (bhinko panka j a.).

Abhibhava


Abhibhavati

Abhibhavati [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S i.18, 32, 121 (marañj); iv. 71 (rāgose), 117 (kodha n), 246, 249 (sāmika n); J i.56, 280; PvA 94 (= balyati, vaḍḍhati).

-- fut. abhihessati see abhiha reti 4. -- ger. abhibhuyya Vin i.294; Dh 328; It 41 (māra n sase na n); Sn 45, 72 ('cārin), 1097, Nd2 85 (= abhibhavītā ajjhottharitvā, pariya diyitvā); and abhibhavītā PvA 113 (= pasaya n), 136. -- grd. abhibhavanītā to be overcome PvA 57. -- Pass. ppr. abhibhūyamāṇa being overcome (by) PvA 80, 103. -- pp. abhibhūta (q. v.).

Abhibhavana

Abhibhavana (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S ii.210 (v. l. BB abhipatthanā). Abhibhavanīyatā


Abhibhāyatana

Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see Dial. ii.118; Exp. i.252), detailed identically at all the foll. passages, viz. D ii.110; iii.260 (& 287); M ii.13; A i.40; iv.305, 348; v.61. Mentioned only at S iv.77 (6 stations); Ps i.5; Nd2 466 (as an accomplishment of the Bhagavant); Dhs 247.

Abhibhāsana

Abhibhāsana (nt.) [abhi + bhāsana fr. bhās] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

Abhibhū

Abhibhū (n. -- adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhi- bhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of ( -- ) D iii.29; S ii. 284; Sn 211 (sabha n), 545 (Māra”, cp. Márasena -- pamaddana 561), 642. -- Often in phrase abhibhū anabhibhūta aññadatthudasa vasavattin, i. e. unvanquished Lord of all D i 18; iii.135 = Nd2 276; A ii.24; iv.94; It 122; cp. DA i.111 (= abhibhavītā thito jetṭhako ham asmitti).

Abhibhūta

Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished, D i.121; S i.137 (jāti -- jarā’); ii.228 (lābhāsakkārā -- silokena); A i.202 (pāpakehi dhammehi); J i.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. an’ unconquered, e. g. Sn 934; Nd1 400; & see phrase under abhibhū.
Abhimangala

Abhimangala (adj.) [abhi + mangala] (very) fortunate, lucky, auspicious, in "sammatā (of Visākhā) "benedicted", blessed Vin iii.187 = DhA i.409. Opp. avamangala.

Abhimaṇḍita

Abhimaṇḍita (pp. -- " ) [abhi + maṇḍita] adorned, embel- lished, beautified Miln 361; Sdhp 17.

Abhimata

Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

Abhimatthati

Abhimatthati (˚eti) & ˚mantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M i.243 (sikharena muddhānaḥ "mantheti"); S i.127; Dh 161 (v. l. "nth"); J iv.457 (matthako sikharena "matthiyamāno"); DhA iii.152 (= kantati viddhaṇṣeti). -- 2. to rub, to produce by friction (esp. fire, aggni; cp. Vedic agniṇī nirmanthati) M i.240.

Abhimaddati

Abhimaddati [Sk. abhimardati & "mṛdnāti; abhi + mṛd] to crush S i.102; A i.198; Sdhp 288.

Abhimana

Abhimana (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu iii.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J vi.451.

Abhimanāpa

Abhimanāpa (adj.) [abhi + manāpa] very pleasing VvA 5 3 (where id. p. at PvA 71 has atimanāpa).

Abhimantheti

Abhimantheti see abhimatthati.

Abhimāra

Abhimāra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J ii.199; DA i.152.

Abhimukha

Abhimukha (adj.) [abhi + mukha] facing, turned towards, approaching J ii.3 ("ā ahesuṇ met each other). Usually -- " turned to, going to, inclined towards D i.50 (purattha"); J i.203 (devaloka"); 223 (varana -- rukkha"); ii.3 (nagara"); 416 (Jetavana"); DhA i.170 (tad"); i.89 (nagara"); PvA 3 (kāma", opp. vimukha), 74 (uuyāna"); -- nt. " adv. to, towards J i.263 (matta -- vāraṇe"); PvA 4 (āghātana", may here be taken as pred. adj.); DhA iii.310 (uttara").
Abhiyācati

Abhiyācati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 86.

Abhiyāti

Abhiyāti [Vedic abhiyāti in same meaning; abhi _ yā] to go against (in a hostile manner, to attack (c. acc.) S i.216 (aor. abhiyāṣu, v. l. SS abhiyīṣu); DhA iii.310 (aor. abhiyāṣi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

Abhiyujjhati

Abhiyujjhati [abhi + yujjhati from yudh] to contend, quarrel with J i.342.

Abhiyuñjati

Abhiyuñjati [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin iii.50; iv.304.

Abhiyoga

Abhiyoga [cp. abhiyuñjati] practice, observance Dāvs iv.7.

Abhiyogin


Abhiyobbana

Abhiyobbana (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).

Abhirakkhati


Abhirakkhā

Abhirakkhā (f.) [fr. abhirakkhati] protection, guard J i.204 (= ārakkhā 203).

Abhirata

Abhirata (adj.) ( -- ') [pp. of abhiramati] found of, indulging in, finding delight in A iv.224 (nekkhamma’); v.175 (id.), Sn 86 (nibbāna’), 275 (vihesa’), 276 (kalaha’); J v.382 (dāna’); PvA 54 (puññakamma’), 61 (satibhavana’), 105 (dānadipuñña’).

Abhiratatta

Abhiratatta (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in ( -- ') J v.254 (kāma’).

Abhirati
Abhirati (f.) [fr. abhi + ram] delight or pleasure in (loc. or -- ') S i.185; iv.260; A v.122; Dh 88. -- an’ displeasure, discontent, distaste Vin ii.110; D i.17 (+ paritassana); S i.185; v.132; A iii.259; iv.50; v.72 sq., 122; J iii.395; DA i.111; PvA 187.

Abhiratta

Abhiratta (adj.) [abhi + ratta] very red J v.156; fig. very much excited or affected with ( -- ') Sn 891 (sanditthiragena a.).

Abhiraddha


Abhiraddhi

Abhiraddhi (f.) [fr. abhiraddha] only in neg. an’ displeasure, dislike, discontent A i.79; DA i.52 (= kopassa etan adhivacanata).

Abhiramati

Abhiramati [abhi + ram] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J i.192; iii.189, 393; DhA i.119; PvA 3, 61, 145. -- ppr. act. abhiranto only as nt. ‘nj in adv. phrase yathabhirantaj after one's liking, as much as he pleases, after one's heart's content Vin i.34; M i.170; Sn 53. <-> ppr. med. abhiramamana J iii.188, PvA 162. -- pp. abhirata (q. v.). -- 2nd Caus. abhiramapeti (q. v.).

Abhiramana

Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

Abhiramapana

Abhiramapana (nt.) [fr. abhiramapeti, Caus2 of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M iii.132 (gammante).

Abhiramapeti

Abhiramapeti [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J iii.393. -- 2. to delight, amuse, divert J i.61. -- Cp. abhiramapana.

Abhiravati

Abhiravati [abhi + ravati] to shout ont Bu ii.90 = J i.18 (v.99)

Abhiradhita

Abhiradhita [pp. of abhiradheti] having succeeded in, fallen to one's share, attained Th 1, 259.

Abhiradhin

Abhirädheti

Abhirädheti [abhi + rädheti] to please, satisfy, make happy J i.421; DA i.52. -- aor. (pret.) abhirädhayi Vv 315 (= abhirädhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); J i.421; iii.386 (= paritosesi C.). -- pp. abhirädhita.

Abhiruci

Abhiruci (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhâsaya).

Abhirucita

Abhirucita (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J i.402; DhA i.45.

Abhiruda

Abhiruda (adj. -- ˚) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara˚), 1113 (mayûra -- koñça˚); J i.466 (adäsakanta˚); v.304 (mayûra -- koñça˚); vi.172 (id., = upagita C.), 272 (sakunta˚; abhigita C.), 483 (mayûra -- koñça˚), 539; Pv ii.123 (hañsa -- koñça˚; abhinâdita PVV 157). -- The form abhiruta occurs at Th 1, 49.

Abhirûpa

Abhirûpa (adj.) [abhi + rûpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassanîyadangapaccanga SnA 383); J i.207; Pug 52; DA i.281 (= aíññehi manusshehi adhikarûpa); VvA 53; PVV 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty abhirûpa dassanîya pâsâdika (+ paramâyavañña -- pokkharatâya samannâgata), e. g. Vin i.268; D i.47, 114, 120; S ii.279; A ii.86, 203; Nd2 659; Pug 66; DhA i.281 (compar.); PVV 46.

Abhirûlha

Abhirûlha [pp. of abhirûhati] mounted, gone up to, ascended J v.217; DhA i.103.

Abhirûhati

Abhirûhati (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J i.259; ii.388; iii.220; iv.138 (navân); vi.272 (peculiar aor. *rucci with abhi metri causa; abhirûhi C.); DA i.253. -- ger. abhiruyha J iii.189; PVV 75, 152 (as v. l.; T. has 'ruyhitva), 271 (navân), & abhirûhitvâ J i.50 (pabbatañ) ii.128.

Abhirûhana

Abhirûhana (nt.) [BSk. *rûhana, e. g. M Vastu ii.289] climbing, ascending, climb Miln 356.

Abhiroceti

Abhiroceti [abhi + roceti, Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J iii.192; v.222 (= roceti); Vv 6423 (vatañ abhirocayi = abhiroceti ruccitvâ pûresi ti attho; abhiradhayi ti pi pâtho; sâdhesi nippâdese ti attho VVV 282). -- 2. to please, satisfy, entertain, gladden Vv 6424 (but VVV 292:}
abhībhavītvā vijjotatī, thus to no. 3). -- 3. v. l. for atirocetī (to surpass in splendour) at Vv 8112, cp. also no. 2.

Abhiropana

Abhiropana (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps ii. only) Ps ii.82 (v. l. abhinirōpana), 84, 93, 115 (budhī), 142 (virāga), 145 (vimuttī), 216 (abhisamaya). See also abhinirōpana.

Abhiropeti

Abhiropeti [abhī + ropeti, cp. Sk. adhiropayati, Caus. of ruh] to fix one's mind on, to pay attention, to show reverence, to honour Vv 377 (aor. ropayi = ropesi VvA 169), 3710 (id.; = pūjaṇ kāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs v.19.

Abhilakkhita

Abhilakkhita (adj.) [Sk. abhilakkṣita in diff. meaning; pp. of abhi + laks] fixed, designed, inaugurated, marked by auspices J iv.1; DA i.18.

Abhilakkhitatta

Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

Abhilanghati

Abhilanghati [abhī + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J iii.364; vi.221.

Abhilambati

Abhilambati [abhī + lambati] to hang down over (c. acc.) M iii.164 = Nett 179 (+ ajjholambati); J v.70 (papātaṇ), 269 (Vetaraṇīṇ). -- pp. abhilambita (q. v.).

Abhilambita

Abhilambita (adj.) [pp. of abhilambati] hanging down J v.407 (nīlāduma').

Abhilāpa

Abhilāpa [fr. abhi + lap] talk, phrasing, expression Sn 49 (vācābhillāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd2 561); It 89 (? reading abhīlāpāyān uncertain, vv. ll. abhipāyān abhipāpāyān, abhisāpāyān, atisāpāyān. The corresp. passage S iii.93 reads abhisāpāyān: curse, and C. on It 89 expls. abhilāpa ti akkoso, see Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or paraphrase of adhvacana, combd. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA i.20, 23, 281; DhsA 51.

Abhilāsa

Abhilāsa [Sk. abhilāsa, abhi + laš] desire, wish, longing PvA 154.
Abhilekheti

Abhilekheti [Caus. of abhi + likh] to cause to be inscribed Dāvs v.67 (cārīta -- lekhāṇ 'lekhayi).

Abhilepana

Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking to", bandhana, upakkilesa).

Abhivagga

Abhivagga [abhi + vagga] great mass (?), superior force (?), only in phrase 'ena omaddati to crush with sup. force or overpower M i.87 = Nd2 1996.

Abhivañcana

Abhivañcana (nt.) [abhi + vañc] deceit, fraud Dāvs iii.64.

Abhiva

Abhiva [pp. of abhivassati, see also abhivuha] rained upon Dh 335 (gloss 'vuṭṭha; cp. DhA iv.45); Miln 176, 197, 286. -- Note. Andersen P. R. prefers reading abhivaḍḍha at Dh 335 "the abounding Bīrāṇa grass").

Abhivañca

Abhivañca (nt.) [abhi + vañc] deceit, fraud Dāvs iii.64.

Abhiva

Abhiva (f.) [cp. Sk. abhivṛddhi, fr. abhi + vrddhi] in- crease, growth Miln 94. -- See also abhivuddhi.

Abhivaṇnita

Abhivaṇnita [pp. of abhivanneti] praised Dpvs i.4.

Abhivaṇṇeta


Abhivadi

Abhivadati [abhi + vadati] 1. to speak out, declare, pro- mise J i.83 = Vin i.36; J vi.220. -- 2. to speak (kindly) to, to welcome, salute, greet. In this sense always combd. with abhinandati, e. g. at M i.109, 266, 458; S iii.14; iv.36 sq.; Miln 69. -- Caus. abhivādeti.
Abhivandati

Abhivandati [abhi + vandati] to salute respectfully, to honour, greet; grd. 'vandaniya Miln 227.

Abhivassaka

Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pouring on, yielding VvA 38 (puppha').

Abhivassati

Abhivassati [abhi + vassati from vrʃ] to rain, shed rain, pour; fig. rain down, pour out, shed D iii.160 (ābhivassā metri causa); A iii.34; Th 1, 985; J i.18 (v.100; pupphā a. stream down); cp. iii.106; Miln 132, 411. <-> pp. abhivaṭṭa & abhivuṭṭha (q. v.). -- Caus. II. abhivassāpeti to cause (the sky to) rain Miln 132.

Abhivassin

Abhivassin (adj.) = abhivassaka It 64, 65 (sabbattha').

Abhivādana

Abhivādana (nt.) [fr. abhivādeṭi] respectful greeting, salutation, giving welcome, showing respect or devotion A ii.180; iv.130, 276; J i.81, 82, 218; Dh 109 ('sīla of devout character, cp. DhA ii.239); VvA 24; Sdhp 549 ('sīla).

Abhivādeṭi

Abhivādeṭi [Caus. of abhivadati] to salute, greet, welcome, honour Vin ii.208 sq.; D i.61; A iii.223; iv.173; Vv 15 (abhivādayiṇ añ. = abhivādanaṇ kāresiṇ vandiṇ VvA 24); Miln 162. Often in combn with padakkhiṇaṇ karoti in sense of to bid goodbye, to say adieu, farewell, e. g. D i.89, 125, 225; Sn 1010. -- Caus. II. abhivādapeti to cause some one to salute, to make welcome Vin ii.208 ('etabba).

Abhivāyati

Abhivāyati [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

Abhivāreti

Abhivāreti [abhi + vāreti, Caus. of vr] to hold back, refuse, deny J v.325 (= nivāreti C.).

Abhivāheti

Abhivāheti [abhi + vāheti, Caus. of vah] to remove, to put away Bu x.5.

Abhivijayati

Abhivijayati (& vijināti) [abhi + vijayati] to overpower, to conquer. Of 'jayati the ger. 'jīya at D i.89, 134; ii.16. Of 'jināti the pres. 3rd pl. 'jinanti at Miln 39; the ger. 'jinītvari at M i.253; Pug 66.

Abhivīṇāpeti
Abhiviññāpeti [abhi + viññāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin iii.18 (purāṇadutiyikāya methunañ dhammañ abhiviññāpesi).

Abhivitarati

Abhivitarati [abhi + vitarati] "to go down to", i. e. give in, to pay heed, observe Vin i.134 and in ster. expln. of sañcicca at Vin ii.91; iii.73, 112; iv.290.

Abhivinaya

Abhivinaya [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; combd. with abhidhamma, e. g. D iii.267; M i.472; also with vinaya Vin v.1 sg.

Abhivindati

Abhivindati [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

Abhivissīṭha

Abhivissīṭha (adj.) [abhi + visiṭha] most excellent, very distinguished DA i.99, 313.

Abhivissajjati

Abhivissajjati [abhi + vissajjati] to send out, send forth, deal out, give D iii.160.

Abhivissattha

Abhivissattha [abhi + vissattha, pp. of abhivissasati, Sk. abhvīṣvasta] confided in, taken into confidence M ii.52 (v. l. “visaṭṭha).

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Abhvivuṭṭha

Abhvivuṭṭha [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

Abhivuddha

Abhivuddha [pp. of abhivaḍḍhati, see also ’vuddha] in- creased, enriched PvA 150.

Abhivuddha

Abhivuddha [pp. of abhivaḍḍhati, see also ’vuddha] grown up Miln 361.

Abhivuddhi

Abhivuddhi (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] in- crease, growth, prosperity Miln 34.

Abhivetheti
Abhivetheti: Kern's (Toev. s. v.) proposed reading at J v.452 for ati˚, which however does not agree with C. expln. on p. 454.

Abhivedeti

Abhivedeti [abhi + Caus. of vid] 1. to make known, to communicate Dāvs v.2, 11. -- 2. to know J vi.175 (= jānati C.).

Abhivihacca

Abhivihacca [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M i.317 = S iii.156; v.44 = It 20.

Abhivyāpeti

Abhivyāpeti see abhibyāpeti.

Abhisaṅvisati

Abhisaṅvisati [abhi + saṅvisati]. Only in abhisaṅvisseyya- gattaŋ (or -- bhastāŋ or -- santuŋ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) ‘ a bag of skin with carrion filled ’.

Abhisaṅsati


Abhisaṅsanā

Abhisaṅsanā (f.) [? abhisaṅsati] is doubtful reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279.

Abhisankhata

Abhisankhata (adj.) [abhi + sankhata, pp. of abhisan- kharoti] prepared, fixed, made up, arranged, done M i.350; A ii.43; v.343; J i.50; Nd1 186 (kappita +); PvA 7, 8.

Abhisankharoti

Abhisankharoti (& 'khāreṭi in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin i.16 (iddha abhisankharotan 'kāreyya); D i.184 (id.); S ii.40; iii.87, 92; iv.132, 290; v.449; A i.201; Sn 984 (ger. 'itvā: having got up this curse, cp. SnA 582); PvA 56 (iddha abhisāṅkhāraṇ), 172 (id.), 212 (id.). -- pp. abhisankhata (q. v.).

Abhisankhāra

Abhisankhāra [abhi + sankhāra] 1. putting forth, perform- ance, doing, working, practice: only in two combns., viz. (a) gamiya˚ (or gamika˚) a heathenish practice Vin i.233; A iv.180, & (b) iddha˚ (= iddhi˚) working of supernormal powers Vin i.16; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 56, 172, 212. -- 2.
preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail sankhāra) S iii.58 (an˚); Nd1 334, 442; Nd2 s. v.; Vbh 135 (puñña˚ etc.), 340; DhsA 357 (´viññāna °storing intellect" Dhs trsl. 262).

Abhisankhārika

Abhisankhārika (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin ii.77 = iii.160; Sdhp 309 (sa ° paccaya).

Abhisankhipati

Abhisankhipati [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisanga

Abhisanga [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] I. sticking to, cleaving to, adherence to J v.6; Nett 110, 112; DhsA 129 (´hetukan dukkha) 249 (°rasa).

Abhisangin

Abhisangin (adj.) [fr. abhisanga] cleaving to ( -- ˚) Sdhp 566.

Abhisajjati

Abhisajjati [abhi + sañj; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D i.91 (= kodha -- vasena laggati DA i.257); iii.159; J iii.120 (+ kuppati); iv.22 (abhisajji kuppi vyāpajjī, cp. BSk. abhisajjate kupyati vyāpadyate. Av. Š i.286); v.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana -- vasena laggapeyya DhA iv.182); Pug 30, 36. <> See also abhisajjana & abhisajjanā.

Abhisajjana


Abhisajjanā

Abhisajjanā (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its combn. with vācā abhilāpā indicates, but is expld. both by Nd2 & Bdhgh. as "sticking to, cleaving, craving, desire" (= tañhā), after the meaning of abhisanga. See Nd2 89 & 107; SnA 98 (sineha -- vasena), cp. also the compromise -- expln by Bdhgh. of abhisajjati as kodha -- vasena laggati (DA i.257).

Abhisañcināti

Abhisañcināti (& "cayati [abhi + sañcināti] to accumulate, collect (merit) Vv 476 (Pot. °sañceyyān = °sañcineyyān VvA 202).

Abhisañcetayita
Abhisañcetayita [pp. of abhisañceteti] raised into consciousness, thought out, intended, planned M i.350; S ii. 65; iv.132; A v.343.

Abhisañceteti

Abhisañceteti [abhi + sañceteti or "cinteti] to bring to consciousness, think out, devise, plan S ii.82. -- pp. abhisañcetayita (q. v.).

Abhisaññā

Abhisaññā (f.). Only in the compound abhi -- saññā -- nirodha D i.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means ’trance’. It is an expression used, not by Buddhists, but by certain wanderers. See saññā -- vedayita -- nirodha.

Abhisaññūhati

Abhisaññūhati [abhi + saññūhati, i. e. sañ -- ni -- ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abhisankhipati.

Abhisāta


Abhisattā

Abhisattā [pp. of abhisapati, cp. Sk. abhisapta, fr. abhi + āp] cursed, accursed, railed at, reviled J iii.460; v.71; SnA 364 (= akkuṇṭha); VvA 335.

Abhisattha

Abhisattha [pp. of abhisaṅsati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by a curse). Morris J P T S. 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (Toev. s. v.) ’ hurried up ’ seems to us impossible.

Abhisaddahati

Abhisaddahati [abhi + saddahati, cp. Sk. abhiśaddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S v.226; Th 1, 785; Pv iv.113, 125 (’saddaheyya = paṭīneyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvīs iii.58.

Abhisantāpeti

Abhisantāpeti [abhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M i.121.

Abhisanda
Abhisanda [abhi + sanda of syad, cp. BSk. abhisyanda, e. g. M Vastu ii.276] outflow, overflow, yield, issue, result; only in foll. phrases: cattāro puññābhisanda kusalābhisanda (yields in merit) S v.391 sq.; A ii.54 sq.; iii.51, 337; vi.245, & kammābhisanda result of kamma Miln 276. — Cp. abhisandana.

Abhisandana

Abhisandana (nt.) [= abhisanda] result, outcome, con-sequence Ps i.17 (sukhassa).

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Abhisandahati

Abhisandahati [abhi + sandahati of sa + dhā] to put together, to make ready Th 1, 151; ger. abhisandhāya in sense of a prep. = on account of, because of J ii.386 (= paṭicca C.).

Abhisandeti

Abhisandeti [abhi + sandeti, Caus. of syad] to make overflow, to make full, pervade D i.73, 74.

Abhisanna

Abhisanna (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. abhisanna] overflowing, filled with (- - ), full Vin i. 279 (‘kāya a body full of humours, cp. ii.119 & Miln 134); J i.17 (v.88; pītiyā); Miln 112 (duggandha˚).

Abhisapati

Abhisapati [abhi + sapati, of śap] to execrate, curse, ac-curse Vin iv.276; J iv.389; v.87; DhA i.42. — pp. abhisatta.

Abhisapana

Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read for abhisampanna).

Abhisamaya

Abhisamaya [abhi + samaya, from sam + i, cp. abhisameti & sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term Kvū trsl. 381 sq. — Esp. in full phrases: attha’ grasp of what is proficient S i.87 = A iii.49 = It 17, cp. A ii.46; ariyasaccānañj a. full understanding of the 4 noble truths S v.415, 440, 441 [cp. Divy 654: anabhisamitānāc caturmāhāryasatyānāñj a.]; Sn 758 (sacca˚ = saccāvabodha SnA 509); Miln 214 (catusacc˚); Sdhp 467 (catusacc˚), 525 (saccānañj); dhammābhisamaya full grasp of the Dhamma, quasi conversion [cp. dhammāabhisamaya Divy 200] S ii.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; sammā -- mānābhisamaya full understanding of false pride in ster. phrase” acchecchi (for acchejji) tanhañ, vivattai saññojanan sammanāñabhisamaya antam akāsi dukkhassa” at S iv.205, 207, 399; A iii.246, 444; It 47; cp. mana˚ S i.188 = Th 2, 20 (tato mānābhisamaya upasanto carissasi, trsl. by Mrs. Rh. D. in K. S. 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene”); Sn 342 (expld. by mānassa abhisamayo khayo vayo paññānañj SnA 344). Also in foll. passages: S ii.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Sañyutta); Sn 737 (phassa˚, expld. ad sensum but not at verbum by phassa -- nirodha SnA 509); Ps ii.215; Pug 41; Vv 1610 (= saccapaṭivedha VvA 85); DA i.32; DhA
Abhisamāgacchati

Abhisamāgacchati [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācārika

Abhisamācārika (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of sikkhā Vin v.181; A ii.243 sq.; of dhamma M i.469; A iii.14 sq.; 422.

Abhisamikkhati


Abhisameta

Abhisameta [pp. of abhisameti, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S v.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamittāni c.a.); A iv.384 (appattān asacchikatañ +).

Abhisametāvin

Abhisametāvin (adj.) [possess. adj. -- formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, possessing complete insight (of the truth) Vin iii.189; S ii.133; v.458 sq.

Abhisameti

Abhisameti [abhi + sameti, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. 'samiṣṭu & 'samesuṇ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccābhīsamayañ abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhīsamombujjhītvā abhisametvā, e. g. S ii.25; iii.139; Kvu 321. -- fut. 'samessati S v.441. -- aor. 'samiṣṭu Miln 350; 'samesuṇ S v.415. -- ger. 'samecca (for "icca under influence of "sametvā as caus. form.; Trenckner's expln. Notes 564 is unnecessary & hardly justifiable) S v.438 (an" by not thoroughly understanding); A v.50 (sammāttha" through complete realisation of what is proficient); Sn 143 (= abhīsamāgantvā KhA 236); and "sametvā S ii.25; iii.139. -- pp. abhisameta (q.v.).

Abhisampanna

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāya
Abhisamparāya [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: kā gati ko abhisamparāyo (as hendiadys) 'what fate in the world -- to -- come ', D ii.91; Vin i.293; S iv.59, 63; v.346, 356, 369; DhA i.221. -- evañ -- gatika evanabhismamparāya (adj.) "leading to such & such a revirn, such & such a future state" D i.16, 24, 32, 33 etc. (= evañ -- vidhā paralokā ti DA i.108). -- abhisamparāyañ (acc. as adv.) in future, after death A i.48; ii.197; iii.347; iv.104; Pv iii.510 (= punabbhave Pva 200). -- diṭṭhe cēva dhamme abhisamparāyañ ca "in this world and in the world to come" A ii.61; Pug 38; Miln 162; Pva 195 etc. (see also diṭṭha). -- Used absolutely at Pva 122 (= fate).

Abhisambujjhati

Abhisambujjhati [abhi + sambujjhati] to become wide-awake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiñ) D iii.135; It 121. aor. 'sambujjhi S v.433; Pva 19. In combn. abhisambujjhati abhisameti, e.g. S. ii.25; iii.139. -- ppr. med. 'sambudhāna; pp. 'sambuddha -- Caus. 'sambodheto to make awake, to awaken, to enlighten; pp. 'bodhita.

Abhisambujjhana

Abhisambujjhana (nt.) = abhisambodhi J i.59.

Abhisambuddha

Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) rea- lised, perfectly understood D iii.273; S iv.331; It 121. an' not understood M i.71, 92, 114, 163, 240. -- (b) (med.) one who has come to the realisation of the highest wisdom, fully -- awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin i.1; D ii.4; M i.6 (sammāsambodhiñ); S i.68, 138, 139 & passim Pva 94, 99.

Abhisambuddhatta

Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S v.433.

Abhisambudhāna

Abhisambudhāna (adj.) [formation of a ppr. med. fr. pp. abhsam + budh instead of abhisam + bujjh˚] awaking, realising, knowing, understanding Dh 46 (= bujjhanto jānanto ti attho Dha i.337).

Abhisambodhi

Abhisambodhi (f.) [abhi + sambodhi] the highest enlight- enment J i.14 (parama˚). Cp. abhisambujjhana and (sammā -- ) sambodhi.

Abhisambodhita

Abhisambodhita (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom Pva 137 (Bhagavā).

Abhisambhava

Abhisambhava [fr. abhisambhavati] only in dur’ hard to overcome or get over, hard to obtain or reach, troublesome S v.454; A v.202; Sn 429, 701; J v.269, vi.139, 439.

Abhisambhavati ('bhoti)
Abhisambhavati (˚bhoti) [abhi + sambhavati] "to come up to", i.e. to be able to (get or stand or overcome); to attain, reach, to bear A iv.241; Th 1, 436; Nd1 471,

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485: J iii.140; v.150, 417; vi.292, 293, 507 (fut. med. 'sambhossan = sahissāmi adhivāsessāmi C.); Ps ii.193. <> ger. "bhutvā Th 1, 1057 & "bhavitvā Sn 52 (cp. Nd2 85). -- aor. "bhosi D ii.232. -- grd. 'bhavanīya D ii.210; Ps ii.193. -- See also abhisambhunāti.

Abhisambhunāti

Abhisambhunāti [considered to be a bastard form of abhi- sambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq. to be able (to get or reach); only in neg. ppr. anabhisambhunanto unable D i.101 (= asampāpuṇanto avisahamāno vā DA i.268); Nd1 77, 312.

Abhisambhūt

Abhisambhūt (adj.) [fr. abhi + sam + bhū] getting, attaining (?) D ii.255 (lomahaṃsa").

Abhisambhūta

Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati

Abhisammati [abhi + ōṃ, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J vi.420 (pp. abhisammanto for 'śammento? Reading uncertain).

Abhisara

Abhisara [fr. abhi + sarati, of sṛ to go] retinue J v.373.

Abhisallekhika

Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only in f. "ā (scil. kathā) A iii.117 sq.; iv.352, 357; v.67.

Abhisavati

Abhisavati (better "ssavati?) [abhi + savati, of sṛu] to flow towards or into J vi.359 (najjo Gangaṣ a.).

Abhisasi

Abhisasi aor. of abhisāṣati (q. v.).

Abhisādheti

Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, attain J vi.180; Miln 264.

Abhisāpa
Abhisāpa [abhisapati] a curse, anathema S iii.93 = It 89 (which latter reads abhilāpa and It A expls. by akkosa: see vv. II. under abhilēpa & cp. Brethren 376 n. 1.); Th 1,1118.

Abhisāriyā

Abhisāriyā (f.) [Sk. abhisārikā, fr. abhi + śṛ] a woman who goes to meet her lover J iii.139.

Abhisāreti

Abhisāreti [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J vi.377.

Abhisiṃṣati

Abhisiṃṣati [= abhiṣaṃṣati, abhi + śaṃs. As to Sk. śaṃs > P. śiṃs cp. āśiṃṣati, as to meaning cp. nature of prayer as a solemn rite to the "infernals", cp. im -- precare], to utter a solemn wish, Vv 8118 (aor. "śṣi. v. l. 'śṣī. VvA 316 expls. by icchi sampātīcchi)."

Abhisiṃcāti

Abhisiṃcāti [abhi + siṃcāti fr. sic to sprinkle; see also āśiṃcāti & ava’, Vedic only ā’] to sprinkle over, fig. to anoint (King), to consecrate A i.107 (Khattiyo ābhisekena) J i.399 (fig. ‘itvā ger. ii.409 (id.); vi.161 (id.); Nd1 298; Miln 336 (amatena loka abhisiṃcī Bhagavā); PvA 144 (read abhisiṃcī cimillikañ ca . . .) -- Pass. abhisiṃcāti Miln 359. -- pp. abhīsīta. -- Caus. abhīseceti.

Abhīsīta

Abhīsīta [pp. of abhisiṃcāti, Sk. *siṃkta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena loka a.). -- 2. consecrated (King), inaugurated (more freq. in this conn. is avasīta), Vin iii.44; A i.107 (Khattiyo Khattiyehi Khattiyo ābhisekena a.); ii.87 (v.l. for avasīta, also an’).

Abhīsēka

Abhīsēka [fr. abhi + sēc, cp. Sk. abhīṣēka] anointing, consecration, inauguration (as king) A i.107 (cp. abhīsīta); ii.87 read abhīsekō -- anabhīsītto; J ii.104, 352; DhA i.350; PvA 74. Cp. abhīsekika.

Abhīsecana

Abhīsecana (nt.) = abhīsēka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka’). -- (b) consecration J ii.353.

Abhīseceti

Abhīseceti [caus. of abhisiṃcāti] to cause to be sprinkled or inaugurated J v.26. (imper. abhīsecayassu).

Abhīsevanā

Abhīsevanā (f.) [abhi + sevana fr. sev] pursuit, indulgence in ( -- ”) Sdhp 210 (pāpakamma’).

Abhissara
Abhissara (adj.) [abhi + issara] only neg. an° in formula atâno loko anabhissaro "without a Lord or protector" M ii.68 (v.l. "abhisaro"); Ps i.126 (v.l. id.).

Abhihaṇṣati

Abhihaṇṣati [abhi + haṇṣati fr. hrṣ] 1. (trs.) to gladden, please, satisfy S iv.190 (abhīhaṭṭhuñ); A v.350 (id.). <> 2. (intr.) to find delight in (c. acc.), to enjoy S v.74 (rūpaṇ manāpaṇ); A iv.419 sq. (T. reads 'hiṃsamāna jhānaṇ v.l. 'hisamāna).

Abhihaṭṭhuñ

Abhihaṭṭhuñ [ger. of abhihaṇṣati]. Only in praise abhihaṭṭhuñ pavāreti, to offer having fetched up. M. i.224; A v.350, 352; S iv.190, v.53, 300. See note in Vinaya Texts ii.440.

Abhihata

Abhihata [pp. of abhiharati] brought, offered, presented, fetched D i.166 = Pug 55 (= puretaraṇ gahetvā āhataṇ bhikkhaṇ Pug A 231); DhA ii.79.

Abhihaṭṭhuñ

Abhihaṭṭhuñ [ger. of abhihaṇṣati]. Only in praise abhihaṭṭhuñ pavāreti, to offer having fetched up. M. i.224; A v.350, 352; S iv.190, v.53, 300. See note in Vinaya Texts ii.440.

Abhihata


Abhihanati

Abhihanati (& 'hanti) [abhi + han] 1. to strike, hit PvA 258. -- 2. to overpower, kill, destroy J v.174 (inf. 'hantu for T. hantu).

Abhiharati

Abhiharati [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābhārati] -- 1. to bring (to), to offer, fetch D iii.170; J i.54, 157; iii.537; iv.421; DA i.272. -- 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā] A i.198. -- Pass. abhihariyati VvA 172 (for abhiharati of Vv 3710; corresp. with ābhata VvA 172). -- pp. abhihata (q.v.). -- Caus. abhihāreti 1. to cause to be brought, to gain, to acquire D ii.188 = 192 = 195 Th 1, 637; J iv.421 (abhīhārayaṇ with gloss abhībhārayaṇ). -- 2. to betake oneself to, to visit, take to, go to Sn 414 (Pāndavaṇ 'hāresi = āruhi Sn A 383), 708 (vanantaṇ abhihāraye = vanaga gaccheyya SnA 495); Th 2, 146 (aor. 'hārayaṇ; uyyaṇaṇ = upanesi ThA 138). -- 3. to put on (mail), only in fut. abhihessati J iv.92 (kavacaṇ; C. expls. wrongly by 'hanissati bhindissati so evidently taking it as abhibhavissati). -- 4. At J vi.27 kiṃ yobbanena cīnena yaṇ jāra abhihessati the latter is fut. of abhibhavati (for 'bhavissati) as indicated by gloss abhibhuyyati.

Abbhāra

Abbhāra [fr. abhiharati] bringing, offering, gift S i.82; Sn 710; J i.81 (āsanā).

Abhihiṃṣati

Abhihiṃṣati spurious reading at A iv.419 for 'haṃṣati (q.v.).

Abhihiṃsanā

Abhihitā

Abhihitā S i.50. Read abhigita with SS. So also for abhihita on p. 51. ‘So enchanted was I by the Buddha’s rune’. The godlet ascribes a magic potency to the couplet.

Abhihesanā

Abhihesanā see abhihiṃsanā.

Abhihessati

Abhihessati see abhihāreti 3 & 4.

Abhīta

Abhīta (adj.) [a + bhīta] fearless J vi.193. See also abhīda 1.

Abhīruka

Abhīruka (adj.) [a + bhīru + ka] fearless DA i.250.

Abhumma

Abhumma (adj.) [a + bhumma] groundless, unfounded, un-substantial, J v.178; vi.495.

Abhūta

Abhūta (adj.) [a + bhūta] not real, false, not true, usually as nt. "ṇ falsehood, lie, deceit Sn 387; It 37; instr. abhūtena falsely D i.161. -- vādin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "arivo āpavāda -- vasena alikā -- vādin" SnA 478; as "tucchena paraḥ abhācikkhanto" DhA iii.477.

Abhejja

Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissent, inalienable Sn 255 (mitto abhejjo parehi); J i.263 (varastūrā . . ) iii.318 ("rūpa of strong character =

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abhijja -- hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 ("parisā); Sdhp 312 (+ appadusiya); Pgdp 97 ("parivāra).

Amacca

Amacca [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc. -- gen. of pron. 1st person, Sk. ahaṇ = Idg. "emo (cp. Sk. m -- ama), meaning "(those) of me or with me", i.e. those who are in my house] 1. friend, companion, fellow -- worker, helper, esp. one who gives his advice, a bosom -- friend It 73; J vi. 512 (sahajātā amaccā); Pv ii.620 (a " -- paricārikā well-advising friends as
company or around him). Freq. in combn. with mitta as mittā āmaccā, friends & colleagues D iii.189 -- 90; S 190 = A ii.67; PvA 29; or with nāṭṭī (nāṭṭī -- sālohitā intimate friends & near -- relations), mittāmaccā nāṭṭisālohitā Vin ii.126; Sn p. 104 (= mittā ca kammakārā ca SnA 447); mittā vā amaccā vā nāṭṭī vā sālohitā vā A i.222; PvA 28; amaccā nāṭṭi -- sanghā ca A i.152. <= 2. Especially a king's intimate friend, king's favourite, confidant J i.262; PvA 73 ('kula), 74 (amaccā ca purohito ca), 81 (sabbā -- kammika amacca), 93; and his special adviser or privy councilor, as such distinguished from the official ministers (purohita, mahāmattā, pārisajjā); usually combd. with pārisajjā (pl.) viz. D i.136 (= piya -- sahāyaka DA i.297, but cp. the foll. expln. of pārisajjā as "sēsā ānati -- karā"); Vin i.348; D iii.64 (amaccā pārisajjā gaṇakamahāmattā); A i.142 (catunnaḥ mahārājaṇaḥ a. pārisajjā). See on the question of ministers in general Fick, Sociale Gliederung p. 93, 164 & Banerjea, Public Administration in Ancient India pp. 106 -- 120.

Amajja

Amajja [etym.?] a bud J v.416 (= makula C.).

Amajjapāyaka

Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J ii.192.

Amata

Amata1 (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = Gr. a) -- m(b)rot -- o & a)mbrosi/a = Lat. im -- mort -- a[is] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta -- vara "rain of Ambrosia" Jrm 221). -- 2. A general conception of a state of durability & non -- change, a state of security i. e. where there is not any more rebirth or re -- death. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuuccati", or at DhA i.228 "ajāttāta na jīyati na mīyati tasmā amatan ti vuuccati". -- Vin i.7 = M i.169 (apaśrutā tesaṇa amatassa dvārā); Vin i.39; D ii.39, 217, 241; S i.32 (= rāgadosamoha -- khayo), 193; iii.2 ("ena abhisitta "sprinkled with A."); iv.94 ('assa dātā), 370; v.402 ('assa patti); A i.45 sq.; ii.451; iv.455; v.226 sq., 256 sq. ('assa dātā); J i.4 (v.25); iv.378, 386; v.456 ('mahā -- nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 ('assa dvāra); Dh 114, 374 (= amata -- mahā -- nibbāna DhA iv.110); Miln 258 ('dhura savanūpaga), 319 (agado amataq & nibbānaq amatāq). 336 (amatenā lokaq abhisiciq Bhagavāq), 346 (dhammāq amatāq); DA i.217 (' nibbāna); DhA i.87 (‘ṇ pāyeti); Dāvīs ii.34; v.31; Sdhp 1, 209, 530, 571. -- ogadha diving into the ambrosia (of Nibbāna) S v. 41, 54, 181, 220, 232; A iii.79, 304; iv.46 sq., 317, 387, 317; v.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amatassa nibbānaq ogaśhetvā DhA iv.186); Vv 5020. -- osadha the medicine of Ambrosia, ambrosial medicine Miln 247. -- gāmin going or leading to the ambrosia (of Nibbāna) S i.123; iv.370; v.8; A iii.329; Th 2, 222. -- dasa one who sees Amata or Nibbāna Th 1, 336. -- dundubhi the drum of the Immortal (Nibbāna) M i.171 = Vin i.8 (has 'dudrabhi). -- dvāra the door to Nibbāna M i.353; S i. 137 = Vin i.5; S ii.43, 45, 58, 80; A v.346. -- dhātu the element of Ambrosia or Nibbāna A iii.356. -- patta having attained to Ambrosia A iv.455. -- pada the region or place of Ambrosia S i.212 (' Bourne Ambrosial" trsln. p. 274); ii.280; Dh 21 (= amatassa adhigama -- vupāyo yutta hoti DhA i.228). -- phala ambrosial fruit S i.173 = Sn 80. -- magga the path to Ambrosia DhA i.94.

Amata

Amata2 (adj.) [see amata1] belonging to Amṛta = ambrosial Sn 452 = S i.189 (amatā vācā = amata -- sadisā sāvābbhāvena SnA 399: "ambrosial"). 960 (gacchato amatāq disaṇ = nibbānaq, tañ hi amatan ti tathā niddisitabbato disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataq dhātuq = ambrosial state or Amṛta as dhātu).

Amatabbāka
Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaññu

Amattaññu (adj.) [a + matta + ānu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattaññuttā

Amattaññuttā (f.) [abstr. to prec.] immoderation (in food) D iii.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā

Amatteyyatā (f.) [from matteyyatā] irreverence towards one's mother D iii.70, 71.

Amanussa

Amanussa [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin i.277; D i. 116; S i.91, J i.99; Dhs 617; Miln 207; DhsA 319; DhA i.13 (pariggahita haunted); PvA 216. -- Cp. amānusa.

Amanussika

Amanussika (adj.) [fr. amanussa] belonging to or caused by a spirit Vin i.202, 203 (ābādha being possessed by a demon).

Amama

Amama (adj.) [a + mama, gen. of ahaṁ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J iv.372 (+ nirāsaya); vi.259 (= mamāyana -- tānhā -- raḥita C.); Pv iv.134 (= mamāṇkāravirahita PvA 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J iv.303; vi.259.

Amara

Amara (adj.) [a + mara from mṛ] not mortal, not subject to death Th 1, 276; Sn 249 (= amara -- bhāva -- patthanatāya pavatta -- kāya -- kilesa SnA 291); J v.80 (= amaranā -- sabhāva), 218; Dāvs v.62.

Amaratta


Amarā (?) a kind of slippery fish, an eel (?) Only in expres- sion amarā -- vikkhepika eel -- wobbler, one who practices eel -- wriggling, fr. vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D i.24; M i.521; Ps i.155. The expln. given by BDgh at DA i.115 is "amarā nāma maccha -- jāti, sā ummujjana -- nimmujjan -- ādi vasena . . gaheetuj na sakkotij etc. This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up.

Amala
Amala (adj.) [a + mala] without stain or fault J v.4; Sdhp 246, 591, 596.

Amassuka

Amassuka (adj.) [a + massu + ka] beardless J ii.185.

Amājāta

Amājāta (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J i.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma aha vo dāśī ti"!). See also āmāya.

Amātika

Amātika (adj.) [a + mātika from mātā] without a mother, motherless J v.251.

Amānusa

Amānusa (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non -- or superhuman, unhuman, demonic, peculiar to a non -- human (Peta or Yakkha) Pv ii.1220 (kāma); iv.157 (as n.); iv.36 (gandha, of Petas). -- f. "i Dh 373 (rati = dibbā rati DhA iv.110); Pv iii.79 (ratti, love).

Amāmaka

Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA i.66.

Amāya


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Amāyāvin

Amāyāvin (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D iii.47 (asaṭha +), 55 (id.), 237; DhA i.69 (asaṭhena a.).

Amitābha

Amitābha (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

Amitta

Amitta [Vedic amitra; a + mitta] one who is not friend, an enemy D iii.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J vi.274 ("tāpana harassing the enemies").

Amilātatā

Amilātatā (f.) [a + milāta + tā] the condition of not being withered J v.156.
Amu˚
Amu˚ base of demonstr. pron. "that", see asu.

Amucchita
Amucchita (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D iii.46; M i.369; S ii.194. See ajjhopanna.

Amutta
Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra
Amutra (adv.) [pron. base amu + tra] in that place, there; in another state of existence D i.4, 14, 184; It 99.

Amūḷhavinaya
Amūḷha -- vinaya "acquittal on the ground of restored sanity" (Childers) Vin i.325 (ix.6, 2); ii.81 (iv.5), 99 (iv.14, 27); iv.207, 351; M ii.248.

Amoha
Amoha (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D iii.214; Pug 25. <> The form amogha occurs at J vi.26 in the meaning of "efficacious, auspicious" (said of ratya nights).

Amba
Amba [Derivation unknown. Not found in pre -- Buddhist literature. The Sk. is āmra. Probably non -- Aryan], the Mango tree, Mangifera Indica D i.46, 53, 235; J ii.105, 160; Vv 7910; Pug 45; Miln 46; PvA 153, 187. -- āṭṭhi the kernel or stone of the m. fruit DhA iii.207, 208. -- ārama a garden of mangoes, mango grove Vv 795; VvA 305. -- kaṇṭhi mango gruel Vv 3337 (= ambilakaṇṭhi VvA 147). -- pakka a (ripe) mango fruit J ii.104, 394; DhA iii.207. -- panta a border of mango trees VvA 198. -- pāṇaka a drink made from mangoes DhA iii.207. -- piṇḍi a bunch of mangoes J iii.53; DhA iii.207. -- pesikā the peel, rind, of the m. fruit Vin ii.109. -- potaka a mango sprout DhA iii.206 sq. -- phala a m. fruit PvA 273, 274. -- rukkha a m. tree DhA iii.207; VvA 198. -- vana a m. grove or wood D ii.126; J i.139; VvA 305. -- siñcaka one who waters the mangoes, a tender or keeper of mangoes Vv 797.

Ambaka
Ambaka1 (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A iii.349 (v.1. amma’) = v.139 (where spelt ambhaka with v.1. appaka’ and gloss andhaka); v.150 (spelt ambhaka perhaps in diff. meaning). -- maddar see next.

Ambaka
Ambaka2 [demin. of amba] a little mango, only in "mad- darā a kind of bird [etym. uncertain] A i.188.

Ambakā
Ambakā (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin i.232 = D.ii.97 (here in play of words with Ambapālī expld. by Bdgh at Vin i.385 as ambakā ti itthiyikā).

Ambara

Ambara1 (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs i.38; iv.51; v.32. -- Note. At J v.390 we have to read muraja -- ālambara, and not mura -- jāla -- ambara.

Ambara

Ambara2 (m. -- nt.) [etym. = ambara1 (?) or more likely a distortion of kambala; for the latter speaks the combn. rattambara = ratta -- kambala. -- The word would thus be due to an erroneous syllable division rattak -- ambala (= ambara) instead of ratta -- kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 537 (ratt˚ = uttariya VvA 236).

Ambala

Ambala at J ii.246 ("koṭṭhaka -- āsana -- sālā) for ambara1 (?) or for ambaka2 (?), or should we read kambala"?.

Ambāṭaka

Ambāṭaka the hog -- plum, Spondias Mangifera (a kind of mango) Vin ii.17 ("vana"); DA i.271 ("rukkha").

Ambila

Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavanā, tittaka, katuka, kasīya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd2 540 & Dhs 629. -- J i.242 ("anambila"), 505 (loŋ"); ii.394 (loŋ"); DA i.270 ("yāgu sour gruel"); DhA ii.85 (ati -- ambila, with accuŋha & atisita).

Ambu

Ambu (nt.) [Vedic ambu & ambhas = Gr. o)/mbros, Lat. imber rain; cp. also Sk. abhra rain -- cloud & Gr. a)frō/s scum: see P. abha] water J v.6; Nd1 202 (a. vuccati udaka'); Dāvs ii.16. -- Cp. ambha. -- cārin "living in the water", a fish Sn 62 (= maccha Nd2 91). -- sevāla a water -- plant Th 1, 113.

Ambuja

Ambuja (m. & nt.) [ambu + ja of jan] "water -- born", i. e. 1. (m.) a fish S i.52. -- 2. (nt.) a lotus Sn 845 (= paduma Nd1 202); Dāvs v.46; Sdh 360.

Ambuda


Ambha & Ambho

Ambha & Ambho (nt.) [see ambu] water, sea Dāvs iv.54.

Ambhaka
Ambhaka see ambaka.

Ambho

Ambho (indecl.) [fr. haŋ + bho, see bho, orig. "hallo you there"] part. of exclam., employed: 1. to draw attention = look here, hey! hallo! Vin iii.73 (= ālapanā ādhi vacana); J ii.3; PvA 62. -- 2. to mark reproach & anger = you silly, you rascal D i.194; It 114; J i.174 (v. l. amho), 254; Miln 48.

Amma

Amma (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D i.93; J ii.133; iv.1, 281 (amma tāta uṭṭhetha daddy, mammy, get up!); DhA ii.87; PvA 73, 74. <-> (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J i.292; PvA 63; DhA ii.44; to a girl PvA 6; to a daughter DhA ii.48; iii.172. -- Cp. ambakā.

Ammana

Ammana (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, Toev. p. 72] 1. a trough J v.297; vi.381 (bhatt˚). <-> 2. a certain measure of capacity J i.62; ii.436 (taṇḍul˚). <-> As "ka at J ii.117 (v. l. ampanaka); DA i.84.

Ammā

Ammā (f.) [onomat. from child language; Sk. ambā, cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J iii.392 (gen. ammāya). -- Voc. amma (see sep.).

Amha & Amhan

Amha & Amhan (nt.) [Sk. aśman, see also asama2] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāṣāṇa). -- maya made of stone, hard Dh 161 (= pāṣāṇa’ DhA iii.151).

Amha, Amhi

Amha, Amhi see atthi.

Amhā

Amhā (f.) [etym. uncertain; Morris J.P.T.S. 1889, 201 too vague] a cow (?) A i.229. The C. says nothing.

Amhākaŋ, Amhe

Amhākaŋ, Amhe see ahaŋ.

Amho = ambho

Amho = ambho J i.174 (v. l.).

Aya

Aya1 see ayo.
Aya

Aya2 (fr. i, go) 1. income, in aya -- potthaka receipt book J i.2. -- 2. inlet (for water, aya -- mukha) D i.74; A ii. 166, iv.287.

Ayan

Ayaṇ (pron.) [Sk. ayaṇ etc., pron. base Indg. *i (cp. Sk. iha), f. *i]; Cp. Gr. i)n, min; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he); nt. ez (= it); Lith. įis (he), f. įi (she).] demonstr. pron. "this, he"; f. ayan; nt. idan & iman "this, it" etc. 'This pron combines in its inflection two stems, viz. as' (ayaṇ in nom. m. & f.) & im' (id' in nom. nt.). I. Forms. A. (sg.) nom. m. ayaṇ Sn 235; J i.168, 279; f. ayan [Sk. iyaṇ] Kh vii.12; J ii.128, 133; nt. idan Sn 224; J iii.53; & iman Miln 46. acc. m. imaṇ J ii.160; f. imaṇ [Sk. imāṇ] Sn 545, 1002; J i.280. gen. dat. m. imassa J i.222, 279 & assa Sn 234, 1100; Kh vii.12 (dat.); J ii.158; f. imissā J i.179 & assä [Sk. asyāḥ] J i.290; DHA iii.172. instr. m. nt. iminā J i.279; Pava 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J i.267. The instr. anena [Sk. anena] is not proved in Pāli. abl. asmā Sn 185; Dh 220; & imasmā (not proved). loc. m. nt. imasmin Kh iii.; J ii. 159 & asmin Sn 634; Dh 242; f. imissā Pava 79 (or imissa?) & imāyaṇ (no ref.). -- B. (pl.) nom. m. ime J i.221; Pava 83; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. 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. imesan J ii.160 & easan [Sk. esān] M ii.86, & esāṇā M ii.154; ii.259; f. also  vidéo J i.302 (= etasān C.) & imāsāṇ, instr. m. nt imeni J vi.364; f. imāhi. loc. m. nt. imesu [Sk. esu] J i.307. II. Meanings (1) ayan refers to what is immediately in front of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsld. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atti imasmin kāye "in this our visible body" Kh iii.; yathā āyana padīpō "like this lamp here" Sn 235; ayan dakkhiṇā dinā "the gift which is just given before our eyes" Kh vii.12; ime pāda imaṇ sīṣaṇ əyāṇ kāyo Pava 83; asmin loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraṇə lokā kathān pecca na socati Sn 185; cp. also Dh 220, 410; J i.168; iii.53. -- (2) It refers to what immediately precedes the present of the speaker, or to what has just been mentioned in the sentence; viz. yaṇ kiṁcī vittāṇ... idam pi Buddha ratana "whatever... that" Sn 224; ime divase these days (just gone) J ii.416; cp. also Vin i.84; Sn 429; J ii.128, 160. -- (3) It refers to what immediately follows either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin i.10; ayan eva ariyo maggo "this then is the way" ibid.; cp. J i.280. <> (4) With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker & the object in question & is to be trsld. by "like that, such (like), that there, yonder, you", e. g. imasmi vānarindassā "of that fellow, the monkey" J i.279; cp. J i.222, 307; ii.160 (imesan sattāṇā "creatures like us"). So also repeated as ayaṇa ca ayaṇa ca "this and this", "so and so" J ii.3; idaṇ ca idaṇ ca "such & such a thing" J ii.5. -- (5) In combn with a pron. rel. it expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yāyaṇ taṇhā Vin i.10; yo ca ayaṇ... yo ca ayaṇ "I mean this... and I mean" ibid.; ye kecī ime Sn 381; yaddaṇ "i. e." Miln 25; yatha... y ca idaṇ "in order that" (w. pot.) Sn 1092. See also seyyathidāna. -- (6) The gen. of all genders functions in general as a possessive pron. of the 3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āsavaṇa na vijjanī "his are no intoxications" Sn 1100; sīlaṇ assēbdāppassāmi "I shall cause her character to be defamed" J i.290; assa bhārīya "his wife" J ii.158 etc. freq.

Ayana

Ayana (nt.) [Vedic ayana, fr. i] (a) "going", road. -- (b) going to, goal S v.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA i.313; Dāvs iv.40. <> See also eka".

Ayasa

Ayasa (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln 139, 272; Dāvs i.8.
Ayira

Ayira (& Ayyira) (n. -- adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) ariyan, well-born, belonging to the ruling race, noble, aristocratic, gentlemanly J v.257; Vv 396. -- f. ayyārā lady, mistress (of a servant) J ii.349 (v. l. oyyakā); voc. ayire my lady J v.138 (= ayye C.).

Ayiraka

Ayiraka = ayira; cp. ariyaka & ayyaka; D iii.190 (v. l. BB yy); J ii.313.

Ayo & Aya

Ayo & Aya (nt.) [Sk. aya n. iron & ore, Idg. *aes --, cp. Av. ayah, Lat. aes, Goth. āiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. ore.)] iron. The nom. ayo found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. ayo, loha (copper), tipu (tin), sīsa (lead), sajha (silver) A iii.16 = S v.92; of obl. cases only the instr. ayaśā occurs Dh 240 (= ayato DhA i.ii.344); Pv i.1013 (pañkujjita, of Niraya). -- Iron is the material used kak(e)coxh/n in the outfit & construction of Purgatory or Niraya (see niraya & Avvī & cp. Vism 56 sq.). -- In compn. both ayo˚ & aya˚ occur as bases. I. ayo˚: -- kapāla an iron pot A iv.70 (v. 1. "guhala"); Nd2 304 iii. d 2 (of Niraya). -- kūṭa an iron hammer PvA 284. -- khilā an iron stake S v.444; M iii.183 = Nd2 304 iii. c; SnA 479. -- gula an iron ball S v.283; Dh 308; It 43 = 90; Th 2, 489; DA i.84. -- ghana an iron club Ud 93; VvA 20. -- ghara an iron house J iv.492. -- patakā an iron roof or ceiling (of Niraya) PvA 52. -- pākara an iron fence Pv i.1013 = Nd2 304 iii. d 1. -- maya made of iron Sn 669 (kūṭa); J iv.492 (nāvā); Pv i.1014 (bhūmi of N.); PvA 43, 52. -- muggara an iron club PvA 55. -- sanka an iron spike S iv.168; Sn 667. II. aya˚: -- kapāla = ayo˚ DhA i.148 (v. l. ayo˚). -kāra a worker in iron Miln 331. -- kūṭa = ayo˚ J i.108; DhA ii.69 (v. l.). -- ngala an iron plough DhA i.223; iii.67. -- pāṭaka an iron plate or sheet (cp. loha˚) J v.359. -- pathavi an iron floor (of Avvī) DhA i.148. -- sanghāṭaka an iron (door) post DhA iv.104. -- stūla an iron stake SnA 667; DhA i.148.

Ayojha

Ayojha (adj.) [Sk. ayodhya] not to be conquered or subdued M ii.24.

Ayya

Ayya (n. -- adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J iii.167 = PvA 65; DhA i.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākan ayyo our worthy Sir); ii.95. -- (b) (adj.) worthy, gentlemanly, honourable Vin ii.191; DhA ii.94 sq. -- The voc. is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper ayya J i.221, 279, 308; pl. nom. as voc. ayyā in addressing several J ii.128, 415; nom. sg. as voc. (for all genders & numbers) ayyo Vin ii.215; J iii.126, 127. -- f. ayyā lady, mistress M ii.96 (= mother of a prince); DhA i.398; voc. ayye my lady J v.138. -- putta lit. son of an Aryan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J iii.167; (b) lord, master, "governor" J i.62 (by a servant); DA i.257 (= sāmi, opp. dāsi -- putta); PvA 145 (by a wife to her husband); DhA ii.110; (c) prince (see W.Z.K.M. xii., 1898, 75 sq. & Epigraphia Indica iii.137 sq.) J vi.146.

Ayyaka

Ayyaka [demin. of ayya] grandfather, (so also BSk., e. g. M Vastu ii.426; iii.264) J iii.155; iv.146; vi.196; Pv i.84; Miln 284. ayyaka -- payyakā grandfather & great grandfather,

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forefathers, ancestors J i.2; PvA 107 (= pitâmahā). -- f. ayyakā grandmother, granny Vin ii.169; S i.97; J ii.349 (here used for "lady", as v. i. BB); & ayyikā Th 2, 159; Vism 379.

Ara

Ara [Vedic ara fr. ṛ, ṛtōti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. a(rma chariot, also P. aṅṇava] the spoke of a wheel D ii.17 (sahassārā adj. with thousand spokes), cp. Miln 285; J iv.209; vi.261; Miln 238; DhA ii.142; VvA 106 (in allegorical etym. of arahant = saṅsāra -- cakkassa arāmaṇ hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṅsāra -- vaṭṭassa); VvA 277.

Arakkhiya

Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J ii.326 (a. nāma itthiyo); iii.90 (mātugāmo nāma a.). -- (2) unnecessary to be guarded Vin ii.194 (Tathāgatā).

Arakkheyya

Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A iv.82 (cattāri Tathāgatassa a’ āni). -- 3 arakkheyyāni are enumd. at D iii.217 (but as ārakkh’, which is also given by Childers).

Araghaṭta

Araghaṭṭa [Sk. araghaṭṭa (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at cv v.16, 2 (Vin ii.318). So read for T. arahatta -- ghati -- yanta acc to Morris, J.P.T.S. 1885, 30; cp. also Vin. Texts iii.112. -- The 2rd part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindī form arhaṭ or rahat "a well -- wheel".

Araja

Araja (adj.) [a + raja] free from dust or impurity S iv.218 (of the wind); Vv 536 (= apagata -- raja VvA 236).

Arañña

Arañña (nt.) [Vedic aranya; from arāna, remote, + ya. In the Rig V. arānyā still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D i.71; M i.16; iii.104; S i.4, 7, 29, 181, 203 (māhā); A i.60 ('vanapatthāni); ii.252; iii.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 567; Ps i.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin iii.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is arañña. See also Vin iii.51; DA i.209; PvA 73; VvA 249; J i.149, 215; i.138; v.70]. -- āyatana a forest haunt Vin ii.201; S ii.269; J i.173; VvA 301; PvA 54, 78, 141. -- kutikā a hut in the forest, a forest lodge S i.61; iii.116; iv.116, 380; DhA iv.31 (as v. i.; T. has 'kutī). -- gata gone into the forest (as loneliness) M i.323; A iii.353; v.109 sq., 207, 323 sq. -- thāna a place in the forest J i.253. -- vāsa a dwelling in the forest, a hermitage J i.90. -- vihāra living in (the) loneliness (of the forest) A iii.343 sq.

Araññaka
Arañña (& Āraññaka) (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhû) M i.214 (ā‘), 469; iii.89; S ii.187, 202 (v. l. ā‘), 208 sq.; 281; A iii.343, 391; iv.291, 344, 435; v.10. See also ārañnaka.

Arañnakatta

Arañnakatta (nt.) [abstr. fr. arañnaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit’s practice, seclusion S ii.202, 208 sq. See also arañnakatta.

Araña

Arañña1 (adj. -- n.) [Vedic arañña fr. *ara vṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña]. (adj.) living in solitude, far from the madding crowd M iii.237 ("vibhang – sutta"); S i.44, 45; J i.340 (tittha˚?).

Araña2 (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāna), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. saraṇa). See saraṇa2. -- vihārīn (or araṇā -- vihārīn) [to be most likely taken as araṇā”, abl. of arañña in function of ārakā, i. e. adv. far from, away; the spelling arañña would refer it to arañña2. As regards meaning the P. Commentators expln. it as opp. of raṇa fight, battle, i. e. peacefullness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expls. it as "mettā -- vihārīn", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś ii.131 (q. v. for further ref. under note 3); M Vastu i.165; ii.292. Cp. also the epithet of the Buddhas raṇāñjha] one who lives in seclusion, an anchoret, hermit; hence a harmless, peaceful person A i.24; Th 2, 358, 360; Pv iv.133 (= PvA 230); ThA 244. Cp. Dhs trsl. 336.

Araṇi & īr

Araṇī (f.) [Vedic araṇī & araṇī fr. īr] wood for kind- ling fire by attrition, only in foll. cpds.: "potaka small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; ‘sahta (nt.) same Vin ii.217; J i. 212 (f); v.46 (f); DhA ii.246; ‘mathana rubbing of firewood J vi.209. -- Note. The reading at PvA 211 araniyehi dehevi sadisa -- vanṇa is surely a misreading (v. l. BB ariyehi).

Arati

Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitattāj DhA iv.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

Aravinda

Aravinda [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs v.62.

Araha

Araha (adj.) ( -- ”) [Vedic arha of arh] 1. worthy of, de-serving, entitled to, worth Dh 195 (pūjā’); Pv ii.86 (dakkhiṇa’); VvA 23 (daṇḍa’ deserving punishment). Freq. in cpd. mahāraha [Sk. mahārgha] worth much, of great value, costly, dear J i.50, 58; iii.83, etc. (see mahant). -- 2. fit for, apt for, suitable PvA 26 (paribhoga’ fit for eating).

Arahati
Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeer) Sn 431, 552 (rāja arahasi bhavituṇ); J i.262; Dh 9, 10, 230; Pv iii.66. -- ppr. arahant (q. v.). Cp. also adj. araha.

Arahatta

Arahatta1 (nt.) [abstr. formation fr. arahat”, 2nd base of arahant in compn.: see arahant iv.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S iv.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A iii.451 gives the names of more than a score lay Arahants (cp. D ii.93 = S v.360, and the references in Dial. iii.5 n4). -> Arahatta is defined at S iv.252 as rāga -- kkhaya, dosa”, moha”. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant ii.). Vin ii.254; D iii.10, 11, 255; A iii.34, 421, 430; v.209; Pug 73; Nett 15, 82; DA i.180, 188, 191; DhA ii.95; iv.193; PvA 14. -- Phrases: arahattan succhikaroti to experience Arahantship Vin ii.74; D ii.229; arahattan pūlajñātī to attain or reach Arahantship (usually in aor. pūlajñī) J i.229 ThA 64; DhA ii.49 (sahā paṭisambhidā) 93 (id.); PVA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya patipanna D iii.255; A i.120; iv.292 sq., 372 sq. -- gahanā attainment of Arahantship DhA i.8. -- patta (& patti) one who has attained Ar. S i.196; v.273; A ii.157; iii.376; iv.235. -- phala the fruit of Ar. Vin i.39, 41, 293; iii.93; Dh iii.227, 277; S iii.168; v.44; A i.23, 45; iii.272; iv.276; Dhs 1017; Vbh 326. -- magga the Path of Ar. S i.78; A iii.391; DA i.224. -- vimokkha the emancipation of Ar. Nd2 19.

Arahatta

Arahatta2 in ’ghaṭi see araghatta.

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Arahant

Arahant (adj. -- n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English ’His Worship ‘; at the rise of Buddhism applied popularly to all ascetics (Dial. iii.3 -- 6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna). I. Cases nom. sg. arahant Vin i.9; D i.49; M i.245, 280; S i.169; see also formula C. under ii., & arahatii Vin i.8, 25, 26; ii.110, 161; D iii.255; It 95; Kh iv.; gen. arahato S iv.175; Sn 590; instr. arahatii S iii.168; DA i.43; acc. arahanta Dh i.30; Dh 420; Sn 644; Loc. arahantha Vv 212. -- nom. pl. arahanto Vin i.19; iv.112; S i.78, 235; ii.220; iv.123; gen. arahanta Vn iii.1; S i.214; Sn 186; It 112; Pv i.1112. Other cases are of rare occurrence. II. Formulae. Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: A. khaṇṭhā jāti vusita masked brahmacariyaṇa kātaṇ ḫaṇṭhāṇa nāparāṇ iṭhāṭhāya ”destroyed is (re -- ) birth, lived is a chaste life, (of a student) done is what has to be done, after this present life there is no beyond”. Vin i.14, 35, 183; D i.84, 177, 203; M i.139; ii.39; S i. 140; ii.51, 82, 95, 120, 245; iii.21, 45, 55, 68, 71, 90, 94, 195, 223; iv.2, 20, 35, 45, 86, 107, 151, 383; v.72, 90, 144, 222; A i.165; ii.211; iii.93; iv.88, 179, 302; v.155, 162; Sn p. 16; Pug 61, etc. -- B. eko vṭaṭhāṭhō appamatto āttāṭhī pahatttā ‘alone, secluded, earnest, zealous, master of himself ‘ D i.177; ii.153 & continued with A: S i.140, 161; ii.21; iii.36, 74; iv.64; v.144, 166; A i.282; ii.249; iii.70, 217, 301, 376; iv.235. -- C. arahant khāṇṭahāvō vusitavā vātakaṇṭhyo ohitahā rō hūtī ti anupattaya "there arose in me insight, the emancipation of my heart became unshackle able, this is my last birth, there is now no rebirth for me: S ii.171; iii.28; iv.8; v.204; A 1.259; iv.56, 305, 448. III. Other passages (selected) Vin i.8 (arahā sīthīḥūtō nibbuto), 9 (arahāṇa Tathāgato Šammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasaṭṭhi id.).
25 sq.; ii. 110, 161; iii.1; iv.112 (te arahanto udake kilanti); D i.49 (Bhagavā arahāñ), 144; iii.10, 255: M i.245 (Gotamo na pi kālañ karoti: arahāñ samañño Gotamo), 280; S i.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sitthibhūta), 208, 214, 235 (khiṅsavā arahanto); iii. 160 (arahā tissa?), 168; iv.123, 175, 260, 393; v.159 sq., 164, 200 sq.; A i.22 (Sammasambuddho), 27, 109, 266; if.134; iii.376, 391, 439; iv.364, 394; v.120; Sn 186, 590, 644, 1003; It 95 (+ khiṅsava), 112; Kh iv. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 212; i.217; Dh 164, 420 (khiṅsavā +); Ps ii.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; P 1.11 (khettūpam arahanto), 1112; iv.132. IV. In compn. & der. we find two bases, viz. (1) arahanta˚ in ˚ghatā the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiñña; ˚ghataka the murderer of the A.: Vin i.89, 136, 168, 320; ˚magga (arahatta˚?) the path of an A.: D ii 144. -- (2) arahat˚ in (arahad -- )dhaja the flag or banner of an A.: J i.65. V. See further details & passages under anagmin, khīṇa, buddha. On the relationship of Buddha and Arahant see Dial. ii.1 -- 3; iii.6. For riddles or word -- play on the form arahant see M i.280; A iv.145; DA i.146 = VvA 105, 6 = PvA 7; DhA iv.228; DhsA 349.

Arāti

Arāti [a + rāti, cp. Sk. arāti] an enemy Dāvs iv.1.

Ari

Ari [Ved. ari; fr. ari] an enemy. -- The word is used in exegesis & word expln, thus in etym. of arahant (see ref. under arahant v.); of bhūri Ps ii.197. -- Otherwise in late language only, e. g. Sdhp 493 ("bhūta). See also arindama & arībhaseti.

Ariñcamāna

Ariñcamāna [ppr. med. of P. riñcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānañ = ajāhamana SnA 123, cp. Ndh 94).

Ariṣṭha

Ariṣṭha1 (adj.) [a + riṣṭha = Vedic arīṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.

Ariṣṭha

Ariṣṭha2 [Sk. arīṣṭa, N. of a tree] a kind of spirituous liquor Vin iv.110.

Ariṣṭhaka

Ariṣṭhaka (adj.) [fr. ariṣṭha] (a) unhurt; perfect DA 1.94 ("ṇānañj). -- (b) [fr. ariṣṭha in meaning of "soap -- berry plant"] in phrase mahā ariṣṭhako maññ S i.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in K. S 130).

Arita

Arita (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. e)re/ssw to row, e)retmo/s rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in comb. with piya (phiy˚) oar, as piyāriṣṭh (phiy˚) oar & rudder, thus at S i.103 (T. piya˚, v. l. phiy˚); A i.201 (piya˚); J iv.164 (T. piya˚, v. l. phiy˚); Sn 321 (piya +; SnA 330 phiy˚ = dabbix = padara, arīta = veludanda). DhsA 149.

Arindama
Ariyā (adj. -- n.) [Vedic ārya, of uncertain etym. The other Pāli forms are aiyra & ayya] 1. (racial) Aryan D ii.87. -- <> 2. (social) noble, distinguished, of high birth. -- 3. (ethical) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. Ariya does not exactly mean either. But it often comes very near to what they would have considered the best in each], -- (adj.): D i.70 = ('ena sīkhhādhena samannāgata fitted out with our standard morality); iii.64 (cakkavatti -- vatta), 246 (diṭṭhi); M i.139 (pannaddhaja); ii.103 (arīyā jāityā jāto, become of the Aryan lineage); S i.ii.273 (tūn̄hībhava); iv.250 (vaddhi), 287 (dhamma); v.82 (bojjhānā), 166 (satiapatthānā), 222 (vimutti), 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā -- cakkhu); A i.71 (parisā); iii.36 (ñāya); iii.451 (ñāṇa); iv.153 (tūn̄hībhava); v.206 (sīkhhādhanda); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmī), 270; Ps ii.212 (iddhi). -- alamariya fully or thoroughly good D i.163 = iii.82 = A iv.363; nālamariya not at all good, object, ignoble ibid. -- (m.) Vin i.197 (na ramati pāpe); D i.37 = (yañ tañ ariyā ācikkhanti upekkhāko satimā etc.: see 3rd. jhāna), 245; iii.111 ('āṇañ anupavādaka one who defames the noble); M i.17, 280 (sottiyo ariya arahān); S i.225 ('āṇañ upavādaka); ii.123 (id.); iv.53 ('assa vinayo), 95 (id.); A i.256 ('āṇañ upavādaka); iii.19, 252 (id.); iv.145 (dele! see arhatatatta); v.68, 145 sq., 200, 317; It 21, 108; Dh 22, 164, 207; J iii.354 = Miln 230; M i.7, i35 (ariyānāna adassāvīn: "not recognising the Noble Ones") PVa 26, 146; Dha ii.99; Sdhp 444 ("āṇañ vaṇā). -- <> arānaya (adj. & n.) not Ariyan, ignoble, undignified, low, common, uncultured A i.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J ii.281 (= dussa pāpdhamma C.); v.48 ('rūpa shameless), 87; Dha iv.3. -- See also ūṇa, magga, sacca, sāvakā. -- āvakāsā appearing noble J v.87. -- uposatha the ideal feast day (as one of 3) A i.205 sq., 212. -- kanta loved by the Best D iii.227. -- gaṇā (pl.) troops of worthies

J vi.50 (= brāhmaṇa -- gaṇa, te kira tāda ariyācārā ahesuṇ, tena te evam āha C.). -- garahin casting blame on the righteous Sn 660. -- citta a noble heart. -- traja a true descendant of the Noble ones Dpsv v.92. -- dasa having the ideal (or best) belief It 93 = 94. -- dhana sublime treasure; always as sattavādha 'sevenfold, viz. saddhā, sīla, hiri, ottappa, suta, cāgā, paññā' "faith, a moral life, modesty, fear of evil, learning, self -- denial, wisdom" ThA 240; VvA 113; DA ii.34. -- dhamma the national customs of the Aryans (= ariyānāna eso dhammno Nd1 71, 72) M i.1, 7, 135; A ii.69; v.145 sq., 241, 274; Sn 783; Dhs 1003. -- puggala an (ethically) model person, Ps i.167; Vin v.117; ThA 206. -- magga the Aryan Path. -- vaṇā the (fourfold) noble family, i. e. of recluse content with the 4 requisites D iii.224 = A ii.27 = Ps i.84 = Nd2 141; cp. A iii.146. -- vattin leading a noble life, of good conduct J iii.443. -- vattā at Th 1, 334 should be read "vātta (nom. sg. of vattar, vac) "speaking noble words"; -- vāsa the most excellent state of mind, habitual disposition, constant practice. Ten such at D iii.269, 291 = A v.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). -- vihāra the best practice S v.326. -- vohāra noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vact -- kammanīṭā & represent sīla nos. 4 -- 7. See D iii.232; A ii.246; Vin v.125. -- sangha the communion of the Nobles ones PvA 1. -- sacca, a standard truth, an established fact, D i.189, ii.90, 304 sq.; iii.277; M i.62, 184; iii.248; S v.415 sq. = Vin i.10, 230. It 17; Sn 229, 230, 267; Dh 190; Dha iii.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. -- săvaka a disciple of the noble ones (= ariyānāna santike suttattā a. SnA 166). M i.8, 46, 91, 181, 323; ii.262; iii.128, 227, 272; It 75; Sn 90; Miln 339; Dha i.5, (opp. putthujjana). -- sīla of unblemished conduct, practising virtue D i.115 (= sīla ariyān uttamaṇ pariśuddhaṇ D A i.286); M ii.167. When the commentators, many centuries afterwards, began to
write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word ariya was scarcely, if at all, present to their minds. Dhammaḍāla especially was probably a non--Aryan, and certainly lived in a Dravidian environment. The then current similar popular etymologies of ariya and arahant (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA i.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J v.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him anariya -- rupa. The C. explains this as "shameless", but what the text has, is simply that he looked like a non--Aryan. (cp ‘ frank ’ in English).

Arīhaṭṭa

Arīhaṭṭa in phrase "arīhatta ariyo hoti" at A iv.145 is wrong reading for arīnaḥ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaḥ arīnaḥ hatattā . . . arahā hoti", and is to be deleted (omitted also by SS).

Aru

Aru (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: 'kāya a heap of sores M ii.64 = Dh 147 = Th 1, 769 (= navanaḥ vaṇamukhānaḥ vasena arubhūta kāya DhA i.109 = VvA 77); 'gatta (adj.) with wounds in the body M i.506 (+ pakka -- gatta); Miln 357 (id); 'pakka decaying with sores S iv.198 ('āni gattāni); 'bhūta consisting of wounds, a mass of wounds VvA 77 = DhA iii.109.

Aruka

Aruka = aru; only in cpd. 'ūpamacitto (adj.) having a heart like a sore (of a man in anger) A i.124 = Pug 30 (expld at Pug A 212 as purāṇa -- vaṇa -- sadisa -- citto "an old wound" i. e. continually breaking open).

Aruṇa

Aruṇa [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. *ereu as in Sk. aruṣa reddish, Av. auruṣa white, also Sk ravi sun; an enlarged from of Idg. *ereu as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. e)rudro/s, Lat. ruber.] the sun Vin ii.68; iv.245; J ii.154; v.403; vi.330; Dpvs i.30; DA i.30. <--> a. uggacchati the sun rises J i.108; VvA 75, & see cpds. -- uga sunrise Vin iv.272; S v.29, 78, 101, 442 (at all Sanyutta pass. the v.l. SS is arunagga); Vism 49. -- uggamana sunrise (opp. uggamanna). Vin iii.196, 204, 264; iv.86, 166, 230, 244; DhA i.165; ii.6; PvA 109. -- utu the occasion of the sun ( -- rise) DhA i.165. -- vaṇa of the colour of the sun, reddish, yellowish, golden Vism 123; DhA i.1.3 = PvA 216. -- sadisa (vaṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇaṃ).

Arubheda

Arubheda the Rigveda ThA 206.

Aruṣa

Aruṣa (adj.) [a + rūpa] without form or body, incorporeal, D i.195 sq.; iii.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa. -- āvacara the realm or world of Formlessness, Dhs 1281 -- 1285; Ps i.83 sq., 101. -- kāyiya belonging to the group of formless beings Miln 317 (devā). -- thāyin standing in or being founded on the Formless It 62. -- taṇhā "thirst" for the Formless D iii.216. -- dhātu the element or sphere of the Incorporeal (as one of the 3 dhātus rūpa", arūpa", nirodha"; see dhātu) D iii.215, 275; It 45. -- bhava formless existence D iii.216. -- loka the world of the Formless, Sdhp 494. -- saññin not having the idea of form D ii.110; iii.260; Exp. i.252.
Arūpin

Arūpin (adj.) [a + rūpin] = arūpa; D i.31 (arūpī attā hoti: see DA i.119), 195; iii.111, 139; It 87 (rūpino va arūpino va sattā).

Are

Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. lalē/w, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holla, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alalā] exclam. of astonishment & excitement: he! hallow! I say!, implying an imprecation: Away with you (with voc.) J i.225 (dāsippata -- cećaka); iv.391 (dutthā -- candala); DA i.265 (= re); VvA 68 (dubbinī), 217 ("how in the world").

Ala

Ala freq. spelling for ṛa.

Ala

Ala2 (adj.) [alañ adv. as adj.] enough, only in neg. anala insufficient, impossible M i.455; J ii.326 = iv.471.

Alañ

Alañ (indecl.) [Vedic arañ. In meaning 1. alañ is the ex- panded continuation of Vedic arañ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. r Cp. ānava, appeti, ara. In meaning 2. alañ is the same as are] emphatic particle 1. in affirmative sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. Note. In connection with a dat. or an infin. the latter only apparently depend upon alañ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttañ Pāli Com.), which meaning easily arises out of the connotation of alañ, e.g. alam eva kātuñ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be compd. with Vedic arañ c. dat. -- (a) (abs.) only in combn. with dat. or infin. (see c. & Note above). -- (b.) (˚ - - ) see cpds. -- (c.) with dat. or infin.: alañ antarāyāya for certain an obstacle M i.130 (opp. nālañ not at all); alañ te vippatisārya you ought to feel sorry for it Vin ii.250; alañ vacanāya one says rightly S ii.18; alañ hitāya untold happiness DhA ii.41. -- ito ce pi so bhava gotamo yojana sate viharati alam eva . . . . . upasankamitu even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D i.117 (expld. at DA i.288 by yuttam eva = it is proper); alam eva kātuñ kalyānañj indeed one

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must do good = it is appropriate to do good Pv ii.923 (= yuttañ PvA 122); alañ puññāni kātave "come, let us do meritorious works" Vv 4415 (= yuttañ VvA 191). <> 2. in negative or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). -- (a) (abs.) enough: nālañ thutuñ it is not enough to praise Sn 217; te pi na honti me alañ they are not enough for me Pv i.63. -- (b) with voc.: alañ Devadatta mā te rucci sanghabhado "look out D. or take care D. that you do not split up the community" Vin ii.198; alañ Vakkali kin te iminā pūtikāyena diṭṭhena . . . S iii.120. -- (c) enough of (with instr.): alañ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = I am tired of the B. DhA ii.34. -- attha (adj.) "quite the thing", truly good, very profitable, useful D ii.231; M ii.69 (so read for alamatta); A ii.180; Th 1, 252; J i.401 (so read for "atta"). -- ariya truly genuine, right noble, honourable indeed, only in "ñāna -- dassana [cp. BSk. amārāya -- jīnā -- darśana Lal v.309, 509] Vin i.9; A iii.64, 430; v.88; J i.389 (cp. ariya). -- kammaniya (quite or thoroughly) suitable Vin iii.187. -- pateyya: see the latter. -- vacanīyā (f.) a woman who has to be addressed with "alān" (i. e. "fie"), which means that she ceases to be the wife of a man & returs into her parental home Vin
iii.144, cp. 274 (Bdhgh’s. expln.). -- samakkhâtar one who makes sufficiently clear It 107. -- sâjiva one who is thoroughly fit to associate with his fellow A iii.81. -- sâtaka "curse -- coat", one who curses his waist -- coat (alañ sâtaka!) because of his having eaten too much it will not fit; an over -- eater; one of the 5 kinds of gluttons or improper eaters as enumd. at DhA iv.16 = DhsA 404.

Alakkhika

Alakkhika (& īka) (adj.) [a + lakkhika] unfortunate un- happy, of bad luck Vin iii.23; J iii.259.

Alakkhi

Alakkhi (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

Alagadda

Alagadda [Der. unknown. In late Sk. alagarda is a water- snake] a kind of snake M i.133 = DA i.21; DhA iv. 132 ("camma, so read for T. alla -- camma, vv. ll. alanda˚ & alandu˚).

Alagga

Alagga (adj.) [pp. of laggati] not stuck or attached Nd2 107 (also alaggita); alaggamâna (ppr.) id. DhA iii.298.

Alaggana

Alaggana (nt.) [a + laggana] not hanging on anything, not being suspended DA i.180.

Alaṅkata

Alaṅkata [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatthâbharaṇa -- paśīmaṇḍita DhA iii.83); Pv ii.36; Vv 11; J iii.392; iv.60. -- 2. "done enough" (see alaṅ, use with instr.), only neg. analankata in meaning "insatiate" S i.15 (kâmesu).

Alaṅkaraṇa

Alaṅkaraṇa (nt.) [alāṅ + karana, fr. alankaroti] doing up, fitting out, ornamentation J i.60.

Alaṅkaraṇaka

Alaṅkaraṇaka (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA i.410.

Alaṅkaroti

Alaṅkaroti [alāṅ + karoti, Vedic araṅkaroti] to make much of i. e. to adorn, embellish, decorate J i.60; iii.189; vi. 368. ger. "karitvā DhA i.410; PvA 74. -- pp. alankata. -- Caus. alankârâpeti to cause to be adorned J i.52.

Alaṅkāra

Alaṅkāra [fr. alankaroti. cp. Vedic araṅkṛti] "getting up" i. e. fitting out, ornament, decoration; esp. trinkets, ornaments D iii.190; A iii.239; 263 sq.; J vi.368; PvA 23, 46, 70 ( -- " adj. adorned with), 74; Sdhp 249.
Alattaka
Alattaka [Sk. alaktaka] lac, a red animal dye J iv.114 ("pāṭala"); DhA ii.174; iv.197.

Alanda & Alandu
Alanda & Alandu see alagadda.

Alamba
Alamba (adj.) [a + lamba] not hanging down, not drooping, short J v.302; vi.3 ("thaniyo not flabby: of a woman's breasts cp. alambɔ ordhva -- stanī Suśruta i.371).

Alasa
Alasa (adj.) [a + lasa] idle, lazy, slack, slothful, languid S i.44, 217; Sn 96 (= jāti -- alaso SnA 170); J iv.30; Dh 280 (= mahā -- alaso DhA iii.410). Opp. analasa vigorous, energetic S i.44; D iii.190 (dakkha +); Vin iv.211; Nd2 141 (id.).

Alasatā
Alasatā (f.) [abstr. fr. alasa] sloth, laziness; only in neg. analasatā zeal, industry VvA 229.

Alassa
Alassa (nt.) at S i.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālasya.

Alāta
Alāta (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A ii.95 (chava’ a burning corpse, see chava); J i.68; Pug 36; DhA iii.442.

Alāpu
Alāpu (nt.) [= alābu, with p for b: so Trenckner Notes 6216] a gourd, pumpkin Dh 149 (= DhA iii.112; vv. ll. alābu & alābbu).

Alābu
Alābu [Sk. alābū f.] a long white gourd, Cucurbita Lage- naris M i.80 (tittaka’), 315 (id.); PvA 47 (id.); DhsA 405. -- See also alāpu.

Alābhaka
Alābhaka [a + labhaka] not getting, loss, detriment Vin iii.77.

Alalā
Alalā (indecl.) [a + lālā interjection fr. sound root *lal, see etym. under are] "not saying lā lā" i.e. not babbling, not dumb, in "mukha not (deaf &) dumb SnA 124 (= aneḻamūga of Sn 70).
Alika

Alika (adj.) [Sk. alika] contrary, false, untrue S i.189; J iii.198; vi.361; Miln 26, 99. -- nt. "a lie, falsehood Dh 264. -- vådinin one who tells a lie, a liar Dh 223 = VvA 69 (has alika"); J ii.4; SnA 478 (for abhûta -- vådinin Sn 661).

Alīnatā

Alīnatā (f.) [abstr. of alina] open mindedness, prudence, sincerity J i.366.

Alulita

Alulita (adj.) [a + lulita, pp. of lulu] unmove[d], undisturbed Miln 383.

Aloñika

Aloñika (adj.) [a + Ionia] not salted J iii.409; VvA 184.

Aloma

Aloma (adj.) [a + loma] not hairy (upon the body) J vi.457.

Alola

Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= niñolupa Nd2 98; = rasavisesesu anâkula SnA 118).

Alla

Alla (adj.) (only " -- ") [Vedic ārdra, to Gr. a)/rdw moisten, a)/rda dirt] -- 1. moist, wet M iii.94 ("mattikā -- puñja a heap of moist clay; may be taken in meaning 2). -- 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz. "āvalepana see adda3; "kusamūthhi freshly plucked grass A v.234 = 249; "gomaya fresh dung A v.234; DhA i.377; "camma living skin Vism 195; "tina fresh grass DA i.77; PvA 40; "dārūni green sticks J i.318; "madhu fresh honey DhA ii.197; "manja -- sartra a body of living flesh DhA ii.51 = iv.166; "rasa fresh -- tasting DhA ii.155; "rohitā -- maccha fresh fish J iii.333. <> 3. wet = with connotation of clean (through being washed), freshly washed, "kesa with clean hair PvA 82 (sisañ nahhattā allakesa); usually combd. with allavattha with clean clothes (in an ablation; often as a sign of mourning) Ud 14, 91; DhA iv.220; or with odatā vattha (id.) J iii.425. "paññi with clean hand Pv ii.99 (= dhotapanni PvA 116). [For analla -- gatta at S i.183 better read, with ibid 169, an -- allina -- gatta. For allacamma at DhA iv.132 alagadda -- camma, with the v.l., is preferable].

Allāpa

Allāpa [Sk. ālāpa; ā + āpā] conversation, talk; only in cpd. "sallāpa conversation (lit. talking to & fro or together) J i.189; Miln 15; VvA 96; PvA 86.

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Allika

Allika (?) [either from alla = allikan nt. in meaning defi-lement, getting soiled by ( -- "), or from aliyati = alliyakañ, a der. fr. ger. alliya clinging to, sticking to. The whole word is doubtful.] only in cpd. (kāma -- )
sukhā allikānuyoga given to the attachment to sensual joys Vin i.10; D iii.113, 130; S iv.330; v.421; Nett 110.

Allīna

Allīna [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M i.80; A v.187; Nd2 under nissita (in form asita allīna upagata). -- (b.) soiled by (-- "), dirtied A ii.201. -- anallīna "to which nothing sticks", i.e. pure, undefiled, clean S i.169 (id. p. on p. 183 reads analla: see alla). Cp. ālaya.

Allīyati

Allīyati [ā + Iyati, īf, Iyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. -- (a) lit. kesā sīsaṅ allīyinsu the hair stuck to the head J i.64; khaggo lomesu allīyi the sword stuck in the hair J i.273. -- (b) fig. to covet, desire etc.: in idiomatic phrase allīyati (S iii.190 v.l.; T. ālayati) kelayati vanāyati (S iii.190 v.l.; T. manāyati; M i.260 T. dhanāyati, but v.l. p. 552 vanāyati) manāyati "to caress dearly & be extremely jealous of" (c. acc.) at M i.260 & S iii.190. <> J iv.5; v.154 (allīyitūṇ, v.l. allīyitūṇ); DhsA 364 (vanati bhajati a); pp. allīna -- Caus. allīyāpeti [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu iii.144; pp. allīpita ibid. i.311; iii.408; pass. allīpīyati iii.127.] to make stick, to to bring near to (c. acc. or loc.) J ii.325 (hatthin mahābhāhitiyān allīyāpetvā); iv.392 (sisena sīsāṅ allīyāpetvā).

Aļa

Aļa [etym. unknown] 1. the claw of a crab M i.234; S i.123; J i.223, 505 ("chinno kakkaṭako; T. spells ala"); ii.342; iii.295; -- 2. the nails (of finger or toe) (?) in "chinna one whose nails are cut off Vin i.91.

Aļāra

Aļāra (adj.) [Is it the same as ulāra?] only used with ref. to the eyelashes, & usually expld. by visāla, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (Toev. s.v.) transls. by "bent, crooked, arched", "akkhin with wide eyes (eyelashes?) J i.306 (= visāla -- netta C.); "pamha with thick eye -- lashes Vv 357 (= bahala -- sanyata -- pakhuma C.; v.l. "pamukha); "bhamuka having thick eyebrows or "lashes J vi.503 (so read for "pamukha; C. expls by visāl -- akkhigāṇa). Cp. ālāra.

Alhaka

Alhaka in udakā alhaka VvA 155 read ālhaka.

Ava'

Ava’ (prefix) I. Relation between ava & o. Phonetically the difference between ava & o is this, that ava is the older form, whereas o represents a later development. Historically the case is often reversed -- that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. Okāḍḍhati, okappati, okappanā, okassati, okāra, okantati, okamati, ogacchati, odantati and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). -- A. The old Pāli form of the prefix is o. In same cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2nd part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsa (--) > okāsa ("--"); avacara > ocarakā; avatata; avadāta; avabhāsa; avasāna. -- B. 1. the proportion in the words before us (early and later) is that o alone is found in 65% of all cases, ava alone in 24%, and ava as well as o in 11%. The proportion of forms in ava increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati,
okkhipati, ogacchati, ossajati. -- (1) The Pāli form (o\') shows a differentiation in meaning against the later Sanskrit forms (ava\'). See the foll.: avakappanā harnessing: okkappanā confidence; avakkanti (not Sk.): okkanti appearance; avakkitha thrown down: okkitha subdued; avacara sphere of motion: ocaraka spy; avatīṇa descended: otīṇa affected with love; avaharati to move down, put off: oharati to steal. (2) In certain secondary verb -- formations, arisen on Pāli grounds, the form o\' is used almost exclusively pointing thus to a clearly marked dialectical development of Pāli. Among these formations are Deminutives in "ka usually; the Gerund & the Infinitive usually; the Causatives throughout. II. Ava as prefix. [P. ava = Vedic a\'va & occasionally o\'; Av. ava; Lat. au -- (aufero = avabhari, auffugio etc.); Obg. u -- ; Oir. ā, ua. See further relations in Walde, Lat., Wtb, under au]. -- Meaning. (Rest:) lower, low (opp. ut\', see e. g. uccāvaca high & low, and below iii. c), expld. as heṭṭha (DhA iv.54 under avan) or adho (ibid. 153; SnA 290). -- (Motion:) down, downward, away (down), off; e. g. avasūra sun -- down; adv. avan (q. v., opp. uddhan). -- (a) lit. away from, off: ava -- kantati to cut off; "gaṇa away from the crowd; "chindati cut off; "yāti fall off; "bhāsati shine out, effulge; "muṇcati take off; "sīṭha left over. -- down, out, over: "kariṇi pour down or out over; "khiṭta thrown down; "gacchati go down; "gāheti dip down; "tarati descend; "patita fallen down; "sajjati emit; "siṃcati pour out over; "sīṭati sink down. -- (b) fig. down in connection with verbs of emotion (cp. Lat. de -- in despicio to despise, lit. look down on), see ava -- jānāti, "bhūta, "māṇita, "vāja, "hasati. away from, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a\' (an\'), e. g. in avajaya (= ajaya), "jāta, "mangala (= a\'), pakkhin, "patta. Affinities of ava. -- (a) apa. There exists an exceedingly frequent interchange of forms with apa\' and ava\', the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this apa 2 and cp. the foll. words under ava: avakata, "karoti, "khalita, "anga, oṭappā, avattha, "nīta, "dāna, "pivati, "rundhati, "lekhati, "vadati, "varaka, "sakkati, avassaya, avasseti, "hita, avāpurviyati, avēkkhati. -- (b) abhi. The similarity between abhi & ava is seen from a comparison of meaning abhi ii. b and ava ii. a. The two prefixes are practically synonymous in the foll. words: "kankhati, "kamati, "kiṃṇa, "khipati, "maddati, "rata, "lambati, "lekheti, "lepana, "siṃcati. -- (c) The contrary of ava is ut (cp. above ii.2). Among the freq. contrast -- pairs showing the two, like E. up & down, are the foll. ukkaṇsāvakakaṇsa, uggamans -- oggamanas, uccāvaca, uλangheti -- olangheti, ullītavallita; ogilituoggilitu, onaman -- unnaman. Two other combns. founded on the same principle (of intensifying contrast) are chiddāvacchidda and ava\' in contrast with vi\' in olambavilamba, olugga -- vilugga.

Avaṇ

Avaṇ (adv.) [Vedic avāk & avāṇ] the prep. ava in adv. use, down, downward; in C. often expld. by adho. Rarely absolute, the only passage found so far being Sn 685 (avaṇ sari he went down, v. l. avasari, expld. by otari SnA 486). Opp. uddhan (above, up high). Freq. in cpd. avaṇsira (adj.) head downward (+ uddhanpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S i.48; Sn 248 (patanti sattā nirayaṇ avaṇsirā = adhogata -- sīṣa SnA 290); Vv 5225 (of Revatī, + uddhanpāda); Pv iv.146; J 1.233 (+ uddhanpāda); iv.103 (nirayaṇ vajānti yathā adhammo patito avaṇsirō); Nd1 404 (uddhanpāda +); DhA iv.153 (gloss adhosirā). -- On avaṇ\' cp. further avakkāra, avākaroti, avēkkhipati.

Avakaṇaṣa

Avakaṇaṣa [fr. ava -- kārṣati; on ṇs: *ṛṣ cp. haṃṣati: harṣati] dragging down, detraction, abasement, in cpd. ukkaṇṣāvak\' lifting up & pulling down, raising and lowering, rise & fall D i.54.

Avakankhāti

Avakankhāti ( -- \') [ava + kankhāti; cp. Sk. anu -- kāṅkṣati] to wish for, strive after S iv.57 (n\'); J iv.371 (n\'); V 340 (n\'), 348 (n\' = na patttheti C).

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Avakaddhāti

Avakaḍḍhīta


Avakata

Avakata = apakata, v.l. at It 89.

Avakanta

Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta2] cut, cut open, cut off J iv.251 (galakṣāyate avakantaj).

Avakantati & okantati

Avakantati & okantati (okk˚) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve -- (ava:) J iv.155. -- pp. avakanta & avakantita.

Avakantita

Avakantita [pp. of avakantati] cut out PvA 213.

Avakappanā & okappanā

Avakappanā & okappanā (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J vi.408.

Avakaroti

Avakaroti [Sk. apakaroti, cp. P. apa˚] "to put down", to despise, throw away; only in der, avakāra & avakārin. <-> pp. avakata (q. v.). -- See also avākaroti & cp. avakirati 2.

Avakassati & okassati

Avakassati & okassati [cp. Sk. avakarṣati, ava + krṣ; see also apakassati & avakaḍḍhati] to drag down, to draw or pull away, distract, remove. -- A v.74 = Vin ii.204 (+ vavakassati).

Avakārakaṇṭ

Avakārakaṇṭ (adv.) [fr. avakāra] throwing away, scattering about Vin ii.214.

Avakārin

Avakārin (adj.) ( -- *) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an˚).

Avakāsa & okāsa
Avakāsa & okāsa [ava + kāś to shine, cp. Sk. avakāsa] 1. "appearance": akkhuddāvakāsā dassanāya not little (or inferior) to behold (of appearance) D i.114; ariyāvakāsa appearing noble or having the app. of an Aryan J v.87; katāvakāsa put into appearance Vv 229. -- 2. "opportunity": kata' given leave D i.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. -- anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase atṭṭhānaṅ āttaṅ anavakāsā Vin ii.199; A i.26; v.169; Pug 11, 12; PvA 28.

Avakirati & okirati

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. 'kiritvā J v.144. -- 2. to cast out, reject, throw out; aor. avākiri Vv 305 = 485 (v.l. 'kari; VvA 126 expls by chaḍdesi vināsēsi). -- Pass. avakiriyati Pv iii.110 (= chaḍḍiyati PvA 174); grd. "kiriya (see sep.). See also apakiritūna.

Avakiriya

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J v.143 (taken by C. as ger. = avakiritvā).

Avakujja

Avakujja (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu i.29, avakubjaka ibid. 213; ii.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J i.13 = Bu ii.52; J v.295; vi.40; Pv iv.108; PvA 178. -- pañña (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A i.130; Pug 31 (= adhomukha -- pañña Pug A 214).

Avakkanta

Avakkanta ( -- ˚) [pp. of next] entered by, beset with, over- whelmed by (instr.) S iii.69 (dukkha˚, sukha˚ and an˚).

Avakkanti

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S ii.66 (nāmarūpasa); iii.46 (pañcannā indriyana); Pug 13 (= okkanti nibbatti pātubhāvo PugA 184); Kv u 142 (nāmarūpasa); Miln 123 (gabbhassa).

Avakkama


Avakkamati & okkamati

Avakkamati & okkamati [ava + kamati fr. kram] to ap- proach, to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakkamma J iii.480 (v.l. apa’).

Avakkāra

Avakkāra [Sk. avaskara faeces, fr. avaŋ + karoti] throwing away, refuse, sweepings; only in cpd. 'pāṭi a bowl for refuse, slop basin, ash -- bin Vin i.157, 352; ii.216; M i.207; DhA i.305.

Avakkhalita
Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA i.66 (v.l. apa”).

Avakkhitta & okkhitta

Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avaksipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (ava:) M i.296 (ujjhita +); DA i.281 (an˚), 289 (pinḍa); PvA 174 (pinḍa). 2. [= Sk. utksipta?] thrown off, gained, produced, got (cp. uppaṇita), in phrase sedā āvakkhitta gained by sweat A ii.67; iii.45.

Avakkhipati & okkhipati

Avakkhipati & okkhipati [ava + khipati; cp. Sk. ava-kṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. "khipi DA i.268 (bhusan, v.l. avakkhasi).

Avakkhipana

Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting down J i.163.

Avagacchati

Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

Avaganda (kāraka)

Avaganda ( -- kāraka) (adj.) [ava + gaṇḍa’] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. 'ṇ as adv. after the manner or in the way of stuffing etc. Vin ii.214; iv.196.

Avagata

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (añña ta Pv iv.111); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & ogāhati

Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiṇ); Sdhp 370, 383.

Avagunḍhana

Avagunḍhana (adj.) ( -- ’) [fr. ogunḍhetai] covering Sdhp 314.

Avaggaha

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA i.95 as syn. for drought (dubuṭṭhikā).

Avanga

Avanga see apanga.
**Avaca**

Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. uccāvacā (pl.) high and low, see ucca. KvūA 38.

**Avacana**

Avacana (nt.) [a + vacana] "non -- word", i. e. the wrong word or expression J i.410.

**Avacara**

Avacara ( -- ˚) (n. -- adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurāvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D i.206 (santika˚ one who stays near, a companion); fig. dealing or familiar with, at home in A ii.189 (atakka˚); iv.314 (parisā˚); J i.60 (tāla˚ one conversant with music, a musician, see tālā1); ii.95 (sangāma˚); Miln 44 (id. and yoga˚). -- (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in kāmāvacara rupāvacara arūpāvacara or the 3 realms of sense -- desires, form and non -- form: kāma˚ D i.34 ("deva"); Dhs 431 (as adj.); rūpa˚ Pug 37; arūpa˚ Pug 38; Ps i.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

**Avacaraka & ocaraka**

Avacaraka & ocaraka (adj. -- n.) [fr. avacara] 1. only in cpd. kāmāvacarika as adj. to kāmāvacara, belonging to the sphere of sense experiences, Sdhp. 254. -- 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127).

**Avacara**

Avacara (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J ii.95.

**Avacuttha**

Avacuttha 2nd pret. of vac, in prohib form mā evaṇ ava- cuttha do not speak thus J vi.72; DhA iv.228.

**Avachidda**

Avachidda ( -- ˚) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. chiddāvacchidda perforated all over, nothing but holes J iii.491; DhA i.122. 284, 319. Cp. chidda -- vicchidda.

**Avacchedaka**

Avacchedaka ( -- ˚) (adj) [ava + cheda + ka] cutting off, as nt. "жд adv. in phrase kabalāvacchedakaṇṭ after the manner of cutting off mouthfuls (of food) Vin ii.214; iv.196; cp. āsāvacchedika whose hope or longing has been cut off or destroyed Vin i. 259.

**Avajaya**

Avajaya [ava + jaya, cp. apajita] defeat DhA ii.228 (v.l. for T. ajaya).

**Avajāta**
Avajāta (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low -- born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

Avajānāti

Avajānāti [ava + jāṭa] 1. to deny Vin ii.85; A iii.164 = Pug 65. -- 2. (later) to despise DhA iii.16; PvA 175 (grd. 'jāṭtabba) -- Of short stem -- form āṇa are found the foll: grd. avaṇṇeyya PvA 175, and with o’; grd. oṇṭabba PvA 195; pp. avaṇṇāta, besides avaṇṇāta.

Avajīyati

Avajīyati [ava + jīyati; Sk. avajīryate] to be diminished, to be lost, be undone J i.313 (jita a; v.l. avajīy’); Dh 179 (jita a = dujjita hoti DhA iii.197).

Avajja

Avajja (adj.) [Sk. avadya, seemingly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarja from vraj, thus meaning "not to be shunned, not forbidden". This interpretation is justified by context of Dh 318, 319. The P. commentator refers it to ava + vad (for *ava -- vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form anavajja blameless, faultless D i.70 (= anindita DA i.183); A ii.26 = It 102; Sn 47 ( ´bhojin carrying on a blameless mode of livelihood, see Nd2 39), 263 (= anindita arahahita KhA 140); Ps ii.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. sāvajja.

Avajjatā

Avajjatā (f.) [abstr. to prec.), only neg. an’ blamelessness, faultlessness Pug 25, 41; Dhs 1349.

Avajjha

Avajjha (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J v.69; vi.132.

Avañcana

Avañcana (adj.) [a + vañcana from vañc] not (even) tot- tering, i.e. unfit for any motion (esp. walking), said of crippled feet J i.214 = Cp iii.910.

Avañña

Avañña (adj.) [to avaññά] despised, despicable Pv iii.113 (= avaññeyya avajānitabba PvA 175).

Avaññatī

Avaññatī (f.) [ava + ñatī = Sk. *avajñapti, fr. ava + jñā] only as neg. an’ the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; ‘kāma (adj.) wishing not to be surpassed, unwilling to be second, wanting to be praised A ii.240; iv.1 sq.

Avaññā

Avaññā (f.) [Sk. avajñā, fr. ava + jñā] contempt, disregard, disrespect J i.257 (’ya).
Avaññāta
Avaññāta (adj.) [pp. of avajāntī] despised, treated with contempt PvA 135 (an˚); SdhP 88, 90.

Avataṇjsaka
Avataṇjsaka (= vaṭ) see Vin Texts ii.347.

Avatāhāna
Avatāhāna (nt.) [Sk. avasthāna] position, standing place J i.508; PvA 286.

Avatūthīta
Avatūthīta (ad.) [Sk. avasthīta, ava + thīta] "standing down" = standing up, firm, fixed, settled, lasting Th 1, 1140. Usually neg. an˚ unsettled, unsteady; not lasting, changeable Dh 38 ("citta; cp. DhA i.308 cittañ thāvarañ natthi); PvA 87 (= na sassaṭa not lasting for ever).

Avatūthitātā
Avatūthitātā (f.) [abstr. fr. prec.] steadiness, only as neg. an˚ unsteadiness, fickleness ThA 259.

Avatūthīti
Avatūthīti (f.) [Sk. avasthītī] (firm) position, posture, stead-fastness S v.228; Dhs 11, 570.

Avaddhi
Avaddhi (f.) [a + vaddhi] "non -- growth", decay DhA iii.335; C on A iii.76 (cp. apajaha).

Avanṭa
Avanṭa (adj.) [a + vanṭa] without a stalk J v.155.

Avanṇa
Avanṇa [a + vanṇa] blame, reproach, fault D i.1 (= dosā nindā DA i.37); It 67; Pug 48, 59.

Avanṇanṭiya

Avataṃṣa
Avataṃṣa see vataṃṣaka.

Avatata & otata
Avatata & otata [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 643 ( -- ´); VvA 276 (= chādita).
Avatiṣṭhati

Avatiṣṭhati [ava + tiṣṭhati] to abide, linger, stand still. D i.251 = S iv.322 = A v.299 (tatra’); S i.25 (v.l. otiṣṭhati); Th. 1, 21; J ii.62; iv.208 (aor. avaṭṭhāsi). <-> pp. avaṭṭhita (q. v.).

Avatīṇṇa & otiṇṇa

Avatīṇṇa & otiṇṇa [pp. of otarati] fallen into, affected with ( -- ’), as ava’ rare late or poetical form of o’, e. g. J v.98 (issā’). See otiṇṇa.

Avattha

Avattha1 [der. uncertain] aimless (of cārikā, a bhikkhu’s wandering, going on tour) A iii.171 (C. avavatthika).

Avattha

Avattha2 [Sk. apāsta, apa + āsta, pp. of as2] thrown away J v.302 (= chaḍḍita C.).

Avattharaṇa


Avattharati

Avattharati [ava + tharati, stṛ] to strew, cover over or up J i.74 (˚amāna ppr.), 255 (˚itvā ger.); iv.84; Dāvs i.38. -- pp. ottha &a Cp. pariy˚.

Avattharaṇa

Avattharaṇa (nt.) = avattharanā DA i.274.

Avatthu (&˚ ka)

Avatthu (&˚ ka) (adj.) [a + vatthu] groundless, unfounded (fig) Vin ii.241; J i.440 (’kaṇ vacanan). For lit meaning see vatthu.

Avadāta

Avadāta (= odāta) Dāvs iii.14 (metri causa).

Avadāna

Avadāna see apadāna.

Avadāniya

Avadāniya (adj.) [fr. avadāna cutting off; ava + dā2 to cut] stingy, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaṅ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaḥ vacanaḥ nādiyant ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhādiṇṇāḥ vacanaḥ anādiyanatāya ca avadāniyā).
Avadāpana

Avadāpana (cleansing): see vodāpana.

Avadāpeti

Avadāpeti (to deal out) only BSk pary˚ Divy 202.

Avadāyati

Avadāyati [denom. fr. avadā in same meaning as anuddā, to dāl: see dayati2] to have pity on, to feel sorry for J iv.178 (bhūttānañ nāvadāyissañ, gloss nānukampiyan).

Avadīyati

Avadīyati [Sk. avadīyati, ava + dṛl, drñāti, see etym. under dar] to burst, split open J vi.183 (= bhiñjati C.) see also uddīyati,

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Avadehaka

Avadehaka ( --˚) (adj.) [ava + deha + ka but more likely direct fr. ava + dih] in the idiom udāravadehakañ bhuñjati, to eat one's fill M i.102; Th 1, 935. Vism 33 has udārāvadehaka -- bhojana, a heavy meal.

Avadhāraṇa

Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhr] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of evañ at DA i.27; and of kho at PvA 11, 18.

Avadhi

Avadhi 3 sg. aor. of vadhati. -- At DhA ii.73 avadhi = odhi.

Avanata

Avanata see oñata.

Avanati

Avanati ( --˚) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnañàvanati).

Avani

Avani (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs iv.5.

Avapakāsati

Avapakāsati [ava + pa + kāsati = kassati, fr. krṣ] is a doubtful compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of vavakassati (vi + ava + kassati),
supplementing the ordinary apakassati. See meaning & further discussion under apakāsati -- Vin ii.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expln. on p. 325 has apakāsati which seems, to imply (a)vakakassati); A iii.145 sq. (avapakāsituṇ).

Avapatta

Avapatta see opatta.

Avapāyin

Avapāyin ( -- ’) (adj.) [cp. avapivati] coming for a drink, drinking J i.163.

Avapivati

Avapivati [ava + pā, cp. apapibati] to drink from J i.163.

Avabujjhāti

Avabujjhāti ( -- ˚) [Cp. BSk. avabudhyate] to understand A iv.96 = It 83 (nāvabujjhāti); A iv.98 (id.) J i.378 = iii.387 (interchanging with anubujjhāti at the latter pass.).

Avabodha


Avabodhati

Avabodhati ( -- ˚) [cp. Sk. avabodhati] to realise, perceive, pay attention to J iii.151 nāva˚).

Avabhāsa

Avabhāsa [later form of obhāsa] Only in cpd. gambhīrā- vabhāso D ii.55, looking deep. Same cpd. at A ii.105 = Pug 46 has obhāsa.

Avabhāsaka


Avabhāsita

Avabhāsita ( -- ’) [late form of obhāsita] shining with, resplendent Sdhp 590.

Avabhuñjati

Avabhuñjati [ava + bhuñjati] to eat, to eat up J iii.272 (inf. "bhottuṇ), 273.

Avabhūta

Avamangala

Avamangala (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J i.372, 402; ii.197; vi.10, 424; DhA iii.123; PvA 261. Cf. next.

Avamaññati

Avamaññati [Sk. avamanyate] to slight, to disregard, despise DhA i.170; PvA 37, 175; Sdhp 271. -- pp. Caus. avamāñita.

Avamangalla

Avamangalla (adj.) [fr. avamangala] of bad omen, nt. any-thing importune, unlucky J i.446.

Avamāna & omāna


Avamānana

Avamānana (nt.) [fr. avamāna] = avamāna J i.22.

Avamāneti


Avaya

Avaya only in neg. anavaya.

Avayava

Avayava [Dern uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sartra° = gattā). 168, 201, 276; PvA 211 (sartra° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries avayava is often used where ānga would have been used in the older texts.

Avarajjhati

Avarajjhati ( -- °) [ava + rajjhati of rādh, cp. Sk. avarād- hyate] to neglect, fail, spurn Th 1, 167; J iv.428 (v.l. °rujjh°).

Avaruddha


Avaruddhaka

Avaruddhaka [avruddha + ka] subdued, expelled, banished J vi.575; Dpvs i.21 (Np).

Avaruddhati
Avaruddhati [Sk. aparuddhati; ava + ruddhati of rudh] to expel, remove, banish J vi.505 (= niharati C.), 515. See also avarundhati.

Avarundhati

Avarundhati [ava + ruddhati. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.

Avalambati

Avalambati [= olambati. Only in late verse. To hang down. Pv ii.118; 102. Ger. avalamba (for *bya) Pv iii.35; cp. olubbha.

Avalitta

Avalitta ( -- ˚) [Sk. avalipta, pp. of ava -- limpati] besmeared; in cpd. ullittāvalitta "smeared up & down" i. e. plastered inside & outside A i.101.

Avalekhati

Avalekhati [ava + lekhati, likh, Sk. avalikhati] to scrape off Vin ii.221 (v. l. apa˚).

Avalekhana

Avalekhana1 (nt.) [fr. avalekhati] (a) scraping, scraping off Vin ii.141 ('pidhara), 221 ('kaṭṭha). (b) scratching in, writing down J iv.402, ('sattha a chisel for engraving letters).

Avalekhana2 (nt.) v. l. for apalekhana.

Avalepana

Avalepana ( -- ˚) (nt.) [fr. ava + lip] smearing, daubing, plastering M i.385 (pīta˚); Sn 194 (kāyo taca -- maṇḍī avalepano the body plastered with skin & flesh).

Avasa

Avasa (adj.) [a + vasa] powerless Sdhp 290.

Avasaṭṭha & Osāṭta

Avasaṭṭha & Osāṭta [Sk. apasaṛta, cp. also samavasṛta, pp. of ava + sṛ] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin iv.216, 217 (= titthayatanān saṅkata).

Avasarati

Avasarati [ava + sṛ] to go down, to go away (to) Sn 685 (v. l. BB. T. avaṇsari).

Avasāna
Avasāna ( -- *) [for osāna] (nt.) stopping ceasing; end, finish, conclusion J i.87 (bhattakicc -- āvasāne at the end of the meal); PvA 76 (id.).

Avasāya

Avasāya [fr. avasesi] stopping, end, finish Th 2, 12 (= avasāna niṭṭhānaṇ ThA 19). But the id. p. at Dhp 218 has anakkhāte.

Avasiṅcanaka

Avasiṅcanaka ( -- *) (adj.) [fr. osiṅcati] pouring over (act. & med.), overflowing J i.400 (an’).

Avasiṭṭha

Avasiṭṭha (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, remaining, over S ii.133; J i.138; v.339; VvA 66, pl. avasiṭṭhā all who are left, the others PvA 165 (janā).

Avasiṭṭhaka

Avasiṭṭhaka (adj.) [fr. avasiṭṭha] remaining, left J iii.311.

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Avasitta

Avasitta ( -- *) [pp. of osiṅcati] besprinkled, anointed, con- secrated, only in phrase rājā khattiyo muddhāvasiṭṭho of a properly consecrated king (see also khattiya) D i. 69; ii.227; iii.64; Pug 56; DA i.182 (T. muddhāvassita, v. l. *abhisitta); etc. -- See also abhisitta.

Avasin

Avasin (adj. -- n.) [a + vasin fr. vaś] not having control over oneself, D ii.275.

Avasissati

Avasissati [Sk. avaśiṣyate; Pass. of ava + ās; but expld. by Kern, Toev. s. v. as fut of avasidati] to be left over, to remain, in phrase yaṃ pamāṇa -- kataṃ kamman na taṃ tatrāvasissati D i.251; A v.299 = S iv.322; J ii.61 (see expln. on p. 62). Also in the phrases taco ca nahāru ca aṭṭhi ca avasissatu sarṭre upasussatu maṇṣa -- lohitam I i.481; A i.50; S ii.28, and sarṭrāni avasissanti S ii. 83. With the latter phrases cp. avasussati.

Avasī
daś
di

Avasī metri causa for avasi, a + vasi, aor. of vas4 to stop, stay, rest J v.66 (mā avasī).

Avasussati

Avasussati [Sk. *ava -- suṣyati of śuṣ] to dry up, to wither; in later quotations of the old kāmaṇ taco ca nahāru ca aṭṭhi ca avasussatu (upasussatu sarṭre maṇṣalohitaṇ) J i.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M i.569). -- fut. avasucchati (= Sk. *śokṣyati, fut. of Intens.) J vi.550 (v. l. BB *sussati; C. avasucchissati).
Avasūtra

Avasūtra [ava + sūra; ava here in function of *avaŋga see ava ii] sundown, sunset, acc. "ṇ as adv. at or with sundown J v 56 (anāvasūtraṇ metrically).

Avasesa

Avasesa1 [Sk. avaśeṣa, fr. ava + śiṣ, cp. avasissati] remainder, remaining part; only in cpds. an’ (adj.) without any remainder, i. e. fully, completely M i.220 = A v.347 (‘dohin); A i.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (‘pharaṇa); PVA 71 (’ato, adv. altogether, not leaving anything out); & sāvasesa leaving something over, having something left A i.20 sq., 88; Pv iii.55 (jīvita” having still a little life left).

Avasesa

Avasesa2 (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J iii.19; Vbh 107 (taṅhā ca avasesā ca kilesā); PVA 19 (avasesā ca नातकां the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi -- tacamattavedasā -- sartra with a body on which nothing but skin & bones were left), 206 (aṭṭhi -- sanghātramattavedasā -- sartra). -- nt. (as pred.) ”ṇ what is left PvA 52 (appavasesaṇ); KhA 245 (nO atthi tesaṇ avasesaṇ).

Avasesaka

Avasesaka (adj.) [fr. avasesa2] being left, overflowing, ad- ditional, more J i.400 (an’); Dpvs iv.45.

Avassa

Avassa (adj.) [a + vaś] against one’s will, inevitable J i. 19 (’bhāvin); v.319 (”gāmitā). Usually as nt. ”ṇ adv. inevitably (cp. BSK. avaśyaṇ Divy 347; Av. Ś i.209 etc.) J iii.271; DA i.263; Sdhp 293.

Avassakaṇṭ

Avassakaṇṭ (adv.) [see avassa] inevitably Dpvs ix.13.

Avassajati & ossajati

Avassajati & ossajati [ava + srj, perhaps ud + srj = Sk. utsṛjati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSK. writers in their sanskritisation apotsṛjati = apa + ut + srj Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J iv.425; v.487 (aor. avassajti read for avissajti).

Avassana

Avassana (nt.) [a + vassana, Sk. vāsana of vāś to bleat] not bleating J iv.251.

Avassaya

Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] support, help, protection, refuge J i.211; ii. 197; iv.167; Miln 160; DhA ii.267; iv.198; PvA 5, 113.

Avassava
Avassava [ava + sava, Sk. *srava fr. sru to flow] outflow, effect, only neg. anassava no further effect Vin ii.89; M i.93; ii.246; A iii.334 sp.

Avasseti

Avasseti [ava + ā + śrī, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J ii.80 (aor. avassayi = vāsaṅ kappesi C.). <> pp. avassita.

Avassāvana


Avassita

Avassita [for apassita, Sk. apaśrita] depending on, dealing with J v.375. See apassita.

Avassuta

Avassuta (adj.) [Sk. *avasruta, pp. of ava + sru, cp. avas- sava] 1. (lit.) flowing out or down, oozing, leaking J iv. 20. -- 2. (fig.) (cp. anvassava & āsava) filled with desire, lustful (opp. anavassuta, q. v.) Vin ii.236; S iv.70, 184 (an˚); A i.261, 262 (an˚); ii.240; iv.128, 201; Sn 63 (an˚); Pug 27, 36; Dpvs ii.5 (T. reads avassita). <> Neg. anavassuta: 1. not leaking, without a leak J iv.20 (nāvā = udaka -- pavesanābhāvena a. C.). -- 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (ścitta); Sn 63 (see expld. in detail at Nd2 40); SnA 116 (= kilesa -- anvāssava -- virahita).

Avahaṭa

Avahaṭa [pp. of avaharati] taken away, stolen Miln 46.

Avaharaṇa

Avaharaṇa ( -- ṣ) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka˚), 92 (soka˚).

Avaharati & oharati

Avaharati & oharati [ava + ṭṛ] to steal J i.384; PvA 47 (avahari vatthaṭ), 86 (id., = apānudi). -- pp. avahaṭa (q. v.).

Avahasati

Avahasati [ava + has] to laugh at, deride, mock J v.111 (aἁṇamaἁṇṇaḥ); PvA 178. -- aor. avahasī J iv.413.

Avahāra

Avahāra [fr. avaharati] taking, acquiring, acquisition Vin v.129 (paṛca avahārā, viz. theyya˚, pasayha˚, parikappā, paṭicchanna˚, kusa˚).

Avahāṭyati

Avahāṭyati [for ohāṭyati] to be left behind, to stay behind J v.340.
Avāgata

Avāgata [ava + ā + gacchati] only in phrase dhammā avāgat -- amhā, we are fallen from righteousness, J v.82. (C. explains apāgata).

Avākaroti

Avākaroti [either ava + ā + karoti or avañ + karoti, the latter more probable. It is not necessary to take it with Kern, Toev. s. v. as Sk. apākṛṇoti, apa + ā + kṛ] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J iii.339 (avākayirā = avakareyya chindeyya C.); v.495, 500; vi. 280. -- 2. to give back, restore J vi.577 (= deti C.).

Avākirati

Avākirati wrong by Hardy VvA Index for avakirati (q. v.).

Avāṭuka

Avāṭuka see apāṭuka.

Avāpuraṇa

Avāpuraṇa (nt.) [same as apāpuraṇa] a key S iii.132; A iv.374.

Avāpurati

Avāpurati [same as apāpurati] to open (a door) J i.63; vi.373.

Avāvaṭa

Avāvaṭa (adj.) [a + vävaṭa] unobstructed, unhindered, free. Of a woman, not married J v.213 (= apetāvanaṇā, which read for 'bharaṇā, aparīgghātī C.).

Avikampamāna

Avikampamāna (adj.) [a + vi + kampamāna, ppr. med. of kamp] not hesitating, not wavering, not doubting J iv.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see Toev. s.v., but unnecessarily); vi.176 (= nirāsanka C.); J vi.273.

Avikampin

Avikampin (adj.) [fr. a + vi + kamp] unmoved, not shaking, steady Vv 5022 (= acala VvA 215).

Avikopin

Avikopin (adj.) [a + vikopin; fr. vi + kup] not agitated, not moving, unshaken, undisturbed J vi.226 (acchejja +).

Avikkhepa

Avikkhepa [a + vikkhepa] calmness, balance, equanimity D iii.213; A i.83; Ps i.94; ii.228; Dhs 11, 15, 570.
Avicāreti

Avicāreti [a + vicāreti] not to examine VvA 336.

Aviccaṇaḥ

Aviccaṇaḥ at J v.434 read aviviccaṇa [a + viviccaṇa] i.e. not secretly, openly.

Avijānaḥ

Avijānaḥ [a + vijānaḥ] not knowing, ignorant Dh 38, 60; It 103.

Avijjā

Avijjā (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of evil and of continual rebirth (see paticcā -- samuppāda, cp. S ii.6, 9, 12; Sn p. 141 & many other passages). See on term Cpd. 83 n. 3, 187 sq., 262 sq. & for further detail vijjā. avijjā is termed an anusaya (D iii.254, 282; S iv.205, 208 sq., 212); it is one of the āsavā (Vin iii.4; D i.84; iii.216; It 49; Dhs 1100, 1109), of the oghā (D iii.230, 276; Dhs 390, 1061, 1162), of the nivaranāni (S ii.23; A i.223; It 8; Dhs 1162, 1486), of the saṃyojanāni (D iii.254; Dhs 1131, 1460). See for various characterisatons the foll. passages: Vin i.1; iii.3; D iii.212, 230, 234, 274; M i.54, 67, 144; S ii.4, 26, 263; iii.47, 162; iv.256; v.52; A i.8, 285; ii.132, 158, 247; iii.84 sq., 414; iv.228; It 34 (ya kāc añā duggatiyo asmi loke paramhi ca avijjāyā -- lobha -- samussayā), 57, 81; Sn 199, 277, 729 (jāti -- maraṇa -- saṃsāra ye vajanti punappunañña . . . avijjāyā seva sa gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd 99; Pug 21; Dhs 390, 1061, 1162; DhA iii.350; iv.161 ('paḷigha).

Aviññāṇaka

Aviññāṇaka (adj.) [a + viññāṇa + ka] senseless, without feeling or consciousness, unfeeling DhA i.6 (saviññāṇaka +).

Aviññū

Aviññū (adj.) = aviddasu.

Avitakka

Avitakka (adj.) [a + vitakka] free from thought D iii.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

Avidūra

Avidūra (adj.) [a + vidūra] not far, near; usually in loc. "e as adv. near Sn. 147.

Aviddasu

Aviddasu (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd 514 (= aviññū DhA iii.395); Pva A 18 (so read for avindasu).

Avināsaka ('īka)
Avināsaka (˚ika) (adj.) [a + vināsa + ka] not causing destruction A iii.38 (˚ika); J v.116 (= anāsaka C.).

Avināsana

Avināsana (adj.) [a + vināsana] imperishable Dpvs iv.16.

Avinicchayaññū

Avinicchayaññū (adj.) [a + vinicchaya + ˚ñ] not knowing how to decide J v.367.

Avinibbhujā

Avinibbhujā (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= attrento C.).

Avinibbhoga

Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, indistinct J iii.428 (˚sadda).

Avipariñāma

Avipariñāma [a + vipariñāma] absence of change, stead-fastness, endurance D i.18; iii.31, 33 (˚dhamma); DA i.113 (= jar - vasena vipariñāmassa abhāvato).

Avipaṭīsāra

Avipaṭīsāra [a + vipaṭīsāra] absence of regret or remorse A iii.46.

Avipavāsa

Avipavāsa (adj. -- n.) [a + vipavāsa] thoughtfulness, mind-fulness, attention; adj. not neglectful, mindful, attentive, eager Vin v.216; Sn 1142 (cp. Nd2 101: anussatiyā bhāvento); DA i.104 (appamādo uccati satiāyā avippavāso); DhA iv.26 (appamādo = satiāyā avippavāsa).

Aviruddha

Aviruddha (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

Avirūḷhi

Avirūḷhi (f.) [a + virūḷhi] absence or cessation of growth Sn 235; DhA i.245 (˚dhamma).

Avirodha

Avirodha [a + vrodha] absence of obstruction, gentleness M ii.105 = Th 1, 875.

Avirodhana

Avirodhana (nt.) = avirodha J iii.320, 412; v.378.

Avivāda
Avivāda [a + vivāda] absence of contesting or disputing, agreement, harmony D iii.245; Sn 896 ("bhūma SnA 557 or "bhumma Nd1 308, expld. as Nibbāna).

Avisānyādaka

Avisānyādaka (adj.) [a + visaṇyāda + ka] not deceiving, not lying D i.4; iii.170; Pug 57; DA i.73.

Avisānyādanatā

Avisānyādanatā (f.) [abstr. fr. a + visaṇyāda] honesty, faithfulness, uprightness D iii.190.

Avisānyādeti

Avisānyādeti [a + visaṇ + Caus. of vad] to keep one's word, to be honest, to be true J v.124.

Avisaggatā


Avisare

Avisare at J v.117 according to Kern, Toev. s.v. corrupted from avisaye, i.e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. adhisare.

Avisāḥaṭa

Avisāḥaṭa (adj.) [a + visāḥaṭa] imperturbed Dhs 15, 24, 287, 570. ("mānasata).

Avissaji

Avissaji at J vi.79 is with Kern, Toev. s.v. better to be read avassaji (see avassajati).

Avissajjiya

Avissajjiya (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin i.305 ("ika for "iya); ii.170 (five such objects in detail); v.216 (+ avebh’); J vi.568.

Avissāsaniya

Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J iii.474.

Aviha

Aviha [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā -- words, cp. Kindred Sayings 48 n. 3; Cpd. 139. -- S i.35, 60; A i.279; Pug 17.

Avihiṇḍa (Avihesa)

Avihiṇḍa (Avihesa) (f.) [a + vihiṇḍa] absence of cruelty, mercy, humanity, friendliness, love D iii.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 ("vitakka).
Avihethaka

Avihethaka (adj.) [a + vihe`haka] not harassing, not hurting D iii.166 (but cp. SnA 318 avihesaka in same context); Miln 219.

Avr`

Avr` in general see vr`.

Avici

Avici [B.Sk. avici a + vici (?) no intermission, or no plea- sure (?), unknown, but very likely popular etym.] 1. aviciniraya, one of the (great) hells (see niraya), described in vivid colours at many passages of the Pali canon, e.g. at Vin ii.203 = It 86; Nd1 18, 347, 405 = Nd2 304 iiid; Ps i.83; Dhs 1281; J i.71, 96; iii.182; iv.159; Dh A i.148; PVA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. -- 2. disintegration, decay Vism 449 (a. jar`a nama).

Avekalla

Avekalla (" -- ) adj.) [a + vekalla] without deficiency, in 'buddhi complete knowledge J vi.297.

Avekkhathi

Avekkhathi [B.Sk. avik`hate. The regular Pali form however is apekkhathi, to which the BSk. av` corresponds] to look at, to consider, to see It 33 (v.l. ap`); Dh 28, 50, J iv.6; Dh A i.259 (= passati).

Avekkhipati

Avekkhipati [ava` + khipati, ava` here in form ave cor- resp. to ava`, cp. pure for pura` etc.] to jump, hop, lit. to throw (a foot) down J iv.251 (= pacchimap`de khipati C.).

Avecca

Avecca (adv.) [Usually taken as ava + ger. of i (*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently clear semantically; B.Sk. avetya, e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld.

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by Bdhgh. as acala (on D ii.217), or as pa`nayaa ajjhagahetvaa (on Sn 229); by Dhp. as apara -- paccaya -- bh`vena (on Pv iv.125). -- Usually in phrase Buddhe Dhamme Sanghe avecca -- pasado perfect faith in the B., the Dhamma & the Sangha, e.g. at M i.47; S ii.69; iv.271 sq., 304; v.344, 405; A i.222; ii.56; iii.212, 332, 451; iv.406; v.183; further at Ps i.161 (pasanna); Sn 229 (yo ariyasacc`i avecca passati); Pv iv.125.

Avedha

Avedha (adj.) [a + vedha, grd. of vidh (vyadh) to pierce, Sk.avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (‘dhamma = akampanasabh`va SnA 331).

Avebhanga

Avebhanga (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin i.305. Cp. next.
Avebhangiya

Avebhangiya (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin ii.171, which are the same as under avissajjya (q. v.); v.129.

Avera

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. -- "ṇ (nt.) friendliness, kindness D i.247 ('citta); Dh 5 (= khantimetta DhA i 51).

Averin

Averin (adj. -- n.) = avera Dh 197, 258.

Avosita

Avosita [reading uncertain, cp. avyosita] only in neg. an’ unfulfilled, undone Th 1, 101.

Avyagga

Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S v.66. Cp. avisaggatā.

Avyattatā

Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA ii.38.

Avyatha

Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J iii.466 (= akilamāna C.).

Avyaya

Avyaya [a + vyaya] absence of loss or change, safety D. i.72 (instr. "ena safely); Miln 393 (as abbaya T.).

Avyāpajjha

Avyāpajjha1 (abyāpajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots bādh or pad] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin i.183 (avyāpajjh’adhimutta); It 31 (avyābajjhārāma).

Avyāpajjha

Avyāpajjha2 (abyāpajjha) adj.) [either a + *vyāpadya or more likely a + *vyābdhyaja free from oppression or injury: not hurting, kind D.ii.242 (avera +), 276; M i.90; It 16 = 52 (sukha’); Miln 410 (avera +).

Avyāpanna

Avyāpanna (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D iii.82,83 (‘citta); A ii.220 (id.); Pug 68 (id.). -- Same in B.Sk. e.g. Divy 105, 302.
Avyāpāda

Avyāpāda [a + vyāpāda] absence of desire to injure, free-dom from malice D iii.215, 229, 240; It 82 (all MSS. have aby˚); Dhs 33, 36, 277, 313, 1056.

Avyāyata

Avyāyata (adj.) [a + vyāyata of yam] at random, without discrimination, careless J i.496 (= avyatta C.).

Avyāyika

Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imperishable J v.508 (= avigacchanaka C.).

Avyāvaṭa

Avyāvaṭa (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin iii.136; Nd2 72 (avyāvaṭa for appossukka Sn 43); J iii.65; vi.188. Miln 177 (avyā˚).

Avyāseka

Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D i.182 ('sukha = kilesa vyāseka -- virahitatā avyāseka DA i.183); Pug 59.

Avyāharati

Avyāharati [a + vy + āharati] not to bring or procure J v.80.

Avyosita

Avyosita (adj.) [a + vyosita, Sk. vyvasita] not having reached perfection, imperfect Th 1, 784 (aby˚).

Avhaya

Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. ( -- ˚) called, having the name of Sn 684 (isi˚), 686 (Asit˚), 689 (kanhasiri˚), 1133 (Sace˚, cp. Nd2 624).

Avhayati & Avheti

Avhayati & Avheti [Sk. āhvaya, ā + hū or hvā] -- 1. to call upon, invoke, appeal to D i.244 (avhayāma imper.); PvA 164. -- 2. to call, call up, summon M 1.17; J ii.10, 252 (= pakkosati); v.220 (avhayesi); vi.18, 192, 273 (avhettha pret.); Vv 331 (avheti). -- 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). -- pp. avhāta (q. v.).

Avhāta

Avhāta [pp. of avhayati] called, summoned J iii.165 = (an˚ = anāhuta ayāctia) = Pv i.123, cp. PvA 64. The id. p. at Th 2, 129 reads ayācita.

Avhāna
Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] - 1. begging, calling, asking Sn 710; Vism 68 (ānabhinandana). -- 2. addressing, naming SnA 605 (= nāma).

Avhāyana

Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, in-vocation, imploration D i.11 (Sir -- avhāyane, v. l. avhayana; expld. at DA i.97 with reading Sirivhāyana as "ehi Śirī mayhañ sire pātiṭṭhāḥi ti evañ sire Śirīyā avhayanañ"); 244, 245 (v. l. avhāna).

Avhāyika

Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J i.401 = iii.234.

Asa

Asa (adj.) [for asa = asanto, a + santo, ppr. of as in meaning "good"] bad J iv.435 = vi.235 (satañ vā asañ, acc. sg. with v. l. satañ . . ., expld -- by sappurisañ vā asappurisañ vā C.); v.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 v.319).

Asaṇvata


Asaṇvara

Asaṇvara [a + saṇvāra] absence of closing or restraint, no control Dhs 1345.

Asaṇvāsa

Asaṇvāsa (adj.) [a + saṇvāsa] deprived of co-residence, expelled from the community Vin iv.213, 214.

Asaṇvindañ

Asaṇvindañ [ppr. a + saṇvindi] not finding, not knowing Th 1, 717.

Asaṇvuta

Asaṇvuta (adj.) [pp. of a + saṇvunāti, cp. saṇvata] not restrained Dhs 1345, 1347.

Asaṇṣātha

Asaṇṣātha (adj.) [a + saṇṣātha] not mixed or mixing, not associating, not given to society M i.ai4; S i.63; Sn 628 = Dh 404 (= dassana -- savana -- samullāpa paribhogakāya -- saṅsaggānañ abhāvena SnA 468 = DhA iv.173).

Asaṇṭhārima

Asaṇṭhārima (adj.) = asaṇṭhāriya (?) Vin iv.272.

Asaṇṭhāriya
Asaṅhāriya (adj.) [grd. of a + saṅharati] not to be destroyed or shattered It 77; Th 1, 372; Nd2 110.

Asaṅhīra

Asaṅhīra (adj.) [= asaṅhāriya of saṅ + ḍṛ] immovable, unconquerable, irrefutable Vin ii.96; S i.193; A iv.141; v.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd2 110); J i. 62; iv.283 (˚citta unfa...tering); Dpvs iv.12.

Asakka

Asakka (adj.) [a + sakka; Sk. aṣakya] impossible J v. 362 (˚rūpa).

Asakkunyeyya

Asakkunyeyya (adj.) [grd. of a + sakoti] impossible, un- able to J i.55; KhA 185 and passim.

Asakkhara

Asakkhara (adj.) [a + sakkha] not stony, free from gravel or stones, smooth J v.168; DhA iii.401 (opp. sasakkhara).

Asakyadhītā

Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin iv.214.

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Asagguṇa

Asagguṇa [a + sagguṇa] bad quality, vice Sdhp 382 (˚bhā- vin, the a˚ belongs to the whole cpd.).

Asankita & ˚iya

Asankita & ˚iya (adj.) [a + sankita, pp. of sank] not hesitating, not afraid, not anxious, firm, bold J i.334 (˚iya); v.241; Sdhp 435, 541.

Asankuppa

Asankuppa (adj.) [a + sankuppa, grd. of kup] not to be shaken; immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd2 106); Th 1, 649.

Asankusaka

Asankusaka (adj.) [a + sankusaka, which is distorted from Sk. sankusaka splitting, crumbling, see Kern, Toev. p. 18] not contrary J vi.297 (˚vattin, C. appaṭilomavattin, cp. J trsln. vi.143).

Asankheyya

Asankheyya (adj.) [a + sankheyya, grd. of saṅ -- khyā] in- calculable, innumerable, nt. an immense period A ii.142; Miln 232 (cattāri a.), 289 DhA i.5, 83, 104.

Asanga
Asanga (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 ("mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

Asangita

Asangita (adj.) [fr. asanga, a + sangīta, or should we read asangīka?] not sticking or stuck, unimpeded, free, quick J v.409.

Asacca

Asacca (adj.) [a + sacca] not true, false J v.399.

Asajjamāna

Asajjamāna (adj.) [ppr. med. of a + sajjati, sañj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nāmarūpasmin a. = alaggamana DhA iii.298).

Asajjitho

Asajjitho 2nd sg. pret. med. of sajjati to stick or cling to, to hesitate J i.376. See sajjati.

Asajjhaya


Asañña

Asañña (adj.) [a + saññā] unconscious, "sattā unconscious beings N. of a class of Devas D i.28 (cp. DA i.118 and BSk. asañjīka -- sattvāḥ Divy 505).

Asaññata

Asaññata (adj.) [a + saññata, pp. of sañ + yam] unres. trained, intemperate, lacking self -- control It 43 = 90 = Sn 662 = Dh 307.

Asaññin

Asaññin (adj.) [a + saññin] unconscious D i.54 ("gabhā, cp. DA i.163); iii.111, 140, 263; It 87; Sn 874.

Asātha

Asātha (adj.) [a + saṭha] without guile, not fraudulent, honest D iii.47, 55, 237; DhA i.69.

Asaññhita

Asaññhita (adj.) [a + saññhīta] not composed, unsettled, fickle It 62, 94.

Asat (Asanto)

Asat (Asanto) [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayāṇ nenti). See also asaddhamma.
*Asati

*Asati (& Asanāti q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aṃśa share, part] to eat; imper. asnātu J v 376; fut. asissāmi Th 1, 223; Sn 970. -- ppr. med. asamāṇa J v.59; Sn 239, ger. asitvā Miln 167; & asitvāna J iv.371 (an˚). pp. asita (q. v.). See also the spurious forms asmiye & añhati (añhamāna Sn 240), also āsīta1.

Asatiyā

Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J iii.486.

Asatta

Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd2 107, 108; DhA iv.228.

Asattha

Asattha (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually combd. with adaṇḍa in var. phrases: see under adaṇḍa. Also at Th 1, 757 (+ avaṇa).

Asadisa

Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA ii.89; iii.120 (˚dāna).

Asaddha

Asaddha (adj.) [a + saddha] not believing, without faith D iii.252, 282.

Asaddhamma

Asaddhamma [a + sat + dhamma, cp. sat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A ii.47; as 7 at D iii.252, 282; as 8 at Vin ii.202.

Asana

Asana1 (nt.) [Vedic aśan(m)] stone, rock J ii.91; v.131.

Asana

Asana2 (nt.) [cp. Sk. aśana of aś, cp. asati] eating, food; adj. eating J i.472 (ghatāsana Ep. of the fire; v.64 (id.). Usually in neg. form anasana fasting, famine, hunger Sn 311 (= khudā SnA 324); DA i.139. See also nirahasana.

Asana

Asana3 (nt.) [Sk. asana] the tree Pentaptera Tomentosa J i.40 (as Bodhi -- tree of Gotama); ii.91; v.420; vi.530.

Asana
Asana4 (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M i.82 = S i.62. Cp. asani.

Asanāti

Asanāti [see asati] to eat, to consume (food) J i.472; v. 64; vi.14 (Esb. note: read asnāti; C. paribhūjati).

Asani

Asani (f.) [Vedic aṣāni in same meaning; with Sk. aṣī corner, caturaṣra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. a)kros pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aṣan (see asana1). Cp. also ānṣa & asama2] orig. a sharp stone as hurling -- weapon thence in mythol. Indra's thunderbolt, thunder -- clap, lightning J i.71, 167; ii.154; iii.323; Miln 277; VvA 83. -- aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA iii.71. -- pāta the falling of the thunderbolt, thunderclap, lightning DA i.280 (or should we read asanipāta?); PVA 45. -- vicakka same as 'pāta (?) S ii.229 (= lābha -- sakkāra -- silokassa adhvivaca); D iii.44, 47.

Asantasāṇ & 'anto

Asantasāṇ & 'anto (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J iv.101; vi.306; Nd2 109.

Asantāsin

Asantāsin (adj.) [a + santāsin, cp. asantāsāṇ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd2 109; DhA iv.70.

Asantuṭha


Asantuṭhitā

Asantuṭhitā (f.) [abstr. fr. asantuṭhitā = asantuṭha] dis- satisfaction, discontentment D iii.214 (so read for tutth) = A i.95.

Asanthava

Asanthava [a + santhava] dissociation, separation from society, seclusion Sn 207.

Asandhitā

Asandhitā (f.) [a + sandhi + tā] absence of joints, discon- nected state J vi.16.

Asannata

Asannata (adj.) [a + sannata] not bent or bending Sdhp 417.

Asapatta

Asapatta (adj. -- n.) [a + sapatta = Sk. sapatna] (act.) with- out enmity, friendly (med.) having no enemy or foe, secure, peaceful D ii.276; Sn 150 (= vigata -- paccatthika, mettavihārin KhA 249); Th 2, 512.
Asapattī

Asapattī (f.) [a + sapattī] without co-wife or rival in marriage S iv.249.

Asappurisa

Asappurisa [a + sappurisa, cp. asat] a low, bad or unworthy man M iii.37; SnA 479 (= anariya Sn 664).

Asabala

Asabala (adj.) [a + sabala] unspotted D ii.80 = iii.245.

Asabbha

Asabbha (adj.) [a + sabbha, i.e. *sabhya cp. sabhā & in meaning court: courteous, hof: hoflich etc.] not belonging to the assembly -- room, not consistent with good manners,

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impolite, vile, low, of base character J iii.527 (mātugāma); Dh 77 = J iii.367 = Th 1, 994; Miln 221; DhA i.256; ThA 246 (akkhi). Cp. next. -- Note. Both sabbha and sabbhin occur only in the negative form.

Asabbhin = asabbna

Asabbhin = asabbna J i.494, more freq. in cpds. as asabbhi*, e.g. -- kāraṇa a low or sinful act Miln 280. -- rūpa low, common J vi.386 (= asādhu -- jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita -- jātika). Cp. prec.

*Asabha

*Asabha [Sk. rṣabha] see usabha.

Asama

Asama1 (adj.) [a + sama] unequal, incomparable J i.40 (+ appatipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. *dhura lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama -- viriya SnA 489); J i.193; vi.259, 330.

Asama

Asama2 (nt.) [the diacritical form of Sk. aśman hurling stone, of which the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. a)/kmwn anvil; Lith. akmū stone, see also asana1 (Sk. aṣan stone for throwing) and asani] stone, rock DA i.270, 271 ("muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asanā).

Asamaggiya

Asamaggiya (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J vi.516 (so read for asāmaggiya).

Asamaṇa
Asamaṇa at Pug 27 is to be read assamaṇa (q. v.).

Asamapekkhana

Asamapekkhana (nt.) & *ā (f.) [fr. a + sam + apekkhati] lack of consideration S iii.261; Dhs 390, 1061, 1162.

Asamāhita

Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

Asamijjhana

Asamijjhana (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. 'ikā J iii.252.

Asamiddhi

Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J vi.584.

Asamosaraṇa

Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not meeting, separation J v.233.

Asampakampiya

Asampakampiya (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetūṇ vā cāletūṇ vā asakkuneyyo KhA 185).

Asampajañña

Asampajañña (nt.) [a + sampajañña] lack of intelligence D iii.213; Dhs 390, 1061, 1162, 1351.

Asampayanto

Asampayanto [ppr. of a + sampayati] unable to solve or explain Sn p. 92.

Asambadhā

Asambadhā (adj.) [a + sambadhā] unobstructed Sn 150 (= sambadhā -- virahita KhA 248); J i.80; ThA 293.

Asammodiya

Asammodiya (nt.) [a + sammodiya] disagreement, dissension J vi.517 (= asamaggiya C.).

Asammosa

Asammosa [a + sammosa cp. B.Sk. asammoṣadharmān Ep. of the Buddha; Divy 49 etc] absence of confusion D iii.221 = Dhs 1366.

Asayaṃvakin
Asaṅvāsaṁ (adj.) [a + saṅ + vāsaṁ] not under one's own control, i.e. dependent D ii.262; J i.337.

Asayha

Asayha (adj.) [a + sayha, grd. of sah = Sk. asahya] im- possible, insuperable J vi.337. Usually in cpd. "sāhin conquering the unconquerable, doing the impossible, achieving what has not been achieved before Th 1, 536, Pv ii.922 (Angīrasa); It 32.

Asahana

Asahana (nt. -- adj.) [a + sahā] not enduring, non -- endurance, inability J iii.20; PvA 17.

Asahāya

Asahāya (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā

Asā see āsa.

Asāta

Asāta (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymology of aśāta at Toev. s.v. p. 90 is improbable] disagreeable Vin i.78 (asāta vedanā, cp. aśāta vedanā M Vastu i 5); Sn 867; J i.288, 410; ii.105; Dhs 152, 1343.

Asādhaṁraṇa

Asādhaṁraṇa (adj.) [a + sādhaṁraṇa cp. asādhaṁraṇa Divy 561] not general, not shared, uncommon, unique Vin iii.35; Kh viii.9; J i.58, 78; Miln 285; DA i.71; Sdhp 589, 592.

Asāmapāka

Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA i.270.

Asāra

Asāra (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārāpagata Nd1 409); Dh 11, 12 (cp. DhA i.114 for interpretation).

Asāraka

Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J ii.163 = DhA i.144.

Asāraddha

Asāraddha (adj.) [a + sāraddha] not excited, cool A i.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

Asāhasa
Asāhāsa (nt.) [a + sāhāsa] absence of violence, meekness, peaceableness D iii.147 (asāhāsa rata fond of peace); acc. as adv. asāhāsañ without violence, not arbitrarily J iii.319; instr. asāhasena id. J vi.280; Dh 257 (= amusāvādena DhA iii.382).

Asi

Asi [Vedic asi, Av. aḥhū Lat. ensis] a sword, a large knife D i.77 (= DA i.222); M ii.99; A i.48 = (asīnā sīṣān chindante); iv.97 (asīnā hanti attānañ); J iv.118 (asi sunisito), 184; v.45 (here meaning "sickle".), 475 (asīn ca me maṁśa, i.e. probably faulty for either "aśīn ca me" or "aśīnca me"); Vism 201 (nānāsi the sword of knowledge); PvA 253 (asīnā pahañta). -- camma sword & shield Vin ii.192; A iii.93; J vi.449. -- thrə the hilt of a sword DhA iv.66. -- nakha having nails like swords Pgd 29. -- patta having sword -- like leaves, with swords (knives) for leaves (of the sword -- leaf -- wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk -- anḍeyapurāṇa xii.24 sq.; Mbhārata xii.321; Manu iv.90; xii. 75; Scherman, Visionsliteratur pp. 23 sq.; J vi.250 (niraya); PvA 221 (vana); Sdhp 194. - - pāsa having swords for snares (a class of deities) Miln 191. -- māla ( -- kamma) sword -- garland ( -- torture) J iii.178 (+sīṣa chindāpetī); Dāvī i.35. Preferable to interpretation "sword -- dirt", see māla (mālā). -- lakkhana "swordsign", i.e. (fortune -- telling from) marks or a sword D i.9; J i.455. -- loma having swords for hair S ii.257, cp. Vin iii.106. -- sūna slaughter -- house (so also B.Sk. asisūna Divy 10, 15; see further detail under "kāmā" similes) Vin ii.26; M i.130, 143; A iii.97. -- sūla a swordblade Th 2, 488 (exempl. at ThA 287 by adhikuttānathena, i.e. with reference to the executioner's block, cp. also sattistūla).

Asika

Asika (adj.) ( -- *) [asi + ka] having a sword, with a sword in phrase ukkhiṭṭasika with drawn sword, M i.377; J i.393.

Asita

Asita1 [Sk. aṣita, pp. of *asati, Sk. aśnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M i.57; A iii.30, 32 (pīta -- khāyita etc.); PvA 25 (id.); J i.555 "āsana having enjoyed one's food, satisfied". Cp. āsita1.

Asita

Asita2 (adj.) [a + sita pp. of *śri, Sk. aśrī] not clinging to, unattached, independent, free (from wrong desires) D ii.261 (ātigā); M i.386; Th 1, 38, 1242 (see Mrs Rh. D. in Brethren 404 note 2); J ii.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd2 111 & nissaya).

Asita

Asita3 (adj.) [Sk. asita; Idg. *ās, cp. Lat. āreo to be dry, i. e. burnt up; Gr. a)/zw to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes) black -- blue, black M i.180 (vyāhbangī); A iii.5 (id.); Th 2, 480 (= indanīla ThA 286); J iii.419 (āpangin black -- eyed); v. 302; Dāvīs i.45.

Asita

Asita4 (m. nt.) [fr. asi] a sickle J iii.129; v 46.
Asṭī

Asṭī (num.) [Sk. aṣṭī] 80 (on symbolical meaning & freq. application see āṭṭha 1 B 1 c, where also most of the ref's. In addition we mention the foll.:) J i.233 ("hattha 80 hands, i. e. 80 cubits deep"); iii.174 ("sahassa - - vāraṇa -- parivuta"); vi.20 (vassasahassāṇī)

Asū

Asū (pron.) [Sk. asau (m.), adas (nt.); base amu˚ in oblique cases & derivat ion, e.g. adv. amutra (q.v.)]

Asuka

Asuka (pron. -- adj.) [asn + ka] such a one, this or that, a certain Vin iii.87; J i.148; PvA 29, 30, 35, 109, 122 ("ṇ gatiṇ gata").

Asuci

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 ("manussā, see Nd2 112); Pug 27, 36; Sdhp 378, 603.

Asucīka


Asubha

Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt.

Asura

Asura [Vedic asura in more comprehensive meaning; con- nected with Av. ahūrō Lord, ahurō mazdā"; perhaps to Av. anhuś & Lat. erus master] a fallen angel, a Titan; pl. asur the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J v.186 define them as kāķaṅkaka -- bheda asurā. The are classed with other similar inferior deities, e. g. with garulā, nāgā, yakkhā at Miln 117; with supanṇa, gandhabba, yakkhā at DA i.51. <> The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of devāsura -- sangāma: D ii.285; S i.222 (cp. 216 sq.), iv.201 sq., v.447; M i.253; A iv.432. -- Rebirth as an Asura is considered as one of the four unhappy rebirths or evil fates after death (apāya; viz. niraya, tiracchāna -- yoni, petā or pettivisaya, asurā), e. g. at It 93; J v.186; Pv iv.111, see also apāya. -- Other passages in general: S i.216 sq. (fight of Devas & Asuras); iv.203; A ii.91; iv.198 sq., 206; Sn 681; Nd1 89, 92, 448; DhA i.264 ("kaṇṇāa"); Sdhp 366, 436. -- inda Chief or king of the Titans. Several Asuras are
accredited with the rôle of leaders, most commonly Vepacitti (S i.222; iv.201 sq.) and Rāhu (A ii.17, 53; iii.243). Besides these we find Pahārāda (gloss Mahābhaddha) at A iv.197. -- kāya the body or assembly of the asuras A i.143; J v.186; ThA 285. -- parivāra a retinue of Asuras A i.91. -- rakkhasā Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdgh at SnA 323 as pabbata -- pāda -- nivāsino dānava -- yakkha -- saññītā).

Asuropa

Asuropa [probably a haplological contraction of asura -- ropa. On various suggestions as to etym. & meaning see Morris's discussion at J P T S. 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an˚); DhsA 396.

Asussūsaṇ

Asussūsaṇ [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśṛṣṭati] not wishing to hear or listen, disobedient J v.121.

Asūya

Asūya see anasūya.

Asūra


Asekha

Asekha (& Asekkha) (adj. n.) [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahan (cp. B.Sk. aśaikṣa occurring only in phrase śaikṣaikṣā those in training & the adepts, e.g. Divy 261, 337; Av. Ś i.269, 335; ii.144) Vin i.62 sq.; iii.24; S i.99; D iii.218, 219; It 51 (asekho sīlakkhandho; v. 1. asekka); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq. -- muni the perfectly Wise DhA iii.321. -- bala the power of an Arahan, enumd. in a set of 10 at Ps ii.173, cp. 176.

Asecanaka

Asecanaka (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka -- darśana in same meaning e. g. Divy 23, 226, 334] unmixed, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M i.114; S 1.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as anāsittakaṇṭh pakatiyā vetica mahāraṣaṇ at ThA 61) = Th 2, 196 (= anāsittakaṇṭh ojavantaṇa sabhāva -- madhuraṇ ThA 168); S v.321; A iii. 237 sq. Miln 405.

Asevanā

Asevanā (f.) [a + sevan] not practising, abstinence from Sn 259 (= abhajanā apayirupāsanā KhA 124).

Asesa
Asesa (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sābba Nd2 113). As ˚ -- (adv.) entirely, fully, completely Sn p. 141 ("virāga -- nirodha"); Miln 212 ("vacana inclusive statement").

Asesita

Asesita (adj.) [pp. of a + Caus. of šiṣ, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J iii.153.

Asoka

Asoka1 (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūlha -- soka -- salla KhA 153); Dh 412; Th 2, 512.

Asoka

Asoka2 [Sk. aśoka] the Asoka tree, Jonesia Asoka J v.188; Vv 354, 359 ("rukkha"); Vism 625 ("ankura"); VvA 173 ("rukkha").

Asoṇḍa

Asoṇḍa (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J v.116. -- f. asonḍṭ A iii.38.

Asotatā

Asotatā (nt.) [abstr. a + sota + ta, having no ears, being earless J vi.16.

Asnāṭi

Asnāṭi [Sk. aśnāṭi to eat, to take food; the regular Pāli forms are asati (as base) and asanāṭi] to eat; imper. asnāṭu J v.376.

Asman

Asman (nt.) [Vedic āśman; the usual P. forms are amha and asama2] stone, rock; only in instr. asmanā SnA 362.

Asmasati

Asmasati [spurious form for the usual assasati = Sk. āśva- sati] to trust, to rely on J v.56 (Pot. asmase).

Asmi

Asmi (I am) see atthi.

Asmimāṇa

Asmimāṇa [asmī + māṇa] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin i.3; D iii.273; M i.139, 425; A iii.85; Ps i.26; Kvu 212; DhA i.237. Cp. ahaṇ asmi.

-- 90 --
Asmiye

Asmiye 1 sg. ind. pres. med. of aś to eat, in sense of a fut. "I shall eat" J v.397, 405 (C. bhuñjissāmi). The form is to be expld. as denom. formn. fr. -- aś food, = aśiyati and with metathesis asmiyati. See also aνñati which would correspond either to *aνşiyati or aνñati (see asati).

Assa

Assa1 [for aśa1, q. v. for etym.] shoulder; in cpd. assa-puṭa shoulder -- bag, knapsack i. e. a bag containing provisions, instr. assa-puṭena with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. II. as well as Commentators take assa = bhasma ashes (thus also Morris J P T S. 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the Dīgha passage by bhasmapuṭena, sīse chārika okiritvā ti attho DA i.267. After all it is the same as puṭaṇṣa (see under aśa1). -- D i.98, cp. A ii.242 (v. l. bhasma'); DA i.267 (v. l. bhasa').

Assa

Assa2 [for aśa2 = Sk. aśa point, corner, cp. Sk. aśri, Gr. a)/kros & o)/cu/s sharp, Lat. acer] corner, point; occurs only in cpd. caturassa four -- cornered, quadrangular, regular (of symmetrical form, Vin ii.316; J iv.46, 492; Pv ii.119. Perhaps also at Th 2, 229 (see under assa3). Occurs also in form caturaṇḍa under catur).

Assa

Assa3 [Vedic aśva, cp. Av. aspō; Gr. i)/ppos, dial. i)/kkos; Lat. equus; Oir. ech; Gall. epo -- ; Cymr. ep, Goth. aīhva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and combd. with hatthi (elephant) Vin iii.6 (pañcamatthehi assa -- satehi), 52 (enumd. under catuppaddā, quadrupeds, with hatthi oṭṭha goṇa gadṛabhā & pasuṇa); A ii.207; Sn 769 (gavāssā). At Th ii.229 the commentary explains caturassa as 'four in hand'; but the context shows that the more usual sense of caturassa (see assa2) was probably what the poet meant; Dh 94, 143, 144 (bhadra, a good horse), 380 (id.); Vv 203 (+ assatari); VvA 78; DhA i.392 (hatthi -- assādayo); Sdhp 367 (dūth'). -- ājāniya [cp. BSk. aśvājāneya Divy 509, 511] a thoroughbred horse, a blood horse A i.77, 244; ii.113 sq., 250 sq.; iii.248, 282 sq.; iv.188, 397; v.166, 323; PvA 216. See also ājāniya. -- āroha one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D i.51 (+ hatthāroha; expld. at DA i.156 by sabbe pi assācariyaassavejja -- assābhaṇḍādayo). -- kaṇṇa N. of a tree, Vatica Robusta, lit. "horse -- ear" (cp. similarly Goth. aīhva -- tundi the thornbush, lit. horse -- tooth) J ii.161; iv.209; vi.528. -- khalunka an inferior horse ("shaker"), opp. sadassa. A i.287 = iv.397. -- tthara a horse cover, a horse blanket Vin i.192; D i.7 -- damma a horse to be tamed, a fierce horse, a stallion A ii.112; 'sārathī a horse trainer A ii. 112, 114; v.323 sq.; DhA iv.4. -- potaka the young of a horse, a foal or Colt J ii.288. -- bandha a groom J ii. 98; v.449; DhA i.392. -- bhaṇḍa (for "bandha? or should we read "pañḍaka?) a groom or horse -- trainer, a trader in horses Vin i.85 (see on form of word Kern, Toev. p. 35). -- bhaṇḍaka horse -- trappings J ii.113. -- maṇḍala circus Vism 308, cp. M i.446. -- maṇḍalika exercising -- ground Vin iii.6. -- medha N. of a sacrifice: the horse -- sacrifice [Vedic aśvamedha as Np.] S i.76 (v. l. sassa'); It 21 (+ purisamedha); Sn 303. -- yuddha a horse -- fight D i.7. -- rūpaka a figure of a horse, a toy horse DhA ii.69 (+ hatthi -- rūpaka). -- lakkhaṇa (earning fees by judging) the marks on a horse D i.9. -- laṇḍa horse -- manure, horsedung DhA iv.156 (hatthi -- laṇḍa +). -- vāṇija a horse dealer Vin iii.6. -- sadassa a noble steed of the horse kind A i.289 = iv.397 (in comparison with purisa').

Assa

Assa4 is gen. dat. sg. of ayaṇ, this.

Assa
Assa5 3. sg. Pot. of asmi (see atthi).

Assaka

Assaka1 ( -- ˚) [assa3 + ka] with a horse, having a horse; an̄ without a horse J vi.515 (+ arathaka).

Assaka

Assaka2 (adj.) [a + saka; Sk. avaka] not having one's own, poor, destitute M i.450; ii.68; A iii.352; Ps i.126 (v. l. asaka).

Assatara

Assatara [Vedic aśvatara, aśva + compar. suffix tara in func tion of "a kind of", thus lit. a kind of horse, cp. Lat. matertera a kind of mother. i.e. aunt] a mule Dh 322 = DhA i.213; DhA iv.4 (= valavāya gadrabhena jāta); J iv.464 (kambojake assatara sudante; imported from Cambodia); vi.342; -- f. assatar a she -- mule Vin ii.188; S i.154; ii.241; A ii.73; Mih 166. -- assatar -- ratha a chariot drawn by she -- mules Vv 203, 208 (T. assatar ratā) = 438; Pv i.111 (= assatarīyutta ratha Pa 56); J vi.355.

Assattha

Assattha1 [Vedic aśvattha, expld. in K Z i.467 as aśva -- ttha dial. for aśva -- stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig -- tree, Ficus, Religiosa; the tree under which the Buddha attained enlightenment, i.e. the Bo tree Vin iv.35; D ii.4 (sammā -- sambuddho assatthassa mūle abhisambuddho); S v.96; J i.16 (v.75, in word -- play with assattha2 of v.79).

Assattha

Assattha2 [pp. of assasati; cp. BSk. āsvasta Av. Š i.210] encouraged, comforted A iv.184 (v. l. as gloss assāsaka); Ps i.131 (loka an˚; v. l. assaka); J i.16 (v.79 cp. assattha1); vi.309 (= laddhassasa C.), 566.

Assaddha

Assaddha (adj.) [a + saddhā] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA ii.187.

Assaddhiya

Assaddhiya (nt.) [a + saddhiya, in form, but not in meaning a grd. of saddahati, for which usually saddheyya; cp. Sk. āśradheyya incredible] disbelief S i.25; A iii.421; v.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA i.235; Sdhp 80.

Assama

Assama [a + śram] a hermitage (of a brahmin ascetic esp. a jaṭila) Vin i.24 = iv.108; i.26, 246; iii.147; Sn 979; Sn p. 104, 111; J i.315 (˚pada) v.75 (id.) 321. vi.76 (˚pada). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See Dial. i.211 -- 217.

Assamaṇa
Assamaṇa [a + samāṇa] not a true Samāṇa Vin i.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. -- f. assamaṇī Vin iv.214.

Assaya

Assaya [ā + sayati, śri] resting place, shelter, refuge, seat DA i.67 (puññī’). Cp. BSk. rājāśraya Jtm 3156; aśraya also in meaning "body": see Av. Ś. i.175 & Index ii.223.

Assava

Assava (adj.) [a + sunāṭi, śru] loyal D i.137; Sn 22, 23, 32; J iv.98; vi.49; Miln 254; an’ inattentive, not docile DhA i.7.

Assavati


Assavanatā

Assavanatā (f.) [abstr. fr. assavana] not listening to, in- attention M i.168.

Assavanīya

Assavanīya (adj.) [a + savanīya] not pleasant to hear Sdhp 82.

Assasati

Assasati [ā + śvas, on semantical inversion of ā & pa see under ā 1 3] 1. to breathe, to breathe out, to exhale, J i 163; vi.305 (gloss assāsento passāsento susu ti saddaṇ karonto); Vism 272. Usually in combn. with passasati to inhale, i. e. to breathe in & out, D ii.291 = M i.56, cp. M i.425; J ii.53, cp. v.36. -- 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S iv.43; J iv.93 assasitvāna ger. = vissamitvā c.); vi.190 (assāsa imper., with mā soci); med. assase J iv.57 (C. for asmase T.; expld. by vissase), 111 ("itvā). -- 3. to enter by the breath, to bewitch, enchant, take possession J iv.495 (= assāsa -- vātena upahanati āvisati C.). -- Caus. assāseti. -- pp. assattha2. See also assāsa -- passāsa.

Assāda

Assāda [ā + sādiyati, svad] taste, sweetness, enjoyment, satisfaction D i.22 (vedanānaḥ samudaya atthangama assāda etc.); M i.85; S ii.84 sq. ("ânupassin), 170 sq.; iii.27 sq. (ko rūpassa assādo), 62, 102; iv.8 sq., 220; v.193, 203 sq.; A i.50 ("ânupassin), 258, 260; ii.10; iii.447 ("diṭṭhī) J i.508; iv.113, Sn 448; Ps i.139 sq., ("diṭṭhī), 157; cp. i.1017; Pv iv.62 (kām’); Vbh 368 ("diṭṭhī); Nett 27 sq.; Miln 388; Vism 76 (paviveka -- ras); Sdhp 37, 51. See also appassāda under appa.

Assādanā

Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S i.124; Sn 447 (= sādubhāva SnA 393).

Assādeti
Assādeti [Denom. fr. assāda] to taste S ii.227 (lābha -- sakkāra- siloka); Vism 73 (paviveka -- sukha -- rasaṇ); DhA i.318.

Assāraddha

Assāraddha v. l. at It 111 for asāraddha.

Assāvin

Assāvin (adj.) [ā + sru] only in an’ not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesu a. = sāta -- vatthusa kāmaguṇesu taṅhā -- santhava -- virahita SnA 549). See also āsava.

Assāsa

Assāsa [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to passāsa inhalation, with which often combd. or contrasted; thus as cpd. assāsa -- passāsa meaning breathing (in & out), sign of life, process of breathing, breath D ii.157 = S i.159 = Th 1, 905; D iii.266; M i.243; S i.106; iv.293; v.330, 336; A iv.409; v.135; J i.146; vi.82; Miln 31, 85; Vism 116, 197. -- assāsa in contrast with passāsa at Ps i.95, 164 sq., 182 sq. -- 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M i.64; S ii.50 (dhamma -- vinaye); iv.254 (param -- assāsa -- ppatta); A i.192; iii.297 sq. (dhamma -- vinaye); iv.185; J vi.309 (see assattha2); Miln 354; PvA 104 (‘matta only a little breathing space); Sdhp 299 (param’), 313.

Assāsaka

Assāsaka (adj. n.) [fr. assāsa 1] (cp. assāsa 1) having breath, breathing, in an’ not able to draw breath Vin iii.84; iv.111. -- 2. (cp. assāsa2) (m. & nt.) that which gives comfort & relief, confidence, expectancy J i.84; vi. 150. Cp. next.

Assāsika

Assāsika (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. an’ not able to afford comfort, giving no comfort or security M i.514; iii.30; J ii.298 (= aṇṇaḥ assāsetuḥ asamatthaṭṭha na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Päli equivalent runs anicca addhuva assasata (= appāyuka) vipariṇāma -- dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. asassata.

Assāsin

Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S iv.43 (an’).

Assāseti

Assāseti [Caus. of assasati] to console, soothe, calm, com- fort, satisfy J vi.190, 512; DhA i.13.

Assita

Assita (adj.) [Sk. aśrita, ā + pp. of ār] dependent on, relying, supported by (acc.); abiding, living in or on D ii.255 (tad’); Vv 5016 (sīho va guhaṇ a.); Th 1, 149 (janaṇ eva assito jano); Sdhp 401.

Assīr
Assír (adj.) [a + sir] without splendour, having lost its brightness, in assír viyá khąyáti Nett 62 = Ud 79 (which latter has sassar iva, cp. C. on passage l. c.).

Assu

Assu1 (nt.) [Vedic aśru, Av. asrú, Lith. aszaré, with etym. not definitely clear: see Walde, Lat. Wtb. under lacrima] a tear Vin i.87 (assúní pavatteti to shed tears); S ii.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA i.12 ('punça -- netta with eyes full of tears); ii.98; PvA 125. -- dhārā a shower of tears DhA iv.15 (pavatteti to shed). -- mukha (adj.) with tearful face [cp. BSk. ašrumukha e. g. Jtm 3116] D i.115, 141; Dh 67; Pug 56; DA i.284; PvA 39. -- mocana shedding of tears PvA 18.

Assu

Assu2 is 3rd pl. pot. of atthi.

Assu

Assu3 (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayás su for tayó assu, cp. KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assú ti nipáta -- mattañ). Perhaps we ought to take this assu3 together with the foll. assu4 as a modification of ssu (see su2). Cp. ásu.

Assu

Assu4 part. for Sk. svid (and sma?) see under su2. According to this view Fausböll's reading kenó assu at Sn 1032 is to be emended to kena ssu.

Assuka

Assuka (nt.) [assu1 + ka] a tear Vin ii.289; Sn 691; Pv iv.53.

Assutavant

Assutavant (adj.) [a + sutavant] one who has not heard, ignorant M i.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha

Aha1 (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! alas! woe!". Perhaps to be seen in cpd. "kámà miserable pleasures lit. "woe to these pleasures!"") gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expld. by C. as "ahà ti lāmaka -- pariyāyo"). See also ahaha.

Aha

Aha2 ("&") & Aho ("&") (nt.) [Vedic ahan &ahas] a day. (1) "aha only in foll. cpds. & cases: instr. ekāhena in one day J vi. 366; loc. tadahe on that (same) day PvA 46; acc. katipāhan (for) some or several days J i.152 etc. (kattipāha); sattāhan seven days, a week Vin i.1; D ii. 14; J iv.2, and freq.; anvahañ daily Dāvs iv.8. -- The initial a of ahañ (acc.) is elided after i, which often appears lengthened: kati .DataContext.hañ how many days? S i.7; ekāha -- dvā DataContext.hañ one or two days J i.292; dvtha -- tā DataContext.hañ two or three days J ii.103;
VvA 45; ekâha -- dvt ñhâ accayena after the lapse of one or two days J i.253. -- A doublet of aha is anha (through metathesis from ahan), which only occurs in phrases pubbanho & sàyanha (q. v.); an adj. der. fr. aha is "ahika: see pañcâhika (consisting of 5 days). -- (2) aho˚ in cpd. ahoratta (m. & nt.) [cp. BSk. ahorâtrañ Av. Š. i.209] & ahoratti (f.) day & night, occurring mostly in oblique cases and adverbially in acc. ahoratta: M i.417 ("ânusikkhin"); Dh 226 (id.; expld. by divâ ca rattiñ ca tisso sikkhâ sikkhamàna DhA iii. 324); Th 1, 145 (ahorattâ accayanti); J iv.108 ("ânaç accaye"); Òv ii.131 ("ñāj"); Mûn 82 (ena). -- ahoratti Dh 387; J vi.313 (v. l. BB for T. aho va ratti). Aha

Aha (prom.) [Vedic aha = Av. âzâ; Gr. e)gw/(n); Lat. ego; Goth. ik, Ags. ic, Ohg. iñ etc.] pron. of 1st person "I". - nom. sg. aha S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J i.61; ii.159. -- In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: ya vadanti mama . . na te aha S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J i.61; ii.159. -- gen. dat. mayha Sn 431, 479; J ii.160, mama S i.115; Sn 22, 23, 341, 997; J ii.159, & mama S i.116; Sn 253 (= mama C.); 694, 982. -- instr. may Sn 135, 336, 557, 982; J i.222, 279. -- acc. ma Sn 356, 425, 936; J ii.159; iii.26, & mama J iii.55, 394. -- loc. mayi Sn 559; J iii.188. The enclitic form in the sg. is me, & functions in diff. cases, as gen. (Sn 983; J ii.159), acc. (Sn 982), instr. (J i.138, 222), & abl. -- Pl. nom. maya J i.370; mana S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J ii.159. -- gen. amha ka J ii.159 & asmka Sn p. 106. -- acc. amhe J i.222; ii.415 & asme J iii.359. -- instr. amhehi J i.150; ii.417 & asmâbhi ThA 153 (Ap. 132). -- loc. amhesu J i.222. --> The enclitic form for the pl. is no (for acc. & gen.); see under vaya. -- kra selfishness, egotism, arrogance (see also mama kra) M iii.18, 32; S ii.253; iii.80, 136, 169 sq.; iv.41, 197, 202; A i.132 sq.; iii.444; Òd 70; Neti 127, and freq. passim.

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Ahaaha


Ahâsa

Ahâsa [a + hâsa, cp. Sk. ahâsa & aharsha] absence of exult- ancy, modesty J iii.466 (= an -- ubbillavitattan C.).

Ahâsi

Ahâsi 3rd sg. aor. of harati (q. v.).

Ahi

Ahi [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde Lat. Wtb. s. v.] a snake Vin ii.109; D i.77; S iv.198; A iii.306 sq.; iv.320; v.289; Ndî 484; Vism 345 (+ kukkan etc.); VvA 100; ÒvA 144. -- kunapa the carcase of a snake Vin iii.68 = M i.73 = A iv.377. -- gâha a snake catcher or trainer J vi.192. -- gunthika (?) reading uncertain, we find as vv. li. "gundika, "gunthika & "kundika; the BSk. paraphrase is "tundika Divy 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical; may be Non -- Aryan, word. See also under kunthika & gunthika & cp. Morris in J.P.T.S., 1886, 153 a snake charmer J i.370 ("gund"); ii.267; iii.348 ("gund"); iv.456 (T. "gun"); v.1. BB "kund") 308 (T. "kund"); v.1. SS ("gunth"), 456 (T. "gun"); v.1. BB "kund"); vi.171 (T. "gun"); v.1. BB "kund"); Mûn 23, 305. -- chattaka (nt.) "a snake's parasol", a mushroom D iii.87; J ii.95; Òd 81 (C. on viii.5, 1). -- tundika = gunthika Vism 304, 500. -- peta a Peta in form of a snake DhA ii.63. -- mekalâ
"snake -- girdle", i.e. outfit or appearance of a snake DhA i.139. -- vātaka (-- roga) N. of a certain disease ("snakewind -- sickness") Vin i.78; J ii.79; iv.200; DhA i.169, 187, 231; iii.437. -- vijjā "snake -- craft", i.e. fortune -- telling or sorcery by means of snakes D i.9 (= sappa -- daṭṭhatikicchana -- vijjā eva sappā avhāyana -- vijjā eā "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA i.93).

Ahīṃsaka

Ahīṃsaka (adj.) [fr. ahīṃsā] not injuring others, harmless, humane, S i.165; Th 1, 879; Dh 225; J iv.447.

Ahīṃsā

Ahīṃsā (f.) [a + hiṃsā] not hurting, humanity, kindness D iii.147; A i.151; Dh 261, 270; J iv.71; Miln 402.

Ahita

Ahita (adj. -- n.) [a + hita] not good or friendly, harmful, bad; unkindliness D iii.246; Dh 163; Sn 665, 692; Miln 199 ("kāma").

Ahirika & Ahirūka

Ahirika & Ahirūka (adj.) [fr. a + hiṛt] shameless, unscrupulous D iii.212, 252, 282; A ii.219; Dh 244; Sn 133 ("īka"); It 27 ("īka"); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA iii.352.

Ahīṅindriya

Ahīṅindriya see discussed under abhinindriya.

Ahuvāsinī

Ahuvāsinī 1st sg. pret. of hotī (q. v.) I was Vv 826 (= ahosinī VvA 321).

Ahuhāliya

Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J iii.223 (= danta -- vidaṃsaka -- mahā -- hasita C.).

Ahe

Ahe (indecl.) [= aho, cp. aha1] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. ahevāna a dense forest (lit. oh! this forest, alas! the forest (i.e. how big it is) J v.63 (uttamāhevānandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expls. as "ahevānā vuccati vanasaṇḍo").

Aho

Aho (indecl.) [Sk. aho, for etym. see aha1] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariyathena nipātō); J i.88 (aho acchariyaññ aho abbhutāññ), 140. Usually combd. with similar emphatic particles, e.g. aho vata DhA ii.85; PvA 131 (= sādhu vata); aho vata re D i. 107; Pv ii.94 5. Cp. ahe.

Ahosikamma
Ahosi -- kamma (nt.) an act or thought whose kamma has no longer any potential force: Cpd. 145. At p. 45 ahosikakamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. xix.

Ā Ā

Ā1 (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic -- deictic part. (Idg. *e) = Gr. h) surely, really; Ohg. -- ā etc., increment of a (Idg. *e), as in Sk. a -- sau; Gr. ē\kehr (cp. a3), see Brugmann, Kurze Vergl. Gr. 464, 465] a frequent prefix, used as well -- defined simple base -- prefix (with rootderivations), but not as modification (i.e. first part of a double prefix cpd. like sam -- ā -- dhi) except in one case ā -- ni -- saṃsa (which is doubtful & of diff. origin, viz. from combn. āsaṃsa -- nisaṃsa, see below 3b). It denotes either touch (contact) or a personal (close) relation to the object (ā ti anussaraṇa atthe nipāta PVA 165), or the aim of the action expressed in the verb. -- (1.) As prep. c. abl. only in J in meaning "up to, until, about, near" J vi.192 (ā sahassehi = yāva s. C.), prob. a late development. As pref. in meaning "forth, out, towards, at, on" in foll. applications: -- (a) aim in general or touch in particular (lit.), e.g. ākāḍḍhati pull to, along or up; ākāśa shining forth; ākoṭeti knock at; āgacchati go towards; ācamati rinse over; āneti bring towards, ad -- due; ābhā shining forth; ābhujati bend in; āmasati touch at; āyata stretched out; ārabhati at -- tempt; ārohana a -- scending; ālaya hanging on; āloketi look at; āvattati ad -- vert; āvahi bring to; āvāsa dwelling at; āsādeti touch; āsāditi sit by; āhanati strike at. -- (b) in reflexive function: close relation to subject or person actively concerned, e.g. ādāti take on or up (to oneself); ādāsa looking at, mirror; ādhāra support: āndati rejoice; ānisaṃsa subjective gain; ābāha being affected; āmodita pleased; ārakka guarding; ārādhita satisfied; ārama (personal) delight in; ālingati embrace (to oneself); āhāra taking to (oneself); āhāra (intransitive function: close relation to the object passively concerned, e.g. āgāhana killing; ācarati indulge in; ācikkhati point out, explain; ājīva living on; ānāpeti give an order to somebody; ādisati point out to some one; ābhindati cut; āmanteti ad -- dress; āyacati pray to; āroceti speak to; āsilaceti besprinkle; āsvati indulge in. -- (c) in transitive function: close relation to the object passively concerned, e.g. āghātana killing; ācarati indulge in; ācikkhati point out, explain; ājīva living on; ānāpeti give an order to somebody; ādisati point out to some one; ābhindati cut; āmanteti ad -- dress; āyacati pray to; āroceti speak to; āsilaceti besprinkle; āsvati indulge in. -- (d) out of meaning (a) develops that of an intensive -- frequentative prefix in sense of "all -- round, completely, very much", e.g. ākāṇṇa strewn all over, "kula mixed up; ādhuta moved about; ārāva shouting out or very much; ālulati move about; āhinḍati roam about. -- 2. Affinitities. Closely related in meaning and often interchanging are the foll. prep. (prefixes): ānu ("bhati), ābhi ("saṃsati), pa ("tapati), paṭi ("kankhati) in meaning 1 a -- c; and vi ("kiriṭi, "gḥāta, "cameti, "lepa, "lopa), sam ("tapati, "dassati) in meaning 1 d. See also 3b. -- 3. Combinations: (a) Intensifying combns. of other modifying prefixes with ā as base: ānu + ā (annā -- gacchati, ādisati, āmaddati, ārohati, āvisati, āsanna, āhata), paṭi + ā (paccā -- janati, āttharati, ādāti, "savati), pari + ā (pariyā -- nāta, "dāti, "pajjati, "harati), sam + ā (samā -- āsati, ādāna, "dhi, "pajjati, "rabhati). (b) Contrast -- combns. with other pref. in a double cpd. of noun, adj, or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika -- nibbedhika, āsaṃsa -- nisaṃsa (contracted to ānisaṃsa), āsevita -- nisevita; ā + pa: āsasati -- paśasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. āsasati is taken as "breathing out", paśasati as "breathing in": see Vism 271), āsāsā -- pāsāsā, āmoditapamodita, āhuna -- pāhuna, āhuneyya -- pāhuneyya; ā + paccā:

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ākoṭītī -- paccākoṭītī; ā + pari: ākāḍḍhana -- parikaḍḍhana, āsankita -- parisankita; ā + vi: āloka -- vilokita, āvāha -- vivāha, āvethaṇa -- viniṭṭhaṇa; a + sam: allāpa -- sallāpa; ā + saṃ: ācīṇṇa -- samācīṇṇa. -- 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under ā", e.g. ākkamaṇa, akkhita, acchādetti, ānānata, appoṭeti, allāpa, āsādā.

Ā'

Ā"2 guna or increment of a" in connection with such suf- fixes as -- ya, -- iya, -- itta. So in āyasaka fr. āyasaka; āruppa from arūpa; ārogya fr. āroga; ālāsiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.
3 of various other origins (guna e.g. of ṛ or lengthening of ordinary root ā’), rare, as ālinda (for alinda), āsabha (fr. usabha).

4 infix in repetition -- cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā1 3b), constitutes a guna -- or increment -- form of neg. pref. a (see a2), as in foll.: phalāphala all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e.g. i.416; ii.160; iii.127; iv.220, 307, 449; v.313; vi.520; kāraṇākāraṇāṇī all sorts of duties J vi.333; DhA i.385; khaṇḍākhaṇḍa pēle -- mēle J i.114; iii.256; gandāɡanda a mass of boils DhA iii.297; cirāciraṇ continually Vin iv.261; bhavābhava all kinds of existences Sn 801, cp. Nd1 109; Nd2 664; Th 1, 784 (*esu = mahant -- āmahantesu bh. C., see Brethren 305); rūpārūpa the whole aggregate ThA 285; etc.

Ākankhāti

Ākankhāti [ā + kānks, cp. kankhati] to wish for, think of, desire; intend, plan, design Vin ii.244 (*amāna); D i.78, 176; S i.46; Sn 569 (*amāna); Sn p. 102 (= icchati SnA 436); DhA i.29; SnA 229; VvA 149; PVA 229.

Ākankhā

Ākankhā f. [fr. ā + kānks] longing, wish; as adj. at Th 1, 1030.

Ākaḍḍhati

Ākaḍḍhati [ā + kaḍḍhati] to pull along, pull to (oneself), drag or draw out, pull up Vin ii.325 (Bdhgh. for apakassati, see under apakāsati); iv.219; J i.172, 192, 417; Miln 102, 135; ThA 117 (*eti); VvA 226; PVA 68.<-> Pass. ākaḍḍhiyati J ii.122 (*amāna -- locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (*amāna -- hadaya with torn heart). -- pp. ākaḍḍhita.

Ākaḍḍhana

Ākaḍḍhana (nt.) [fr. ākaḍḍhati] drawing away or to, pulling out, distraction VvA 212 (*parikaḍḍhana pulling about); DhA 363; Miln 154 (*parikaḍḍhana), 352. -- As f. Vin iii.121.

Ākaḍḍhita

Ākaḍḍhita [pp. of akaḍḍheti] pulled out, dragged along; upset, overthrown J iii.256 (= akkhitta2).

Ākantana

Ākantana (?) a possible reading, for the dūrakantana of the text at Th 1, 1123, for which we might read dūrākantana.

Ākappa

Ākappa [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin i.44 (an` = i.213; J i.505, -- 2. deportment Dh 713 (a` gamanādi -- ākāro DhA 321). -- sampanna, suitably attired, well dressed, A iii.78; J iv.542; an` sampanna, ill dressed, J i.420.

Ākampita

Äkara

Äkara [cp. Sk. ākara] a mine, usually in cpd. ratan -- äkara a mine of jewels Th 1, 1049; J ii.414; vi. 459; Dpvs i.18. -- Cp. also Miln 356; VvA 13.

Äkassati

Äkassati [ä + kassati] to draw along, draw after, plough, cultivate Nd1 428.

Äkāra

Äkāra [ä + karoti, kr] "the (way of) making", i. e. (1) state, condition J i.237 (avasan’ condition of inhabitation); i.154 (patan’ state of falling, labile equilibrium), cp. paññli. -- (2) property, quality, attribute D i.76 (anāvila sabb’ -- sampanna endowed with all good qualities, of a jewel); ii.157 (‘varupeta); J ii.352 (sabb’ paripunna altogether perfect in qualities). -- (3) sign, appearance, form, D i.175; J i.266 (chātak’ sign of hunger); Miln 24 (‘ena by the sign of . .); VvA 27 (therassa a. form of the Th.); PvA 90, 283 (rañño a. the king's person); Sdhp 363. -- (4) way, mode, manner, sa -- kāra in all their modes D i.13 = 82 = iii.111; J i.266 (gaman’ the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahākārehi in a sixfold manner Nd2 680 (cp. kāranehi in same sense); Nett 73, 74 (dvādasahākārehi); Vism 613 (navahākārehi indriyāni tikkhāni bhavanti); PvA 64 (yenākārena āgato tenākāreṇa gato as he came so he went), 99 (id.). <> (5) reason, ground, account D i.138, 139; Nett 4, 8 sq., 38; DhA i.14; KhA 100 (in expln. of eva’). In this meaning freq. with dass (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dattabb’ dassana), 27 (thoman’ dassana), 75 (kāruññ’ nj dassesi), 121 (puchchan’ -- nidassan̄ what has been asked); SnA 135 (‘nidassana). -- parivitakka study of conditions, careful consideration, examination of reasons S ii.115; iv.138; A ii.191 = Nd2 151.

Äkāraka

Äkāraka (nt.) [äkāra + ka] appearance; reason, manner (cp. äkāra4) J i.269 (äkārakena = kāraṇena C.).

Äkāravant

Äkāravant (adj.) [fr. äkāra] having a reason, reasonable, founded M i.401 (saddhā).

Äkāsa

Äkāsa1 [Sk. ākāśa fr. ā + kāś, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see Cpd. 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of kṛṣ) at DhsA 325 see Dhs trsl. 178. <> D i.55 (‘nj indriyāni sammānti the sense -- faculties pass into space); iii.224, 253, 262, 265; S iii.207; iv.218; v.49, 264; J i.253; ii.353; iii.52, 188; iv.154; vi.126; Sn 944, 1065; Nd1 428; Pv ii.118; SnA 110, 152; PvA 93; Sdhp 42, 464. -- ākāsena gacchati to go through the air PvA 75 (āgacch’), 103, 105, 162; ‘ena carati id. J ii.103; ‘e gacchati id. PvA 65 (cando). -- Formula "ananto ākāsa" freq.; e. g. at D i.183; A ii.184; iv. 40, 410 sq.; v.345. -- anta "the end of the sky", the sky, the air (on 'anta see anta1 4) J vi.89. -- ānañca (or ānañca) the infinity of space, in cpd. āyatana the sphere or plane of the infinity of space, the "space -- infinity -- plane". The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākās’, (2) viññāna -- āyatana (3) ākiccaññ’, (4) nārāja saññāsaññ’, (5) nirodha, (6) phala. -- D i.34, 183; ii.70, 112, 156; iii.224, 262 sq.: M i.41, 159.; iii. 27, 44; S v.119; Ps i.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA i.120 (see Nd2 under ākāsa; Dhs 265 sq.; Dhs trsl.
71). As classed with jhāna see also Nd2 672 (sādhū -- vihārīn). -- kāśa one of the kāśyāyatanas (see under kāsa) D iii.268; A i.41. -- gangā N. of the celestial river J i.95: iii.344. -- gamana going through the air (as a trick of elephants) Miln 201. -- cārikā walking through the air J ii.103. -- cārin = "cārikā VvA 6. -- ṭha living in the sky (of devatā) Bu i.29; Miln 181, 285; KhA 120; SnA 476. -- tāla upper story, terrace on the top of a palace SnA 87. -- dhātu the element of space D iii.247; M i.423; iii.34; Dhs 638.

Ākāsa

Ākāsā2 (nt.?) a game, playing chess ‘in the air’ (sans voir) Vin ii.10 = D i.6 (= aṭṭhapada -- dasapadesu viya ākāse yeva kiḷanāᷕ DA i.85).

Ākāsaka

Ākāsaka (adj.) [ākāsa + ka] being in or belonging to the air or sky J vi.124.

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Ākāsati

Ākāsati [fr. ākāsa1] to shine J vi.89.

Ākiṅcaṇṇa

Ākiṅcaṇṇa (nt.) [abstr. fr. akiṅcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below "āyatana & see Dhs trsl. 74). -- Sn 976, 1070, 1115 ("sambhava, cp. Nd2 116); Th 2.341 (= akiṅcanabhāva ThA 240; trsl. "cherish no worldly wishes whatsoever"); Nd2 115, see ākāsa; Miln 342. -- āyatana realm or sphere of nothingness (cp. ākāsa) D i.35, 184; ii.156; iii.224, 253, 262 sq.; M i.41, 165; ii.254, 263; iii.28, 44, S iv.217; A i.268; iv.40, 401; Ps i.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

Ākīṇṇa

Ākīṇṇa [pp. of ākiri] 1. strewn over, beset with, crowded, full of, dense, rich in ("--") Vin iii.130 ("loma with dense hair"); S i.204 ("kannanta "in motley tasks engaged"); iv.37 (gāmanto à. bhikkhūhi etc.); A iii.104 ("vihāro"); iv.4: v.15 (an “C. for appakīṇṇa"); Sn 408 ("varalakkhana = vipula -- varalakkh" SnA 383); Pv ii.124 (nānā -- dijaga" = āyutta PVA 157); Pug 31; PVA 32 (= paricānṇa); Sdhp 595. -- Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākīṇṇa -- manussa", e. g. D i.211; ii.147 ("yakkha for "manussa; full of yakkhas, i. e. under their protection"); A iii.215: cp. Miln 2 ("jana -- manussa").

2. (uncertain whether to be taken as above 1 or as equal to avakīṇṇa fr. avakiri1 2) dejected, base, vile, ruthless S i.205 = J iii.309 = 539 = SnA 383. At K. S. 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by vipula", as above under Sn 408, & takes ākīnaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākīṇṇa 1.

Ākirati

Ākirati [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv ii.49 (dānāṇa vipulāṇ ākiri = vippakirati PVA 92); Miln 175, 238, 323 (imper. ākiriḥi); Sn 383. -- pp. ākīṇṇa.

Ākiritatta
Äkirittata (nt.) [äkirita + tta; abstr. fr. äkirita, pp. of äkirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataŋ dhaŋnassa ā).

Äkilāyati

Äkilāyati v. l. at KhA 66 for ägilāyati.

Äkucca

Äkucca (or "ā? [etym. unknown, prob. non -- Aryan] an iguana J vi.538 (C. godhā; gloss amattākuccā).

Äkurati

Äkurati [onomat. to sound -- root *kur = *kor as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (J.P.T.S. 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṇṭho ākurati).

Äkulā

Äkulā (adj.) [ā + *kul of which Sk. -- P. kula, to Idg *quel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, bewildered J i.123 (saḷākaggaṇaḥ karoti to upset or disturb); Vv 849 (andhaḥ); Pva 287 (an' clear). Often reduplicated as ākukāla thoroughly confused Miln 117, 220; Pva 56; ākula -- pākula Ud 5 (so read for ākula -- pakkula); ākula -- samākula J vi.270. <-> On phrase tantākula -- jātā gulā -- guṇṭhika -- jātā see gulā.

Äkulanīya

Äkulanīya (adj.) [grd. of ā + *kulāyati, Denom. of kula] in an’ not to be confused or upset Pva 118.

Ākulī

Ākulī ( -- puppha) at KhA 60 (milāta”) read (according to Index p. 870) as milāta -- bakula -- puppha. Vism 260 (id. p.) however reads ākulī -- puppha "tangle -- flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭana

Ākoṭana1 (nt.) [fr. ākoṭeti] beating on, knocking M i.385; Miln 63, 306; DhsA 144.

Ākoṭana

Ākoṭana2 (adj.) [= ākoṭana1] beating, driving, inciting, urging J vi.253 (f. ākoṭanī of paṇṇā, expld. by "nivāranapatoda -- laṭṭhi viya paṇṇā koṭinī hoti” p. 254).

Ākoṭītā
Akoṭita [pp. of akoṭeti] -- 1. beaten, touched, knocked against J i.303; Miln 62 (of a gong). -- 2. pressed, beaten down (tight), flattened, in phrase akoṭita -- paccākoṭita flattened & pressed all round (of the cvara) S ii. 281; DhA i.37.

Akoṭeti

Akoṭeti [a + koṭeti, Sk. kuṭṭayati; BSk. akoṭayati e. g. Divy 117 dvāraṇ trir ā", Cowell "break" (?) ; Av. Š. Index p. 222 s. v.] -- 1. to beat down, pound, stamp J i.264. <> 2. to beat, knock, thrash Vin ii.217; J ii.274; PvA 55 (aññamañña); Sdh 159. -- 3. Esp. with ref. to knocking at the door, in phrases aggaḷaṇ akoṭeti to beat on the bolt D i.89; A iv.359; v.65; DA i.252 (cp. aggaḷa); dvāraṇ ā. J v 217; DhA ii.145; or simply akoṭeti Vv 8117 (akoṭayitvāṇa = appoṭetvā VvA 316). -- 4. (intrs.) to knock against anything J i.239. -- pp. akoṭita (q. v.). Caus. ii. akoṭapeti J iii.361.

Aku

Aku [Vedic āku, fr. ā + khan, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

Āgacchati

Āgacchati [ā + gacchati, gam] to come to or towards, approach, go back, arive etc. I. Forms (same arrangement as under gacchati): (1) gacch: pres. āgacchati D i.161; J ii.153; Pv iv.151; fut. āgacchissati J iii.53; aor. āgamī J i.118; fut. āgamissati VvA 3; PvA 122; ger. āgama (q. v.) & āgantvā J i.151; Miln 14; Caus. āgometi (q. v.). -- (2) gam: aor. āga Sn 841; Pv i.123 (= āgacchi PvA 64). -- pp. āgata (q. v.). II. Meanings: (1) to come to, approach, arrive D i.108; Pv i.113; ii.133; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. -- (2) to come into, to result, deserve (cp. āgamā2) D i.161 (guravyhaṇ thāṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇaṇa�

Agotha

Agotha [pp. of āgacchati] (1) come, arrived Miln 18 (˚kā- raṇa the reason of his coming); VvA 78 (˚thāna); PvA 81 (kiṇ āgaṭatha why have you come here) come by, got attained (" -- ) A ii.110 = Pug 48 (˚visa); Mhvs xiv. 28 (˚phala = anāgāṇaṇa) -- āgatāgāta (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). -- svāgata "wel -- come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv iv.315, opp. durāgata not liked, unwelcome, A ii.117, 143, 153; iii. 163; Th 2, 337. -- (2) come down, handed down (by memory, said of texts) D i.88; DhA ii.35; KhA 229; VvA 30; āgatāgama, one to whom the āgama, or the āgamas, have been handed down, Vin i.127, 337; ii 8; iv.158; A ii.147; Miln 19, 21. -- (3) anāgata not come yet, i. e. future; usually in combn. with attta (past) & paccuppanna (present): see attta and anāgata.

Āgati

Āgati (f.) [ā + gati] coming, coming back, return S iii.53; J ii.172. Usually opp. to gati going away. Used in special sense of rebirth and re -- death in the course of saṃsāra. Thus in āgati gati cuti upapatti D i.162; A iii.54 sq., 60 sq., 74; cp. also S ii.67; Pv ii.922 (gati āgati vā).
Āgada

Āgada (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA i.66 (= vacana).

Āgantar

Āgantar [N. ag. fr. āgacchati] one who is coming or going to come A i.63; ii.159; It 4, 95 (nom. āgantā only one MS, all others āgantvā). an' A i.64; ii.160.

Āgantu

Āgantu (adj.) [Sk. āgantu] -- 1. occasional, incidental J vi.358. -- 2. an occasional arrival, a new comer, stranger J vi.529 (= āgantuca -- jana C.); ThA 16.

Āgantuka

Āgantuka (adj. -- n.) āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikṣavāh Av. Ś i.87, 286; Divy 501 -- 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikku; a visitor (opp. gamika one who goes away) Vin i.132, 167; ii.170; iii. 65, 181; iv.24, A i.10; iii.41, 366; J vi.333; Ud 25; DhA ii.54, 74; VvA 24; PvA 54. -- 2. adventitions, incidental (= āgantuka) Miln 304 (of megha & roga). <-> 3. accessory, superimposed, added Vism 195. -- bhatta food given to a guest, meal for a visitor Vin i.292 (opp. gamika'); ii.16.

Āgama

Āgama [fr. ā + gam] -- 1. coming, approach, result, D i.53 (āgamanaṇa pavattattī ti DA i.160; cp. Sdhp 249 dukkhā). -- 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of (?) the Pātimokkha, Vin ii.95 = 249, or of the Four Nikāyas, DA i.1, 2 (dīghā'). A def. at Vism 442 runs "antamaso opamma -- vagga -- mattassa pi buddhavacanassā pariyāpunanānā". See also āgata 2, for phrase āgataōgama, handed down in the Canon, Vin loc. cit. Svāgamo, versed in the doctrine, Pv iv.133 (svā = suṭṭhu āgataōgamo, PvA 230); Miln 215. BSk. in same use and meaning, e.g. Divy 17, 333, āgamānī = the Four Nikāyas. -- 3. rule, practice, discipline, obedience, Sn 834 (āgamā parivitakkanā), cp. Davs v.22 (takkā', discipline of right thought) Sdhp 224 (āgamato, in obedience to). <-> 4. meaning, understanding, KhA 107 (vānā'). -- 5. repayment (of a debt) J. vi.245. -- 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa -- kārāgama).

Āgamana

Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, ar-rival, approach A iii.172; DA i.160; PvA 4, 81; Sdhp 224, 356. an' not coming or returning J i.203, 264.

Āgameti

Āgameti [caus of agacchati] to cause somebody or some- thing to come to one, i. e. (1) to wait, to stay Vin ii. 166, 182, 212; D i.112, 113; S iv.291; PvA 4, 55. <-> (2) to wait for, to welcome Vin ii.128 (ppr. āgamayamāna); M i.161 (id.) J i.69 (id. + kālanā).

Āgamma

Āgamma (adv.) [orig. ger. of āgacchati, q. v. under i.2 for form & under ii.3 for meaning. BSk. āgamyā in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś i.85, 210 etc.; M Vastu i.243, 313]. With
reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabba, sandhāya & paṭicca (see K. S. 318 s. v.) D i.229; It 71; J i.50; vi.424; Kh viii.14 (= nissāya KhA 229); PvA 5, 21 etc.

Āgāmitā

Āgāmitā found only in neg. form anāgāmitā.

Āgāmin

Āgāmin (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saṃsāra (cp. āgati), one who is liable to rebirth A i.63; ii.159; It 95. See anāgāmin.

Āgāra

Āgāra ( -- *) see agāra.

Āgāraka & 'īka

Āgāraka & 'īka (adj. -- n.) ( -- *) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. koṭhā' possessor or keeper of a storehouse Vin i.209; bandhanā' prison -- keeper A ii.207; bhāṇḍā' keeper of wares, treasurer PvA 2 (see also bhāṇḍa'). -- (2) being in the house, sharing (the house), companion S iii.190 (paṇśva' playmate).

Āgāla

Āgāla (adj.) (ā + gālha 1; cp. Sk. saṃagādhaṇ) strong, hard, harsh, rough (of speech), usually in instr. as adv. āgālāhena roughly, harshly a i.283, 295; Pug 32 (so to be read for āgālāhena, although Pug A 215 has a', but expls. by atigālāhena vacanena); instr. f. āgālāyā Vin v. 122 (ceteyya; Bdhgh. on p. 230 reads āgalāyā and expls. by dalḥabhāvāya). See also Nett 77 (āgalāhā paṭipadā a rough path), 95 (id.; v. l. agālāhā).

Āgilāyati

Āgilāyati [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin ii.200; D iii.209; M i.354; S iv.184; KhA 66 (hadava ā.). Cp. āyamati.

Āgu

Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S i.123; A iii.346; Sn 522 = Nd2 337 (in expln. of nāga as āguṇ na karot ti nāgo); Nd1 201. Note. A reconstructed āgasa is found at Sdhp 294 in cpd. akatāgasa not having committed sin. -- cărin one who does evil, D ii.339; M ii.88; iii.163; S ii.100, 128; A ii.240; Miln 110.

Āghāta

Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu i.79; Av. Š ii.129; cp. ghāṇa & ghātēṇ] anger, ill -- will, hatred, malice D i.3, 31; iii.72 sq.; S i.179; J i.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA i.52; VvA 67; PvA 178. -- anāghāta freedom from ill will Vin ii.249; A v.80. -- pativinayā repression of ill -- will; the usual enumn. of ā -- " pativinayā comprises nine, for which see D iii.262, 289; Vin v.137; A iv.408; besides this there are sets of five at A iii.185 sq.; SnA 10, 11, and one of ten at Vin v.138. -- vatthu occasion of ill -- will; closely connected with "paṭivinayā & like that enumd. in sets of nine (Vin v.137; A iv.408; Ps i.130; J iii.291, 404; v.149; Vbh 389; Nett 23; SnA 12), and of ten (Vin v.138; A v. 150; Ps i.130; Vbh 391).
Āghātana

Āghātana (nt.) [ā + ghāta(ṇa), cp. āghata which has changed its meaning] -- 1. slaying, striking, destroying, killing Th 1, 418, 711; death D i.31 (= maraṇa DA i.119). <> 2. shambles, slaughter -- house Vin i.182 (gav’); A iv.138; J vi.113. -- 3. place of execution Vin iii.151; J i.326, 439; iii.59; Miln 110; DhA iv.52; PvA 4, 5.

Āghāteti

Āghāteti [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in meaning] only in phrase citta'ī. (with loc.) to incite one's heart to hatred against, to obdurate one's heart. Sdhp. 126 = S i.151 = A v.172.

Ācamati

Ācamati [ā + cam] to take in water, to resorb, to rinse J iii.297; Miln 152, 262 (+ dhamati). -- Caus. I. ācamcti (a) to purge, rinse one's mouth Vin ii.142; M ii. 112; A iii.337; Pv iv.153 (ācamayitvā = mukhaṇ vikkhāletvā PVa 241); Miln 152 (’ayamāna). -- (b) to wash off, clean oneself after evacuation Vin ii.221. -- Caus. II. ācamāpeti to cause somebody to rinse himself J vi.8.

Ācamana

Ācamana (nt.) [ā + camana of cam] rinsing, washing with water, used (a) for the mouth D i.12 (= udakena mukhasiddhi -- karaṇa DA i.98); (b) after evacuation J iii 486. -- kumbhīt water -- pitcher used for rinsing Vin i.49, 52; ii.142, 210, 222. -- pādūkā slippers worn when rinsing Vin i.190; ii.142, 222. -- sarvāvaka a saucer for rinsing Vin ii.142, 221.

Ācāmā

Ācāmā (f.) [fr. ā + cam] absorption, resorption Nd1 429 (on Sn 945, which both in T. and in SNA reads ājava; expld. by taṇḍhā in Nidd.). Note. Index to SNA (Pj iii) has ācāma.

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Ācaya

Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. apacaya). See on term Dhs trsl. 195 & Cpd. 251, 252. -- S ii.94 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA ii.25. -- gāmin making for piling up (of rebirth) A v.243, 276; Dhs 584, 1013, 1397; Kvū 357.

Ācarati

Ācarati [ā + aarati] -- 1. to practice, perform, indulge in Vin i.56; ii.118; Sn 327 (ācare dhamma -- sandosa - - vādaṇa), 401; Miln 171, 257 (pāpaṇ). Cp. pp. ācarita in BSk. e. g. Av. S i.124, 153, 213 in same meaning. - - pp. āciṇṇa. -- 2. to step upon, pass through J v.153.

Ācarin

Ācarin (adj. -- n.) [fr. ā + car] teaching, f. ācarinī a female teacher Vin iv.227 (in contrast to gaṇa & in same sense as ācariya m. at Vin iv.130), 317 (id.).

Ācariya
Ācariya [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin i.60, 61, 119 ('upajjhāya'); ii.231; iv.130 (gāṇo vā ācariya a meeting of the bhikkhus or a single teacher, cp. f. ācarinī); D i.103, 116 (gāṇī) 238 (sattamācariyamahāyūga seventh age of great teachers); iii.189 sq.; M iii.115; S i.68 (gāṇī), 177; iv.176 (yoggī); A i.132 (pubbī); Sn 595; Nd1 350 (upajjhāya vā ācā); J ii.100, 411; iv.91; v.501; Pv iv.323, 351 (= ācāra -- samācāra -- sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. < -> For contracted form of ācariya see ācerī. -- kula the clan of the teacher A ii.112. -- dhana a teacher's fee S i.177; A v.347. -- pācariya teacher upon teacher, lit. “teacher & teacher's teacher” (see āl 3b) D i.94, 114, 115, 238; S iv.306, 308; DA i.286; SnA 452 (= ācariyo ca). -- bhariyā the teacher's fee J v.457; vi.178; DhA i.253. -- muhi “the teacher's fist” i.e. close-fistedness in teaching, keeping things back, D ii.100; S v.153; J ii.221, 250; Miln 144; SnA 180, 368. -- vaṃśa the line of the teachers Miln 148. -- vatta serving the teacher, service to the t. DhA i.92. -- vaddha traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs v.30; Mhbv 96.

Ācariyaka

Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin i.249; iii.25, 41; D i.88, 119, 187; ii.112; M i.514; ii.32; S v.261; A ii.170; iv. 310. See also sācariyaka.

Ācāma

Ācāma [Sk. ācāma] the scum or foam of boiling rice D i.166; M i.78; A i.295; J ii.289; Pug 55; VvA 99 sq.; DhA iii.325 (“kūndaka”).

Ācāmeti

Ācāmeti [for ācāmeti? cp. Sk. ācāmayati, Caus. of ā + cam] at M ii.112 in imper. ācāmehi be pleased or be thanked(?); perhaps the reading is incorrect.

Ācāra

Ācāra [ā + car] way of behaving, conduct, practice, esp. right conduct, good manners; adj. ( -- ā) practising, indulging in, or of such & such a conduct. -- Sn 280 (pāpa’ī); J i.106 (vipassana’ī); ii.280 (“ariya); vi.52 (ariya’ī); SnA 157; PvA 12 (sīlā), 36, 67, 252; Sdhp 441. -- an’ bad behaviour Vin ii.118 (“ṇācārati indulge in bad habits); DhA ii.201 (“kīryā’ī). Cp. sam’. -- kusala versed in good manners Dh 376 (cp. DhA iv.111). - - gocara pasturing in good conduct; i.e. practice of right behaviour D i.63 = It 118; M iii.33; S v.187; A i.63 sq.; ii.14, 39; iii.113, 155, 262; iv.140, 172, 352; v.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin iii.185); Vism i.8. -- vipatti failure of morality, a slip in good conduct Vin i.171.

Ācārin

Ācārin (adj. n.) [fr. ācāra] of good conduct, one who be- haves well A i.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. 1.).

Ācikkhaka

Ācikkhaka (adj. n.) [ā + cikhka + ka of cikhati] one who tells or shows DhA i.71.

Ācikkhati

Ācikkhati [Freq. of ā + khāyā, i.e. akkhātti] to tell, relate, show, describe, explain D i.110; A ii 189 (atthañ ā to interpret); Pug 59; DhA i.14; SnA 155; PvA 121, 164 (describe). -- imper. pres. ācikkha Sn 1097 (=
brūhi Nd2 119 & 455); Pv i.109; ii.81; and acikkhāhi DhA ii.27. <> aor. acikkhi PvA 6, 58, 61, 83. -- acikkhati often occurs in stock phrase acikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd1 271; Nd2 465; Vism 163. -- attānañ ā. to disclose one's identity PvA 89, 100. -- pp. acikkhita (q. v.). -- Caus. II. acikkhāpeti to cause some body to tell DhA ii.27.

Ācikkhana

Ācikkhana (adj. -- nt.) [ā + cikkhana of cikkhati] telling, announcing J iii.444; PvA 121.

Ācikkhita

Ācikkhita [pp. of acikkhati] shown, described, told PvA 154 ("magga), 203 (an" = anakkhāta).

Ācikkhitar

Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DhA ii.107 (for pavattar).

Ācīna

Ācīna [pp. of ācīnāti? or is it distorted from ācīnā?] ac- cumulated; practised, performed Dh 121 (pāpañ = pāpañ ācīnanto karonto DhA iii.16). It may also be spelt ācīna.

Ācīna

Ācīṇa [ā + cīṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M i.372 (kamma, cp. Miln 226 and the expln. of ācīṇaka kamma as "chronic karma" at Cpd. 144); S iv.419; A v.74 sq.; J i.81; DA i.91 (for avicīṇa at D i.8), 275; Vism 269; DhA i.37 ("samācīṇa thoroughly fulfilled"); VvA 108; PvA 54; Sdhp 90. -- kappa ordinance or rule of right conduct or customary practice (?) Vin i.79; ii.301; Dpsv iv.47; cp. v.18.

Ācīta

Ācīta [pp. of ācīnāti] accumulated, collected, covered, furnished or endowed with J vi.250 (= nicīta); Vv 411; DhsA 310. See also ācīna.

Ācīnāti

Ācīnāti [ā + cināti] to heap up, accumulate S iii.89 (v. l. ācināti); iv.73 (ppr. ācinato dukkhañ); DhsA 44. -- pp. ācīta & ācīna (ācīna). -- Pass. ācīyati (q. v.).

Ācīyati

Ācīyati (& āceyyati) [Pass. of ācīnāti, cp. ācyati] to be heaped up, to increase, to grow; ppr. āceyyamāna J v.6 (= ācīyanto vaddhanto C.).

Ācera

Ācera is the contracted form of ācariya; only found in the Jātakas, e. g. J iv.248; vi.563.

Ācela
Ācela in kañcanācela -- bhūsita "adorned with golden clothes" Pv ii.127 stands for cela”.

Ājañña

Ājañña is the contracted form of ājāniya.

Ājava

Ājava see ācamā.

Ājāna

Ājāna (adj.) [ā + jāna from jīna] understandable, only in cpd. durājāna hard to understand S iv.127; Sn 762; J i.295, 300.

Ājānana

Ājānana (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J i.181 ("sabhāva of the character of knowing, fit to learn"); PvA 225.

Ājānāti

Ājānāti [ā + jānāti] to understand, to know, to learn D i.189; Sn 1064 ("amāna = vijānamāna Nd2 120). As aññāti at Vism 200. -- pp. aññāta. Cp. also aññāpeti.

Ājāniya (ājāntya)

Ājāniya (ājāntya) (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + jan (to be born, i. e. well -- born) it is by Bdhgh. connected with ā + jēnā (to learn, i. e. to be trained). See for these popular etym. e. g. J i.181: sārathissa cittarucitañ kāraṇañ ājānana -- sabhāvo ājañño, and DhA iv.4: yañ assadamma -- sārathi kāraṇañ kāreti tassa khippan jānana<>

-- 97 --

samatthā ājāniyā. -- The contracted form of the word is ājañña of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa3). (a) ājāniya (the more common & younger Pāli form): Sn 462, 528, 532; J i.178, 194; Dpsv iv.26; DhA i.402; iii.49; iv.4; VvA 78; PvA 216. -- (b) ājāntya: M i.445; A v.323; Dh 322 = Nd2 475. -- (c) ājañña = (mostly in poetry): Sn 300 = 304; J i.181; Pv iv.154; purisājañña "a steed of man", i. e. a man of noble race) S iii.91 = Th 1, 1084 = Sn 544 = VvA 9; A v.325. -- anājāniya of inferior birth M i.367. -- susu the young of a noble horse, a noble foal M i. 445 ("ūpamo dhamma -- pariyāyo).

Ājāntyatā


Ājira

Ājira [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

Ājīva
Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D i.54; A iii.124 (parisuddha’
); Sn 407 (‘ṇ = parisodhayi = micchājīvaṇ hitvā sammājīvaṇ eva pavattayi SnA 382), 617; Pug 51; Vbh 107,
235; Miln 229 (bhinnā’); Vism 306 (id.); DhsA 390; Ṣdhp 342, 375, 392. Esp. freq. in the contrast pair
sammā -- ājīva & micchā -- ā’ right mode & wrong mode of gaining a living, e. g. at S ii.168 sq.; iii.239;
v.9; A i.271; ii 53, 240, 270; iv.82; Vbh 105, 246. See also magga (ariyathangika). -- pārisuddhi purity or
propriety of livelihood Miln 336; Vism 22 sq., 44; DhA iv.111. -- vipatti failure in method of gaining a
living A i.270. -- sampadā perfection of (right) livelihood A i.271; DA i.235.

Ājīvaka

Ājīvaka (& ’ika) [ājīva + ka, orig. ’one finding his living” (scil. in a peculiar way); cp. BSk. ājīvika Divy
393, 427] an ascetic, one of the numerous sects of non -- buddhist ascetics. On their austerities, practice &
way of living see esp. DhA ii.55 sq. and on the whole question A. L. Basham, Hist. & Doctrines of the
Ājīvikas, 1951. -- (a) ājīvaka: Vin i.291; ii.284; iv.74, 91; M i.31, 483: S i.217; A iii.276, 384; J i.81, 257,
390. -- (b) ājīvika: Vin i.8; Sn 381 (v. l. BB. ’aka). -- sāvaka a hearer or lay disciple of the ājīvaka ascetics
Vin i i 130, 165; A i.217.

Ājīvika

Ājīvaka (nt.) (or ājīvikā f.?) [fr. ājīva] sustenance of life, livelihood, living Vbh 379 (bhaya) Miln 196 (id.);
PvA 274, and in phrase ājīvikāpakata being deprived of a livelihood, without a living M i.463 = S iii.93
(T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

Ājīvin

Ājīvin (adj. -- n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of ( -- ’)
D iii.64; A v.190 (lūkha’)

Āta

Āta [etym.? Cp. Sk. āti Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J vi.539 (=
dabbimukha C.).

Āṭavaya

Āṭavaya is to be read for atavīyo (q. v.) at J vi.55 [= Sk. āṭavika].

Āṭhahanā

Āṭhahanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read atṭhapanā (so T. at Vbh 357).

Āṇaṇa

Āṇaṇa see ānejja.

Āṇaya

Āṇaya see āṇaya.

Āṇatti
Āṇatti (f.) [ā + ṇatti (cp. āṇāpeti), Caus. of jñā] order, command, ordinance, injunction Vin i.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika

Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā

Āṇā (f.) [Sk. ājāā, ā + jāā] order, command, authority Miln 253; DA i.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. rājāṇāā the king's command or authority J i.433; iii.351; PvA 242. āṇā deti to give an order J i.398; 'ṇ pavatteti to issue an order Miln 189, cp. āṇāpavatti J iii.504; iv.145.

Āṇāpaka

Āṇāpaka (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. -- 2. (n.) one who gives or calls out orders, a town -- crrier, an announcer of the orders (of an authority) Miln 147.

Āṇāpana

Āṇāpana (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

Āṇāpeti

Āṇāpeti [ā + ṇāpeti, Caus. of ā + jāṇāti fr. jāā, cp. Sk. ājāṇāpayati] to give an order, to enjoin, command (with acc. of person) J iii.351; Miln 147; DhA ii.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

Āṇi

Āṇi (Vedic āṇi to aṇū fine, thin, flexible, in formation an n -- enlargement of Idg. *olenā, cp. Ohg. lūn, Ger. lünse, Ags. lynes = E. linch, further related to Lat. ulna elbow, Gr. w)belnh, Ohg. elina, Ags. eln = E. el -- bow. See Walde, Lät. Wtb. under ulna & lacertus]. -- 1. the pin of a wheel -- axle, a linch -- pin M i.119; S ii.266, 267; A ii.32; Sn 654; J vi.253, 432; SnA 243; KhA 45, 50. -- 2. a peg, pin, bolt, stop (at a door) M i.119; S. ii 266 (drum stick); J iv.30; vi.432, 460; Th i.7, 44; Dh i.39. <>< 3. (fig.) ("--") peg -- like (or secured by a peg, of a door), small, little in "colaka a small (piece of) rag Vin ii.271, cp. i.205 (vaṇabandhana -- colaka); "dvāra Th 1, 355; C. khuddaka -- dvāra, quoted at Brethren 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇī -- gaṇthikāhato ayopatto at Vism 108; DA i.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

Ātanka

Ātanka [etym. uncertain; Sk. ātanka] illness, sickness, disease M i.437; S iii.1; Sn 966 ('phassa, cp. Nd1 486). Freq. in cpd. appātanka freedom from illness, health (cp. appābādha) D i.204; iii.166; A iii.65, 103; Miln 14. -- f. abstr. appātankatā M i.124.

Ātankin

Ātankin (adj.) [fr. ātanka] sick, ill J v.84 (= gilāna C.).

Ātata
Ātata [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs xiv.14; VvA 37 (q. v. for enumn. of musical instruments), 96.

Ātatta

Ātatta [ā + tattā1, pp. of ā -- tapati] heated, burnt. scorched, dry J v.69 (‘rūpa = sukkha -- sarīra C.).

Ātapa

Ātapa [ā + tapa] -- 1. sun -- heat Sn 52; J i.336; Dhs 617; Dpvs i.57; VvA 54; PvA 58. -- 2. glow, heat (in general) Pv i.74; Sdhp 396. -- 3. (fig.) (cp. tapa2) ardour, zeal, exertion PvA 98 (vīryā -- tapa; perhaps better to be read "ātāpa q. v.). Cp. ātappa. -- vāraṇa "warding off the sun -- heat", i. e. a parasol, sun -- shade Dāvs i.28; v.35.

Ātapatā

Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

Ātapati

Ātapati [ā + tap] to burn J iii.447.

Ātappa

Ātappa (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D i.13; iii.30 sq., 104 sq., 238 sq.; M iii.210; S ii.132, 196 sq.; A i.153; iii.249; iv.460 sq.; v.17 sq.; Sn 1062 (= ussāha ussolhi thāma etc. Nd2 122); J iii.447; Nd1 378; Vbh 194 (= vāyāma); DA i.104.

Ātāpa

Ātāpa [ā + tāpa fr. tap; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, -- 98 -- mortification* Miln 313 (cittassa ātāpo paritāpo); PvA 98 (vīrya’). Cp. ātappa & ātāpana.

Ātāpana

Ātāpana (nt.) [ā + tāpana] tormenting, torture, mortification M i.78; A i.296 (’paritāpana); ii.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātāpin

Ātāpin (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Š i.233; ii. 194 = Divy 37; 618] ardént, zealous, strenuous, active D iii.58, 76 sq., 141 (+ sampajāna), 221, 276; M i.22, 56, 116, 207, 349; ii.11; iii.89, 128, 156; S 113, 117 sq., 140, 165; ii.21, 136 sq.; iii.73 sq.; iv.37, 48, 54, 218; v.165, 187, 213; A ii.13 sq.; iii 38, 100 sq.; iv. 29, 177 sq., 266 sq., 300, 457 sq.; v.343 sq.; Sn 926; Nd1 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= vīryavā); DhA i.120; SnA 157, 503. -- Freq. in the formula of Arahanthood "eko vūpakāṭho appamatto ātāpi pahitatto": see arahant II. B. See also satipaṭṭhāna. <-> Opp. anātāpin S ii.195 sq.; A ii.13; It 27 (+ anottappin).

Ātāpeti
Ātāpeti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M i.341 (+ paritāpeti); S iv.337; Miln 314, 315.

Ātitheyya

Ātitheyya (nt.) [fr. ati + theyya] great theft (?) A i.93; iv. 63 sq. (v. l. ati” which is perhaps to be preferred).

Ātu

Ātu [dialectical] father M i.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

Ātuman

Ātuman [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumo Pv iv.52 (= sabhāvo PvA 259), ātumā Nd1 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd1 351; acc. ātumānaḥ Sn 782 (= attānaḥ SnA 521), 888, 918; loc. ātume Pv ii.1311 (= attani C.).

Ātura

Ātura (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 3170] ill, sick, diseased; miserable, affected S iii.1 (˚kāya); A i.250; Sn 331; Vv 8314 (˚rūpa = abhītumna -- kāya VvA 328); J i.197 ("anna "food of the miserable", i. e. last meal of one going to be killed; C. expls. as maraṇabojarana), 211 (˚citta); ii.420 (˚anna, as above); iii.201; v.90, 433; vi.248; Miln 139, 168; DhA i.31 (˚rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of aśt, e. g. at J iv.293; SnA 489. -- anātura healthy, well, in good condition S iii.1; Dh 198.

Āthabbaṇa

Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath˚, see interpreted at Nd1 381; expld. as āthabbaṇika -- manta -- ppayoga at SnA 564).

Āthabbaṇika

Āthabbaṇika (adj. n.) [fr. athabbaṇa] one conversant with magic, wonder -- worker, medicine -- man Nd1 381; SnA 564.

Ādapeti

Ādapeti [Caus. of ādāti] to cause one to take, to accept, agree to M ii.104; S i.132.

Ādara

Ādara [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J v.493; SnA 290; DA i.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. -- anādara lack of reverence, disregard, disrespect; (adj.) disrespectful S i.96; Vin iv.218; Sn 247 (= ādara -- virahita SnA 290; DA i.284; VvA 219; PvA 3, 5, 54, 67, 257.

Ādaratā

Ādariya

Ādariya (nt.) [abstr. fr. ādara] showing respect of honour; neg. an° disregard, disrespect Vin ii.220; A v.146, 148; Pug 20; Vbh 371; miln 266.

Ādava

Ādava [ā + dava2?] is gloss at VvA 216 for maddava Vv 5123; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

Ādahati

Ādahati1 [ā + dahati1] to put down, put on, settle, fix Vism 289 (samaṇ ā = samādahati). Cp. sam° and ādhiyati.

Ādahati2 [ā + dahati2] to set fire to, to burn J vi.201, 203.

Ādā

Ādā [ger. of ādāti from reduced base *da of dadāti 1b] taking up, taking to oneself Vin iv.120 (= anādiyitvā C.; cp. the usual form ādāya).

Ādāti (Ādādāti)

Ādāti (Ādādāti) [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. ādātabba Vin i.50; inf. ādātuṇ D iii.133 (adinnā theyyasankhātaṇ ā.). <> ger. ādā & ādāya (see sep.); grd. ādeyya, Caus. ādāpeti (q. v.). -- See also ādiyati & ādeeti.

Ādāna

Ādāna (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M iii.133; J v.371 (& "esana). -- (2) getting, acquiring, taking, seizing S ii.94; A iv.400 (dānd'); PbA 27 (phal'); esp. freq. in adinn” seizing what is not given, i. e. theft: see under adinna. -- (3) (fig.) attachment, clinging A v.233, 253 ("patinissagga); Dh 89 (id.; cp. DhA ii.163); Sn 1103 ("tanha"); 1104 ("satta); Nd1 98 ("gantha"); Nd2 123, 124. -- an° free from attachment S i.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A ii.10; It 109; J iv.354; Miln 342; DhA iv.70 (= khandhādisu niggahaṇo). Cp. upa”, pari’.

Ādāya

Ādāya [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy). See also ādīya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with" (c. acc.) Sn 120, 247, 452; J v.13; Vbh 245; DhA ii.74; SnA 139; PbA 10, 13, 38, 61 etc. -- At Vin i.70 the form ādāya is used as a noun f. ādāyā in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇṇati). Cp. upa”, pari’.

Ādāyin
Ādāyān (adj. -- n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, setzes or appropriates D i.4 (dinn'); A iii.80; v.137 (sār'); DA i.72.

Ādāsa

Ādāsa [Sk. ādāra, ā + drś, P. dass, of dassati1 2] a mir- ror Vin ii.107; D i.7, 11 ("pañha mirror -- questioning, cp. DA i.97; "ādāse devataq otaretvā pañha -- puchchanā"), 80; ii.93 (dhamma -- ādāsān nāma dhamma -- pariyāṇa desesattā); S v.357 (id.); A v.92, 97 sq., 103; J i.504; Dhs 617 ("maṇḍala); Vism 591 (in simile); KhA 50 ("daṇḍa) 237; DhA i.226. -- tala the surface of the mirror, in similes at Vism 450, 456, 489.

Ādāsaka

Ādāsaka = ādāsa Th 2, 411.

Ādi

Ādi [Sk. ādi, etym. uncertain] -- 1. (m.) starting -- point, be- ginning Sn 358 (acc. ādi = kāranaṇa SnA 351); Dh 375 (nom. ādi); Miln 10 (ādīmi); J vi.567 (abl. ādito from the beginning). For use as nt. see below 2 b. -- 2. (adj. & adv.) (a) (" -- ) beginning, initially, first, principal, chief: see cpds. -- (b) (" -- ) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha -- gumb --

Ādīka

Ādīka (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. ādikena in the beginning, at once, at the same time M i.395, 479; ii.213; S ii.224; J vi.567. Cp. ādiya3.

Ādicca

Ādicca [Vedic āditya] the sun S i.15, 47; ii.284; iii.156; v.44, 101; A i.242; v.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco vuccati suriya" Nd2 125); DhA iv.143; Sdhp 14, 17, 40. -- upāṭhānā sun -- worship D i.11 (= ḍīvakathāya ādīccaparicariyā DA i.97); J ii.72 ("jātaka; ādiccaṇ upatiṭṭhati p. 73 = suriyaṇ namassamāno tiṭṭhati C."). -- patha the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA
iii.177). -- bandhu "kinsman of the sun", Ep. of the Buddha Vin ii.296; S i.186, 192; A ii.54; Sn 54, 915, 1128; Nd1 341; Nd2 125b; Vv 425, 7810; VvA 116.

Ādīnṇa

Ādīnṇa [Sk. ādīrṇa, pp. of ā + dr, see ādiyati2] broken, split open S iv.193 (= sipātikā with burst pod); cp. M i.306.

Ādīnṇata

Ādīnṇata (nt.) [abstr. fr. ādīnṇa] state of being broken or split Ps i.49.

Ādīta

Ādīta [ā + dīta1, Sk. ādīpta, pp. of ā + dīp] set on fire, blazing, burning Vin i.34; Kv 209 (sabbaṇ ādīttaṇ); S iii.71; iv.19, 108; A iv.320 ('cela); Sn 591; J iv.391; Pv i.85 (= padītta jalita PvA 41); Kv 209; DA i.264; PvA 149; Sdhp 599. -- pariyāya the discourse or sermon on the fire (lit. being in flames) S iv.168 sq.; Vin i.34; DhA i.88.

Ādina

Ādina only at D i.115 (T. reading ādina, but v. l. S id. ādhina, B p. abhinna) in phrase ādina -- khatthiya -- kula primordial. See note in Dial. i.148.

Ādiya

Ādiya1 (adj.) grd. of admi, ad, Sk. ādiya] edible, eatable A iii.45 (bhajanānī).

Ādiya

Ādiya2 in "mukha is uncertain reading at A iii.164 sq. (vv. ll. ādeyya" & ādheyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyati1. Perhaps to be taken to ādiyati2. The same phrase occurs at Pug 65 (T. ādheyya", C. has v. l. ādheyya") where Pug A 248 explns. "ādito dheyamukho, paṭhama -- vacanasmi yeva ṭhapita -- mukho ti attho" (sticking to one's word?). See ādheyya.

Ādiya

Ādiya3 = ādika, instr. ādiyena in the beginning J vi.567 (= ādikena C.).

Ādiya

Ādiya4 ger. of ādiyati.

Ādiyati

Ādiyati1 [ā + diyati, med. pass. base of dadāti4, viz. di' & dî'; see also ādāti & ādēti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. -- pres. ādiyati A iij.46; Sn 119, 156, 633, 785, Nd1 67; Nd2 123, 124; J iii.296: v.367. -- pot. ādīye Sn 400; imper. ādīya M iii.133 (so read for ādissā?): -- aor. ādiy D iii.65; A iii.209, ādiyāsi Pv iv.148 (sayaṇ dandaṇ ā. = acchinditvā gaṇhasi PvA 241), & ādāpayāi (Caus. formation fr. ādāti?) to take heed S i.132 (v. l. ādiyī, trsl. "put this into thy mind"). - - ger. ādiyitvā Vin iv.120 (= ādā); J ii.224 (C. for ādiya T.): iii.104; iv.352 (an* not heeding; v. l. anādītvā, cp. anādiyanto not attending J iii.196); DhA iii.32 (id.); PvA 13 (T. anādayitva not heeding), 212 (vacanaṇ
anādiyitvā not paying attention to his word), ādiya S iii.26 (v. l. an” for anādiya); J ii.223 (= ādiyitvā C.);
see also ādiya2, & ādiya S iii.26 (an”). See also upādiyati & pariyādiyati.

Ādiyati

Ādiyatide [ā + diyati, Sk. āḍhryate, Pass. of ē to split: see etym. under āḍ] to split, go asunder, break Ps i.49. <> pp. ādiṇṇa. See also avadādiyati. Cp. also upādiṇṇa.

Ādiyanatā

Ādiyanatā (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an” the fact of not taking up or heeding SnA 516.

Ādisati

Ādisati [ā + disati] (a) to announce, tell, point out, refer to. -- (b) to dedicate (a gift, dakkhīnaṇ or dānaṇ).
<> pres. ind. ādisati D i.213 = A i.170 (tell or read one’s character); Sn 1112 (attīṇṭa); Nd1 382 (nakkhattraṇ set the horoscope); Miln 294 (dānaṇ); pot. ādīseyya Th 2, 307 (dakkhaṇaṇ); Pv iv.130 (id. = uddīseyya PvA 228), & ādīsey Vin i.229 = D i.112 (dakkhaṇaṇ); imper. ādisa PvA 49. -- fut. ādissati Th 2, 308 (dakkhaṇaṇ) PvA 88 (id.). -- aor. ādisi Pv i.28; PvA 46 (dakkhaṇaṇ); pl. ādisiṇṭu ibid. 53 (id.) & ādisuṇ ṭv i.106 (id.). -- ger. ādissa Vin iii.127; Sn 1018; ṭv ii.16 (dānaṇ), & ādisiṭvaṇa Th 2, 311. -- grd. ādissa (adj.) to be told or shown M i.12.

Ādiso

Ādiso (adv.) [orig. abl. of ādi, formed with "saḥ] from the beginning, i. e. thoroughly, absolutely D i.180; M iii.208.

Ādissa

Ādissa at M iii.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in correspondence with ādāna). It is not grd. of ādisati, which its form might suggest.

Ādissa

Ādissa2 (adj.) blameworthy M i.12; MA =garāyha.

Ādīna

Ādīna at D i.115 & ṭv. s.74 (vv. ll. ādīna, & abhinna) see ādīna. See dinṇa.

Ādīnava

Ādīnava [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu iii.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D i.38 (vedanāṇaṇ assādāṇ ca ādīnavaṇ ca etc.), 213 (iddhi -- pāṭhāriye M i.318; S i.9 (ettha bhīyo); i.170 sq. (dhāṭṭanāṇ); iii.27, 62, 102 (ṛṭpasaṇa etc.); iv.7, 168; A i.57 (aκaraṇīye kayiramāṇe) 258 (ko loke assādo); iii.250 sq.; 267 sq. (duccarite), 270 (puggala -- ṭpasāde); iv.439 sq.; v.81; J i.146; iv.2; It 9 = A i.10 = Nδ 172a; Sn 36, 50 (cp. Nδ2 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); ṭv iii.107 (= dosa PvA 214); iv.67 (= dosa PvA 263); Ps i.192 sq.; ii.9, 10; ṭvA 12, 208. -- There are several sets of sources of evil or danger, viz. five dussīlāssā sīla -- vippatiyā ā. at D ii.85 = iii.235 = A iii.252; five akkhantiyā ā. at Vbh 378; six of six each at D iii.182 sq. -- In phrase kāmāṇaṇ ā. okāro sankilesa D i.110,
148; M i.115; Nett 42; DhA 16. -- ānupassin realising the danger or evil of S ii.85 (upā dāniyesu dhammesu) abstr. "ānupassanā Vism 647 sq., 695. -- dassāvin same as "ānupassin D i.245 (an"); A v.178 (id.); D iii.46; S ii.194, 269; A iii.146; v.181 sq.; Nd2 141. -- pariyesānā search for danger in ( -- ) S ii.171; iii.29; iv.8 sq. -- saññā consciousness of danger D i.7); iii.253, 283; A i.79.

Ādipātya

Ādipātya (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpīta

Ādīpīta [pp. of ādīpeti, ā + caus. of dip, cp. dīpeti] ablaze, in flames S i.31 (loka; v. l. ādītaka) 108; J v.366; DhA iii.32 (v. l. ādītta).

Ādu

Ādu (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J iii.

-- 100 --

499 = vi.443; v.180; vi.552. -- (2) as 2nd component of a disjunctive question, mostly in corresponsion udāhu . . . ādu (= ki . . . udāhu SnA 350), viz. is it so . . . or Th 1, 1274 = Sn 354; Pv iv.317 = DhA i.31; J v.384; vi.382; without udāhu at J v.460 (adu). The close connection with udāhu suggests an expln. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti

Ādeti [a + deti, base2 of dadāti (day” & de”), cp. also ādiyati] to take, receive, get Sn 121 (= gañhāti SnA 179), 954 (= upādiyati gañhāti Nd1 444); cp. i.43; J iii. 103, 296; v.366 (= gañhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya

Ādeyya (adj.) [grd. of ādāti (q. v.)] to be taken up, accept- able, pleasant, welcome, only in phrase "vacana welcome or acceptable speech, glad words Vin ii.158; J vi.243; Miln 110; ThA 42.

Ādeva, Ādevanā

Ādeva, Ādevanā [ā + div. devatī] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) ādevo paridevo ādevanā pari” ādevitattaṇ pari” Nd1 370 = Nd2 416 = Ps i.38.

Ādesa

Ādesa [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutionidāna is at SnA 303 said to equal ki – nidanā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta -- vacanassa to -- ādeso veditabbo.

Ādesanā

Ādesanā (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase "pāṭihāriya trick or marvellous ability of mind -- reading or guessing other peoples character Vin ii. 200; D i.212, 213; iii.220; A i.170,
292; v.327; Ps ii. 227. For pāṭihāriya is substituted ‘vidhā (lit. variety of, i. e. act or performance etc.) at D iii.103.

Ādhāna

Ādhāna (nt.) [ā + dhāna] -- 1. putting up, putting down, placing, laying A iv.41 (aggissa ādhāna, v. 1. of 6 MSS ādāna). -- 2. receptacle M i.414 (udak”), cp. ādheyya. <> 3. enclosure, hedge Miln 220 (kaṇṭak’ thorny brake, see under kaṇṭaka). -- gāhin holding one’s own place, i. e. obstinate (?) , reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandi &hi -- parāmāsin ādhāna -- gāhin duppaṭinissaggin Vin ii.89; M i.43, 96; A iii.335 (v. l. ādāna”, C. expls by dalhagāhin); D iii.247 (adhāna”).

Ādhāra

Ādhāra [ā + dhāra] -- 1. a container, receptacle, basin, lit. holder A iii.27; J vi.257. -- 2. “holding up”, i. e. support, basis, prop. esp. a (round) stool or stand for the alms -- bowl (patta) Vin ii.113 (an’ patto); M i.95; S v.21; J v.202. -- fig. S v.20 (an’ without a support, citta’). Vism 8, 444. -- 3. (tt. g.) name for the loc. case (“resting on”) Sn 211.

Ādhāraka

Ādhāraka (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] -- 1. a stool or stand (as ādhāra2) (always m., except at J i.33 where “ani pl. nt.) J i.33; DhA iii.290 = VvA 220; DhA iii.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchatta”, nisīdanapallanko, ādhārako pādapiṭhan). -- 2. a reading desk, pulpit J iii.235; iv.299.

Ādhāraṇatā

Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daṅkaraṇa), 398 (id.).

Ādhārita

Ādhārita [pp. of ā + dhāreti, cp. dhāreti1] supported, held up Miln 68.

Ādhāvati

Ādhāvati [ā + dhavati1] to run towards a goal, to run after M i.265 (where id. p. S ii.26 has upadh’); DA i. 39. Freq. in combin. ādhāvati paridhāvati to run about, e. g. J i.127, 134, 158; ii.68.

Ādhāvana


Ādhipacca

Ādhipacca (& ādhipateyya) (nt.) [fr. adhi + pati + ya ”being over -- lord”; see also adhipateyya] supreme rule, lordship, sovereignty, power S v.342 (issariy’); A i.62 (id.), 147, 212; ii.205 (id.); iii.33, 76; iv.252 sg.; Pv ii.959 (one of the thānas, cp. thāna ii.2b; see also D iii. 146, where spelt ādhipateyya; expld. by issariya at PvA 137); J i.57; Dāvs v.17; VvA 126 (gehe ā = issariya). The three (att”, lok”, dhamm”) at Vism 14.

Ādhuta
Ādhuta [ā + dhuta1] shaken, moved (by the wind, i. e. fanned Vv 394 (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. våtadhutaq Dāvs v.49; VvA 178 expls. by sanikan vidhupayamāna, i. e. gently fanned).

Ādheyya

Ādheyya (adj.) [grd. of ā + dadhāti cp. ādhāna2] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with ādheyya, cp. vv. ll. under ādiya2]; nt. depository (= ādhātābbaṭā ṭhapetabbaṭā Pug A 217) Pug 34 ('ṇ gacchati is deposited); Miln 359 (sabbe tassā ādheyya2 honti they all become deposited in him, i. e. his deposits or his property). -- mukha see ādiya2.

Ānaka

Ānaka [Sk. ānaka, cp. Morris J.P.T.S. 1893, 10] a kind of kettledrum, beaten only at one end S ii.266; J ii. 344; Dpvs xvi.14.

Ānāca

Ānāca see ākāsa’ and viṇñāṇa’.

Ānāja

Ānāja see ānejja.

Ānanya

Ānanya (nt.) [Sk. ānṃya, so also BSk. e. g. Jtm 3118; from a + ṛṇa, P. ṛṇa but also aṇa in composition, thus an -- aṇa as base of ānanya] freedom from debt D i.73; A iii.354 (Ep. of Nibbāna, cp. aṇana); Nd1 160; Vism 44; DA i.3.

Ānadati


Ānana

Ānana (nt.) [Vedic āna, later Sk. ānana from an to breathe] the mouth; adj. ( -- ') having a mouth Sdhp 103; Pgdp 63 (vikaṭ').

Ānantarika

Ānantarika (& 'ya) [fr. an + antara + ika] without an interval, immediately following, successive Vin i.321; ii. 212; Pug 13; Dhs 1291. -- kamma "conduct that finds retribution without delay" (Kvu trsl. 275 n. 2) Vin ii.193; J i.45; Kvü 480; Miln 25 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kammaṭṭhāṇa).

Ānanda

Ānanda [Vedic ānanda, fr. ā + nand, cp. BSk. ānandī joy Divy 37] joy, pleasure, bliss, delight D i.3; Sn 679, 687; J i.207 ('maccha Leviathan); vi.589 ('bheri festive drum); DA i 53 (= pitiyā etaj adhivacanaṇ).
Ānandati

Ānandati [ā + nandati] to be pleased or delighted J vi. 589 (aor. ānandi in T. reading ānandi vittā, expld. by C. as nandittha was pleased; we should however read ānandi -- citta with gladdened heart). See also ānandiya.

Ānandin

Ānandin (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J iv. 226.

Ānandiya

Ānandiya (adj. -- .) [grd. of ānandati] enjoyable, nt. joy, feast J vi. 589 (‘ṇ acarati to celebrate the feast = ānandachāna C.).

Ānandī

Ānandī (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. ānandi -- citta J vi. 589 (so read probably for ānandi vitta: see ānandati).

Ānaya

Ānaya (adj.) [ā + naya] to be brought, in suvānaya easy to bring S i. 124 = J i. 80.

Ānayati

Ānayati see ānetī.

Ānāpāṇa

Ānāpāṇa (nt.) [āna + apāṇa, cpds. of an to breathe] in haled & exhaled breath, inspiration & respiration S v. 132,

--- 101 ---

311 sq.; J i. 58; Ps i. 162 (‘kathā); usually in cpd. ‘sati concentration by in -- breathing & out -- breathing (cp. Man. of Mystic 70) M i. 425 (cp. D ii. 291); iii. 82; Vin iii. 70; A i. 30; It 80; Ps i. 166, 172, 185 (‘samādhi); Nd2 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

Ānāpeti

Ānāpeti see āneti.

Ānāmeti

Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J v. 154 (doubtful reading fut ānāmayissati, v. l. ānayissati, C. ānissasi = lead to).

Ānisāṃsa
Anisaṣa [ā + ni + saṇsa, BSk. distorted to anuṣaṇa] praise i.e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). "There are five anisaṣas silhouette -- sampadāya or blessings which accrue to the virtuous enumd. at D ii.86, viz. bhogakkhandha great wealth, kitiṣadda good report, visārada self -- confidence, asammtūho kulaṃ karoti an untroubled death, saggā lokaṃ uppajjati a happy state after death. -- D i.110, 143; iii.132 (four), 236 (five); M i.204; S i.46, 52; iii.8, 93 (mahā); v.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A i.58 (kariṇya kariyamāne); ii.26, 185, 239, 243 (sikkha); iii.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upuṭṭhita -- satissa), 253 sq. (silavato silasampadāya etc., as above), 267 (sucarite), 441; iv.150 (mettāya ceto -- vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhama avitakke nippitike), 442, 443 sq. (ākāsaṇaṇațayatane); v.i, 106 (mahā), 311; It 28, 29, 40 (sikkha); Sn 256 (phala`), 784, 952; J i.9, 94; v.491 (v. l. anu`); Nd1 73, 104, 441; Kv 400; Miln 198; VvA 6, 113; PVA 9 (dāna`) 12, 64 (= phala), 208, 221 (= guna); Sdhp 263. -- Eleven anisaṣas of mettā (cp. Ps ii.130) are given in detail at Vism 311 <> 314; on another eight see pp. 644 sq.

Anisada

Anisada (nt.) [a + sad] "sit down", bottom, behind M i. 80 = 245; J iii.435 (gloss asata) Vism 251 = KhA 45 (`ttaca), 252 (`manṣa).

Ānuttariya

Ānuttariya (nt.) [see also anuttariya which as -- ` probably represents ānutt`] incomparableness, excellency, supreme ideal D iii.102 sq.; A v.37.

Ānita

Ānita [pp. of āneti] fetched, brought (here), brought back adduced J i.291; iii.127; iv.1.

Ānupūṭha

Ānupūṭha metri causa for anupūṭha (q.v.).

Ānupubba

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu ii.224 anupubbā).

Ānupubbatā

Ānupubbatā (f.) (or `ta nt.?`) [fr. last] succession; only in tt. g. padānu -- pubbatā word sequence, in expln. of iti Nd1 140; Nd2 137 (v. l. `ka).

Ānupubbikathā

Ānupubbikathā [for anupubbi` representing its isolated composition form, cp. ānubhāva & see also anupubbi`] regulated exposition, graduated sermon D i.110; ii.41 sq.; M i.379; J i.8; Miln 228; DA i.277, 308; DhA iv.199.

Ānubhāva

Ānubhāva [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J i.69 (mahanto); ii.102 (of a jewel) v.491; DhA ii.58.
Änejā

Änejā and Ānejā [abstr. fr. an + *aṁja or *eja = *iţja. The Sanskritised equivalent would be *iţjya or *iţgya of ing to stir, move, with a peculiar substitution of *aṅ in Pāli, referring it to a base with r (probably Sk. tṛ, tṛjati) in analogy to a form like Sk. rpa = Pāli ana & ina, both a & i representing Sk. r. The form aṁja would thus correspond to a Sk. *aṁjya (*aṅgya). The third P. form ān -- eţi is a direct (later, and probably re -- instituted) formation from Sk. iţjya, which in an interesting way became in BSk. re -- sanskritised to iţjya (which on the other hand may represent ānejā & thus give the latter the feature of a later, but more specifically Pāli form). The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is n. but occurs as adj. at Vin iii. 109 (ānañja samādhi, with which cp. BSk. ānijyā śāntīḥ at Av. Ś i.199. -- The term usually occurs in cpd. ānejā -- pāṭta (adj.) immovable lit. having attained impassibility, expld. by Bdhgh. at Vin iii.267 (on Pār. i.i. 6) as acala, niccala, i. e. motionless. This cpd. is indicated below by (p.) after the reference. -- The various spellings of the word are as follows: -- 1. ānejā D i.76 (v. l. ānañja -- p.) A ii.184 (p.); iii.93 (p.), 100 (p.), 377 sq. (p.); Ndt 471 (v. l. aneja, ānañja) = Vbh 137 (ānejā); Ndt 569a (v. l. aneiya); Pug 60 (p.); Ndt 253, 254. -- 2. ānañja Vin iii.4 (p.) (v. l. ānañja, anāñja, āniañja) = Vbh. 267, 270; Ud 27 (samādhi, adj. v. l. ānañja); Dhs iv.46. See below cpd. "kārana. -- A peculiarity of Trenckner a spelling is ānañja at M ii.229 (v. l. aṇeñja, aneñja), 253, 254. -- 3. ānejā S i.82. (v. l. ānañje, or is it ānejā?); D iii.217 ('abhisankhāra of imperturbable character, remaining static, cp. Kvu trsl. 358); Ndt 90 (id.), 206, 442; Ps ii.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen˚ fold), 571; Nett 87, 99. <-> See also iñjati. -- kārana trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris J P T S. 1886, 154) J i.415; ii.325 (v. l. ānañja, āneñca, ānañca); iv.308; v.273, 310.

Äneñjātā


Āneti

Āneti [ā + neti] to bring, to bring towards, to fetch, pro- cure, convey, bring back Sn 110; PvA 54, 92. pot. 1st pl. ānetam (or imper. 2nd pl ānethe) M i.371. fut. ānayissati S i.124; Pv ii.65; J iii.173; v.154 (v. l.), & ānassati J v.154. inf. ānayitum Pv ii. 610, ger. ānetvā PvA 42, 74. aor. ānesi PvA 3, & ānyi Pv i.77 (sapaṭṭa). -- pp. ānīta (q. v.). -- Med. pass. ānīyati & ānicyati D ii.245 (ānicyatan imper. shall be brought); M i.371 (prr. ānīyamāna). -- Caus. II. ānāpeti to cause to be fetched J iii.391; v.225.

Āpa & Āpo

Āpa & Āpo (nt.) [Vedic āp & āp, s. sg. āpā, pl. āpah, later Sk. also āpah nt. -- Indg. *ap & *ab, primarily to Lith. ūpė water, Old Prussian ape river, Gr. ὠπά N. of the Peloponnesus; further (as *ab) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. pathava, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, also below 'dāhū. <-> D ii.259; M i.327; S ii.103; iii.54, 207; A iv.312, 375; Sn 307, 391 ('ṛṇa), 392 (loc. āpe), 437 (id.); J iv.8 (pathavi -- āpa -- 'teja'); Dhs 562; Mila 363 (gen. āpasa, with pathava etc.); Sdhp 100. -- kasina the water -- device, i. e. meditation by (the element of) water (cp. Mystic 75 n.) D iii.268; J i.313; Dhs 203; Vism 170; Dha i.312; iii.214. -- 'dāhū the fluid element, the essential element in water, i. e. element of cohesion (see Cpd. 155 n. 2; Mystic 9 n. 2; Dhs trsl. 201, 242) D iii.228, 247; M i.187, 422: Dhs 652; Nett 74. See also 'dāhū. -- rasa the taste of water A i.32; SnA 6. -- sama resembling water M i.423.

Āpakā

Āpakā (f.) [= āpagā] river J v.452; vi.518.
Āpagā

Āpagā (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J v.454; Dāvī i.32; VvA 41.

Āpajjati

Āpajjati [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin ii.126 (saññvaran); D i.222 (pariyethhiṇ); It 113 (vuddhiṇ); J i.73; Pug 20, 33 (diṭṭhāṇaṇaṇ)íṇ; PVA 29 (ppr. āpajjanto); DhA ii.71 -- pot. āpajjeyya D i.119 (musāvāṇaṇ). -- aor. āpajji J v.349; PVA 124 (sankocaṇ) & -- 102 -- āpādi S i.37; A i.34; It 85; J ii.293; 3rd pl. āpādu D ii.273. -- ger. āpajjita PVA 22 (sañvegaṇ). 151. <> pp. āpanna (q. v.). -- Caus. āpādeti (q. v.). -- Note. The reading āpajja in āpaja naṇ It 86 is uncertain (vv. ll. āsajja & ālajjja). The id. p. at Vin ii.203 (CV. vii.4, 8) has āsajjanaṇ, for which Bhdhg, on p. 325 has āpajjanaṇ. Cp. pariyāpajjati.

Āpana

Āpana [Sk. āpana, ā + paṇ] a bazaar, shop Vin i.140; J i.55; v.445; Pv ii.322; Miln 2, 341; SnA 440; DhA i.317; ii.89; VvA 157; PVA 88, 333 (phal˚ fruit shop), 215.

Āpanika

Āpanika [fr. āpana] a shopkeeper, tradesman J i.124; Miln 344; VvA 157; DhA ii.89.

Āpatacchika

Āpatacchika at J vi.17 is C. reading for apatacchika in khārāpat˚ (q. v.).

Āpattati

Āpattati [ā + patati] to fall on to, to rush on to J v.349 (= upadhāvati C.); vi.451 (= āgacchati C.); Miln 371.

Āpatti

Āpatti (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, e. g. Divy 330] an ecclesiastical offence (cp. Kvu trsl. 362 n. 1), Vin i.103 (˚khandha), 164 (˚pāṭikaroti), 322 (˚passati), 354 (avasesā & anavasesā); ii.2 sq. (˚rope), 59, 60 (˚piṇyanta), 88 (˚adhikaṇaṇa), 259 (˚pāṭikaroti); iv.344; D iii.212 (˚kusalaṇa); A i.84 (id.), 87; ii.240 (˚bhaya); Dhs 1330 sq. (cp. Dhs trsl. 346). <> anāpatti Vin iii.35. ’vutthānata forgiveness of an offence Vin ii.250 (put before anāpatti).

Āpattika

Āpattika (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M i.443; Vin iv.224. an˚ Vin i.127.

Āpatha

Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micch˚, dvedh˚.
Āpathaka

Āpathaka in ’jhāyin Nd2 3422 is read āpādaka’ at Nd1 226, and āpātaka’ at Vism 26.

Āpadā

Āpadā (f.) [Sk. āpad, fr. ā + pad, cp. āpajjati & BSk. āpad, e. g. in āpadgata Jtm 3133] accident, misfortune, distress, D iii.190; A ii.68 (loc. pl. āpadāsū), 187; iii. 45; iv.31; Th 1, 371; J iv.163 (āpadathā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparathā; expld. by āpadāya); v.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted form in loc. pl. āpāsu (= āpatsu) see āpā.

Āpanna

Āpanna [pp. of āpajjati] -- 1. entered upon, fallen into, possessed of, having done Vin i.164 (āpattiṁ ā.); iii.90; D i.4 (dayāpanna merciful); Nd2 32 (tanḥāya). -- 2. unfortunate, miserable J i.19 (v.124). Cp. pari˚.

*Āpā

*Āpā (& *Āvā) (f.) [for āpadā, q. v.] misery, misfortune J ii.317 (loc. pl. āpāsū, v. l. avāsū, C. āpāsū); iii.12 (BB avāsū); v.82 (avāgata gone into misery, v. l. apagata, C. apagata parihāna), 445 (loc. avāsū, v. l. avāsū, C. āpāsū), 448 (avāsū kiccesu; v. l. apassu, read āpāsu). Note. Since āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. āpatsu.

Āpāna

Āpāna [ā + pāna] life, lit. breathing, only in cpd. ’koṭi the end of life Miln 397; Dāvs iii.93; adj. -- koṭika M ii.120; Vism 10.

Āpātha

Āpātha [etym.? Trenckner, Miln p. 428 says: ’I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so’] sphere, range, focus, field (of consciousness or perception; cp. Dhs trsl. 199), appearance A ii.67; J i.336; Vbh 321; Miln 298; Vism 21, 548; DA i.228; DhsA 308, 333; VvA 232 (’kāla); DhA iv.85; Sdhp 356. Usually in phrase āpāthan gacchati to come into focus, to become clear, to appear M i.190; S iv.160, or ’n āgacchati Vin i.184; A iii.377 sq.; iv.404; Vism 125. Cp. ’gata below. -- gata come into the sphere of, appearing, visible M i.174 = Nd2 jhāna (an’ unapproached); PVA 23 (āpāthan gata). -- gatatta abstr. fr. last: appacarance Vism 617.

Āpāthaka

Āpāthaka (adj. [fr. āpātha] belonging to the (perceptual) sphere of, visible, in ’nisādin lying down visible D iii.44, 47. Cp. āpāthaka.

Āpādaka


Āpādā

Āpādā (f.) [short for āpādikā] a nursing woman, in an’ not nursing, unmarried J iv.178.
Āpādi

Āpādi aor. of āpajjati (q. v.).

Āpādeti

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M i.78; iii.248; S iv.110 (addhānaṇ to live one's life, cp. addhānaṇ āpādi J ii.293 = jīvitaddhānaṇ āpādi āyuṇ vindi C.); SnA 466. -- Cp. pari’

Āpāna

Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting -- hall, drinking -- hall J i.52 (’maṇḍala); v.292 (’bhūmi); Vism 399 (id.); DhA i.213 (id., rañño).

Āpānaka

Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D i.167.

Āpāntyā

Āpāntyā (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in ”kansa drinking -- bowl, goblet M i. 316; S ii.110.

Āpāyika

Āpāyika (adj. -- n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin ii.202 = It 85 (v. i. ap’); Vin ii.205; D i.103; A i.265; It 42; Vism 16; PvA 60.

Āpiyati

Āpiyati [fr. ṛ, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

Āpucchati

Āpucchati [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. āpucchi J i.140; PvA 110; grd. āpucchitabba DhA i.6; ger. āpucchitvā Vin iv.267 (apaloketvā +); Miln 29; PvA 111; āpucchittāna (cp. Geiger § 211) Th 2, 426; āpuccha Th 2, 416, & āpucchā [= āpṛcchya, cp. Vedic ācyā for ācyā], only in neg. form an’ without asking Vin ii.211, 219; iv.165, 226 (= anapaloketvā); DhA i.81. -- pp. āpucchita Vin iv.272.

Āpūrati

Āpūrati [a + pūrati] to be filled, to become full, to increase J iii.154 (cando ā. = pūrati C.); iv.26, 99, 100.

Āpeti

Āpeti [Caus. of āp, see appoti & pāpunāti] to cause to reach or obtain J vi.46. Cp. vy”.

Āphusati

Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Vv 169 (= adhibacchi VvA 84).
Abaddha

Abaddha [pp. of abandhati] tied, bound, bound up DA i. 127; fig. bound to, attached to, in love with DhA i.88; PvA 82 (Tissāya "sineha"); Sdhp 372 (sineh, "hadaya").

Abandhaka

Abandhaka (adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

Abandhati

Abandhati (ā + bandhati, Sk. ābadhnāti, bandh) to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J iv.132, 289; v.319, 338, 359. -- pp. ābaddha.

Abandhana

Abandhana (nt.) [fr. ā + bandh] -- 1. tie, bond DA i. 181 = Pug A 236 ("atthena āñāti yeva āñāti -- parivāτto). <-> 2. tying, binding Vism 351 ("lakkhaṇa, of āpoddhātu"). <-> 3. reins (?) or harness (on a chariot) J v.319 (but cp. C. expln. "hatthi -- asa -- rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i.e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

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Ābādha

Ābādha [ā + bādh to oppress, Vedic ābādha oppression] affliction, illness, disease Vin iv.261; D i.72; ii.13; A i.121; iii.94, 143; iv.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara -- vāta') 95; VvA 351 (an' safe & sound); SnA 476; Sdhp 85. -- A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pittasamutṭhānā, semha', vāta', sannipāṭikā, utu -- pariñāmājā, visama -- pariñārajā, opakkamikā, kammavipāka jā (after Nd2 304i.c., recurring with slight variations at S iv.230; A ii.87; iii.131; v.110; Nd1 17, 47; Miln 112, cp. 135). <-> Another list of illnesses mentioned in tha Vinayaka is given in Index to Vin ii., p. 351. -- Five ābādhas at Vin i. 71, viz. kuṭṭhān gaṇḍo kilāso sosāsāpāro said to be raging in Magadha cp. p. 93. -- Three ābādhas at D iii.75, viz. icchā anasaṇana jara, cp. Sn 311. -- See also cpd. appābādha (health) under appa.

Ābādhika

Ābādhika (adj. -- n.) [fr. ābāda] affected with illness, a sick person A iii.189, 238; Nd1 160; Miln 302; DA 212; DhA i.31; PvA 271. -- f. ābādhikinī a sick woman A ii.144.

Ābādhita

Ābādhita [pp. of ābādheti, Caus. of ā + bādh] afflicted, oppressed, molested Th 1, 185.

Ābādheti

Ābādheti [ā + Caus. of bādh, cp. ābādha] to oppress, vex, annoy, harass S iv.329.

Ābila

Ābila (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J v.90.
Äbhata

Äbhata [pp. of ā + bharati from bhr] brought (there or here), carried, conveyed, taken D i.142; S. i.65; A ii.71, 83; It 12, 14 with phrase yathābhātaṇ as he has been reared (cp. J v.330 evaṇ kicchā bhaṭo); Pv iii.5 (ratt’ = rattiyāṇ ā. PvA 199); DhA ii.57, 81; iv.89; VvA 65. Cp. yathābhātaṇ.

Äbhataka

Äbhataka (adj.) = ābhata; DA i.205 (v. 1. ābhata).

Äbharaṇa

Äbharaṇa (nt.) [Sk. ābharaṇa, ā + bhr] that which is taken up or put on, viz. ornament, decoration, trinkets D i. 104; Vv 802; J iii.11, 31; DhA iii.83; VvA 187.

Äbharati

Äbharati [ā + bhr] to bring, to carry; ger. ābhavatā J iv.351.

Äbhassara

Äbhassara (adj. -- n.) [etym. uncertain; one suggested in Cpd. 138 n. 4 is ā + *bha + *sar, i. e. from whose bodies are emitted rays like lightning, more probably a combn. of ābhā + svar (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīṭi & mettā); thus at D i.17; Dh 200; It 15; DhA iii.258 (˚loka). In another context at Vism 414 sq.

Äbhā

Äbhā (f.) [Sk. ābhā, fr. ā + bhā, see ābhāti] shine, splendour, lustre, light D ii.12; M iii.147 (adj. -- "); S ii.150 (˚dhātu); A ii.130, 139; iii.34; Mhvs xi.11; VvA 234 (of a Vimāna, v. 1. pabhā); DhA iv.191; Sdhp 286.

Äbhāti

Äbhāti [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocati DhA iv.144); J v.204. See also ābheti.

Äbhāveti

Äbhāveti [ā + bhāveti] to cultivate, pursue Pv ii.1319 (met- tacittan; gloss & v. l. abhāvetvā; expld. as vaḍḍhētvā brūḥetvā PvA 168).

Äbhāsa


Äbhicetasika

Äbhicetasika (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.
abhidosika

abhidosika (adj.) [abhidos+ika] belonging to the evening before, of last night Vin iii.15 (of food; stale); M i.170 ('kālakata died last night); Miln 291.

abhidhammika

abhidhammika (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi˚ atKhA 151; J iv.219.

abhindati

abhindati [ā + bhindati] to split, cut, strike (with an axe) S iv.160 (v. l. a˚).

abhisekika

abhisekika (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin v.129.

abhujati

abhujati [ā + bhujati, bhuj1] to bend, bend towards or in, contract; usually in phrase pallanka˚ "to bend in the round lap" or "bend in hookwise", to sit crosslegged (as a devotee with straightened back), e. g. at Vin i.24; D i.71; M i.56 (v. l. ābhujitvā), 219; A iii. 320; Pug 68; Ps i.176; J i.71, 213; Miln 289; DA i. 58, 210. In other connection J i.18 (v.101; of the ocean "to recede"); Miln 253 (kāyān).

abhujana

abhujana (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallanka˚ ābhujana sitting cross-legged J i 17 (v.91); PvA 219.

abhujī

abhujī (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J v.195 (= bhūjapatta -- vana C.), 405 (= bhūjapatta C.).

abhūnjati

abhūnjati [ā + bhuj2, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J iv.456 (bhoge; Rh. D. "hold in its hood"); DhsA 333.

abhūnjana


abhethi

abhethi [*abhayati = ābhāti, q. v.] to shine Pv ii.126 (ppr. 'entī); Vv 82 ('antī, v. l. 'entī; = obhsentī VvA 50).

abhoga
Abhoga [fr. abhuujaati, bhuj2 to enjoy etc. The translators of Kvu derive it from bhuj1 to bend etc. (Kvu trsl. 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D i.37 (= manasikaro samannaharo DA i.122; cp. semantically âhara = abhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dâvs 62; KhA 42 ("paccavekkhana), 43 (id.) 68.

Âma

Âma1 (indecl.) [a specific Pâli formation representing either amma (q. v.) or a gradation of pron. base amu "that" (see asu), thus deictic -- emphatic exclamn. Cp. also BSk. âma e. g. Av. Ś i.36] affirmative part. "yes, indeed, certainly" D i.192 sq. (as v. l. BB.; T. has âmo); J i.115, 226 (in C. expln. of T. amâ -- jâta which is to be read for âmajâta); ii.92; v.448; Miln 11, 19, 253; DhA i.10, 34; ii.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

Âma

Âma2 (adj.) [Vedic âma = Gr. w)mo/s, connected with Lat. amârus. The more common P. form is âmaka (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: "gandha "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. âmagandha M Vastu iii.214) D ii.242 sq.; A i.280; Sn 241, 242 (= vissagandha kunapagandha SnA 286), 248, 251; Dhs 625; and "giddha greedy after flesh (used as bait) J vi.416 (= âmasankhâta âmisa C.).

Âmaka

Âmaka (adj.) [= âma2] raw, uncooked D i.5 = Pug 58 ("maâsa raw flesh"); M i.80 (titta -- kalâbu âmaka -- cchino). -- dhaâña "raw" grain, corn in its natural, unprepared state D i.5 = Pug 58 (see DA i.78 for definition); Vin iv.264; v.135. -- sâka raw vegetables Vism 70. -- susâna "cemetery of raw flesh" charnelgrove (cp. âmagandha under ama2), i.e. fetid smelling cremation ground J i.264, 489; iv.45 sq.; vi.10; DhA i.176; VvA 76; PvA 196.

Âmaṭṭha

Âmaṭṭha [Sk. âmrâta, pp. of âmasati; cp. âmasita] touched, handled J i.98 (an"); DA i.107 (= parâmaṭṭha); Sdhp 333.

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Âmaṇḍaliya

Âmaṇḍaliya [ā + maṇḍala + iya] a formation resembling a circle, in phrase "ṇ karoti to form a ring (of people) or a circle, to stand closely together M i 225 (cp. Sk. âmaṇḍalikaroti).

Âmata

Âmata in anâmata at J ii.56 is metric for amata.

Âmattikā

Âmattikā (f.) [ā + mattikā] earthenware, crockery; in āpâna a crockery shop, chandler's shop Vin iv.243.

Âmaddana
Āmaddana (nt.) [ā + maddana of mṛd] crushing VvA 311.

Āmanta

Āmanta (adj. -- adv.) [either ger. of āmanteti (q. v.) or root der. ā + mant, cp. āmantanā] asking or asked, invited, only as an’ without being asked, unmasked, uninvited Vin i.254 (‘cāra); A iii.259 (id.).

Āmantanā

Āmantanā (nt.) & ’nā (f., also ’ṇā) [from āmanteti] ad- dressing, calling; invitation, greeting Sn 40 (ep. Nd2 128); ’vacana the address -- form of speech i. e. the vocative case (cp. Sk. āmantritaj id.) SnA 435; KhA 167.

Āmantanaka

Āmantanaka (adj. -- n.) [fr. āmantana] addressing, speaking to, conversing; f. ’ikā interlocutor, companion, favourite queen Vv 188 (= allāpa -- sallāpa -- yoggī kīlanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaṇṭya

Āmantaṇṭya (adj.) [grd. of āmanteti] to be addressed J iv.371.

Āmantaṇita

Āmantaṇita [pp. of āmanteti] addressed, called, invited Pv ii.313 (= nimantita PvA 86).

Āmanteṇti

Āmanteṇti [denom. of ā + *mantra] to call, address, speak to, invite, consult J vi.265; DA i.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. -- aor. āmantesi D ii.16; Sn p. 78 (= ālapī SnA 394) & in poetry āmanteṇṭi Sv 997; Pv ii.27; 37 (perhaps better with v. l. SS samantayi). -- ger. āmanta (= Sk. *āmantrya) J iii.209, 315 (= āmanteṇṭivā ’C.), 329; iv.111; v.233; vi.511. <-> pp. āmantaṇita (q. v.). -- Caus. II. āmanteṇṭi to invite to come, to cause to be called, to send for D i.134 (v. l. āmanteṇti); Miln 149.

Āmaya

Āmaya [etym.? cp. Sk. āmaya] affliction, illness, misery; only as an’ (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aṣvaghoṣa ii.9) Vin i.294; Vv 1510 (= aroga VvA 74); 177; 368; J iii.260, 528; iv. 427; vi.23. Positive only very late, e. g. Sdhp 397.

Āmalaṇka

Āmalaṇka [cp. Sk. āmalakā] emblic myrobalan, Phyllanthus Emblica Vin i.201, 278; ii.149 (‘vaṇṭika pṭhu); S i.150; A v.170; Sn p. 125 (‘matti); J iv.363; v.380 (as v. l. for T. āmala); Miln 11; DhA i.319; VvA 7.

Āmalakī

Āmalakī (f.) āmalaka Vin i.30; M i.456 (‘vana).

Āmasati
Amasati [ā + masati fr. mṛś] to touch (upon), to handle, to lay hold on Vin ii.221; iii.48 (kumbhin); J iii.319 (id.); A v.263, 266; J iv.67; Ps ii.209; Miln 306; SnA 400; DhsA 302; VvA 17. -- aor. āmasi J ii.360; ger. āmaśitvā Vin iii.140 (udakapattan) J ii.330; grd. āmassa J ii.360 (an’) and āmasitabba id. (C.). -- pp. āmaṭṭha & āmasita (q. v.).

Āmasana

Āmasana (nt.) [fr. āmasati] touching, handling; touch Vin iv.214. Cp. iii.118; Miln 127, 306; DA i.78.

Āmasita

Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an’ khetta virgin land).

Āmāya

Āmāya (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā”] "born in the house" (cp. semantically Gr. i)qagenh/s > indigenous), inborn, being by birth, in cpd. "dāsa (dāṣi) a born slave, a slave by birth J vi.117 (= gehadāsiyā kucchimīn jātadasī C.), 285 (= dāssasa dāsiyā kucchimhi jātadasā).

Āmāsaya

Āmāsaya [āma2 + āsaya, cp. Sk. āmāśaya & āmāśraya] receptacle of undigested food, i. e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

Āmilāka

Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA i.87.

Āmisa

Āmisa (nt.) [der. fr. āma raw, q. v. for etym. -- Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] <= 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus 'khāra raw lye Vin i. 206. -- 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to dhamma (see dhamma B 1. a. and also next no.), thus at M i.12 ('dāyāda); It 101 (id.); A i.91 = It 98 ('dāna material gifts opp. to spiritual ones); Dhs 1344 ('paṭīsanṭhāra hospitality towards bodily needs, cp. Dhs trsl. 350), -- 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin ii.269 sq.; J ii.6; Miln 413 (lok”); DA i.83 ('sannidhi), -- 4. bait S i.67; iv.158; J iv.57, 219; vi.416; DA i.270. -- 5. gain, reward, money, douceur, gratuity, "tip" PvA 36, 46; esp. in phrase 'kiṃcikkha -- hetu for the sake of some (little) gain S ii.234; A i.128; v.265, 283 sq., 293 sq.; Pug 29; Pv ii.83 (= kiṃci āmiṣaṇ patthento PvA 107); Miln 93; VvA 241 (= bhogahetu). -- 6. enjoyment Pv ii.82 (= kāmāmise -- laggacitto PvA 107). -- 7. greed, desire, lust Vin i.303 ('antara out of greed, selfish, opp. mettacitto); A iii.144 (id.), 184 (id.); i.73 ('garū parisā); J v.91 ('cakkhu); Ps ii.238 (mār”). See also cpds. with nir’ and sa’.

Āmuñcati

Āmuñcati [ā + mtic] to put on, take up; to be attached to, cling to DhsA 305. -- pp. āmutta (q. v.).

Āmutta
Ämutta [Sk. āmukta, pp. of ā + muc, cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e. g. at PvA 134. Semantically cp. ābharanā] having put on, clothed in, dressed with, adorned with (always ° -- ) D i.104 ('mālabharanā); Vin ii.156 = Vv 208 ('mani -- kunḍala); S i.211; J iv.460; v. 155; vi.492; Vv 721 (= paṭimukka); 802 ('hatthābharanā); Pvi.951 ('manikunḍala); J iv.183; VvA 182.

Āmenoḍīta

Āmenoḍīta (or Āmeḍīta) [Sk. āmṛedīta fram ā + mṛed, dialectical] -- (nt.) sympathy in °ḥ karoti to show sympathy (? so Morris J.P.T.S. 1887, 106) DA i.228 = SnA 155 (v.l. at DA āmeḍīta).

Āmo

Āmo = āma D i.192, 3.

Āmoda

Āmoda [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume Dāvs v.51.

Āmodanā


Āmodamāṇa

Āmodamāṇa (adj.) [ppr. med. of āmodeti] rejoicing, glad S i.100 (v.l. anu°) = It 66; Vv 648 (= pamodamāṇa VvA 278); J v.45.

Āmodita

Āmodita [pp. fr. āmodeti] pleased, satisfied, glad J i.17 (v.80); v.45 ('pamodita highly pleased); Miln 346.

Āmodeti

Āmodeti [Sk. āmodayati, Caus. of ā + mud] to please, gladden, satisfy Th 1, 649 (cittan); J v.34. -- pp. āmodita (q.v.).

Āya

Āya [Sk. āya; ā + i] 1. coming in, entrance M iii.93. - 2. tax J v.113. -- 3. income, earning, profit, gain (opp. vaya loss) A iv.282 = 323; Sn 978; J i.228; KhA 38 (in expln. of käya), 82 (in etym. of āyatana); PvA 130. <> 4. (āyā f.?) a lucky dice ("the incomer") J vi.281. -- kammika a treasurer DhA i.184. -- kusala clever in earnings Nett 20. -- kosālā proficiency in money making D iii.220 (one of the three kosallas); Vbh 325. -- pariccaṇa expenditure of one's income PvA 8. -- mukha (lit.) entrance, inflow, going in D i.74 (= āgamana -- magga DA

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1.78); M ii.15; A ii.166; (fig.) revenue income, money SnA 173.

Āyata
Āyata [Sk. āyata, pp. of ā + yam, cp. āyamati] -- 1. (adj.) outstretched, extended, long, in length (with numeral) D iii.73 (nātikkhaya, prolonged or heavy?); M i.178 (dīghato āḥ; tiriyaṃ ca viṭṭhatā); J i.77, 273 (tettīṣo) -- angularāyato khaggo); iii.438; Vv 8415 (‘ānsa; cp. expln. at VvA 339); SnA 447; DhsA 48; PvA 152 (dāthā fangs; lomā hair), 185 (‘vaṭṭa); Sdhp 257. -- 2. (n.) a bow J iii.438. -- agga having its point (end) stretched forward, i. e. in the future (see āyati) It 15, 52. -- paññha having long eye -- lashes (one of the signs of a Mahāpurisa) D ii.17 = iii.143. -- pamaḥ a long eye -- lash Th 2, 384 (= dīghapakhuma ThA 250).

Āyata

Āyata (adj.) [= āyata] -- 1. long, extended, prolonged, kept up, lasting Vin ii.108 (gītassara); A iii.251 (id.); J i.362. -- 2. sudden, abrupt, instr. ‘ena abruptly Vin ii.237.

Āyatana

Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyatānā at S iv.70. -- For full definition of term as seen by the Pāli Commentators see Bdhgh's expln at DA i.124, 125, with which cp. the popular etym. at KhA 82: "āyassā vā tananato āyatassā vā saṃsāradukkhaṃ nayanato āyatānāṃ" and at Vism 527 "āyē tanoti āyatāni ca nayattī tī ā." -- 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA i.124 as "samosaraṃ") D iii.241, 279 (vimuttī); S ii.41, 269; iv.217; v.119 sq., 318. sq.; A iii.141 (ariya’); v.61 (abhipphūq. q. v.) Sn 406 (rajas’ “haunt of passion” = rāgadī -- rajasā uppatti -- deso SnA 381); J i.80 (rajā). Freq. in phrase araṇī “a lonely spot, a spot in the forest J i.173; VvA 324, 353; cp. anārīnon -- exertion, indolence, sluggishness J v.121. -- 3. sphere of perception or sense in general, object of thought, sense -- organ & object; relation, order, -- Cpd. the meaning regarded as 6th sense and sense objects". -- These āyatānānī (relations, functions, reciprocalities) are thus divided into two groups, inner (ajjhāttikā) and outer (bhārīnī), and comprise the foll.: (a) ajjhātā: 1. cakkhu eye, 2. sotā ear, 3. ghāna nose, 4. jivhā tongue, 5. kāya body, 6. mano mind; (b) bāhā: 1. rūpa visible object, 2. sadda sound, 3. gandha odour, 4. rasa taste, 5. phoṭṭhabba tangible object, 6. dhamma cognizable object. -- For details as regards connotation & application see Dhs trsl. introduction li sq. Cpd. 90 n. 2: 254 sq. -- Approximately covering this meaning (3) is Bdhgh's definition of āyatana at DA i.124 as sañjīvitaṃ kāranaṃ (origin & cause, i. e. mutually occasioning & conditioning relations or adaptations). See also Nd2 under rūpa for further classifications. -- For the above mentioned 12 āyatānānī see the foll. passages: D ii.302 sq.; iii.102, 243; A iii.400; v.52; Sn 373 (cp. SnA 366); Ps i.7, 22, 101, 137; ii. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these 6 are mentioned at S i.113, i.3; iv.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of 10 at Nett 69; of 4 at D ii.112, 156; of 2 at D ii.69. -- Here also belongs akāsa ānañcā āyatana, ākīlaṇā etc. (see under ākāsa etc. and s. v.), e. g. at D i.34 sq., 183; iv.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. -- Unclassified passages: M i.61; ii.233; iii.32, 216, 273; S i.196; ii.6, 8, 24, 72 sq.; iii.228; iv.98; v.426; A i.113, 163, 225; iii.17, 27, 82, 426; iv.146, 426; v.30, 321, 351, 359; Nd1 109, 133, 171, 340; J i.381 (paripuṇṇāvā); Vbh 412 sq. (id.). -- uppāda birth of the āyatanas (see above 3) Vin i.185. -- kusala skilled in the ā. M iii.63. -- kusalatā skil in the spheres (of sense) D iii.212; Dhs 1335. -- ṭhā founded in the sense -- organs Ps i.132; ii.121.

Āyatanika

Āyatanika (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S iv.126 (phassa’ niraya & sagga).

Āyati
Āyati (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. āyatij (adv.) in future Vin ii.89, 185; iii.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatij, v. l. āyati); J i.89; v.431; DA i 236.

Āyatika

Āyatika (adj.) [fr. last] future S i.142.

Āyatikā

Āyatikā (f.) [of āyataka] a tube, waterpipe Vin ii.123.

Āyatta

Āyatta [Sk. āyatta, pp. of ā + yat]. -- 1. striving, active, ready, exerted J v.395 ("mana = ussukkamaṇa C."). <> 2. striven after, pursued J i.341. -- 3. dependent on Vism 310 (assāsa -- passāsa"); Nett 194; Sdhp 477, 605.

Āyanā

Āyanā (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in āyanā, e. g. kankhā > kankhāyanā, of which the correct expln. is a derivation fr. caus. -- formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expln. is hard to say, perhaps he related it to i and understood it to be the same as āyāna.

Āyamati

Āyamati [ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaṇ āyamissāmi "my back feels weak, I will stretch it" Vin ii.200; D iii.209; M i.354; S iv.184; J i.491. <> Besides this in commentaries e. g. J iii.489 (mukha ṣamamit新能源).

Āyasa

Āyasa (adj.) [Sk. āyasa, of ayas iron] made of iron S ii. 182; A iii.58; Dh 345; J iv.416; v.81; Vv 845 (an" cp. the rather strange expln. at VvA 335).

Āyasakya

Āyasakya (nt.) dishonour, disgrace, bad repute A iv.96; J v.17; VvA 110; usually in phrase "ṇ pāpuṇāti to fall into disgrace Th 1, 292; J ii.33 = 271; iii.514. [Bdhgh. on A iv.96 explains it as āyasaka + ya with guṇa of the initial, cp. ārogya].

Āyasmant

Āyasmant (adj.) [Sk. āyusmant, the P. form showing as- simulation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical thera ). It occurs usually in nom. āyasmā and is expld. in Nd by typical formula "piṇa -- vacana garu", sāgarava -- sappatissādhivacanaṇā", e. g. Nd1 140, 445; Nd2 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). -- Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. -- See also āvuso.

Āyāga
Āyāga [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānañj adhiṭṭhāna -- bhūta SnA 412); Th 1, 566; J vi. 205 (vatthu worthy object of sacrificial fees).

Āyācaka

Āyācaka (adj. -- n.) [fr. ā + yāc] one who begs or prays, petitioner Miln 129.

Āyācari

Āyācari [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] -- 1. to request, beg, implore, pray to (acc.) Vin iii.127; Di i.240; PVA 160. -- 2. to make a vow, to vow, promise A i.88; J i.169 = v.472; i.260; ii.117. -- pp. āyācita (q. v.).

Āyācana

Āyācana (nt.) [fr. āyācari] -- 1. asking, adhortation, ad- dressing (t. t. g. in expln. of imperative) SnA 43, 176, 412. -- 2. a vow, prayer A i.88; iii.47; J i.169 = v.472.

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Āyācita


Āyāta

Āyāta [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

Āyāti

Āyāti [ā + yāti of yā] to come on or here, to come near, approach, get into S i.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J iv.410; pv ii.1212 (= āgacchati PVA 158); DhA i.93 (imper. āyāma let us go). -- pp. āyāta.

Āyāna

Āyāna (nt.) [fr. ā + yā to go] coming, arrival: see āyānā.

Āyāma

Āyāma [fr. ā + yam, see āyamati] -- 1. (lit.) stretching, stretching out, extension Vin i.349 = J iii.488 (mukh"). <> 2. (appl.) usually as linear measure: extension, length (often combd. with and contrasted to vitthāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (-- ˚): J i.7, 49 (’ato tāni yojanasatāni, vitthārato adhhatiyāni); iii.389; Miln 17 (ratanañ solasaḥṭhat天上 āyāmena aṭṭhatḥat天上 vitṭhārena), 282 (ratanañ catuhhatthāyāman); Vism 205 (+ vitth"); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (solasayojan˚), 199 (’vitthārehi), 221 (’ato + vitth˚); PVA 77 (+ vitth˚), 113 (id. + ubbedha); DhA i.17 (satthi -- yojan˚).

Āyāsa
Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an” (adj.) peaceful, free from trouble A iv.98; Th 1, 1008.

Āyu

Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. ai)w/n "aeon", ai)e/n always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. ai)w/n "aeon", ai)e/n always; Lat. aevum, Goth. aiws. Ohg. /wa, io always; Ger. ewig eternal; Ags. /eternity, /always (cp. ever and aye)]. Life, vitality, duration of life, longevity D iii.68, 69, 73, 77; S iii.143 (usmā ca); iv.294; A i.155; ii.63, 66 (addh’); iii.47; iv.76, 139; Sn 694, 1019; It 89; J i.197 (dhīgh’); Vv 555 (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man’s āyu = 100 years); Dh 19, 82, 295, 644, 716; Sdhp 234, 239, 258. -- Long or divine life, dibba āyu is one of the 10 attributes of ādhipateyya or majesty (see thāna), thus at Vin i.294; D iii.146; S iii.275 sq.; A i.115; iii. 33; iv.242, 396; Pv ii.959 (= jīvitaṇṇa PvA 136). -- ûhā see āuyhā. -- kappa duration of life Miln 141; DhA i.250. -- khaya decay of life (cp. jīvita -- kkhaya) D i.17 (cp. DA i.110); iii.29. -- pamphā span or measure of life time D ii.3; A i.213, 267; ii.126 sq.; iv.138, 252 sq., 261; v.172; Pug 16; Vbh 422 sq.; SnA 476. -- pariyanta end of life It 99; Vism 422. -- sankhaya exhaustion of life or lifetime Dpvs v.102. -- sankhāra (usually pl. "a") constituent of life, conditions or properties resulting in life, vital principle D ii.106; M i.295 sq.; S i i.266; A iv.311 sq.; Ud 64; J iv.215; Miln 285; Vism 292; DhA i.129; PvA 210. Cp. BSk. āyuh -- saṅskāra Divy 203.

Āyuka

Āyuka (--”) (adj.) [fr. āyu] -- being of life; having a life or age A iv.396 (niyat’); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in combn. with dīgha (long) and appa (short) as dīghāyuka A iv.240; PvA 27; appāyuka A iv.247; PVA 103; both at Vism 422. In phrase viṣati -- vassasahasāyukesi manusseusu at the time when men lived 20 000 years D ii.5 -- 12 (see Table at Dial. ii.6); DhA ii.9; PvA 135; dasa -- vassasahasāyukesi manusseusu (10 000 years) PvA 73; cattāḷisa” DhA i.103; catusaṭṭhi -- kappāyukā subhakinhā Vism 422.

Āyukin

Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 416.

Āyuta

Āyuta (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] -- 1. con- nected with, endowed, furnished with Th 1, 753 (dve pannarasāyuta due to twice fifteen); Sn 301 (māri -- varagan” = ’saṃyutta SnA 320); Pv ii.124 (nānā -- saragan” = ’yutta PvA 157). -- 2. seized, conquered, in dur’ hard to conquer, invincible J vi.271 (= paccatthikehi durāsada C.).

Āyutta

Āyutta [Sk. āyuktā; pp. of ā + yuju] -- 1. yoked, to con- nected with, full of full of Pv i.1014 (tejasāyuta T., but PVA 52 reads ’āyutta and explns. as samāyutta); PvA 157 (= ākiṇṇa of Pv ii.124). -- 2. intent upon, devoted to S i.67.

Āyuttaka

Āyuttaka (adj. -- n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J i.230 (’vesa); iv.492; DhA i.101, 103, 180.

Āyudha
Āyudha is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D i.9 (v. l. āvudha).

Āyuvant

Āyuvant (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmant

Āyusmant (adj.) [Sk. āyusman; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmāviññāna feeling or sense of vitality; is reading correct?).

Āyussa

Āyussa (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A iii.145 dhamma).

Āyūhaka

Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhati

Āyūhati [a + y + ūhati with euphonic y, fr. Vedic ūhati, ūh1, a gradation of vah (see etym. under vahati). Kern's etym. on Toev. 99 = āyodhati is to be doubted, more acceptable is Morris' expln. at J.P.T.S. 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i.e. (1) to endeavour, strain, exert oneself S i.1 (ppr. anāyūhaṇ unstriving), 48; J vi.35 (= viriyāṇ karoti C.), 283 (= vāyamati C.). -- (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammañ āyūhitvā), 214 (kammañ āyūhi), 326 (maggāṇ). -- pp. āyūhita (q. v.).

Āyūhana

Āyūhana (adj. -- nt.) [fr. āyūhati] -- 1. endeavours, striving, Ps i.10 sq., 32, 52; ii.218; Vism 103, 212, 462, 579. f. āyūhantī Hs 1059 ("she who toils" trsl.) = Vbh 361 = Nd2 tanhā 1. (has āyūhanā). -- 2. furtherance, pursuit DA i.64 (bhavassa).

Āyūhā

Āyūhā f. [āyu + ūhā] life, lifetime, only in "pariyosāna at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti

Āyūhāpeti [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita

Āyūhita [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.

Āyoga

Āyoga [Sk. āyoga, of ā + yuj; cp. āyutta] -- 1. binding, bandage Vin ii.135; Vv 3341; VvA 142 ("paṭṭa"). -- 2. yoke Dhs 1061 (avijj’), 1162. -- 3. ornament, decoration Nd1 226; J iii.447 ("vatta, for v. l. ‘vanta"). -- 4.
occupation, devotion to, pursuit, exertion D i.187; Dh 185 (= payoga -- karaṇa DhA iii.238). -- 5. (t. t.) obligation, guarantee(?) SnA 179. -- Cp. sam°.

Ārakatta

Ārakatta (nt.) [*ārakā + tvaŋ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A iv.145; DhA iv.228; DA i.146 = VvA 105, 106 = Pva 7; cp. DhsA 349.

Ārakā

Ārakā (adv.) [Sk. ārāṭ & ārakāt, abl. form. fr. *āraka, see ārā2] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin ii.239 = A iv.202 (sanghamhā); D i.99, 102 (adj.) 167; M i.280 (adj.) S ii.99; iv.43 sq.; A i.281; It 91; J i.272; iii.525; v.451; Miln 243; VvA 72, 73 (adj. + viratā).

Ārakkha

Ārakkha [ā + rakkha] watch, guard, protection, care D ii.59; iii.289; S iv.97, 175, 195; A ii.120; iii.38; iv.266, 270, 281 (‘sampada), 322 (id.), 400; v.29 sq.; J i.203; ii.326; iv.29 (‘purisa); v.212 (‘ṭhāṇa, i. e. harem), 374 (‘parivāra); Pug 21 (an’), 24; Miln 154; Vism 19

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(‘gocara preventive behaviour, cautiousness); SnA 476 (‘devatā); KhA 120 (id.), 169; DhA ii.146; Pva 195; Sdhp 357, 365.

Ārakkhlka


Ārakkheyya

Ārakkheyya see arakkheyya.

Āragga

Āragga (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A i.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA ii.51; iv.181.

Āracayāracayā

Āracayāracayā [ā + racayā a ger. or abl. form. fr. ā + *rac, in usual Sk. meaning "to produce", but here as a sound -- root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajaẏārajaẏā fr. ā + *raṇj or *raj). -- SnA 481 explns. the passage as follows: ārajaẏārajaẏā; i. e. yathā manusṣa allacamman bhūmiyā pāttharitvā khithehi ākoṭenti, evan ākoṭetvā pharastthi phālētvā ekamo ekam kotiṣṭhī chinditvā vihananti, chinnachinnakoti punappuna samuṭṭhāti; ārajaẏārajaẏā ti pi pāṭho, āviṇjītvā (v. l. BB. āviṇjītvā) āviṇjītvā ti attho. -- Cp. āraṇjīta.

Āraṇṇaka
Araññaka (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhu). Freq. spelt araññaka (q. v.). -- Vin i.92 (bhikkhu); ii.32, 197, 217 (bh.), 265 (bh.); M i.214; A iii.100 sq., 219; iv.21; v.66; J iii.174 (v. l. BB. a’); Miln 342; DhA ii.94 (vihāra).

Araññakatta

Araññakatta (nt.) [abstr. fr. arañña, see also arañña- katta] the habit of sequestration or living in solitude M i.214; iii.40; A i.38.

Araññika

Araññika (adj.) = araññaka Vin iii.15; A i.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Arañjita

Arañjita [in form = Sk. *arañjita, ā + pp. of rañjayati, Caus. of rañj or raj, but in meaning different. Perhaps to rac (as *racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of soundroot *rac (see āracaya’) mixed with rañj, of which we find another example in the double spelling of āracaya (ērajaya) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also “beaten”) M i.178 (hathipadañ dantehi arañjita an elephant -- track bearing the marks of tusks, i. e. occasional slashes or furrows).

Ārata

Ārata [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J iv.372 (= virata); Nd2 591 (+ virata paṭivirata).

Ārati

Ārati (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. combn. with virati paṭivirati veramañi, e. g. at Nd2 462; Dhs 299.

Āratta

Āratta (nt.?) [Sk. cp. ārakta, pp. of ā + raj] time, period (orig. affected, tinted with), only in cpd. vassāratta the rainy season, lent J iv.444; Dāvs ii.74.

Āraddha

Āraddha (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A i.148 (āraddhaṃ me viriyaṃ It 30; PvA 73 (thapetuṇṭh began to place), 212 (gantuṇṭh). Cp. ārādhaka 1. -- citta concentrated of mind, decided, settled D i.176; M i.414; S ii.21; Sn p. 102; SnA 436. Cp. ārādheti 1. -- viriya (adj.) strenuous, energetic, resolute Vin i.182; D iii.252, 268, 282, 285; A i.24; Sn 68, 344; It 71 (opp. hina -- viriya); Nd2 131; Ps i.171; ThA 95. Cp. viriyārambhā; f. abstr. ‘viriyatā M i.19.

Ārabhā

Ārabhā (indecl.) [ger. of ārabhati2 in abs. function; cp. Sk. ārabhya meaning since, from] -- 1. beginning, undertaking etc., in cpd. ‘vatthu occasion for making an effort, concern, duty, obligation D iii.256 = A iv.334 (eight such occasions enumd). -- 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D i.180; A ii.27 = It 103 (senāsanāg ā’); Sn 972 (upekhaṇ
v. l. ārambha; C. uppādetvā); Pv i.41 (pubbe pete ā.); DhA i.3; ii.37; PvA 3 (seṭṭhiputta -- petaq ā.), 16, and passim.

Ārabhati

Ārabhati1 [not with Morris J.P.T.S. 1889, 202 fr. rabh and identical with ārabhati2, but with Kern, Toev. s. v. identical with Sk. ālabhate, ā + labh meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M i.371 (pāṇañ).

Ārabhati & Ārabbhati

Ārabhati2 & Ārabbhati [ā + rabh, Sk. ārabhate & ārambhati, ā + rabh] to begin, start, undertake, attempt S i.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyār ārabhati to make an effort, to exert oneself (cp. ārambha) A iv.334. <-> aor. ārabhi DhA ii.38 & ārabhi PvA 35. -- ger. ārabba, see sep. -- pp. āraddha (q. v.).

Ārambha

Ārambha [Sk. ārambha in meaning "beginning", fr ā + rabh (rambh) cp. ārabhati] -- 1. attempt, effort, inception of energy (cp. Dhs trsl. 15 & K. S. p. 318 giving C. def. as kicca, karaṇṭya, athā, i. e. 1. undertaking & duty, 2. object S i.76 (mahā'); v.66, 104 sq. ("dhātu"); iii.338 (id.), 166 ("ja; T. ārabbhaja, v. l. ārabhaja to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. -- viriyār ārambha (cp. āraddha -- viriya) zeal, resolution, energy Vin ii.197; S iv.175; A i.12, 16. -- 2. support, ground, object, thing Nett 70 sq., 107; an* unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirāmbha, upārmbha, sārmbha.

Ārammanā

Ārammanā (nt.) [cp. Sk. ālambana, lamb, but in meaning confounded with rambh (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd2 132); Pv i.41 (yañ kiñcā ārammanāyat katvā; ārammanā labhati (+ oṭāra labhati) to get the chance S ii.268; iv.185. -- (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. "a causes of rebirth (interpreted by taññā at Nd1 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA i.288 (sappā'); PvA 279. -- (3) a basis for the working of the mind & intellect; i. e. sense -- object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with āyatana (see āyatana3); so that it sometimes takes its place, it is also similar to visaya. Cpd. 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda -- & sukhumā -- rūpa, paññatti, nibbāna. See on term especially Cpd. 3, 14; Dhs trsl. xli. & 209. -- A 1. sq.; iv.385; Sn 506; Ps i.57 sq., 84 (four ā.); ii.97, 118, 143; Dhs 1 (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 ("sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. -- rūpārammanā lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D iii.228; S iii.53; A i.82; J i.304; ii.439, 442; PvA 265. <-> ārammanā karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv i.41, above 1). -- ārammanā -- kusala clever in the objects (of meditation) S iii.266; ā° -- paccayāt relation of presentation (i. e. of subj. & obj.) Nett 80. -- (4) (-") (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissaya°), 98 (ek°); VvA 119 (buddh° piti rapture centred in the Buddha).

Āraha

Āraha (adj.) metri causa for araha deserving J vi.164.

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**Ārā**

Ārā1 (f.) [Sk. ārā; *el "pointed", as in Ohg. āla = Ger. ahle, Ags. āəl = E awl; Oicel. alr] an awl; see cp. āragga. Perhaps a der. of ārā is āḷākā (q. v.).

**Ārā**

Ārā2 (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. ara solitude q. v. under ara*]. Sn 156 (paṃḍanāhā), 736; Dh 253 (āsavakkhayā; DhA iii.377 expls. by dūragata); J ii.449 (jñānabhūmiyā; = dūre ṭhīta C.); v.78 (s̄aṇyaṃe; = dūrato C.). See also ārakā. -- cāra [in this combn. by Kern, Toev. s. v. unnecessarily expld. as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A iv.389. -- cārin living far from evil leading a virtuous life D i.4; M i.179; iii.33; A iii. 216, 348; iv.249; v.138, 205; DA i.72 (= abrahmacariyato dūra -- cārin).

**Ārādhaka**

Ārādhaka (adj. -- n.) [fr. ā + rādh] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + rabh] successful, accomplishing or accomplished, undertaking, eager Vin i.70 (an˚ one who fails); M i.491; ii.197 = A i.69 = Miln 243; S v.19; A v.329 (in correlation with āraddhavirya). -- 2. pleasing, propitiating Miln 227; VvA 220 (˚ikf.).

**Ārādhana**

Ārādhana (nt.) & ˚ (f.) (either fr. ā + rādh or ā + rabh, cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D ii.287 (opp. virādhanā failure); M i.479; ii.199; A v.211 sq.; J iv.427.

**Ārādhanyā**

Ārādhanyā (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin i.70 (an˚); J ii.233 (dur˚).

**Ārādhiita**

Ārādhiita [pp. of ārādheti; Sk. ārādhiita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

**Ārādhēti**

Ārādhēti [Caus. of ā + rādh, in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] -- 1. to please, win favour, propitiate, convince J i.337 (dārake), 421, 452; ii.72 (manusse); iv.274 (for ābhīrādheti T.); Vism 73 (ārādhayanto Nathassa vana -- vāsena mānasān); DhA ii.71; Dāvs iii.93 (ārādhyai sabbajanañ); Miln 352. In older literature only in phrase citta ārādheti to please one's heart, to gladden, win over, propitiate D i.118 sq., 175 (but cp. ārabhati -- citta to ārābhāti); M i85, 341; S ii.107; v.109; J ii.372; Miln 25. -- 2. to attain, accomplish, fulfill, succeed S v.23 (maggan), 82, 180, 294; It iii. (v. l. āram˚); Sn 488 = 509. Cp. ārādhaka 1. -- pp. ārādhiita (q. v.). -- See also parābhētāvā.

**Ārāma**

Ārāma [Sk. ārama, ā + ram] -- 1. pleasure, fondness of (--- *) delighting in, enjoying, finding pleasure in, usually combd. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S i.235; iv.389 sq. (bhav˚, upādan˚); A i.35, 37, 130; ii.28 (bhāvan˚); It 82 (dhamm˚); Sn 327 (id.; expls. by SnA 333 as rati and "dhamme ārāma assā ti˚); Pug 53 (samagg˚); Vbh 351. -- 2. a pleasure -- ground, park, garden (lit. sport, sporting); classified at Vin iii.49 as pupph˚ and phal˚ a park with flowers or
with fruit (i.e. orchard), def. at DhA iii.246 as Veļuvana -- Jvakāmbavanādayo, i.e. the park of Veļuvana, or the park belonging to Jvaka or mango -- groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin ii.109; D i. 106; Dh 188; Vv 795 (ambā garden of mangoes); VvA 305 (id.); Pv ii.78 (pl. ārāmiṇi = ārāmāuppavanani PvA 102). -- (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapindika (Jetavana; see J i.92 -- 94) D i.178; Vin iv.69; others more frequently mentioned are e.g. the park of 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. -- pāla keeper of a park or orchard, gardener Vin ii. 109; VvA 288. -- ropa, -- ropana planter, planting of pleasuregroves S i.33; PvA 151. -- vatthu the site of an Ārāma Vin i.140; ii. 170; iii.50, 90.

Ārāmakinī

Ārāmakinī (f.) see ārāmika.

Ārāmatā

Ārāmatā (f.) [abstr. fr. ārāma] 1] pleasure, satisfaction A ii.28; iii.116; Vbh 381; Miln 233.

Ārāmika

Ārāmika (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). -- 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin i.207 sq.; ii.177 (& ˚pesaka), 211; iii.24; iv.40; v.204; A ii.78 (˚samauddesa); iii.109 (id.), 275 (˚pesaka); J i.38 (˚kicca) Vism 74 (˚samauddesa). -- f. ārāmakinī a female attendant or visitor of an Ārāma Vin i.208.

Ārāva


Āraha

Āraha (nt.) only in pl. gīhna ārāhāni, things proper to laymen, D iii.163.

Āriya

Āriya in anāriya at Sn 815 is metric for anariya (q. v.).

Āruṇṇa

Āruṇṇa (nt.) [orig. pp of ā + rud] weeping, crying, lamenting Miln 357.

Āruppa

Āruppa (adj.) [fr. arūpa as ā (= a2) -- *ruṣyā] formless, incorporeal; nt. formless existence D iii.275; M i.410, cp. 472; iii.163; S i.131 (˚ṭhāyin); ii.123; A iv.316; It 61; Sn 754; J i.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA i.224; SnA 488, 508; Sdhp 5, 10; the four: Vism iii, 326 sq.

Āruhati
Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruhaṇ); Sdhp 188; ger. āruhitvā Sn 321 & āruhya J vi.452; Sn 139 (v. l. abhiruhyha); It 71. <> Caus. āropeti (q. v.).

Ārūgya

Ārūgya see ārogya.

Ārūlha

Ārūlha [pp. of āruhati] -- 1. ascended, mounted, gone up, gone on to iv.137; J vi.452 (T. ārulha); Vism 135 (nekkhamma -- patipadaṇā an'); VvA 64 (magga'); PVA 47 ("nāva"); Sdhp 188; ger. āruhitvā Sn 321 & āruhya J vi.452 (v. l. abhiruhyha); It 71. <> Caus. āropeti (q. v.).

Ārūha

Ārūha see āroha.

Ārogatā

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Ārogya

Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence of illness, health D i.11; iii.220 ("mada"), 235 ("sampada"); M i.451 (T. ārūgya, v. l. āroga), 508, 509; S ii.109; A i.146 ("mada"); ii.143; iii.72; v.135 sq.; Sn 749, 257 = Dh 204 = J iii.196; Nd1 160; Vism 77 ("mada pride of health"); PVA 129, 198; Sdhp 234.

Ārocāpana


Ārocāpeti

Ārocāpeti (Caus. II. of āroceti) to make some one announce, to let somebody know, usually in phrase kālan ā. Sn p. 111; J i.115, 125; DhA ii.89; PVA 141.

Ārocita

Ārocita [pp. of āroceti] announced, called Vin ii.213 (kāla).

Āroceti

Āroceti [ā + roceti, Caus. of ruc; cp. BSk. ārocayati Sp. Av. Ś i.9 etc.] to relate, to tell, announce, speak to, address D i.109, 224; Pvi ii.89 (aor. ārocayi); PVA 4, 13

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(aññamañña anārocetvā not speaking to each other), 81, 274 & freq. passim. -- pp. ārocita; Caus. II. ārocāpeti (q. v.).
Arodana

Arodana (nt.) [fr. à + rud, cp. āruṇḍa] crying, lamenting A ii.268 sq.; J i.34; DhA i.184; ii.100.

Aropana

Aropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl’), 290 (id.).

Āropita

Āropita [pp. of āropeti] -- 1. produced, come forward, set up PvA 2. -- 2. effected, made S iii.12; PvA 92, 257. -- 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti

Āropeti [Caus. of āruhati]. -- 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāśādaṇ), 160 (id.) -- 2. to put on, take up (w. acc. or loc.) Pv ii.92 (yakkhaṃ yāṇaṃ āropayitvāna); PvA 62 (sartrañ citakañ ā.), 100 (bhāḍaṇaṃ sakāṣesu ā.), -- 3. to put on, commit to the care of, entrust, give over to (w. loc.) J i.227; PvA 154 (rajaṇaṃ amaccesu ā.). -- 4. to bring about, get ready, make PvA 73, 257 (sangahāṇ ā. make a collection); SnA 51, 142. <-> 5. to exhibit, tell, show, give S i.160 (ovāḍañ); Miln 176 (dosañ); DhA ii.75 (id.) -- 6. vādaṇ āropeti to refute a person, to get the better of (gen.) Vin i.60; M ii.122; S i.160. -- pp. āropita (q. v.).

Āroha

Āroha ( -- ā) [fr. ā + ruh] -- 1. climbing up, growth, increase, extent, in cpd. pariṇāha length & circumference S ii.206; A i.288; ii.250; iv.397; v.19; J iii.192; v. 299; vi.20; Vbh 345 ("māṇa + pariṇāha -- māna); SnA 382. -- 2. one who has climbed up, mounted on, a rider, usually in cpd. ass’ & hatth’ horse -- rider & elephantrider S iv.310; A ii.166 = iii.162 (T. ārūha); iv.107; DhsA 305. -- 3. outfit, possession (or increase, as 1?) Sn 420 (vann’).

Ārohaṇa

Ārohaṇa (nt.) [fr. ā + ruh] climbing, ascending; ascent J i.70; vi.488; Miln 352; Vism 244; PvA 74.

Ālakamanda

Ālaka -- manda [ālaya’?] at Vin ii.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = ālaka?) vv. ll. ālakamanta & ālakamandāra; Bdhgh on p. 321 explns. ālakamandā ti ekanga manussābhikīṇṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti

Ālaggeti [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin ii.110 (pattāṇ velagge ālaggetvā).

Ālapati

Ālapati [ā + lapati] to address S i.177, 212; J v.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (<-- avhayati); PvA 11, 13, 33, 69.

Ālapana
Ālapana (nt.) & "ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin iii.73 (with ref. to exclam. "ambho"); J v.253 ("ā"); Vism 23 ("ā"); SnA 396; PvA 131 (re ti ā).

Ālapanatā

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M i.331 (an").

Ālamba

Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S i.53 (an" without support); Sn 173 (id. + appatiṭṭha); J iii.396; Miln 343; Sdhp 245, 463.

Ālambatī

Ālambatī [ā + lamb] to hang on to or up, to take hold of, to fasten to Vin i.28, J i.57; vi.192; Vv 8448; ThA 34. -- ālambetī id. VvA 32.

Ālambaṇa

Ālambaṇa (adj. -- nt.) [fr. ā + lamb, cp. ālamb] (adj.) hanging down from, hanging up J iii.396; iv.457; SnA 214. -- (nt.) support, balustrade (or screen?) Vin ii.117, 152 ("bāha") Miln 126.

Ālambaṇa & Ālambaṇa

Ālambaṇa & Ālambaṇa (nt.) [Sk. ādambaṇa] a drum Vin i.15 (l); J ii.344 (l); v.390 (l); Vv 5418 (l).

Ālaya

Ālaya (m. & nt.) [cp. Sk. ālaya, ā + l, īyate, cp. allīna & allīyati, also nirālaya] -- 1. orig. roosting place, perch, i. e. abode settling place, house J i.10 (geh"); Miln 213; DhA ii.162 (an" = anoka), 170 (= oka). -- 2. "hanging on", attachment, desire, clinging, lust S i.136 = Vin i.4 ("rāma "devoted to the things to which it clings" K. S.); Vin iii.20, 111; S iv.372 (an"); v.421 sq. (id.); A ii. 34, 131 ("rāma"); iii.35; It 88; Sn 177 (kām" = kāmesu tanhā -- diṭṭhi -- vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 ("samugghāta"; Vism 293 (id.), 497; Miln 203 (Buddh ɳ akāsi?); DhA i.121; iv.186 (= tanhā); SnA 468 (= anoka of Sn 366). -- 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu iii.314] J i.157 (gilān"), 438; iii.533 (mat"); iv.37 (gabbhīnī); vi 20, 262 (gilān").

Ālayati

Ālayati see allīyati.

Ālassa

Ālassa (nt.) [Der. fr. alasa] sloth, idleness, laziness S i.43; D iii.182; A iv.59; v.136; Sdhp 567. Spelling also ālasya S i.43 (v. l. BB); Vbh 352; Miln 289, and ālasiya J i.427; DA i.310; DhA i.299; VvA 43.

Ālāna & Ālāna

Ālāna & Ālāna (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh" and contraction of "āhāna to āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J i.415; iv.308; DhA i.126 (l) where all MSS. have ālāhana, perhaps correctly.
Āli

Āli1 (m. or f.? [Sk. āli] a certain kind of fish J v.405.

Āli & Āli

Āli2 & Āli (f.) [Sk. ālī] a dike, embankment Vin ii.256; M iii.96; A ii.166 (*pabheda); iii.28; J i.336; iii.533, 334.

Ālika

Ālika in saccālika at S iv.306 is sacc’ālika distortion of truth, falsehood S iv.306.

Ālikhati

Ālikhati [ā + likhati] to draw, delineate, copy in writing or drawing J i.71; Miln 51.

Ālinga

Ālinga [ā + ling] a small drum J v.156 (suvaṃ -- tala).

Ālingati

Ālingati [ā + ling] to embrace, enfold D i.230; iii.73; J i.281; iv.21, 316, 438; v.8; Miln 7; DhA i.101: VvA 260.

Ālitta

Ālitta [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

Ālinda

Ālinda (& Ālinda) [Sk. alinda] a terrace or verandah before the house -- door Vin i.248; ii.153; D i.89; M ii.119; S iv.290 (l); A v.65 (l); J vi.429; DA i.252; DhA i. 26; iv.196; SnA 55 (*ka -- vāsin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J iii.283.

Ālippati

Ālippati Pass. of ālimpeti (q. v.).

Ālimpana

Ālimpana (nt.) [for ālimp = Sk. ādīpana, see ālimpeti2] conflagration, burning, flame Miln 43.

Ālimpita


Ālimpeti
Ālimpeti1 [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear, anoint Vin ii.107; S iv.177 (vaṇṇaṃ). -- Caus. II. ālimpāpeti Vin iv.316. -- Pass. ālimpyatī Miln 74 & ālippati DhA iv.166 (v. l. for lippati). -- pp. ālitta (q. v.).

Ālimpeti

Ālimpeti2 [for Sk. ādīpayati, with change of d to l over l and substitution of limp for ṭīp after analogy of roots in ṭīmp, like lūp > lump, lip > limp] to kindle, ignite, set fire to Vin ii.138 (dāyo ālimpetabbo); iii.85; D ii.163 (citakañ); A i.257; DhA i.177 (āvāṣaṅ read āvāpaṅ), 225; PVa 62 (kaṭṭhāṇi). -- pp. ālimpita (q. v.).

Ālu

Ālu (nt.) [Sk. ālu & ˚ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix

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Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J iv.371 = vi.578; iv.373.

Āluka

Āluka1 = ālu J iv.46 (C. for ālupa).

Āluka

Āluka2 (adj.) [etym.?] susceptible of, longing for, affected with ( -- ˚) Vin i.288 (sīt˚); DA i.198 (id.); J ii.278 (taṅh˚ greedy).

Ālupa


Ālumpakāra

Ālumpakāra [reading not sure, to ālumpati or ālopā] breaking off, falling off (?) or forming into bits (?) DhA ii.55 (˚gūṭha).

Ālumpati

Ālumpati [ā + lūp or lump, cp. ālopā] to pull out, break off M i.324.

Ālula

Āluḷa (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J vi.431.

Āluḷati

Āluḷati [ā + lul; Sk. āloḷati, cp. also P. āloḷetī] to move here & there, ppr. med. āluḷamāna agitated, whirling about DhA iv.47 (T. āḷūḷ˚; v. l. āḷul˚) confuse DhśA 375. Caus. āluḷetī to set in motion, agitate, confound J ii.9, 33. -- pp. āluḷita (q. v.).
Ālulita

Ālulita [pp. of āluleti] agitated, confused J i.101; Miln 397 (+ khalita).

Ālepa

Ālepa [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin i.274; Miln 74; DhsA 249.

Ālepana

Ālepana (nt.) [fr. ā + lip] anointing, application of salve D i.7 (mukkh’).

Āloka

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. -- 1. sight, view, look S iv.128 = Sn 763; A iii. 236 (āloke nikkhita laid before one’s eye). anāloka without sight, blind Miln 296 (andha +). -- 2. light A i. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A ii. 139 (four lights, i.e. candā”, sūriya”, agg”, paññ”, of the moon, sun, fire & wisdom); J ii 34; Dhs 617 (opp. andhakāra); VvA 51 (dip”). -- 3. (clear) sight, power of observation, intuition, in combn. with vijā knowledge D ii.33 = S ii.7 = 105, cp. Ps ii.150 sq. (obhasaṭṭhena, S A. on ii.7). -- 4. splendour VvA 53; DvA 71. -- kara making light, bringing light, n. light -- bringer It 108. -- karāṇa making light, illumining It 108. -- da giving light or insight Th 1, 3. -- dassana seeing light, i. e. perceiving Th 1, 422. -- phara(diffusing light or diffusion of light Vbh 334; Nett 89. -- bahula good in sight, fig. full of foresight A iii.432. -- bhūta light J vi 459. -- saññā consciousness or faculty of sight or perception D iii.223; A ii.45; iii.93 -- saññin conscious of sight, i. e. susceptible to sight or insight D iii.49; M iii.3; A ii 211; iii.92, 323; iv.437; v.207; Pug 69. -- sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin i.48 = ii.209 = 218; ii.172; iii.65; iv.47; J iv.310; PvA 24.

Ālokana

Ālokana (nt.) [fr. ā + lok] looking at, regarding DA i.194.

Ālokita

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṇ looking behind or backward), always in combn. ālokita -- vilokita in ster. phrase at D i.70 = e. g. A ii.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA i.193 (ālokitaṇ purato pekkhanaṇ vil” anudisā p.).

Āloketar

Āloketar [n. ag. to āloketi] one who looks forward or be- fore, a beholder DA i.194 (opp. viloketar).

Āloketi

Āloketi [Sk. ālokatayati, ā + lok] to look before, look at, regard, see DA i.193, 194. -- pp. ālokita (q. v.).

Ālopa

Ālopa [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Ś i. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D i.5 = A v.206; iii.176; A ii 209; iii.304; iv.318; Th 1, 1055; It 18; Pug 17; Miln 231, 406; Vism 106; DA i.80 (= vilopa -- karaṇaṇ).
Alopati

Alopati [alopeti? a + lopeti, Caus. of álumpati] to break in, plunder, violate Th 1, 743.

Alopika

Alopika (adj.) [álopa + ika] getting or having, or con-sisting of pieces (of food) A i.295; ii.206; Pug 55.

Aloľa

Aloľa [fr. ā + lul, cp. álulati & áloleti] confusion, uproar, agitation DhA i.38.

Aloľi

Aloľi (f.) [á + lul] that which is stirred up, mud, in cpd. štáloli mud or loam from the furrow adhering to the plough Vin i.206.

Aloleti

Aloleti [Caus. of álulati, cp. áluleti] to confuse, mix, shake together, jumble S i.175; J ii.272, 363; iv.333; vi.331; Vism 105.

Álaka

Álaka (or ’a f.) [Dimin of álā (?) or of árā i (?)]. See Mor- ris J.P.T.S. 1886, 158] -- 1. a thorn, sting, dart, spike, used either as arrow -- straightener Miln 418; DhA i.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (’sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). -- 2 a peg, spike, stake or post (to tie an elephant to, cp. álāna). Cp. ii.13.

Álamba = áłambara

Álamba = áłambara Vv 189 = 5024. See áłambara.

Álavaka

Álavaka (& ’ika) (adj. -- n.) [= ātāvika] dwelling in forests, a forest -- dweller S ii.235. As Np. at Vism 208.

Álādvāraka

Álādvāraka (adj.) at J v.81, 82 is corrupt & should with v. l. perhaps better be read advāraka without doors. Cp. Kern, Toev. 29 (alāraka?). J v.81 has alāraka only.

Álāra

Álāra (adj.) [= álāra or ulāra or = Sk. arāla?] thick, mas- sed, dense or crooked, arched (?), only in cpd. ’pamha with thick eyelashes Vv 6411 (= gopakhuma VvA 279); Pv iii.35 (= vellita -- dīgha -- nila -- pamukha). Cp. alāra.

Álārika & ’iya
Āḷārika & "iya (adj.-n.) [Sk. ārālika, of uncertain etym.] a cook D i.51 (= bhattachāraka DA i.157); J v.296 (= bhattachāraka C.); 307; vi.276 ("iya, C. "ika = sūpika); Miln 331.

Āḷāhana

Āḷāhana (nt.) [fr. ā + dha or dah, see dahati] a place of cremation, cemetery D i.55; J i.287 (here meaning the funereal fire) 402; iii.505; Pv ii.122; Vism 76; Miln 350; DA i.166; DhA i.26; iii.276; PvA 92, 161, 163 (= sārtrassa dāḍḍha -- ṭhāña). -- Note. For āḷāhana in meaning "peg, stake" see āḷāna.

Ālika

Ālika at A iii.352, 384 (an˚) is preferably to be read āḷhika, see āḷhaka.

Ālha

Ālha (nt.) = āḷhaka; only at A iii.52 (udak˚), where perhaps better with v. l. to be read as āḷhaka. The id. p. at A ii.55 has āḷhaka only.

Āḷhaka

Āḷhaka (m. & nt.) [Sk. āḍhaka, fr. *āḍha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka˚). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā āḷhakāni donaţ etc." -- udakāḷhaka S v.400; A ii.55 = iii.337; VvA 155. -- In other connections at J i.419 (aḍḍh˚); iii.541 (mitaṇ āḷhakena = dhañña -- māpaka -- kammaṇ kataṇ C.); Miln 229 (patt˚); DhA iii.367 (aḍḍh˚).

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-- thālikā a bowl of the capacity of an āḷhaka Vin i. 240; A iii.369; DhA iii.370 (v. l. bhatta -- thālikā).

Āḷhiya

Āḷhiya (& āḷhika) (adj.) [fr. *āḷha, Sk. āḍhya, orig. pos- sessing grain, rich in grain, i. e. wealth; semantically cp. dhañña] rich, happy, fortunate; only in neg. anāḷhiya poor, unlucky, miserable M i.450; ii.178 (+ dāḷidda); A iii.352 sq. (so read with v. l. BB. "āḷhika for T. "āḷka; combd. with dāḷidda; v. l. SS. anaddhika); J v. 96, 97 (+ dāḷidda; C. na āḷhika).

Āvajati

Āvajati [ā + vajati, vraj] -- 1. to go into, to or towards J iii.434; iv.49, 107. -- 2. to return, come back J v.24, 479.

Āvajjati

Āvajjati [not with Senart M Vastu 377 = ava + dhyā, but = Sk. āvṛṇakti ā + vṛj, with pres. act. āvajjeti = Sk. āvārjyati] -- 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J i.81; ii.423; v.3; Miln 106. -- 2. to remove, upset (a vessel), pour out Vin i.286 (kumbhiiţ); J ii.102 (gloss āśiţcati). -- Caus. āvajjeti (q. v.).

Āvajjana
Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. -- See discussion of term at Cpd. 85, 227 (the C. derive āvajjana fr. āvāṭṣeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also Kvu trsl. 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). -- Ps ii.5, 120; J ii.243; Vbh 320; Miln 102 sq.; Vism 432; DA i.271.

Āvajjita

Āvajjita [pp. of āvajjetti cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjittatta

Āvajjittatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps ii.27 sq.

Āvajjeti

Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M iii.96; J iv.56 (so read for āvijjhanto); DA i.10 (kāya). <-> 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cpd. 227 often paraphrased in C. by pariṇāmeti. -- J i.69, 74, 81, 89, 108, 200; Miln 297; DhA ii.96; PVA 181 (= manasikaroti). -- 3. to cause to yield A iii.27 (perhaps better āvaṭṭi”). <-> pp. āvajjita (q. v.).

Āvaṭṭa

Āvaṭṭa [Sk. āvṛta, pp. of ā + vṛ] covered, veiled, shut off against, prohibited D i.97, 246; M i.381 (‘dvāra); J vi.267. -- anāvaṭṭa uncovered, unveiled, exposed, open D i.137 (‘dvāra); iii.191 (‘dvāratā); S i.55; J v.213; Pv iii.64; Miln 283. Cp. avuta2 & vy˚.

Āvaṭṭa

Āvaṭṭa (adj. -- n.) [Sk. āvarta, ā + vṛ] -- 1. turning round, winding, twisting M i.382; S i.32 (dvī -- r -- ā” turning twice); J ii.217; SnA 439 (‘gangā). -- 2. turned, brought round, changed, enticed M i.381; DhA ii.153. -- 3. an eddy, whirlpool, vortex M i.461 = A ii.123 (‘bhaya); Miln 122, 196, 377. -- 4. circumference J v.337; Dāvs v.24; DhA iii 184.

Āvaṭṭati

Āvaṭṭati (= āvattati) in phrase ā. vivavatati to turn forward & backward Vism 504.

Āvaṭṭana

Āvaṭṭana (nt.) [fr. ā + vṛt, cp. āvāṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J iii.494; DhA ii.153.

Āvaṭṭanā

Āvaṭṭanā (f.) [most likely for āvajjana. q. v. & see also Kvu trsl. 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin
Avațtanin (adj.) [fr. avațṭana] turning (away or towards), changing, tempting, enticing M i.375, 381; A ii.190; J ii.330 = iv.471; DA i.250. -- Cp. etymologically the same, but semantically diff. avațtanin.

Avațțin

Avațțin (adj. -- n.) [fr. avațṭa instead of avațṭana] only at M i.91 in neg. an’ not enticed by (loc.), i. e. kâmesu. <-> Cp. avațtin.

Avațțeti

Avațțeti [a + vatteti, Caus. of vṛt, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M i.375, 381, 383, 505; A iii.27; DA i.272.

Avatta

Avatta1 (adj.) [pp. of avațṭati] gone away to, fallen back to, in phrase hînâyēavatta (see same phrase under āvattati) M i.460; S ii.50; J i.206.

Avatta

Avatta2 (nt.) [Sk. āvarta, of a + vṛt, cp. āvāṭṭa] winding, turn, bent J i.70 (in a river); Nett 81 (v. l. āvāṭṭa?), 105 (‘hârasampātta).

Avattaka

Avattaka (adj.) [avatta + ka] turning, in dakkhiṅ’ turning to the right, dextrorsal D ii.18; cp. dakkhināvatta at DA i.259.

Avattati

Avattati [a + vattati, of vṛt] to turn round, come to, go back, go away to, turn to; only in phrase hînâya āvattati to turn to “the low”, i. e. to give up orders & return to the world Vin i.17; M i.460; S ii.231; iv.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. <-> pp. āvatta (q. v.). Cp. avațṭati.

Avattana

Avattana (adj. -- nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Avattanin

Avattanin (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. āvaṭṭanin).

Avattin

Avattin (adj. -- n.) [fr. āvatta, cp. avațṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an’), only in neg. anaavattin not returning, a non -- returner, with ‘dhamma not liable to return at D i. 156; iii.132; S v.346, 357, 376, 406; M i.91; DA i.313.

Avatthika
Āvatthika (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati

Āvapati [a + vap] to give away, to offer, to deposit as a pledge Miln 279.

Āvapana

Āvapana (nt.) [fr. āvapati] sowing, dispersing, offering, depositing, scattering J i.321.

Āvara

Āvara (adj.) [fr. ā + vr] obstructing, keeping off from J v.325 (so to be read in ariya -- magg -- āvara).

Āvaraṇa

Āvaraṇa (adj. -- n.) [fr. ā + vr, cp. āvarati; BSk. āvaraṇa in pañc āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Vin i.84 ('ṇ karoti to prohibit, hinder); ii.262 (id.); D i.246 (syn. of pañcu nīvaraṇāmi); S v.93 sq.; A iii.63; J i.78 (an’); v.412 (nadiṇ ‘ena bandhāpeti to obstruct or dam off the river); Sn 66 (paḥya pañc āvaraṇāni cetaso, cp. Nd2 379), 1005 (an’ -- dassāvin); Ps i.131 sq.; ii.158 (an’); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur” hard to withstand or oppose). -- dant” "screen of the teeth", lip J iv.188; vi.590.

Āvaraṇatā

Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A iii 436.

Āvaraṇīya

Āvaraṇīya (adj.) [grd. fr. āvarati], M i.273; an” not to be obstructed, impossible to obstruct M iii.3; Miln 157.

Āvarati

Āvarati [a + vr, cp. āvunāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M i.380 (dvāraṇ); Sn 922 (pot. “aye, cp. Nd1 368); DA i.235 (dvāraṇ); Dpvs i.38. -- pp. āvata and āvuta2 (q. v.).

Āvallī

Āvallī (f.) [cp. Sk. āvallī & see valī] a row, range J v.69; DA i.140.

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Āvasatī

Āvasatī [ā + vas] to live at or in, to inhabit, reside, stay M ii.72; S i.42; Sn 43, 805, 1134; Nd1 123, 127; Nd2 133; J vi.317. -- pp. āvutha (q. v.).

Āvasatha
Āvasatha [Sk. āvasatha, fr. ā + vas] dwelling -- place, habitation; abode, house, dwelling Vin i 226 (āgāra restinghouse); iv.304 (= kavātabaddha); S i.94, 229; iv.329; Sn 287, 672; J iv.396; vi.425; Pug 51; Miln 279.

Āvaha

Āvaha (adj.) ( -- “) [fr. ā + vah] bringing, going, causing Pv ii.924 (sukh˚); Vv 2211 (id); Dāvīs ii.37; PvA 86 (upakār˚), 116 (anatth˚); Sdhp 15, 98, 206.

Āvahati

Āvahati [ā + vahati] to bring, cause, entail, give S i.42 = Sn 181, 182 (āvahati sukhaṇji metri causā); J iii.169; v. 80; Sn 823; Nld1 302; PvA 6. -- Pass. āvuyhati VvA 237 (ppr. "amāna").

Āvahana

Āvahana (adj) ( -- “) [= āvaha] bringing, causing Th 1, 519; Sn 256.

Āvahanaka

Āvahanaka (adj. -- nt) [= āvahanaka] one who brings VvA 114 (sukhassa).

Āva

Āva (misery, misfortune) see avā.

Āvāta

Āvāta [etym.?] a hole dug in the ground, a pit, a well D i.142 (yaññ˚); J i.99, 264; ii 406; iii.286; iv 46 (caturassa); vi.10; DhA i.223; VvA 63; PvA 225.

Āvāpa


Āvāra

Āvāra [Sk. āvāra, fr. ā + vr] warding off, protection, guard J vi 432 (yanta -- yutta˚, does it mean "cover, shield"?) .<-> For cpd. khandhāvāra see khandha.

Āvāreti

Āvāreti [Sk. āvārayati, ā + Caus. of vr] to ward off, hold back, bar, S iv 298; Nett 99.

Āvāsa

Āvāsa [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; dwelling -- place, residence Vin i.92; D iii.234; S iv.91; A ii 68, 168; iii.46, 262; Sn 406; Dh 73 (cp. DhA ii.77); Nd1 128; J vi.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA i.177 (āvāsaṇi alimpeti: read āvāpan); PvA 13, 14, 36; VvA 113; Sdhp 247. -- anāvāṣa (n. & adj.) uninhabited, without a home; an uninhabited place A iv.345; J ii.77; Pv ii.333; PvA 80 (= anāgāra);
VvA 46. -- kappa the practice of (holding Uposatha in different) residence (within the same boundary) Vin ii.294, 300, 306; Dpvs iv.47, cp. v.18. -- palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. -- sappāyatā suitability of residence Vism 127.

Āvāsika

Āvāsika (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus (opp. āgantuka) Vin i.128 sq.; ii.15, 170; iii. 65; v.203 sq.; M i.473; A i.236; iii.261 sq., 366; J iv.310; Pv iv.84 (= nibaddha -- vasanaka PvA 267).

Āvāha

Āvāha [ā + vah] taking in marriage, lit. carrying away to oneself, marriage D i.99; J vi.363; SnA 273, 448; DhA iv.7. Often in cpd. ā' vivāha(ka) lit. leading to (one's home) & leading away (from the bride's home), wedding feast D iii.183 ("ka"); J i.452; VvA 109, 157. (v. l. "ka").

Āvāhana

Āvāhana (nt.) [ā + vshana, of vah] -- 1. = āvāha, i. e. marriage, taking a wife D i.11 (= āvāha -- karāna DA i. 96). -- 2. "getting up, bringing together", i. e. a mass, a group or formation, in sen˚ a contingent of an army J iv.91.

Āvi

Āvi (adv.) [Sk. āvī, to Gr. a/i/w to hear, Lat. audio (fr. *auizdi0) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvī vā raho openly or secret A v.350, 353; Pv ii.716 = DhA iv.21 (āvī v. l.), expld. at PVA 103 by pakāsanaṃ paresanā pākaṭavasana. Otherwise in foll. cpds. (with kar & bhū): 'kamma making clear, evidence, explanation Vin ii.88; iii.24; Pug 19, 23; 'karoti to make clear, show, explain D iii.121; Sn 84, 85, 349; J v.457; Pug 57; VvA 79, 150; 'bhavati ("bhoti) to become visible or evident, to be explained, to get clear J i.136; Vism 287 (fnt. āvibhavissati); DhA ii.51, 82; bhāva appearance, manifestation D i.78; A iii.17; J ii.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

Āvijjhati (āvīnjati, āvīnchati)

Āvijjhati (āvīnjati, āvīnchati) [ā + vijjhati of vyadh to pierce; thus recognised by Morris J P T S. 1884, 72, against Trenckner, Notes 59 (to piñj) & Hardy Nett. Ind. = vicchāy] -- 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhivā (w. acc.) used as prep. round about, near J i.153 (khetta'); vijjhana -- rajju a loose, rope, esp. in mythology the swinging or whirling rope by which Śakka holds the world's wheel or axis, in the latter sense at DhA ii.143 (T. āvīnch; v. l. āvijjh'; see ārachaya'); DhA ii.277 (āvīnjhatā T.; v. l. āsītiyiy', āvajiy', āgañčiy'). -- 3. to resort to, go to, approach, incline to S iv.199 (T. āvīnch'; v. l. avicchh' & āvīnj'); Nett 13. - - 4. to arrange, set in order J ii.406. <> 5. to pull (?) A iv.86 (kaññasotani āvijjeyyāsi, v. l. āvijjh', āvīnjh', avicc', āvīnch'; cp. Trenckner, Notes 59 āvīnjati "to pull") -- pp. āviddha (q. v.).

Āvijjhana

Āvijjhana (so for āvīnchhana & āvīñjana) (adj. -- n.) [fr. āvijjh- hati, lit. piercing through, i. e. revolving axis] -- 1. (= āvijjhati 2) swinging round, hanging loose, spinning in āvijjhana -- raju a loose, rope, esp. in mythology the swinging or whirling rope by which Śakka holds the world's wheel or axis, in the latter sense at DhA ii.143 (T. āvīnchh; v. l. āvijjh') = iii.97, 98 (where āvīnjhatānā T. for "raju"). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin ii.120, 148; J v.298, 299 (T.
avijjâ, v. l. āvicca’ & āvijjâ). -- 2. (cp. āvijjihati 3) going to, approach, contact with DhsA 312 (‘rasa, T. āvijjâ’, v. l. āvinch’; or is it "encompassing"? = āvijjihati 1 ?); Vism 444 (āavinjarasana). -- 3. (cp. āvijjihati 5) pulling, drawing along Vin.iii.121 (= ākāṭṭhānā nāma).

Āvijjhanaka

Āvijjhanaka (nt.) [fr. āvijjihati in meaning 2] whirling round, that which spins round, the whirling -- round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA ii.146 (T. āvinch’).

Āviddha

Āviddha [pp. of āvijjihati 2, cp. BSk. āvidda in meaning curved, crooked Av. S i.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J iv.6 (cakkha = kumbhakāra -- cakkha iva bhamati C.); v.291. What does an -- āviddha at PvA 135 mean?

Āvila

Āvila (adj.) [is it a haplographic contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A i.9; iii.233; J v.16, 90 (ābila); Nd1 488 (+ lulita), 489; ThA 251; DA i.226. More frequent as anāvila undisturbed, clean, pure, serene D i.76; S iii. 83; iv.118; A i.9; iii.236; Sn 160; Dh 82, 413; J iii. 157; Mīn 35; VvA 29, 30; ThA 251.

Āvilati

Āvilati [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Mīn 259 (+ lulati).

Āvilatta

Āvilatta (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd1 488.

Āvisati

Āvisati [ā + viš] to approach, to enter Vin iv.334; Sn 936 (aor. āvisi); J iv.410, 496; Vism 42.

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Āvunāṭi

Āvunāṭi [in form = *avroṭi, ā + vr, cp. āvarati, but in meaning = *āvayati, ā + vā to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J i.430; iii.35; v.145; vi.105. -- Caus. II. āvunāpeti J iii.218 (sūle). -- pp. āvuta1 (q. v.), whereas the other pp. āvata is the true derivative of ā + vr.

Āvuta

Āvuta [pp. of āvunāṭi in meaning of Sk. āvayati, the cor- responding Sk. form being ā + uta = ota] -- 1. strung upon, tied on, fixed on to D i.76 (suttaṇ); ii.13 (id.); A i.286 (tāntavutaṇ web); J iii.52 (valliyā); vi.346 (suttakama); DA i.94 (‘sutta). -- 2. impaled, stuck on (sūle on the pale) J i.430; iii.35; v.497; vi.105; PvA 217, 220.

Āvuta = Āvata
Avuta2 = Āvaṭa (see āvuṇāti & āvuta1) covered, obstructed, hindered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. Nd1 24 (t) = Nd2 365 = DA i.59.

Avuttha

Avuttha [pp. of āvasati] inhabited D ii.50 (an”); S i.33.

Avudha

Avudha (nt.) [Vedic āyudha, fr. ā + yudha to fight] an instrument to fight with, a weapon, stick etc. D iii 219; M ii.100; A iv.107, 110; Sn 1008; J i.150; ii.110; iii.467; iv.160, 283, 437; Nd2 on Sn 72; Miln 8, 339; DhA ii.2; iv.207; SnA 225, 466 (”jivika = issattha). See also āyudha.

Avuyhamāṇa

Avuyhamāṇa ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Avuso

Avuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasman, with v for y as frequently in Pāli, e.g. āvudha for āyuḍha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhava and bhavanto. -- Vin ii.302; D i.151, 157; ii.8; SnA 227; DhA i.9; ii.93; PfA 12, 13, 38, 208.

Avethana

Avethana (nt.) [ā + veṭhana, vešt] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbethana, lit. rolling up and rolling down, ravelling & unravelling), 231 (”viniveṭhana).

Avethita


Āveni

Āveni (adj) ( -- ”) [according to Trenckner, Notes 75 fr. ā + vinā ”Sine quâ non”, but very doubtful] special, peculiar, separate Vin ii.204 (”uposatha etc.); J i.490 (”sangha -- kammāni).

Āvenika

Āvenika (adj.) [fr. āveni; cp. BSk. āvenika Av. Š i.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S iv.239; A v.74 sq.; Vism 268; VvA 112 (”bhāva peculiarity, specialty), KhA 23, 35.

Āveniya

Āveniya (adj.) = āvenika Vin i.71; J iv.358; vi.128.

Āvedha

Avedhika

Avedhika (adj. f. scil. pannâ) [ā + vedhaka of āvedha, vyadh, but confused with āveth’ of ā + vešt, cp. āvethana & nibbedhakaj piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + vyadh, but takes its meaning from āvetheti), discrimination, thinking over J ii.9 (+ nibbedhikâ, v. l. for both ŭô).

Ávela

Ávela (adj. & 'ā f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpiţa, but fr. ā + vešt to wind or turn round, which in P. is represented by āvetheti as well as āvijñha; I then standing for either dh (ūh) or dh (āvedha, q. v.). There may have been an analogy influence through vell to move to and fro, cp. āvelīta. Müller refers to āvela rightly the late dial. (Prk.) ānēla] -- l. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J i.12, 95, 501. <> 2. (f.) a garland or other ornament slung round & worn over the head Vv 362 (kañcan˚; = āvela -- pilandhana Vu A 167). See āvelīn.

Ávelita

Ávelita (!?) [pp. of ā + vell, cp. āvela & BSk. ávidha curved, crooked Av. Ś i.87, Lal. V. 207] turned round, wound, curved J vi.354 ('singika with curved horns, v. l. āvellīta).

Ávelin

Ávelin (adj.) [fr. āvelī] wearing garlands or other head-ornaments, usually in f. 'inī J v.409 (= kaññâlankârehi yuttā C.); Vv 302 (voc. āvelīnt, but at id. p. 482 āvelīne), 323; VvA 125 (on Vv 302 expls. as ratana -- maya -- pupphā<> āvelavatī).

Ávesana

Ávesana (nt.) [fr. āvisati] entrance; workshop; living -- place, house Vin ii 117 ('vithaka, meaning?); M ii 53; Pv ii.915.

Âsa

Âsa1 contr. -- form of āṣa in cpd. koṭṭhāsa part., portion etc.: see āṣa1. Can we compare BSk. āsapâtrī (see next).

Âsa

Âsa3 [Sk. āśa] food, only in cpd. pâtarâsa morning food, breakfast Sn 387 (pâto asitabbo ti pâtar -- āso pîndapâtassato etañ nâmaj SnA 374); DhA iv.211; see further ref. under pâtar; and pacchâ -- āsa aftermath S i.74. Can we compare BSk. āsa -- pâtrī (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. ending āsakattaŋ "eating", food, in nāna" various food or na + anāsak”) Sn 249. See also nirâsa, which may be taken either as nir + āsā or nir + āsā.

Âsa

Âsa3 the adj. form of āsā (f.), wish, hope. See under āsā.
Āsa

Āsa4 archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa "thus it has been".

Āsanṣa


Āsanṣati

Āsanṣati [for the usual āsiṇṣati, ā + ṇṣ] to expect, hope for, wish Pug A 208 (= patheti). See also āsamāna.

Āsanṣā


Āsanṣuka

Āsanṣuka (adj.) [fr. āsanṣā] full of expectation, longing, hankering after, Th 2, 273 (= āsiṇṣanaka ThA 217; trsl. "cadging").

Āsaka

Āsaka (adj.) [of āsa] belonging to food, having food, only in neg. an’ fasting S iv.118; Dh 141 (f. ā fasting = bhāṭta -- paṭikkhepa DhA iii.77); J v.17; vi.63.

Āsakatta


Āsankati

Āsankati [ā + ūn] to be doubtful or afraid, to suspect, distrust, J i.151 (pret. āsankittha), 163 (aor. āsanki); ii. 203; SnA 298. -- pp. āsankita (q v.).

Āsankā

Āsankā (f.) [Sk. āsankā fr. ā + ūn] fear, apprehension, doubt, suspicion J i.338; ii.383; iii.533; vi.350, 370; DhA iii.485; VvA 110. -- Cp. sāsanka & nirāsanka.

Āsankita

Āsankita (adj.) [pp. of āsankatī] suspected, in fear, afraid, apprehensive (obj. & subj.) Miln 173, 372 (parisankita full of apprehension and suspicion); DhA i.223; VvA 110. -- Cp. uussankita & parisankita.

Āsakin

Āsakin ( -- ’) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā’); J iii.192 (id.).
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Āsanga

Āsanga [ā + sanga fr. sañj to hang on, cp. Sk. āsanga & āsakti] -- 1. adhering, clinging to, attachment, pursuit J iv.11. -- 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in ( --
'); usually in cpd. uttarāsanga a loose (hanging) outer robe e. g. Vin i.289; S iv.290; PVA 73; VvA 33 (suddh*), 51 (id.).

Āsangin

Āsangin (adj.) [fr. āsanga] hanging on, attached to J iv.11.

Āsaja

Āsaja (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + sad; Sk. āsādya] -- 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja nañ upāvīsi he came up near to him), 448 (kāko va selañ ā. nibbijjāpema Gotamañ); J ii.95; vi.194; Miln 271. -- 2. put on to (lit. sitting or sticking on), hitting, striking S i.127 (kha
* viñāva uras ā. nibbijjapetha Gotamañ "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" trsl. p. 159; C. expls. by paharitvā, which comes near the usual paraphrase gha
&& etv
); 3. knocking against or "giving one a setting -- to", insulting, offending, assailing D i.107 (ā. ā. avacāsi = ghaṭetvā DA i.276); A iii.373 (tādīsañ bhikkhuñ ā.); J v.267 (isīñ ā. Gotamañ; C. p. 272 āsādetvā); Piv iv.710 (isīñ ā. = āsādetvā PVA 266). -- 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M i.250; D iii.258 = A iv.236 (dānañ deti); Vv 106 (dānañ adāsiñ; cp. Vv A 55 samāgantvā). See āsanda, āsādeti, āsīdīti, āsajjana.

Āsajjana

Āsajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin ii.203 ("ñ Tathāgatān an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. 1.; T. has āpajja nañ); S i.114 (apuñña pasavi Māro āsajjanañ Tathāgatañ; trsl. "in seeking the T. to assail"); J v.208.

Āsati

Āsati [from as] to sit DA i.208; h. sg. āsi S i.130. - pp. āsīna (q. v.).

Āsatta

Āsatta1 [pp. of ā + sañj] (a) lit. hanging on, in phrase kañṭhe āsatto kuñapo a corpse hanging round one's neck M i.120; J i.5. -- (b) fig. attached to, clinging to J i. 377 (+ satta lagga); ThA 259 (an*).

Āsatta

Āsatta2 [pp. of ā + śap] accursed, cursed J v.446 (an*).

Āsatti

Āsatti (f.) [ā + sañj] attachment, hanging on (w. loc.), dependence, clinging Vin ii.156 = A i.138; S i.212; Sn 777 (bhavesu); Nd1 51, 221; Nett 12, 128. -- Cp. nirāsattin.
Āsada

Āsada [ā + sad; cp. āsajja & āsādeti] -- 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin ii.195 = J v.336 (mā kuñjara nāgam āsado); M i.326 (metaṅ āsado = mā etaṅ āsado do not meddle with this, lit., be not this any affair); J i 414 (cakkaṅ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); vi.528 (interpreted as ankusa a hook, i.e. means of getting something). -- 2. (as adj.) in phrase durāsada hard to sit on, i.e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J vi.272; Vv 5016 (= anupagamaniyato kenaci pi anāsādaniyato ca durāsado VvA 213); Miln 21; Dpvs v.21; vi.38; Sdhp 384.

Āsana

Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne M i.469; Vin i.272 (= pallankassa okāsa); S i.46 (ek’ sitting alone, a solitary seat); A iii.389 (an’ without a seat); Sn 338, 718, 810, 981; Nd1 131; J iv.435 (āsān’ ēdaka -- ēdya in giving seat & drink); v.403 (id.); vi.413; DhA ii.31 (dhamma” the preacher’s seat or throne); SnA 401; PvA 16, 23, 141. -- ābhīhara gift or distinction of the seat J i.81. -- āpāgata endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). -- pañāpaka one who appoints seats Vin ii.305. -- paṭikīkitta one who rejects all seats, or objects to sitting down D i.167; A i.296; ii.206; Pug 55. -- sālā a hall with seating accommodation Vism 69; DhA ii. 65; iv.46.

Āsanaka

Āsanaka (nt.) [āsana + ka] a small seat Vv 15.

Āsanika

Āsanika (adj.) [fr. āsana] having a seat; in ek’ sitting by oneself Vism 69.

Āsandī

Āsandī (f.) [fr. ā + sad] an extra long chair, a deck -- chair Vin i.192; ii.142, 163, 169, 170; D i.7 (= pamaṅatikkant’ āsanaṇ DAs i.86), 55 = M i.515 = S iii.307 (used as a bier) A i.181; J i.108. See note at Dial. i.11.

Āsandikā

Āsandikā (f.) fr. āsandī] a small chair or tabouret Vin ii. 149; KhA 44.

Āsanna

Āsanna (adj.) [pp. of ā + sad, see āsādāti] near (cp. āsajjā), opp. dūra J ii.154; DhA ii 91; PvA 42, 243.

Āsappana


Āsabha
Āśabha [the guna -- and compn. form of usabha, corresponding to Sk. ārṣabha > ṛṣabha, see usabha] (in compn.) a bull, peculiar to a bull, bull -- like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār" Sn 687; nar' Sn 684, 696; āśabha -- camma bull's hide J vi. 453 (v. 1. usabha'). -- tāṇā (as āśabhanāṇā) "bull's place", first place, distinguished position, leadership M i.69; S ii.27; A ii.8 (C. seṭṭhā -- tāṇā uttama -- tāṇā); i.9; v.33 sq.; DA i. 31; KhA 104.

Āśabhin

Āśabhin (adj.) [fr. āśabha] bull -- like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase "ṇ vācaṇ āḥsati "speak the lordly word" D ii.15, 82; M iii.123j J i.53; DA i.91; cp. Dāvs i.28 (nicchārayi vācaṇ āśabhiṅ).

Āsamāna

Āsamāna (adj.) [ppr. of āsaṇṣati or āsiṣṣati, for the usual earlier āsaṇā] wishing, desiring, hoping, expecting Vv 846 (kiṇ ā = kiṇ paccāsīṃ santo VvA 336); Pv iv.124 (= āsiṣṣamāna patthayamana PvA 226).

Āsaya

Āsaya [ā + ūṭ, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + ūṭ is in P. represented by assaya. Cp. also BSk. āśayatāḥ intentionally, in earnest Divy 281; Av. Š ii.161] -- 1. abode, haunt, receptacle; dependence on, refuge, support, condition S i.38; Vin iii.151; J ii.99; Miln 257; VvA 60; PvA 210; jal' river VvA 47; Pgd p 80; adj. depending on, living in ( -- ') Miln 317; Nd1 362 (bil', dak' etc.). See also āmāsaya, pakkāsaya. -- 2. (fig.) inclination, intention, will, hope; often combd. & compared with anusaya (inclination, hankering, disposition), e. g. at Ps i. 133; ii.158; Vbh 340; Vism 140 ('posana); PvA 197. <- SaNa 182 ('vipatti'), 314 ('suddhi), KhA 103 ('sampatti). Cp. nirāsaya. -- 3. outflow, excretion Pv iii.53 (gabh' = gabhha -- mala PvA 198); Vism 344.

Āsayati


Āsava

Āsava [fr. ā + sru, would corresp. to a Sk. āśrava, cp. Sk. āsrāvā. The BSk. āśrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣṭnāsrava] that which

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flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin iv.110 (four kinds); B. on D iii.182 (five kinds) DhsA 48; KhA 26; J iv.222; vi.9. -- 2. discharge from a sore, A i.124, 127 = Pug 30. -- 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befuddle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see Cpd. 227. See also discussion of term āsava (= āsavan ti āsavā) at DhsA 48 (cp. Expositor pp. 63 sq). See also Cpd. 227 sq., & especially Dhs trsl. 291 sq. -- The 4 āsavas are kām', bhava', diṭṭh', avijj', i. e. sensuality, rebirth (lust of life), speculation and ignorance. -- They are mentioned as such at D ii.81, 84, 91, 94, 98, 123, 126; A i.165 sq., 196; ii.211; iii.93, 414, iv.79; Ps i.94, 117; Dhs 1099, 1448; Nd2 134; Nett 31, 114 sq. -- The set of 3, which is probably older (kāma', bhava', avijjā) occurs at M i. 55; A i.165; iii.414; S iv.256; v.56, 189; It 49; Vbh 364. For other connections see Vin i.14 (anupādāya āsavahiti cattāni vinuccisū), 17, 20, 182; ii.202; iii.5 ('samudaya, 'nirodha etc.); D i.83, 167; iii.78, 108, 130, 220, 223, 230, 240, 283; M i.7 sq., 23, 35, 76, 219, 279, 445
(‘sthāniya); i.22; i.72, 277; S ii.187 sq. (‘ehi cittaṇ vimuccii); iii.45 (id.); iv.107 (id.), 20; v.8, 28, 410; A i.85 sq. (vadāhantii), 98, 165 (‘samudaya, ‘nirodha etc.), 187; i.154 (‘ehi cittaṇ vimuttaṇ), 196; iii.21, 93 (‘samudaya, ‘nirodha etc.), 245, 387 sq., 410, 414; iv.13, 146 (‘pariyādāna end of the ā.,) 161 (‘vighāta -- parilāhā); v.70, 237; Th 2, 4, 99, 101 (pahāsi āsāve sabbe); Sn 162, 374, 535 (pl. āsāvānī), 546, 749, 915, 1100; Dh 93, 253, 292; Nd1 331 (pubb); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Mīn 419; DhsA 48; ThA 94, 173; Kha 26; DA i.224; Sdhp 1; Pgd 65 (piyāsavā -- surā, meaning?). Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: (1) āsavānāj khaya D i.156; S ii.29, 214; iii 57, 96 sq.; iv.105, 175; v.92, 203, 220, 271, 284; A i.107 sq., 123 sq., 232 sq., 273, 291; i.6, 36, 44 sq., 149 sq., 214; i.69, 114, 131, 202, 306, 319 sq.; iv.83 sq., 119, 140 sq., 314 sq.; v.10 sq., 36, 69, 94 sq., 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA i.224; cp. ‘parikkhaya A v.343 sq. See also arahatta formula C. -- (2) khaya D i.156; S ii.29, 214; iii 57, 96 sq., 152 sq.; iv.120, 224, 370 sq.; v.40, 253 sq.; Ps ii 173; cp. parikkhinā āsavā A iv.418, 434, 451 sq.; āsavākhīna Sn 370. -- (3) anāsavā (adj.) one who is free from the āsavas, an Arahant Vin ii.148 = 164; D iii.112; S i.130; i.214, 222; iii.83; iv.128; A i.81, 107 sq., 123 sq., 273, 291; i.6, 36, 87, 146; iii.19, 29, 114, 166; iv.98, 140 sq., 314 sq., 400; A v.10 sq., 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th i.100; It 75; Nd2 44; Pv ii.615; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9. Cp. nirāsavā ThA 148. -- Opp. sāsavā S iii 47; v.232; A i.81 v.242; Dhs 990; Nett 10; Vism 13, 438.

Āsavāti

Āsavāti [ā + sru, cp. Sk. āsravati; its doublet is assavati] to flow towards, come to, occur, happen Nett 116.

Āsāsāna

Āsāsāna [either grd. for *āsāsāna or contracted form of ppr. med. of āsāsati (= āsīsati) for *āsāsamāna] hoping, wishing, desiring, longing for Sn 369 (an'; SnA 365 however reads āsāyāna), 1090; Th 1, 528; J iv.18 (= āsiṃsanto C.), 381; v.391 (= āsiṃsanto C.). See anāsāsāna, āsāsati, āsamāna & āsāyāna.

Āsā

Āsā (f.) [cp. Sk. āsā f.] expectation, hope, wish, longing, desire; adj. āsa ( -- *) longing for, anticipating, desirous of Vin 1.255 (‘avacchedika hope -- destroying), 259; D ii. 206; iii.88; M iii.138 (āsa karoti); A i.86 (dve āsa), 107 (vigat -- āso one whose longings have gone); Sn 474, 634, 794, 864; J 1.267, 285; v.401; vi.452 (chinnā = chinnāśa C.); Nd 99, 261, 213 sq.; Vv 3713 (perhaps better to be read with v. l. SS āha, cp. VvA 172); Pug 27 (vigat = arahattāsa vigatātā vigatāso Pug A 208); Dhs 1059 (+ āsiṃsāna etc.), 1136; PvA 22 (chinn’ disappointed), 29 (‘ābhībūta), 105; Dāvs v.13; Sdhp 78, 111, 498, 609.

Āsātiṅkā

Āsātiṅkā (f.) [cp. Mārāṭhi āsāṭā] a fly’s egg, a nit M i.220 sq.; A v.347 sq., 351, 359; Nett 59; J iii.176.

Āsādēti

Āsādēti [Caus. of āsādēti, ā + sad; cp. āsajja & āsanna] - 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M i.371; J i.481; v.197; aor. āśādesi Th 1, 280 (ma ā. Tathāgata); ger. āśādētavā J v.272; Mīn 100, 205 (‘ayitva); PvA 266 (isīq), āsādiya J v.154 (āsādiya metri causa; isīq, cp. āsajja3), & āsajja (q. v.); infin. āśāduṇ J v.154 & āśādītān ibid.; grd. āśādānāyā Mīn 205; VvA 213 (an’). -- 2. to come near to (c. acc.), approach, get J iii.206 (khurakakkha).
Asālha & Asālhi (f.) [Sk. āsādha] N. of a month (June- July) and of a Nakkhata; only in compn. as āsālha” & āsālhi”, viz. “nakkhata J i.50; SnA 208; puṇṇamā J i.63; DhA i.87; SnA 199; VvA 66; PVA 137; “māsa SnA 378 (= vassūpanāyikāya purimabhāge A.); VvA 307 (= gimhānāṇ pacchimo māso).

Asāvati

Asāvati (f.) N. of a creeper (growing at the celestial grove Cittalatā) J iii.250, 251.

Asāsati

Asāsati [cp. Sk. āsāsati & āsāsti, ā + śaṣ] to pray for, expect, hope; confounded with śaṇ in āsāṇsat & āsiṇsat (q. v.) & their derivations. -- pp. āsiṭṭha (q. v.).

Āsi & Āsiṇ

Āsi & Āsiṇ 3rd & 1st sg. aor. of atthi (q. v.).

Āsiṇsaka


Āsiṇsati

Āsiṇsati [Sk. āsaṇṣati, ā + śaṇṣ, cp. also śās & āsāsati, further abhisaṇṣati, abhisiṇṣati & āsāṇsat] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) Si i.34, 62; Sn 779, 1044, 1046 (see Nd2 135); J i.267; iii.251; iv.18; v.435; vi.43; Nd1 60; Mhvs 30, 100; VvA 337; PVA 226 (ppr. āsiṇsamāṇa for āsamāṇa, q. v.).

Āsiṇsanaka

Āsiṇsanaka (adj.) [fr. āsiṇsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṃsuka Th 2, 273).

Āsiṇsanā

Āsiṇsanā (f.) [abstr. fr. ā + śaṇṣ, cp. āsiṇsati] desire, wish, craving J v.28; Dhs 1059, 1136 (+ āsiṇsitatta). As āśīsanā at Nett 53.

Āsiṇsaniya

Āsiṇsaniya (adj.) [grd. of āsiṇsat] to be wished for, desir- able Miln 2 (’ratana).

Āsikkhita

Āsikkhita [pp. of ā + śikṣ, Sk. āśīkṣita] sohooled, in- structed PVA 67, 68.

Āsiṇcati

Āsiṇcati [ā + sic, cp. abhisiṇcati & avasiṇcati] to sprinkle, besprinkle Vin i.44; ii.208; J iv.376; Vv 796 (= siṇcati VvA 307); PVA 41 (udakena), 104, 213 (ger. ’itvā). <> pp. āsitta (q. v.). Cp. vy”. 
Asîtha
Asîtha [pp. of âsâsati, Sk. âsîṣṭa] wished or longed for PvA 104.

*Asita

*Asita1 [= asita1?] "having eaten", but probably māsita (pp. of mṛś to touch, cp. Sk. mṛṣīta, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J ii.446 (dumapakkani -- m -- asita, where C. reading is māsita & expln. khâditvā asita (v. l. āsita) dhāta); Miln 302 (visam -- āsita affected with poison = visamāsita).

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Cp. also the form māsi(n) touching, eating at J vi.354 (tina’, expld. by C. as khâdaka). -- āsita at J v.70 is very doubtful, v. l. āsina & āsita; C. expls. by dhāta suhita p. 73.

*Asita2 [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS bhāsita ( -- vâdana etc.).

Āsita

Āsita [pp. of āsiñcati, Sk. āsikta] sprinkled, poured out, anointed J v.87; Pug 31; Miln 286; DhsA 307; DhA i.10; VvA 69.

Āsittaka

Āsittaka (adj.) [āsitta + ka] mixed, mingled, adulterated Vin ii.123 ("ūpadhāna "decorated divan""); ThA 61, 168 (an’ for asecanaka, q. v.).

Āstika

Āstika (adj.) [fr. āsita] 80 years old M ii.124; J iii.395; SnA 172.

Āstika

Āstika (m.) [etym.? Cp. BSk. āśṭaǩ Lal. V. 319] a certain plant M i 80 = 245 (’pabba).

Āśādāti

Āśādāti [cp. Sk. āśādāti, ā + sad] -- 1. to come together, lit. to sit by D i.248 (v. l. BB ādīṣitvā for āśādītvā, to be preferred?). -- 2. to come or go near, to approach (w. acc.), to get (to) A iii.69 (āśīvisañ, 373 (na sādhurtapaṇ āśide, should perhaps be read without the na); J iv.56. -- 3. to knock against, insult, offend attack J v. 267 (Pot. āśide = pharusa -- vacanehe kāyakammena v ghaṭento upagaccheyya C.). -- pp. āsanna (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

Āśina

Āśina (adj.) [pp. of ās, see āsati] sitting S i.195 = Nd2 136; Sn 1105, 1136; Dh 227, 386; J i.390; iii.95; v. 340; vi.297; Dāvs ii.17.
Ashyati

Ashyati [etym. doubtful; Trencher Miln p. 422 = ā + śyā to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, P. Gr. 40 same with meaning "cool oneself"; Morris' J.P. T. S., 1884, 72 as ā + śrā or śrt to become ripe, come to perfection, evidently at fault because of śrā etc. not found in Sk. More likely as a Pass. formation to be referred to ā + śī as in āśaya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āśyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

Aśvisā

Aśvisā Derivation uncertain. The BSk. āśvisā (e. g. Jtm 3161) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin iv.108; S iv.172; A ii.110; iii. 69; J i.245; ii.274; iv.30, 496; v.82, 267; Pug 48; Vism 470 (in comp.); DhA i.139; ii.8, 38; SnA 334, 458, 465; VvA 308.

Āśīsanā

Āśīsanā see āśīsanā.

Āsu

Āsu expletive particle = assu3 J v.241 (v. l. assu; nipāta- mattaṇ C. p.243).

Āsuṇ

Āsuṇ 3rd pl. aor. of atthi.

Āsumbhati

Āsumbhati (& Āsumhati) [ā + śumbh to glide] to bring to fall, throw down or round, slang round Vin iv.263, 265; Vv 5011 (‘ītvāna); J iii.435 (aor. āsumhi, gloss khipi).

Āsevati

Āsevati [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A i.10; Sn 73 (cp. Nd2 94); Ps ii.93 (maggaṇ). -- pp. āsevita.

Āsevana

Āsevana (nt.) & āsevanā (f.) [fr. āsevati] -- 1. practice, pursuit, indulgence in Vin ii.117; PvA 45. -- 2. succession, repetition Dhs 1367; Kv 510 (cp. trsl. 294, 362); Vism 538.

Āsevita

Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed J i.21 (v.141; āsevita -- nisevita); ii.60; Sdhp 93, 237.

Āha

Āha [Vedic āha, orig. perfect of ah to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said", he spoke, also spoke to somebody (w.
acc.), as at J i.197 (cullalohita āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhāṇasi Nd 188, 191). -- 3rd sg. āha Vin ii.191; Sn 790 (= bhāṇati Nd 1 87), 888; J i.280; iii.53 and freq. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J i.59; SnA 377, and āhanṣu J i.222; iii.278 and freq.

Āhacca

Āhacca1 ger. of āhanati.

Āhacca

Āhacca2 (adj.) [grd. of āharati, corresponding to a Sk. *āḥṛtya] 1. (cp. āharati1) to be removed, removable, in "pādaka -- pītha & 'mañca a collapsible bed or chair, i.e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin)" Vin ii.149 (cp. Vin Texts iii.164 n. 5); iv.40, 46 (def. as "ange vijjhitvā thito hoti" it stands by means of a perforated limb), 168, 169. -- 2. (cp. āharati2) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M iii.139; DhsA 9, & in cpds. "pada a text quoted from Scripture), tradition Miln 148 ("ena by reference to the text of the Scriptures"); "vacana a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of sutta).

Āhaṭa

Āhaṭa [pp. of āharati] brought, carried, obtained Vin i.121; iii.53; D ii.180 (spelt āhata); J iii.512 (gloss āṇita); Dāvs i.58.

Āhata

Āhata [pp. of āhanati] struck, beaten, stamped; afflicted, affected with ( -- ') Vin iv.236 = D iii.238 (kupito anattamano āhata -- citto); Vin i.75, 76; S i.170 (tilak˚, so read for tilakā -- hata, affected with freckles, C. kāla -- setādi vāṇānī tilakehi āhatagatta, K. S. p. 318); J iii 456; Sdhp 187, 401.

Āhatakā

Āhatakā [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin iv.224 (in def. of kammakāra, as bhaṭtaka + ā).

Āhanati

Āhanati [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma -- bheriṇ); Dāvs iv.50. <-> ger. āhacca touching M i.493; J i.330; vi 2, 200; Sn 716 = uppiṭevā SnA 498; Vism 420. -- pp. āhata (q.v.). 1st sg. fut. āhañhi Vin i.8; D ii.72, where probably to be read as āhañhī (= āhañha). See Geiger, P.Gr. § 153, 2.

Āhanana

Āhanana (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. Expos. 151); Vism 515 (id.).

Āharāna

Āharāna (adj. -- n.) [fr. āharati] to be taken; taking away; only in phrase acorāharāṇaṇā nidhi a treasure not to be taken by thieves Miln 320; Kh viii.9; KhA 224; Sdhp 589.
Āharanāka

Āharanāka [āharana + ka] one who has to take or bring, a messenger J ii.199; iii.328.

Āharati

Āharati [ā + hṛ] -- 1. to take, take up, take hold of, take out, take away M i.429 (sallāṭ); S i.121; iii.123; J i.40 (ger. āharitvā "with"), 293 (te hattan); Nd2 540c (puttanmanṣaṇā, read āhāreyya?); Pv ii.310; Da i.186, 188 <= 2. to bring, bring down, fetch D ii.245; J i.419 (nāvan; v. l. āhāhitvā); v.466; VvA 63 (bhattan); PvA 75. <= 3. to get, acquire, bring upon oneself J v.433 (padosa); DhA ii.89. -- 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M i.395 (ka & halaṃ), also inf. āhattu); Th 1, 1156 (pāpacitte; Mrs. Rh. D. Brethren ver. 1156, not as "accost" p. 419, n.). -- 5. to assault, strike, offend (for p. hari?) Th 1, 1173. -- 6. (fig.) to take up, fall or go back on -- 117 --

(w. acc.), recite, quote, repeat (usually with desanāṇ & dasseti of an instructive story or sermon or homily) J iii.383 (desanāṇ), 401; v.462 (vatthin āharitvā dasseti told a story for example); SnA 376; PvA 38, 39 (atīnaṇ), 42, 66, 99 (dhamma -- desanāṇ). See also payirudāharati. <= pp. āhāta (q. v.). -- Caus. II.

Āharima

Āharima (adj.) [fr. āharati] "fetching", fascinating, captivating, charming Vin iv.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhariya

Āhariya [grd. of āharati] one who is to bring something J iii.328.

Āhana & Āhavanīya

Āhana & Āhavanīya see under āhuneyya.

Āhāra

Āhāra [fr. ā + hṛ, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual Enumn. comprises four kinds of nutriment, viz. (1) kālabalāṃkāra āhāra (bodily nutriment, either oḷārīko gross, solid, or sukhumo fine), (2) phassāhāra n. of contact, (3) manosācetanā n. of volition (= cetanā S. A. on ii.11 f.), (4) viññāṇā n. of consciousness. Thus at M i.261; D iii.228, 276; Dhs 71 -- 73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, i.3; Yam. A (J.P.T.S., 1910 -- 12) 54. See on term also Dhs trsl. 30. -- Vin i.84; D i.166; S i.172; ii.11, 13, 98 sq. (the 4 kinds, in detail); iii.54 (sa’); v.64, 391; A ii.51 (sukhass’), 79, 142 sq., 192 sq.; iv.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavatanāya), 269 sq. (nerayikānaṇā etc.); Sn 78, 165, 707, 747; Nd1 25; Ps i.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 401; DhA i.183 ("ṇ pacchindati to bring up food, to vomit); ii.87; VvA 118; PvA 14, 35, 112, 148 (utu’ physical nutriment); Sdhp 100, 395, 406; A v.136 gives ten āhāra opposed to ten paripanāṭa. -- an’ without food, unfed M i.487 (aggi); S iii.126; v.105; Sn 985. -- upāhāra consumption of food, feeding, eating Vin iii. 136. -- thitika subsisting or living on food D iii.211, 273; A v.50, 55; Ps i.5, 122. -- pariggaha taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same combn. at Miln 313. -- maya "food -- like", feeding stuff, food J iii.523. -- lolatā greed after food SnA 35. -- samudaya origin of nutriment S iii.59.
Āhāratthāṇ

Āhāratthāṇ [āhāra + tta] the state of being food. In the idiom āhāratthāṇ pharati; Vin i.199, of medicine, 'to penetrate into food' -- ness', to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin i.381) his MSS read about equally "attaŋ and "atthaŋ. Trenckner prints "atthaŋ, and records no variant (see p. 425)].

Āhäreti

Āhäreti [Denom. fr. āhāra] to take food, eat, feed on S ii.13; iii.240; iv.104; A i.114, 295; ii.40, 145, 206; iv. 167; Nd2 540c (āhāraŋ & puttamaŋsaŋ cp. S i.98).

Āhika

Āhika ( -- ' ) (adj.) [der. fr. aha2] only in pañcāhika every five days (cp. pañcāhaŋ & sattāhaŋ) M iii.157.

Āhiṅḍati

Āhiṅḍati [ā + hiṅḍ, cp. BSk. āhiṅdate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin i.203 (senāsana -- cārikaŋ), 217; ii. 132 (na sakkoti vinā danḍena āhiṅdituŋ); iv.62; J i.48, 108, 239; Nd2 540b; Pv iii.229 (= vicarati PvA 185); Vism 38, 284 (ataviŋ); VvA 238 (tattha tattha); PvA 143.

Āhita

Āhita [pp. of ā + dhā] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = āhato jālito và SnA 28). See sam'.

Āhu

Āhu 3rd pl. of āha (q. v.).

Āhuti

Āhuti (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; vener- ation, adoration M iii 167; S i.141; Th 1, 566 ('imaŋ paṭiggaho recipient of sacrificial gifts); J i.15; v.70 (id.); Vv 6433 (paramāhutiŋ gato deserving the highest adoration); Sn 249, 458; Kvũ 530; SnA 175; VvA 285.

Āhuna

Āhuna = āhuti, in āhuna -- pāhuna giving oblations and sacrificing VvA 155; by itself at Vism 219.

Āhuneyya

Āhuneyya (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D iii.5, 217 (aggi); A ii.56, 70 (sāhuneyyaka), 145 sq. (id.); iv.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 6433 (cp. VvA 285). See def. at Vism 219 where expld. by "āhavantya" and "āhavanaŋ arahati" deserving of offerings.

Āhundarika
Āhundarika (adj.) [doubtful or āhuṇḍ’?] according to Morris J.P.T.S. 1884, 73 "crowded up, blocked up, impassable" Vin i.79; iv.297; Vism 413 (˚ṇ andha -- taman̄).

I. I
I in i -- kāra the letter or sound i SnA 12 ('lopa), 508 (id.).

Ikka
Ikka [Sk. ķa, of which the regular representation is P. accha] a bear J vi.538 [= accha C.].

Ikkāsa
Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin ii.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. on p. 321 (to C. V. vi.3, 1), who however reads nikkāsa.

Ikkhaṇa
Ikkhaṇa (nt.) [fr. ķaka] seeing Vism 16.

Ikkhaṇika
Ikkhaṇika [fr. ķaka to look or see, cp. akkhī] a fortune-teller Vin iii.107; S ii.260; J i.456, 457; vi.504.

Ikkhati
Ikkhati [fr. ķaka] to look J v.153; ThA 147; DhsA 172.

Ingita
Ingita (nt.) [pp. of ingati = iñjati] movement, gesture, sign J ii.195, 408; vi.368, 459.

Ingha
Ingha (indecl.) [Sk. anga prob. after P. ingha (or añja, q. v.); fr. iñjati, cp. J.P.T.S. 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J v.148; Pv iv.57; Vv 539 (= codan'atthe nipatō VvA 237); VvA 47; DhA iv.62.

Inghāla
Inghāla [according to Morris J.P. T.S. 1884, 74 = angāra, cp. Marāṭhī ingala live coal] coal, embers, in inghālākhu Th 2, 386 a pit of glowing embers (= angāra -- kāsu ThA 256). The whole cpd. is doubtful.

Icc'
Icc' see iti.

Iccha
Iccha ( -- ’) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp' having evil desires S i.50; ii.156; an’ without desires S i.61, 204; Sn 707; app' id. Sn 628, 707.
Icchaka

Icchaka ( -- ṭ) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad -- icchikaṣṭ (and yen’) after one's wish or liking M iii.97; A iii.28.

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Icchati

Icchati1 [Sk. icchati, is, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S i.210 (dhammaḥ sotuḥ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv i.63; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; Pv 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv ii.66 & iccheyya D ii.2, 10; Sn 35; Dh 73, 88; ppr. icchāṇ Sn 826, 831, 937; Dh 334 (phalaḥ) aor. icchi Pv 31. -- grd. icchitabba PvA 8. -- pp. iṭṭha & icchita (q. v.). <-

Note. In prep. -- cpds. the root iṣ2 (icchati) is confused with root iṣ1 (iṣati, eṣati) with pp. both iṭṭha and iṣīta. Thus ajjhatesi, pp. ajjhīṭṭha & ajjhesita; anvesati (Sk. anvicehati); pariyesati (Sk. paricchati), pp. pariyiṭṭha & pariyesita.

Icchati

Icchati2 [Sk. rcchati of r, concerning which see appeti] see aticchati & cp. icchatā.

Icchatā

Icchatā ( -- ṭ) (f.) [abstr. fr. icchā] wishfulness, wishing: only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); mah’ & pāp’ Vbh 351, 370.

Icchana

Icchana (nt.) [fr. isṭ2, cp. Sk. ṭpsana] desiring, wish J iv. 5; vi.244.

Icchā

Icchā (f.) [fr. icchati, isṭ2] wish, longing, desire D ii.243; iii.75; S i.40 (’dhūpāyito loko), 44 (naraṇ parikassati); A ii.143; iv.293 sq.; 325 sq.; v.40, 42 sq.; Sn 773, 872; Dh 74, 264 (’lobha -- samāpanna); Nd1 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320. -- āvacara moving in desires M i.27 (pāpaka); Nett 27. -- āvatīṁṇa affected with desire, overcome by covetousness Sn 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 apakata" and puts apakata = upadduta). -- vinaya discipline of one's wishes D iii.252, A iv.15; v.165 sq.

Ichita

Ichita [pp. of icchati] wished, desired, longed for J i.208; DhsA 364; PvA 3, 53, 64 (read anicchita for anijjhīṭṭha, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

Ijhati

Ijhati [Vedic ṛdhyaṭe & ṛdhnoti; Gr. a)lqomai to thrive, Lat. alo to nourish, also Vedic iḍā refreshment & P. iddi power] to have a good result, turn out a blessing, succeed, prosper, be successful S i.175 (*work effectively* trsl.; = samijjhati mahapphalaṭ hoti C.); iv.303; Sn 461, 485; J v.393; Pv ii.111; ii.913 (=
samijjhati PvA 120); Pot. ijjhe Sn 458, 459; pret. ijjhittha (= Sk. rddhiśṭha) Vv 206 (= nippajjittha mahapphalo ahuvattha VvA 103). <> pp. iddhā. See also adḍha & adḍhaka. Cp. sam’.

Ijjhana

Ijjhana (nt.) & ’ā (f.) [fr. ijjhati] success, carrying out success fully Ps i.17 sq., 74, 181; ii.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (’aṭṭhena iddhī); DhsA 91, 118, 237.

Iṇjati

Iṇjati [Vedic ṛṇjati (cp. P. ajjati). Also found as ingati (so Veda), and as ang in Sk. anga = P. aṅja & ingha & Vedic pali -- angati to turn about. See also aṇjja & añjati1] to shake, move, turn about, stir D i.56; S i.107, 132, 181 (aniñjamāṇa prr. med. "impassive"); iii.211; Th 1, 42; 2, 231; Nd2 s. v. (+ calati vedhatī); Vism 377; DA i.167. -- pp. iñjita (q. v.).

Iṇjan

Iṇjan (f.) & ’ā (nt.) [fr. iñj, see iñjati] shaking, movement, motion Sn 193 (= calanā phandāna SnA 245); Nett 88 (= phandāna C.). an ā immobility, steadfastness Ps i.15; ii.118.

Iṇjita

Iṇjita [pp. of iñjati] shaken, moved Th 1, 386 (an`). Usually as nt. iñjitaṇ shaking, turning about, movement, vacillation M i.454; S i.109; iv.202; A ii.45; Sn 750, 1040 (pl. iñjittā), 1048 (see Nd2 140); Dh 255; Vbh 390. <> On the 7 iñjitas see J.P. T.S. 1884, 58.

Iṇjitatta

Iṇjitatta (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, motion S v.315 (kāyassa).

Iṭṭha

Iṭṭha (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group iṭṭha kanta manāpā (of objects pleasing to the senses) D i.245; ii.192; M i.85; S iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; v.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, 100, 337. -- Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ aniṭṭha); Nett 28 (+ aniṭṭha); Vism 167 (id.); PvA 116 (= bhadraṇ), 140. -- aniṭṭha unpleasant, disagreeable PvA 32, 52, 60, 116. -- See also pariy˚, in which iṭṭha stands for etṭha.

Iṭṭhakā (Iṭṭhakā) (f.) [BSk. īṣṭakā, e. g. Divy 221; from the Ṇg. root *idh > *aidh to burn, cp. Sk. idhma firewood, indde to kindle (idh or indh), edhab fuel; Gr. a)ι/ιqw burn, αι(_qos fire -- brand; Lat. aedes, aestas & aestus; more especially Av. īṣṭya tile, brick] -- 1. a burnt brick, a tile Vin ii 121 (’pākara a brick wall, distinguished fr. silāpakāra & dāru’); J iii.435, 446 (pākār īṭṭhakā read ’aṭṭhakā); v.213 (rattiṭṭhikā); Vism 355 (’dārugomaya); PvA 4 (’cuṇṇa -- makkhita -- sīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭṭika x.5 piṣṭa -- cūṭrāvākānāsca puruṣo ḍhaṇ paśkṛtath with striking equation īṭṭhaka > piṣṭa). <> 2. pl. (as suvaṇṇa`) gold or gilt tiles used for covering a cetiya or tope DhA iii.29, 61; VvA 157.

Iṭṭhi’
Iṭṭhi” in "khagga -- dhāra at J vi.223 should be read iddha.

Iṇa

Iṇa (nt.) [Sk. ṛṇa, see also P. an -- ana] debt D i.71, 73; A iii.352; v.324 (enumd. with baddha, jāni & kali); Sn 120; J i.307; ii.388, 423; iii.66; iv.184 (inaagga for nagga?); 256; v.253 (where enumd. as one of the 4 paribhogas, viz. theyya’, iṇa’, dáya’, sāmi’); vi.69, 193; Miln 375; PvA 273, 276, iṇaṃ ganhāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. -- iṇaṃ muñcanti to discharge a debt J iv.280; v.238; ‘ṇ sodheti same PvA 276; labhati same PvA 3. -- apagama absence of debt ThA 245. -- gāhaka a borrower Miln 364. -- ghatā stricken by debt Sn 246 (= iṇaṃ gahetva tassa appadānena inaghāta). -- tīha (with inaṭṭha as v. l. at all passages, see aṭṭha) fallen into or being in debt M i.463 = S iii.93 = It 89 = Miln 279. -- paṇṇa promissory note J i.230; iv.256. -- mokkha release from debt J iv.280; v.239. -- sādhaka negotiator of a loan Miln 365.

Iṇāyika

Iṇāyika [fr. iṇa] one connected with a debt, viz. (1) a creditor S i.170; J iv.159, 256; vi.178; ThA 271 see also dhanika); PvA 3. -- (2) a debtor Vin i.76; Nd1 160.

Ita

Ita [pp. of eti, i] gone, only in cpd. dur -- ita gone badly, as nt. evil, wrong Davs i.61; otherwise in compn. with prep., as peta, vīta etc.

Itara

Itara1 (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayañ, etañ, iti etc.] other, second, next; different Dh 85, 104, 222; J ii.3; iii.26; iv.4; PvA 13, 14, 42, 83, 117. In repetition cpd. itarītara one or the other, whatsoever, any Sn 42; J v.425; Nd2 141; Miln 395; KhA 145, 147; acc. itarītara & instr. itarītarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu iii. 348 and see Wackernagel Altind. Gram. II. § 121 c.] J vi 448 (‘ṇ); Dh 331 (‘ena); Vv 841 (text reads itiritarena, v. l. itaritarena, expld. by itaritara VvA 333).

Itara

Itara2 (adj.) freq. spelling for ittara (q. v.).

Iti (ti)

Iti (ti) (indecl.) [Vedic iti, of pron. base *i, cp. Sk. ittha thus, ittha here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic<>

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deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. In a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. -- iti ti paddasandhi paddasangsago paddapārīput akkhasamavāyo etc." Nd1 123 = Nd2 137. The same expln. also for iti hañ (see below iv.) -- I. As deictic adv. "thus, in this way" (Vism 423 iti = evañ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n’eso maman ti iti nañ vijaññā), 805; It 123 (ito deva. . . tañ namassanti); Dh 74 (iti bālassa sankappo thus think the -- foolish), 286 (iti bālo vicinteti); Vv 7910 (= evañ VvA 307); VvA 5. -- (b) referring to what follows D i.63 (iti patisañcikkhati); A i.205 (id.) -- II. As emphatic part. pointing out or marking off a statement either as not
Ito

Ito (indecl.) [Vedic itaḥ, abl. -- adv. formation fr. pron. base *i, cp. iti, ayañ etc.] adv. of succession or motion in space & time "from here". "from now". (1) with ref. to space: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 ("ja. 'nidāna caused or founded in or by this existence = atabhāvān sandhyā 'hā Sn A 303), 774 (cutāse), 870 ("nidāna), 1062 (from this source, i. e. from me), 1101; P v i.57 (ito dinnañ what is given in this world); i.62 (i. e. manusallakato P v A 33); i.123 (= idhalokato P v A 64); Nett 93 (ito bahiddhā); P v A 46 (ito dukkhatto mutti). -- (b) here (with implication of movement), in phrases ito c' ito here and there P v A 4, 6; and ito vå etto vå here & there DhA ii.80. -- (2) with ref. to time: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the past, since D ii.2 (ito so ekanna vu ko 91 kappas ago); Sn 570 (ito åtthame, scil. divine 8 days ago Sn A 457; T. reads athami); Vv 319 (ito kira tinśa -- kappā -- sahasse); P v A 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātīyā in the fifth previous re -- birth). -- (b) referring to the future, i. e. henceforth, in future, from now e. g. ito sattame divine in a week Vv A 138; ito pariñjar, after this Sn A 160, 178, 412, 549; P v A 83; ito patthāya from now on, henceforward J i.63 (ito dāni p.); P v A 41.

Ittara

Ittara (sometimes spelt itara) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"]; fr. i. -- 1. passing, changeable, short, temporary, brief, unstable M i.318 (opp. digharattaq); A ii.187; J i.393; iii.83 ("dassana = khañika C."); iv.112 ("vāsa temporary abode"); P v i.1111 (= one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vu kciitā Dh 63 = bālo vu kciitā). -- 1. in direct speech (as given by writer or narrator), e. g. sādhu bhante Kassapo lābhaññā esā janatā dassanāyā ti. Tena hi Sīha tvañ va Bhagavato ārocēti ti. Evañ bhante ti kho Sīho . . . . D i.151. -- 2. in indirect speech: (a) of a statement as a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh iv. (arahat ti pavu ciciitā); J i.253 (tasmā pesanaka -- corā t' eva vucicciitā); i.51 (tayo sañhāya ahesuñ makko sigālo uddo ti); P v A 112 (ankuro pañca -- sakaññateti . . . . añañatari piro brāhmañño pañca -- sakaññateti ti dve janatā sakkañ -- sahassehi . . . . patipannā). -- (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso' iti ñatvā knowing "this is defilement"), 253 ("neso maman' ti iti nañ vajñānā"), 783 ("iti' han' ti), 1094 (etāñ dippā nañāparāñ Nibbānan' iti nañ brūmi I call this N.), 1130 (apārañ pārañ gaccheyya tasmā "Parāyaññā' iti". -- III. Peculiarities of spelling. (1) in comb. with other part. iti is elided & contracted as follows: icc' eva, t' eva, etc. -- (2) final a, i, u preceding ti are lengthened to a, i, u, e. g. mā evañ akatthā ti DhA i.7; kati dhurāñ ti ibid; dve yeva dhurāñ bhikkhū ti ibid. <-> IV. Combinations with other emphatic particles: + eva thus indeed, in truth, really; as icc' eva P v i.119 (= evam eva P v A 59); t' eva J i.253; Miin 114; tv' eva J i.203; i.i.2. -- iti kira thus now, perhaps, I should say D i.228, 229, 240. -- iti kira thus, therefore D i.98, 103; iii.135. -- iti' và and so on (?), thus and such (similar cases) Nd 13 = Nd 240 A.1. -- iti ha thus surely, indeed Sn 934, 1084 (see below under itihitihañ; cp. Sn A Index 669: itiha? and itikirā). -- vuttaka (nt.) [a noun etymology fr. iti kira] so it has been", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka -- nikāya, named thus because every sutta begins with vutta ha Bhagavatā "thus has the Buddha said" (see khuddaka and navanga) Vin iii.8; M i.133; A ii.7, 103; iii.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, "Toev. v. s. compares the interesting BŚk. distortion itivrtañ. -- häsa [= iti ha àsā, preserving the Vedic form āśā, 3rd sg. perf. of atthi] "thus indeed it has been", legendary lore, oral tradition, history; usually mentioned as a branch of brahmanic learning, in phrase itihāsa -- pañca -- mānañ padako veyyākarañño etc. D i.88 = (see DA i.247); A i.163; iii.223; Sn 447, 1020. Cp. also M Vastu i.556. -- hiñña [itiha + itiha] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. itikirā & anñihīna. Nd 2 spells itihitiha) M i.520; S i.154; Sn 1084; Nd 2 151.
na cira -- kāla -- ʾṭhāyin anicca vipariṇāma -- dhamma PvA 60); DA i.195; PvA 60 (= paritta khānika). -- 2. small, inferior, poor, unreliable, mean M ii.47 (ʾjacca of inferior birth); A ii.34; Sn 757 (= paritta paccupāṭhāna SnA 509); Miln 93, 114 (ʾpañña of small wisdom). This meaning (2) also in BSK. itvara, e. g. Divy 317 (dāna).

Ittaratā


Ittha

Ittha (indecl.) [the regular representative of Vedic ittha here, there, but preserved only in cpds. while the Pāli form is etha] here, in this world (or "thus, in such a way"), only in cpd. "bhāvā aṅñathā -- bhāva such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi” for iti”) = A ii.10 = Nd2 172a; It 94 (v. l. ittha”). There is likely to have been a confusion between ittha = Sk. itthā & itthaṇ = Sk. itthaṇ (see next).

Itthaṇ

Itthaṇ (indecl.) [adv. fr. pr. base ‘i, as also iti in same meaning] thus, in this way D i.53, 213; Dāvs iv.35; v.18. -- nāma (itthaṇ”) having such as name, called thus, socalled Vin i.56; iv.136; J i.297; Miln 115; DhA ii.98. -- bhūta being thus, of this kind, modal, only in cpd. "lakṣhaṇa or "ākhyāna the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

Itthatta

Itthatta1 (nt.) [ittha + *tvaṇ, abstr. fr. ittha. The curious BSK. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thuness" or "life as we conceive it", as Mrs. Rh. D. in K. S. i.177; although a confusion between ittha & itthaṇ seems to exist, see ittha); "life in these conditions” K. S. ii.17; expld. by itthabhāva C. on S i.140 (see K. S. 318). -- See also freq. formula A of arahatta. -- D i.18, 84; A i.63; ii.82, 159, 203; Sn 158; Dhs 633; Pug 70, 71; DA i.112.

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Itthatta2 (nt.) [itthi + *tvaṇ abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity Dhs 633 (= itthi -- sabhāva DhsA 321).

Itthi & Itthi

Itthi & Itthī (f.) [Vedic stri, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. ʾsī to sow or produce, Lat. sero, Goth. saian, Ohg. sæn, Ags. sæwan etc., cp. also Cymr. hîl progeny, Oir. síl seed; see J. Schmidt, K. Z. xcv.29. The regular representative of Vedic strī is P. thī, which only occurs rarely (in poetry & compn.) see thī] woman, female; also (usually as -- *) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J v.72, 398; Nett 93; DhA i.390; PvA 153). -- S i.33 (nibbāṇass' eva santike), 42, 125 (majjhim’, mah”), 185: A i.28, 138; ii.115, 209; iii.68, 90, 156; iv.196 (purisaṅ bandhāti); Sn 112, 769 (nom. pl. thiyō = itthi -- saṁhitā thiyō SnA 513); J i.286 (itthi doso), 300 (gen. pl. itthinaṇ); ii.415 (nom. pl. thiyoh); v.397 (thi -- gāthakā, 398 (gen. dat. itthiyā), v.425 (nom pl. itthiyō); Vbh 336, 337; DA i.147; PvA 5, 44, 46, 67, 154 (amanuss˚ of petis); Sdhp 64, 79. -- aṇithi a woman lacking the characteristics of womanhood, an unfaithful wife J ii.126 (= ucchiṭṭh” C.); kul’ -- itthi a wife of good descent Vin ii.10; A iii.76; iv.16, 19; dahar” a young wife J i.291; dur” a poor woman Jv.38. <-> Some general characterisations of
womanhood: 10 kinds of women enumd. at Vin iii.139 = A v.264 = VvA 72, viz. mātū -- rakkhāt, pitu', mātāpitu' bhātū, bhaginī, niśī, gotta', dhamma', sarakkā, saparidāṇā; see Vin iii.139 for expln. -- S i.38 (malān brahmaṇāryassa, 43 (id.); J i.287 (iththiyō nāma āśa lāmikā pacchimikā); iv. 222 (iththiyō papāto akkhāto; pamattān pamathenti); v. 425 (sīho yathā . . . tath' itthiyō); women as goods for sale S i.43 (bhandāṇān uttamān); DhA i.390 (iththiyō vikkīniya bhandaṇā). -- agāra ( -- āgāra) as itthāgāra women's apartment, seraglio Vin i.72; iv.158; S 585, 633, 653 et passim. -- kathā talk about women D i.7 (cp. DA i.90). -- itthikā (f.) [fr. itthi] a woman Vin iii.16; D ii.14; J i.336; Vv 187; Sdhp 79. As adj. itthika in bahutthika having many women, plentiful in women Vin ii.256 (kulān bahuttikāni appapurisakāni rich in women & lacking in men); S ii.264 (id. and appitthikāni).

Iththikā

Iththikā (f.) [fr. itthi] a woman Vin iii.16; D ii.14; J i.336; Vv 187; Sdhp 79. As adj. iththika in bahutthika having many women, plentiful in women Vin ii.256 (kulān bahuttikāni appapurisakāni rich in women & lacking in men); S ii.264 (id. and appitthikāni).

Iththi & Idaṇ

Iththi & Idaṇ (indecl.) [nt. of ayaṇ (idaṇ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: idappaccayatā having its foundation in this, i.e. causally connected, by way of cause Vin i.5 = S i.136; D i.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. -- (2) now, then which idha is more freq.) D ii.267, 270, almost syn. (for with kira. -- (3) just (this), even so, only: idam -- attihā just sufficient, proper. right Th 1, 984 (cvara); Pug 69 (read so for "maṭṭhāka, see Pug A 250); as idam -- attihā "being satisfied with what is sufficient" at Vism 81: expld. as attihā -- bhāvā at Pug A 250. idānaccābhinivesa inclination to say: only this is the truth, i.e. inclination to dogmatise, one of the four kāya -- ganthā, viz. abhijjhā, byāpāda, sīlabbata -- parāmāsa, idaṇ (see Dhs 1135 & Dhs trsl. 304); D iii.230; S v.59; Nd1 98; Nett 115 sq.

Idāni

Idāni (indecl.) [Vedic idānīṇ] now Dh 235, 237; KhA 247.

Iddha

Iddha1 [pp. of iddhe to idh or indh, cp. indhana & idhuma] in flames, burning, flaming bright, clear J vi.223 ("khaggadhārā balt; so read for T. iṭṭhi -- khaggā"); Dpvs vi.42.

Iddha

Iddha2 [pp. of ijjhati; cp. Sk. ṭṛdha] (a) prosperous, opulent, wealthy D i.211 (in idiomatic phrase iddha phīta bahujana, of a prosperous town); A iii.215 (id.); J vi.227, 361 (= issara C.), 517; Dāvs i.11. -- (b) successful, satisfactory, sufficient Vin i.212 (bhattaṇ); iv.313 (ovādo).

Iddhi
Iddhi [Vedic ṛddhi from ardh, to prosper; Pali ijjhati]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be 'potency'. -- 1. Pre-Buddhist; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D ii.177; M iii.176, cp. J iii.454 for a later set). The Iddhi of a rich young noble is: 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A i.145. At M i.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have their own Iddhi by which they outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D ii.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). -- 2. Psychic powers. including most of those claimed for modern mediums (see under Abhiññā). Ten such are given in a stock paragraph. They are the power to project mind -- made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D i.77, 212; ii.87, 213; iii.112, 281; S ii.121; v.199; Ps i.111; ii.207; Vism 378 sq., 384; DA i.122). For other such powers see S i.144; iv.290; v.263; A iii.340. -- 3. The Buddhist theory of Iddhi. At D i.213 the Buddha is represented as saying: 'It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof'. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M i.34; A iii.425, and from the four bases of Iddhi, the Iddhipāda. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D ii.213; M i.103; A i.39, 297; ii.256; iii.82; Ps i.111; ii.154, 164, 205; Vbh 216). It was ar offence against the regulations of the Sangha for a Bhikkhu to display before the laity these psychic powers beyond the capacity of ordinary men (Vin ii.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin iii.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D iii.112; A i.93; Vin ii.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at Dial. i.272, 3; Cpd. 60 ff.; Expositor 121. Also at Kvū 55; Ps ii.150; Vism xii; Dha i.91; J i.47, 360; -- ānubhāva (iddhānu˚) power or majesty of thaumaturgy Vin 31, 209, 240; iii.67; S i 147; iv.290; PVA 53. -- ābhisankhāra (iddhābhi˚) exercise of any of the psychic powers Vin i.16, 17, 25; D i.106; S iii.92; iv.289; v.270; -- 121 -- Sn p. 107; PVA 57, 172 212. -- pāṭipāriya a wonder of psychic power Vin i.25, 28, 180, 209; ii.76, 112, 200; D i.211, 212; iii.3, 4, 9, 12 sq., 27; S iv.290; A i.170, 292; Ps ii.227. -- pāda constituent or basis of psychic power Vin ii.240; D ii.103, 115 sq., 120; iii.77, 102, 127, 221; M ii.11; iii.296; S i.116, 132; iii.96, 153; iv.360; v.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A iv.128 sq., 203, 463; v.175; Nd1 14, 45 ('dhīra), 340 ('pucchā); Nd1 s. v.; Ps i.17, 21, 84; ii.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; Dha iii.177; iv.32. -- bala the power of working wonders VvA 4; PVA 171. -- yāna the carriage (fig.) of psychic faculties Miln 276. -- vikubbanā the practice of psychic powers Vism 373 sq. -- vidhā kinds of ādhi of D dhi i.77, 212; ii.213; iii.112, 281; S ii.121; v.264 sq., 303; A i.170 sq., 255; iii.17, 28, 82 sq., 425 sq.; v.199; Ps i.111; ii.207; Vism 384; DA i.222. -- visaya range or extent of psychic power Vin iii.67; Nett 23.

Iddhika

Iddhika1 ( -- *) (adj.) the compn. form of addhika in cpd. kapaṇ -- iddhika tramps & wayfarers (see kapaṇa), e. g. at J i.6; iv.15; PVA 78.

Iddhika
Iddhika2 ( -- *) (adj.) [iddhi + ka] possessed of power, only in cpd. mah -- iddhika of great power, always combd. with mah -- ānubhāva, e. g. at Vin i.31; ii.193; iii.101; S ii. 155; M i.34; Th 1, 429. As mahiddhiya at J v.149. See mahiddhiya.

Iddhimant

Iddhimant (adj.) [fr. iddhi] -- 1. (lit.) successful, proficient, only in neg. an˚ unfortunate, miserable, poor J vi.361. <-> 2. (fig.) possessing psychic powers Vin iii.67; iv.108; A i.23, 25; ii.185; iii.340; iv.312; Sn 179; Nett 23; Sdhp 32, 472.

Idha

Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. aya', iti etc.), cp. Lat. ihi, Gr. i)qa -- genh/s, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' āpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd1 40, 109, 156; Nd2 145, 146; SnA 147; PvA 45, 60, 71. -- idhaloka this world, the world of men Sn 1043 (= manussaloka Nd2 552c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma

Idhuma [Sk. idhma, see etym. under ṭhākā] fire - wood - Tela -- ka &! ha -- g! , p. 53, J.P.T.S. 1884.

Inda

Inda [Vedic indra, most likely to same root as indu moon, viz. *Idg. *eid to shine, cp. Lat. "d" (s middle of month (after the full moon), Oir. ēscē moon. Jacobi in K. Z. xxxi.316 sq. connects Indra with Lat. serious strong & Nero). -- 1. The Vedic god Indra D i.244; ii.261, 274; Sn 310, 316, 679, 1024; Nd1 177. -- 2. lord, chief, king. Sakko devānādo indō D i.216, 217; ii.221, 275; S i.219. Vepcitti asurindo S i.221 ff.

manussinda, S i.69, manujinda, Sn 553, narinda, Sn 863, all of the Buddha, ' chief of men '; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in Dial. ii.294<-> 298. The idiom sa -- Ind-dev, D ii.261, 274; A v.325, means ' the gods about Indra, Indra's retinue ', this being a Vedic story. But Devā Tāvatiṣṭā sahindakā means the T. gods together with their leader (D ii.208 -- 212; S iii.90; cp. Vv 301) this being a Buddhist story]. -- aggi (ind' aggi) Indra's fire, i. e. lightning PvA 56. -- gajjita (nt.) Indra's thunder Miln 22. -- jāla deception DA i.85. -- jāla a juggler, conjurer Miln 331. -- dhanu the rainbow DA i.40. -- bhavana the realm of Indra Nd1 448 (cp. Tāvatiṣṭa -- bhavana). -- linga the characteristic of Indra Vism 491. -- sāla N. of tree J iv.92.

Indaka

Indaka [dimin. fr. inda] -- 1. Np. (see Dict. of names), e. g. at Pv ii.957; PvA 136 sq. -- 2. ( -- *) see inda 2.

Indakhila

Indakhila [inda + khīla, cp. BSk. indrakhīla Divy 250, 365, 544; Av. Š i.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D ii.254 ('ţhacca, cp. DhA ii.181); Vin iv.160 (expld. ibid. as sayani -- gharassa ummāro, i. e. threshold); S v.444 (ayokhfilo +); Dh 95 ('ūpama, cp. DhA ii.181); Th 1, 663; J i.89; Miln 364; Vism 72, 466; SnA 201; DA i.209 (nikkhamitvā bahi 'ā); DhA ii.180 ('sadasanā Sāriputtassā cittañ), 181 (nagara -- dvāre nikhatatn 'ā).
Indagū
Indagū see hindagū.

Indagopaka

Indagopaka [inda + gopaka, cp. Vedic indragopa having Indra as protector] a sort of insect ('cochineal, a red beetle', Böhtlingk), observed to come out of the ground after rain Th 1, 13; Vin iii.42; J iv.258; v.168; DhA i.20; Brethren p. 18, n.

Indanīla

Indanīla [inda + nīla "Indra's blue"] a sapphire J i.80; Mil 118; VvA 111 (+ mahānīla).

Indavāruṇī

Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J iv.8 ("ka -- rukka").

Indīvara

Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stellata or Cassia Fistula J v.92 ("t -- samā ratti); vi.536; Vv 451 (= uddālaka -- puppha VvA 197).

Indriya

Indriya (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific pāli sense "belonging to the ruler", i.e. governing, ruling nt. governing, ruling or controlling principle] A. On term: Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, ēlan, du/namis", in the foll. applications: (a) with reference to sense -- perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determining principle, sign, mark" (cp. woman -- hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". <> Definitions of indriya among others at DhsA 119; cp. Expositor 157; Dhs trsl. lvii; Cpd. 228, 229. B. Classifications and groups of indriyāni. An exhaustive list comprises the indriyāni enumd under A a -- e, thus establishing a canonical scheme of 22 Controlling Powers (bāvtsati indriyāni), running thus at Vbh 122 sq. (see trsl. at Cpd. 175, 176); and discussed in detail at Vism 491 sq. (a. sensorial) (1) cakkha -- undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot - indriya the ear or hearing, (3) ghār nose or smell, (4) jivhā tongue or taste, (5) kāyā body -- sensibility, (6) manā mind; (b. material) (7) itthā female sex or femininity, (8) purisā male sex or masculinity, (9) jīvitā life or vitality; (c. sensational) (10) sukhā pleasure, (11) dukkhā pain, (12) somanasa joy, (13) domanassā grief, (14) upekkhā hedonic indifference (d. moral) (15) saddhā faith, (16) viriyā energy, (17) satā mindfulness, (18) samādhā concentration, (19) paññā reason; (e. cognitive) (20) anānāta -- ānāsāṃtī the thought "I shall come to know the unknown", (21) anānātā (= ānā) gnosis, (22) aṇṇātā -- vī one who knows. - - Jivitindriya (no. 9) is in some redactions placed before itthā (no. 7), e. g. at Ps i.7, 137. -- From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man -- indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañca indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz 19 (nos. 1 -- 19) at Ps i.137; 10 (pañca rūpāni & -- 122 --
pañca arūpīni) at Nett 69; three groups of five (nos. 1 -- 5, 10 -- 14, 15 -- 19) at D i.239, cp. 278; four (group d without paññā, i. e. nos. 15 -- 18) at A ii.141; three (saddhā, samādhi, paññā, i. e. nos. 15, 18, 19) at A i. 118 sq. Under āṭṭhavidiha indriya -- rūpā (Cpd. 159) or rūpa as indriya "form which is faculty" Dhs 661 (cp. trsl. p. 204) are understood the 5 sensitivities (nos. 1 -- 5), the 2 séx -- states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enumm.; discussed & defined in detail at Dhs 709 -- 717, 971 -- 973. -- It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. -- Note. This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sānkhya philosophy, with its 10 elements, 10 indri, īni & the isolated position of manas. C. Material in detail (grouped according to A a -- e) (a) sensorial: (mentioned or referred to as set of 5 viz B. nos. 1 -- 5): M i.295: S iii.46 (pañcannā "the senses avak kanti"), 225; iv.168; A ii.151 (as set of 6, viz. B. nos. 1 -- 6): M i.9; S iv.176; v.74, 205, 230; A i.1.13; ii.16, 39, 152; iii.99, 163, 387 sq.; v.348. Specially referring to restraint & control of the senses in foll. phrases: in driyāni sayyutāni S i.231, 271; iv.112; pañcasu "esu sayyuto Sn 340 (= lakkaṇṇato pana chaṭṭhāqi) pī vutta yeva hoti, i. e. the 6th as manas included, SnA 343); "esu sayyuto Th 2, 196 (= mana -- chāṭṭhesu i’ ’suṭṭhu sayyutā ThA 168) indriyesu gudtadvāra & gudtadvāratā D iii.107; S ii.218; iv.103, 112, 175; A i.25, 94, 113; ii.39; iii.70, 138, 173, 199, 449 sq.; iv.25, 166; v.134; It 23, 24; Nd1 14; Vbh 248, 360; DA i.182 (= manacchāṭṭhesu indriyesu pihita -- dvāro hoti), i. vippasannāni S ii. 275; iii.2, 235, iv.294; v.301; A i.181; iii.380. "ānān samatā (v. i. samatha) A iii.375 sq. (see also f. below) "āni bhāvānī ni S 516 (= cakkh' adhīni cha i. SnA 426); Nd2 475 B8. -- Various: S i.26 (rakkha), 48 ("upasame rato"); iv.40, 140 ("sampanna"); v.217, 217 sq. (independent in function, mano as referee); Ps. i.190 (mano -- rūpā, 341 (mud' & tikkh') 384 (ahīn). -- (b) physical: (above B 7 -- 9 all three): S v.204; Vism 447; itthi & purisa' A iv.57; Vbh 122, 415 sq.; puris' A iii.404; jīviti' Vbh 123, 137; Vism 230 ("upacchada = maraṇa). See also under itthi, jīvita & purisa. -- (c) sensational (above B 10 -- 14): S v.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. -- (d) moral (above B 15 <= 19): S iii.96, 153; iv.36, 365 sq.; v.193 sq., 202, 219 (corresponding to pañcabalūnī), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A iv.125 sq., 203, 225; v.56, 175; Ps ii.49, 51 sq., 86; Nd1 14; Nd2 628 (sat' + satibala); Kyu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combin. with satipaṭṭhāna, sammapadāhā, iddhipāda, indriya, bala, bojjangha, magga (see Nd2 s. v. p. 263) D iii.120; Vin iii. 93, Ps ii.166 & passim. As set of 4 indriyāni (nos. 16<= 19) at Nett 83. -- (e) cognitional (above B 20 -- 22) D iii.219 = S v.204 (as peculiar to Arihatship); It 53; Ps i.115; ii.30. -- (f) collectively, either two or more of groups a -- e, also var. peculiar uses: personal; esp. physical faculties. S i.61 (pākât), 204 (id.); iii.207 (ākāsaq "ani sankamanti"); iv.294 (vipari -- bhinnāni); A iii.441 ("ānaq avakālatā). magic power A iv.264 sq. (okkhipati "āni. indriyānaq pariṇām (moral or physical) over -- ripeness of faculties ii.2, 42; A v.203; Nd2 252 (in def. of jārā); Vbh 137. moral forces Vin i.183 ("ānaq samatā, + viriyāṇa as. sign of Arahant); ii.240 (pañcā). principle of life ekindriya(jīvān Vin i.156; Miln 259. heart or seat of feeling in phrase "āni paricāreṣi to satisfy one's heart PaV A 16, 58, 77. obligation, duty, vow in phrase "āni bhindivā breaking one's vow J i.274; iv.190. D. Unclassified material D i.77 (ahīn); iii. 239 (domanass' & somanass') M i.437 (vevmattāta), 453 (id.); ii. 11, 106; iii.296; S iii.225; v.209 (dakkhā, domanass'); A i.39, 42 sq.; 297; ii.38 (sant'), 149 sq.; iii.277, 282; Ps i.16, 21, 88, 180; ii.1 sq. 13, 84, 119, 132, 143, 145, 110, 223; Nd1 45 ("dhīra), 171 ("kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dakkhā), 650, 644, 736; Nett 18 (sotāpannāsa), 28 (vavaṭṭhāna), 162 (lok'uttara); Vism 350 ("vekkālātā); Sdhp 280, 342, 364, 371, 449, 473. E. As adj. ("--") having one's senses, mind or heart as such & such S i.138 (tikkh' & mud''); iii.93 (pākāt'); v.269 (id.); A i.70 (id) & passim (id.); A i.70 (sayyut') 266 (id.), 236 (gutt'); ii.6 (samāhi); 8n 214 (susamāhi" his senses well -- composed); PaV A 70 (piṇṭi' joyful or gladdened of heart). F. Some compounds: -- guṭra who restrains & watches his senses S i.154; Dh 375. -- gutti keeping watch over the senses, self -- restraint DhA iv.111. a paropariya, b paropariyatta & c paropariyatti ('āṭṭha) (knowledge of) what goes on in the senses and intentions of others a J i.78; b A v.34, 38; b Ps i.121 sq., 133 sq.; ii.158, 175; b Vbh 340, 342; c S v.205; c Nett 101. See remark under paropariya. -- bhāvānā cultivation of the (five, see above Cд) moral qualities Vin i.294 (balabhāvatā); M iii.298. -- sanaya restrains or subjugation of the senses d ii.281; M i.269, 346; S i.54; A iii.360; iv.99; v.113 sq., 136, 206; Nd1 483; Nett 27, 121 sq; Vism 20 sq.
Indhana (nt.) [Vedic indhana, of idh or indh to kindle, cp. iddha1] firewood, fuel J iv.27 (adj. an˚ without fuel, aggi); v.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma.

Ibbha

Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase munḍakā samanakā ibbhā kaṇhā (kiṇhā) bandhupādāpacca D i.90 (v. l. SS imbha; T. kiṇhā, v. l. kaṇhā), 91, 103; M i.334 (kiṇhā, v. l. kaṇhā). Also at J vi.214. Expld. by Bdhgh. as gahapatika at DA i.254, (also at J vi.215).

Iriṇa


Iriyati

Iriyati [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation influenced by iriyā & also by Sk. iyarti of ī (see acchati & icchati2); cp. Caus. iriyati (= P. īreti), pp. īrṇa & īrīta. See also issā] to move, to wander about, stir, fig. to move, behave, show a certain way of deportment M i.74, 75; S i.53 (dukkha īrical); iv.71; A iii.451; v.41; Sn 947, 1063, 1097; Th 1,276; J iii.498 (= viharati); Nd1 431; Nd2 147 (= carati etc.); Vism 16; DA i.70.

Iriyanā


Iriyā

Iriyā (f.) [cp. from iriyati, BSk. iryā Divy 485] movement, posture, deportment M i.81; Sn 1038 (= cariyā vatti vihāro Nd2 148); It 31; Vism 145 (+ vutti pālana yapanapana). -- patha way of deportment; mode of movement; good behaviour. There are 4 iriypadathas or postures, viz. walking, standing, sitting, lying down (see Ps ii.225 & DA i.183). Cp. BSk. iryapatha Divy 37. -- Vin i.39; ii.146 (‘sampanna); Vin i.91 (chinn˚ a cripple); S v.78 (cattāro i.); Sn 385; Nd1 225, 226; Nd2 s. v.; J i.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA i.9; iv.17; VvA 6; PmA 141; Sdhp 604.

Irubbeda

Irubbeda the Rig -- veda Dpvs v.62 (iruveda); Miln 178; DA i.247; SnA 447.

Illiyā


Illī


Illiyituṇ

Illiyituṇ v. l. for alllyituṇ at J v.154.

Iva
Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J i.295; SnA 12 (= opamma -- vacana). Elided to 'va, diaeretic -- metathetic form viya (q. v.).

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Isi

Isi [Vedic ṛṣi fr. ṛṣ. -- Voc. ise Sn 1025; pl. nmp. isayo, gen. isināṅ S ii.280 & isīṅaṅ S i.192; etc. inst. isibhi Th 1, 1065] -- 1. a holy man, one gifted with special powers of insight & inspiration, an anchoret, a Seer, Sage, Saint, "Master" D i.96 (kaṅhō isi ahi♂); S i.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isīṅaṅ); ii.280 (dhammo isīṅaṅ dhajo); A i.24, 51; Vin iv.15 = 22 ("bhāsito dhammo"); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev’ divine Seer), 1126, Nd2 149 (isi -- nāmākā ye keci isi -- pabbajjā pabbajitā ājīvikā niganṭhā jaṭilā tāpasā); Dh 281; J i.17 (v.90: isayo n' atthi me sam of Buddha); J v.140 ("ga", 266, 267 (isi Gotamo); Pvi.ii.614 (= yama -- niyam’); J v.140 ("ga")

-- 2. (in brahmanic tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇāṇa pubbakā isayo mantāṅaṅ kattāro pavattāro), whose names are given at Vin i. 245; D i.104, 238; A iii.224, iv.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, Bhagu. -- nisabha the first (lit. “bull”) among Saints, Ep. of the Buddha Sn 698; Vv 167 (cp. VvA 82). -- pabbajj the (holy) life of an anchoret Vism 123; DhA i.105; iv.55; Pva 162. -- vata the wind of a Saint Miln 19; Vism 18. -- sattama the 7th of the great Sages (i.e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikkhī, Vakkaccha, Konāgamaṇa & Kassapa Buddhas) M i.386; S i.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 211 (= buddha -- isināṅ Vipassī -- ādīṅaṇ sattamo Pva 105).

Isikā (isikā)

Isikā (isikā) (f.) [Sk. iṣṭi] a reed D i.77, cp. DA i.222; J vi.67 (isikā).

Isitta

Isitta (nt.) [abstr. fr. isi] rishi -- ship D i.104 (= isi -- bhāva DA i.274).

Issati

Issati [denom. fr. issā. Av. areṣyeiti to be jealous, Gr. e)/ratai to desire; connected also with Sk. arṣati fr. ṛṣ to flow, Lat. erro; & Sk. irsati to be angry = Gr. a)rō; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy J iii.7; ppr. med. issamakā Sdhp 89, f. "ikā A ii.203. -- pp. issita (q. v.).

Issattha

Issattha (nt. m.) [cp. Sk. iṣṭvastra nt. bow, fr. iṣu (= P. usu) an arrow + as to throw. Cp. P. issāsa. -- Bdhgh. in a strange way dissects it as "usui ca satthañ cā ti vutta hoti" (i.e. usu arrow + sattha sword, knife) SnA 466] -- 1. (nt.) archery (as means of livelihood & occupation) M i.85; iii.1; S i.100 (so read with v. l.; T. has issatta, C. explns. by usu -- sippā K. S. p. 318); Sn 617 ("ṇ upajjati = āvudha jīvikaṇ SnA 466); J vi.81; Sdhp 390. -- 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka

Issatthaka [issattha + ka] an archer Miln 419.

Issara
Issara [Vedic śvara, from ś to have power, cp. also P. ṭṣa] lord, ruler, master, chief A iv.90; Sn 552; J i.89 ('jana), 100, 283 ('bheri); iv.132 ('jana); Pv iv.67 ('mada); Miln 253 (an’ without a ruler); DhsA 141; DA i.111; PVA 31 (gehassa issarā); Sdhp 348, 431. -- 2. creative deity, Brahmā, D iii.28; M ii.222 = A i.173; Vism 598.

Issariya

Issariya [fr. issara] rulership, mastership, supremacy, domi- nion (Syn. ādhipacca) D iii.190; S i.43, 100 ('mada); v.342 (issariy -- ādhipacca); A i.62 ('ādhipacca); ii.205, 249; iii.38; iv.263; Sn 112; Dh 73; Ud 18; Ps ii.171, 176; J i.156; v.443; DHA ii.73; VVA 126 (for ādhipacca) PVA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

Issariyatā

Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā

Issā1 (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. *)/arhs God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill -- will D ii.277 ('macchariya); iii.44 (id.); M i.15; S ii.260; A i.95, 105 ('mala), 299; ii.203; iv.8 ('saññojana), 148, 349, 465; v.42 sq., 156, 310; Sn 110; J v.90 ('āvatīñna); Pvi.37; Vv 155; Pug 19, 23; Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PVA 24, 46, 87; DHA ii.76; Miln 155; Sdhp 313, 510. -- pakata overcome by envy, of an envious nature S ii.260; Miln 155; PVA 31. See remarks under apakata & pakata.

Issā


Issāyanā

Issāyanā (Issāyatatta) [abstr. formations fr. issā] = issā Pug 19, 23; Dhs 1121; Vism 470.

Issāsa

Issāsa [Sk. īṣvāsa, see issattha] an archer Vin iv.124; M iii.1; A iv.423 (issāso vā issās' an̄tevāst vā); J ii.87; iv.494; Miln 232; DA i.156.

Issāsin

Issāsin [Sk. īṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J iv.494 (= issāsa C.).

Issita

Issita [pp. of īrṣ (see issati); Sk. īrṣita] being envied or scolded, giving offence or causing anger J v.44.

Issukin

Issukin (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous Vin ii.89 (+ maccharin); D iii.45, 246; M i.43, 96; S iv.241; A iii.140, 335; iv.2; Dh 262; J iii.259; Pv. ii.34; Pug 19, 23; DHA iii.389; PVA 174. See also an’.
Iha

Iha (indecl.) [Sk. iha; form iha is rare in Pâli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.

Ī. Īgha

Īgha (?) [doubtful as to origin & etym. since only found in cpd. anīgha & abs. only in exegetical literature. If genuine, it should belong to rgh Sk. rghāyatī to tremble, rage etc. See discussed under nigha1] confusion, rage, badness SnA 590 (in expln of anīgha). Usually as an° (or anīgha), e. g. J iii.343 (= nīdūkkha C.); v.343.

Īti & Īt

Īti & Īt (f.) [Sk. tī, of doubtful origin] ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. tīiy' opadra (attack of plague) Divy 119. <-> Sn 51; J i.27 (v.189); v.401 = upaddava; Nd1 381; Nd2 48, 636 (+ upaddava = santāpa); Miln 152, 274, 418. -- anīti sound condition, health, safety A iv.238; Miln 323.

Ītika

Ītika (adj.) [fr. tī] connected or affected with ill or harm, only in neg. an°.

Īthā

Ītīha a doublet of itiha, only found in neg. an°.

Īdīsa

Īdīsa (adj.) [Sk. īdṛṣ, ṭ + drṣ, lit. so -- looking] such like, such DhsA 400 (f. `t); PvA 50, (id.) 51.

Īriṇa

Īriṇa (nt.) [= āriṇa, q. v. & cp. Sk. āriṇa] barren soil, desert D i.248; A v.156 sq.; J v.70 (= sukkha -- kantāra C.); vi.560; VvA 334.

Īrīta

Īrīta [pp. of īreti, Caus. of īr, see iriyati] -- 1. set in motion, stirred, moved, shaken Vv 394 (vāṭ'ērita moved by

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the wind); J i.32 (id.); Vv 6420 (hadāy'erita); Pv ii.123 (maluṭ'ērita); PvA 156 (has erīta for ī'); VvA 177 (= calīta). -- 2. uttered, proclaimed, said Dāvs v.12.

Īsā

Īsā [fr. īṣ to have power, perf. īṣe = Goth. aīh; cp. Sk. īṣvara = P. issara, & BSk. īśa, e. g. Jtm 3181] lord, owner, ruler J iv.209 (of a black lion = kāla -- śīha C.); VvA 168. f. īṣṭ see maheṣṭ a chief queen. Cp. also maheśakkha.
Isaka

Isaka [dimin. of 'Isā] a pole J ii.152; vi.456 (‘agga the top of a pole).

Isakan

Isakan (adv.) [nt. of Isaka] a little, slightly, easily M i.450; J i.77; vi.456; DA i.252, 310; VvA 36; Vism 136, 137, 231, isakam pi even a little Vism 106; Sdhp 586.

Isā

Isā (f.) [Vedic Isā] the pole of a plough or of a carriage S i.104 (nangal' Isā read with v. l. for nangala -- Isā T.), 172, 224 ('mukha): A iv.191 (rath'); Sn 77; J i.203 ('mukha); iv.209; Ud 42; Miln 27; SnA 146; VvA 269 ('mūlaṇa = ratāṣṭra uro). -- danta having teeth (tusks) as long as a plough -- pole (of an elephant) Vin i.352; M i.414; Vv 209 = 439 (= ratha -- Isā -- sadisa -- danto); J vi.490 = 515.

Isāka


Ihati

Ihati [Vedic Ih, cp. Av. Iṣṭā ardour, eagerness, āžīś greed] to endeavour, attempt, strive after Vin iii.268 (Bdhgh.) J vi.518 (cp. Kern, Toev. p. 112); DA i.139; VvA 35.

Ihā

Ihā (f.) [fr. Ih] exertion, endeavour, activity, only in adj. nir -- Ihā void of activity Miln 413.

U. U

U the sound or syllable u, expld. by Bdhgh at Vism 495 as expressing origin (= ud).

Ukkaṇṣa

Ukkaṇṣa [fr. ud + kṛṣ see ukkassati] exaltation, excellence, superiority (opp. avakkaṇṣa) D i.54 (ukkaṇṣa -- āvakkaṇṣa = āyaya -- vaḍḍhana DA i.165); M i.518; Vism 563 (id.); VvA 146 ("gata excellent"), 335 (instr. ukkaṇṣena par excellence, exceedingly); Pva 228 ("vasena, with ref. to devatās; v. l. SS okk").

Ukkaṇṣaka

Ukkaṇṣaka (adj.) [fr. ukkaṇṣa] raising, exalting (oneself), extolling M i.19 (att'; opp. para -- vambhin); J ii.152. Cp. sāmukkaṇṣika.

Ukkaṇṣati

Ukkaṇṣati [ud + kṛṣ, karṣati, lit. draw or up, raise] to exalt, praise M i.498; J iv.108. -- pp. ukkaṇṭha. -- ukkaṇṣeti in same meaning M i.402 sq. (attāṇaṇ u. paraṇ vambhetai); A ii.27; Nd2 141.

Ukkaṇṣanā
Ukkaṇsana (f.) [abstr. of uccaṇsati] raising, extolling, exaltation, in att’self -- exaltation, self -- praise M i.402 (opp. para -- vambhana); Nd2 505 (id.).

Ukkaṭṭha

Ukkaṭṭha (adj.) [pp. of ukkaṇsati] -- 1. exalted, high, prominent, glorious, excellent, most freq. opp. to hīna, in phrase hīna -- m -- ukkaṭṭha -- majjhime Vin iv.7; J i.20 (v.129), 22 (v.143); iii.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dipadā sabbasattānaṇa ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). -- 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin iii.243 (= uk. nāma patto addhālhač odanaṇ ganḥhātī catu -- bhāgaṇ khādānaṇ vā tadūpiyaṇ vā byaṅjanaṇ). -- 3. detailed, exhaustive, specialised Vism 37 (ati -- ukkaṭṭha -- desanā); also in phrase "vasena in detail SnA 181. -- 4. arrogant, insolent J v.16. -- 5. used as nom at J i.387 in meaning "battle, conflict". -- an˚ Vism 64 ("civara). -- niddesa exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. -- pariccheda comprehensive connotation SnA 229, 231, 376.

Ukkaṭṭhatā


Ukkaṭṭhita

Ukkaṭṭhita [for ukkaṭṭhita, ud + pp. of kvath, see kaṭhāti & kuthāti] boiled up, boiling, seething A iii.231 & 234 (udapatto agginā santatto ukkaṭṭhito, v.l. ukkuṭṭhito); J iv.118 (v.l. pakkudhita = pakkuṭṭhita, as gloss).

Ukkaṇṭhati

Ukkaṇṭhati [fr. ud + kaṇṭh in secondary meaning of kaṇṭha neck, lit. to stretch one’s neck for anything; i.e. long for, be hungry after, etc.] to long for, to be dissatisfied, to fret J i.386 (‘māna); iii.143 (‘itvā); iv.3, 160; v.10 (anukkaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v.l. ukkaṇhi, so read for T. mā kuṇḍali). -- pp. ukkaṇṭhita (q.v.). Cp. pari’.

Ukkaṇṭhanā

Ukkaṇṭhanā (f.) [fr. ukkaṇṭhati] emotion, commotion D ii.239.

Ukkaṇṭhā

Ukkaṇṭhā (f.) [fr. ukkaṇṭh’] longing, desire; regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhi

Ukkaṇṭhi (f.) [fr. ukkaṇṭh’] longing, dissatisfaction ThA 239 (= arati).

Ukkaṇṭhikā

Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i.e. longing, state of distress, pain J iii.643.

Ukkaṇṭhita
Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J i.196; ii.92, 115; iii.185; Miln 281; DhA iv.66, 225; PvA 13 (an˚), 55, 187.

Ukkaṇṇaka

Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkandaka?] a certain disease (? mange) of jackals, S ii.230, 271; S. A. ‘ the fur falls off from the whole body ’.

Ukkantati

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 (ukkanuntv, v. l. BB ukkacca); PvA 210 (v. l. SS ni˚), 211 (= chinditvā).

Ukkapiṇḍaka

Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin i.211 = 239. See comment at Vin. Texts ii.70.

Ukkantikaṇṇa

Ukkantikaṇṇa (nt. adv.), in jhān˚ & kasi˚, after the method of stepping away from or skipping Vism 374.

Ukkamati

Ukkamati (or okk˚ which is v. l. at all passages quoted) [ud + kamati from kram] to step aside, step out from (w. abl.), depart from A iii.301 (magg˚); J iii.531; iv. 101 (magg˚); Ud 13 (id.); DA i.185 (id.). Caus. ukkameti; Caus. II. ukkamaṇṭeti J ii.3.

Ukkamana

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala

Ukkala in phrase ukkala -- vassa -- bhañña S iii.73 = A ii.31 = Ku 141 is trsld. as "the folk of Ukkala, Lenten speakers of old" (see Ku v. rel. 95 with n. 2). Another interpretation is ukkalavassa˚, i. e. ukkalā + avassa˚ ["avaśyā"], one who speaks of, or like, a porter (uikkala = Sk utkala porter, one who carries a load) and bondsman M iii.78 reads Okkalā (v. l. Ukkalā) -- Vassa -- Bhañña, all as N. pr.

Ukkalāpa

Ukkalāpa see uklāpa.

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Ukkalissati

Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to revoke(?) Miln 143.
Ukkā

Ukkā (f.) [Vedic ulkā & ulkuṣt, cp. Gr. a)/flac (= lamprw_s torch Hesychius), velxa/nos (= Volcanus); Lat. Volcanus, OIr. Olcān, Idg. *ufq to be fiery] 1. firebrand, glow of fire, torch D i.49, 108; S ii.264; Th 2, 488 ('ūpama); J i.34 (dhāmm -- okkā); ii.401; iv.291; v.322; Vism 428; ThA 287; DA i.148; DhA i.42, 205; PvA 154. Esp. as tin' firebrand of dry grass M i.128, 365; Nd2 40le; DhA i.126; Sdhp 573. -- 2. a furnace or forge of a smith A i.210, 257; J vi.437; see also below 'mukha. <-> 3. a meteor: see below 'pāta. -- dhāra a torch -- bearer Sn 335; It 108; Miln 1. -- pāta "falling of a firebrand", a meteor D i.10 (= ākāsato ukkānāṉ patanaṉ DA i.95); J i.374; vi.476; Miln 178. -- mukha the opening or receiver of a furnace, a goldsmith's smelting pot A i.257; J vi.217 (= kammācuddhana C.), 574; Sn 686; DhA ii.250.

Ukkācanā

Ukkācanā (f.) [fr. ukkāceti, ud + *kāc, see ukkācita] en-lightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. 1. 'kāpanā). Note Kern, Toev. s. v. compares Vism p. 115 & Sk. uddīpana in same sense. Def. at Vism 27 (= uddīpanā).

Ukkācita

Ukkācita [pp. either to *kāc to shine or to kāceti denom. fr. kāc1] enlightened, made bright (fig.) or cleaned, cleared up A i.72, 286 ('vinīta parisā enlightened & trained).

Ukkāceti

Ukkāceti [according to Morris J.P.T.S. 1884, 112 a denom. fr. kāc2 a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J ii.70 (v. l. ussiñcati).

Ukkāmeti

Ukkāmeti [Caus. of ukkamati] to cause to step aside J vi.11.

Ukkāra

Ukkāra [fr. ud + kr "do out"] dung, excrement J iv.485, otherwise only in cpd. ukkāra -- bhūmi dung -- hill J i.5, 146 (so read for ukkar), ii.40; iii.16, 75, 377; iv.72, 305; Vism 196 ('ūpama kuṇapa); DhA iii.208. Cp. uccaśa.

Ukkāsati

Ukkāsati [ud + kāsati of kas to cough] to "ahem"! to cough, to clear one's throat Vin ii.222; iv.16; Mi ii.4; A v.65; aor. ukkāsi J i.161, 217. -- pp. ukkāsita.

Ukkāśikā

Ukkāśikā (f.?) [doubtful] at Vin ii.106 is not clear. Vin Texts iii.68 leave it untranslated. Bdhgh's expln. is vattattati (patta˚? a leaf? Cp. S iii.141), prob. = vattī (Sk. varti a kind of pad). See details given by Morris J.P.T.S. 1887, 113, who trsls. "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

Ukkāsita
Ukkāsita [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D i.89; Bu i.52 (+ khipita) <-> 'sadda the noise of clearing the throat D i.50; J i.119; DhA i.250 (+ khipita').

Ukkīnna

Ukkīnna [pp. of ud + kr dig2] dug up or out D i.105; J iv.106; Miln 330; DA i.274 (= khāta).

Ukkiledeti

Ukkiledeti [Caus. of ud + klid, see kilijjati] to take the dirt out, to clean out DA i.255 (dosāñ); SnA 274 (rågañ; v. l. BB. uggileti).

Ukkujja

Ukkujja (adj.) [ud + kujja] set up, upright, opp. either nikkuja or avakujja A i.131; S v.89 (ukkujjāvakuju); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkujjati

Ukkujjati ('eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin i.181; ii.126 (pattāñ), 269 (bhikkhuñ); mostly in phrase nikkujjita 'like one might raise up one who has fallen' D i.85, 110; ii.132, 152; Sn p. 15 (= uparimukhā karoti DA i.228 = SnA 155).

Ukkujjana

Ukkujjana (nt.) [fr. ukkujjati] raising up, setting up again Vin ii.126 (patt').

Ukkutika

Ukkutika [fr. ud + *kuñ = *kuñc, as in kuṭila & kuñcita; lit. "bending up". The BSk. form is ukkutuka, e.g. Av. S i.131] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See Dial. i.231 n. 4. -- Vin i.45 ('ṣ nistati); iii.228; A i.296; ii.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdana) 426; DhA i.201, 217; ii.61 (as posture of humility); iii.195; iv.223. -- padhāna [in BSk. distorted to utkutuka -- prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D i.167; M i.78, 515; A i.296; ii.206; J i.493; iii.235; iv.299; Dh 141 (= ukkutika -- bhāvā āraddha -- viriyo DhA iii.78).

Ukkutthi

Ukkutthi (f.) [fr. ud + kruś, cp. *kruñc as in P. kūñca & Sk. kroṣati] shouting out, acclamation J ii.367; vi.41; Bu i.35; Miln 21; Vism 245; DhA ii.43; VvA 132 ('sadda).

Ukkusa

Ukkusa [see ukkutthi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J ii.291 ('rāja), 392.

Ukkūla
Ukkula (adj.) [ud + kula] sloping up, steep, high (opp. vikkula) A i.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkulanikula -- sama Lal. V. 340.

Ukkoṭana

Ukkoṭana (nt.) [fr. ud + *kuṭ to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D i.5; iii.176; S v.473; A ii.209, v.206; DA i.79 = Pug A 240 ("assāmike sāmike kātuṣā laṅcagahanāṇaṃ").

Ukkoṭanaka

Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin ii.94.

Ukkoṭeti

Ukkoṭeti [denom. fr. *ukkoṭ -- ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin ii.94, 303; iv.126; J i.387; DA i.5.

Ukhalī

Ukhalī (˚l) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J i.68, 235; v. 389, 471; Pug 33; Vism 346 ("mukhaṭṭi"); 356 ("kapāla, in comp."); DhA i.136; ii.5; iii.371; iv.130; Pug A 231; VvA 100. Cp. next.

Ukhalikā

Ukhalikā (f.) = ukhalī. Th 2, 23 (= bhatta -- pacana- bhājanaṇ ThA 29); DhA iv.98 ("kāla"); DhsA 376.

Ukāhā

Ukāhā (?) [can it be compared with Vedic ukṣan?] in ukka- satāṇ dānaṇ, given at various times of the day (meaning = e(kato/mbh?) S ii.264 (v. l. ukkā). Or is it to be read ukhāsataṇ d. i. e. consisting of 100 pots (of rice = mahā danaṇ?). S A: panntabhojana -- bharitānaḥ mahā -- ukkhalināḥ satāṇ dānaṇ. Cp. ukhā cooking vessel ThA 71 (Ap. v.38). Kern, Toev. under ukkā tras. "zeker muntstuck", i. e. kind of gift.

Ukkita


Ukkhita

Ukkhitā [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin iv.218; J iii.487. -- "asika with drawn sword M i.377; S iv.173; J i.393; DhsA 329; Vism 230 (vadhaka), 479. -- paligha having the obstacles removed M i.139; A iii.84; Dh 398 = Sn 622 (= avijjā -- palighassa ukkhittatāya u. SnA 467 = DhA iv.161). -- sira with uplifted head Vism 162.

Ukkhitaka

Ukkhitaka (adj. -- n.) [fr. ukkhitta] a bhikkhu who has been suspended Vin i.97, 121; ii.61, 173, 213.

Ukkhipati
Ukkhipati [ut + khipati, kṣip]. To hold up, to take up J i.213; iv.391: vi.350; Vism 4 (sattha); PvA 265. A

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t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin iv.309; Pug 33. -- ukkhipiyati to be suspended Vin ii.61. Caus. II. ukkhipāpeti to cause to be supported J i.52; ii.15, 38; iii.285, 436. -- pp. ukkhhitta, ger. ukkhipitvā as adv. "upright" Vism 126.

Ukkhipana

Ukkhipana (nt.) [fr. ud + kṣip] 1. pushing upwards J i.163. -- 2. throwing up, sneering Vism 29 (vācāya).

Ukkheṭīta

Ukkheṭīta [pp. of ud + kheṭ or *khel, see kheḷa] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinissatṭho u. Vin iii.97 = iv.27.

Ukkhepa

Ukkhepa (adj. -- n.) [fr. ud + kṣip] (adj.) throwing away DhA iv.59 ("dāya a throw -- away donation, tip). -- (m.) lifting up raising J i.394 (cel’); vi.508; DA i.273; dur’ hard to lift or raise Sdhp 347.

Ukkhepaka

Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); "ṇ (acc.) in the manner of throwing Vin ii.214 = iv.195 (piṇḍ’).

Ukkhepana

Ukkhepana (nt.) [fr. ud + kṣip] suspension J iii.487.

Ukkhepanā

Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.

Ukkhepaniya

Ukkhepaniya (adj.) [ukkhepana + iya, cp. BSk. utkṣepa- ntyaṅ karma Divy 329] referring to the suspension (of a bhikkhu), "kamma act or resolution of suspension Vin i.49, 53, 98, 143, 168; ii.27, 226, 230, 298: A i.99.

Uklāpa (ukkalāpa)

Uklāpa (ukkalāpa) (adj.) [cp. Sk. ut -- kalāpayati to let go] - 1. deserted J ii.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). -- 2. dirtied, soiled Vin ii.154, 208, 222; Vism 128; DhA iii.168 (ukkalāpa).

Ugga

Ugga1 (adj.) [Vedic ugra, from uksati, weak base of vaks as in vāksana, vāksayati = Gr. a)ve/cw, Goth. wahsjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D i.103; S i.51 = VvA 116 (uggateja "the fiery heat"); J iv.496; v.452 (’teja); vi.490 (+
rajaputta, expld. with etymologising effort as uggata paññātā by C.; Miln 331; DhA ii.57 (*tapa); Sdhp 286 (*danḍa), 304 (id.). <> Cp. sam`. As Np. at Vism 233 & J i.94. -- putta a nobleman, mighty lord S i.185 (*high born warrior* trsl.); J vi.353 (= amacca -- putta C.); Th 1, 1210.

Ugga

Ugga2 = uggamana, in aruṇ -- ugga sunrise Vin iv.272.

Uggacchati

Uggacchati [ud + gam] to rise, get up out of (lit. & fig.) Th 1, 181; aruñe uggacchante at sunrise VvA 75; Pv iv.8; Vism 43, ger. uggānchitvāna Miln 376. -- pp. uggata (q. v.).

Uggajjati

Uggajjati [ud + gajjati] to shout out Nd1 172.

Uggaṅhāti

Uggaṅhāti [ud + grh, see gahnāti] to take up, acquire, learn [cp. BSk. udgrhnāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahaṇanta = uggahaṇanti = uggahaṇti SnA 561); imper. uggahā J ii.30 (sipan) & uggahāhi Miln 10 (mantāni); ger. uggayha Sn 832, 845; Nd1 173. -- Caus. uggaheti in same meaning Sdhp 520; aor. uggahesi Pv iii.54 (nakkhatta -- yoga = akari PvA 198); ger. uggahetvā J v.282, VvA 98 (vipassanākammaṭṭhānāṇī); infin. uggahetuṇ VvA 138 (sippan to study a craft). -- Caus. II. uggahāpeti to instruct J v. 217; vi.353. -- pp. uggahita (q. v.). See also uggahāyati. -- A peculiar ppr. med. is uggāhamāna going or wanting to learn DA i 32 (cp. uggahaka).

Uggata

Uggata [pp. of uggacchati] come out, risen; high, lofty, exalted J iv.213 (suriya), 296 (*atta), 490; v.244; Pv iv.14 (*atta one who has risen = uggata -- sabhāva samiddha PvA 220); VvA 217 (*mānasa); DA i.248; PvA 68 (*phāṣuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc`.

Uggatta

Uggatta in all Pv. readings is to be read uttatta", thus at Pv iii.32; PvA 10, 188.

Uggatthana

Uggatthana at J vi.590 means a kind of ornament or trinket, it should prob. be read uggatthana [fr. ghaṭeti] lit. "tinkling", i. e. a bangle.

Uggama

Uggama [fr. ud + gam; Sk. udgama] rising up Sdhp 594.

Uggamana

Uggamana (*na) (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D i.10, 240; S ii.268 (suriy`); J iv.321 (ān`), 388; Pv ii.941 (suriy`); DA i.95 (= udayana); DhA i.165 (aruṇ`); ii.6 (id.); VvA 326 (oggaman`); PvA 109 (aruṇ`). Cp. ugg2 & uggama.
Uggaha

Uggaha (adj) ( -- *) [fr. ud + grh, see gañhāti] -- 1. taking up, acquiring, learning Vism 96 (ācariy’), 99 (‘paripucchā), 277 (kanaññhānassa). -- 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an’ Sn 912 (= gañhāti Nd1 330). Cp. dhanuggaha.

Uggañña

Uggañña (nt.) [fr. uggaññhati] learning, taking up, studying PvA 3 (sipp’). As uggaññha at Vism 277.

Uggahāyati

Uggahāyati [poetic form of uggaheti (see uggaññhati), but according to Kern, Toev. s. v. representing Ved. udgrībhāyati] to take hold of, to take up Sn 791 (= gañhāti Nd1 91). -- ger. uggahāya Sn 837.

Uggahita

Uggahita [pp. of uggaññhati] taken up, taken, acquired Vin i.212; J iii.168 (‘sippa, adj.), 325; iv.220; vi 76; Vism 241. The metric form is uggahita at Sn 795, 833, 1098; Nd1 175 = Nd2 152 (= gahita parāmaññha).

Uggahetar

Uggahetar [n. ag. to uggaññhati, Caus. uggaheti] one who takes up, acquires or learns A iv.196.

Uggāra

Uggāra [ud + gr or *g&lcircle; to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA i.41; KhA 61.

Uggāhaka

Uggāhaka (adj. -- n.) [fr. ud + grh, see uggaññhati] one who is eager to learn J v.148 [cp. M Vastu iii.373 ogrāhaka in same context].

Uggāhamāna

Uggāhamāna see uggaññhati.

Uggirati

Uggirati1 [Sk. udgirati, ud + gr2; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gr2 instead of gr1, pres. grññati; in girañ udgirati Jtm 3126. -- The by -- form uggirati is ugglati with interchange of I and r, roots *gr & *gñf, see gala & gilati] to vomit up (“swallow up”) to spit out Ud 14 (uggiritvāna); DA i.41 (uggārañ uggiranto). Cp. BSk. prodgrña cast out Divy 589.

Uggirati

Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin iv.147 = DhA iii.50 (talasattikañ expld. by uccāreti); J i.150 (avudhāni); vi.460, 472. Cp. sam’.

Uggilati
Uggilati = uggirati1, i.e. to spit out (opp. ogilati) M i.393; S iv.323; J iii.529; Miln 5; PvA 283.

Uggīva

Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging down J vi.562 (uggīvañ cāpi aṅsato = aṅsakūte pacchi -- lagganakañ C.).

Ugghaṇṣeti

Ugghaṇṣeti [ud + ghrṣ, see ghaṇṣati1] to rub Vin ii.106. - pp. ugghaṭṭha (q. v.).

Ugghaṭita

Ugghaṭita (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu iii.260 udghaṭitañ] striving, exerting oneself; keen, eager in cpd. "nīnū of quick understanding A ii.135; Pug 41; Nett 7 -- 9, 125; DA i.291.

Ugghaṭeti

Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; ugghaṭiyati & ugghaṭanā ibid.

Ugghaṭa (Ugghaṭha?)

Ugghaṭa (Ugghaṭha?) [should be pp. of ugghaṇṣati = Sk. udghṛṣṭa, see ghaṇṣati1, but taken by Bdhgh. either as pp. of or an adj. der. fr. ghaṭi, see ghaṭeti] knocked, crushed, rubbed against, only in phrase ughaṭa -- pāda

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foot -- sore Sn 980 (= maggakkamañena ghaṭta -- pādatala etc. SnA 582); J iv.20 (ṭṭh; expld. by uṣṭha -- vælukāya ghaṭṭapāda); v.69 (= raj okinña -- pāda C. not to the point).

Uggharati

Uggharati [ud + kšar] to ooze Th 1, 394 = DhA iii.117.

Ugghaṭana

Ugghaṭana (nt.?) [fr. ugghaṭeti] that which can be removed, in "kiṭkā a curtain to be drawn aside Vin ii.153 (cp. Vin Texts iii.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭaṇ anuṣṭhāti). Cp. ugghaṭanā .

Ugghaṭita

Ugghaṭita [pp. of ugghaṭeti] opened Miln 55; DhA i.134.

Ugghaṭeti

Ugghaṭeti [for ugghaṭeti, ud + ghaṭt but BSk. udghaṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin ii.148 (tālāni), 208 (ghaṭikañ); iv.37; J ii.31; vi.68; Miln 140 (bhava -- paṭisandhiñ), 371; Vism 374. -- Caus. II. ugghaṭāpeti to have opened J v.381.
Ugghāṭa

Ugghāṭa [ud + ghāṭa] shaking, jolting; jolt, jerk Vin ii. 276 (yān’); J vi.253 (an’); DhA iii.283 (yān’).

Ugghāti

Ugghāṭi (f.) [fr. ud + ghāṭa] -- 1. shaking, shock VvA 36. -- 2. striking, conquering; victory, combd. with nighāṭi Sn 828; Nd1 167; SnA 541; Nett 110 (T. reads ugghāṭa’).

Ugghātita

Ugghāṭita [pp. of ugghāṭeti, denom. fr. udghāṭa] struck, killed A iii.68.

Ugghosanā


Ugghoseti

Ugghoseti [ud + goseti] to shout out, announce, proclaim J i.75; DhA ii.94; PvA 127.

Ucca

Ucca (adj.) [For udyā, adj. formation from prep. ud above, up] high (opp. avaca low) D i.194; M ii.213; A v.82 (‘ṭhāniyaṇ nēce thāne ṭhāpeti puts on a low place which ought to be placed high); Pv iv.74 (uccaṇ paggayha lifting high up = uccataraṇ katvā PvA 265); Pug 52, 58; DA i.135; PvA 176. -- āvaca high and low, various, manifold Vin i.70, 203; J iv.115, 363 (= mahaggha -- samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd1 93, 467; Vv 121 (= vividha VvA 60); 311. -- kulinatā high birth A iii.48 (cp. uccā’).

Uccaka

Uccaka (adj.) [fr. ucca] high Vin ii.149 (āsandikā a kind of high chair).

Uccatta


Uccaya

Uccaya [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 4711; 827 (= cetiya VvA 321); DhA iii.5, 9; DhsA 41 (pāpasa). -- siluccaya a mountain Th 1, 692; J i.29 (v.209); vi.272, 278; Dāvs V.63.

Uccā

Uccā ("--") (adv.) [cp. Sk. uccā, instr. sg. of uccaṇ, cp. paścā behind, as well as uccaiḥ instr. pl. -- In BSk. we find ucca’ (uccakulna Av. Š iii.117) as well as uccaṇ (uccangama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds. -- kaṇerukā a tall female elephant M i.178. -- kāḷārikā id. M i.178 (v.1. "kāḷārikā to be preferred). -- kula a high, noble family Pv iii.116 (= uccā khattiya -- kul -- ādīno PvA 176). -- kulinatā birth in a high -- class family, high rank M iii.37; VvA 32. -- sadda a loud noise D i.143, 178; A iii.30. -- sayana a high bed (+ mahāsayana) Vin i. 192; D i.5, 7; cp. DA i.78.
Uccāra

Uccāra [Ud + car] discharge, excrement, faeces Vin iii.36 (‘ṇ gacchati to go to stool); iv.265, 266 (uccāro nāma gātho uvacati); DhA ii.56 (‘karaṇa defecation); uccārapassāva faeces & urine D i.70; M i.83; J i.5; ii.19.

Uccāranā

Uccāranā (f.) [fr. uccāre] lifting up, raising Vin iii.121.

Uccārita


Uccāretri

Uccāretri [ud + cāretri, Caus. of car] to lift up, raise aloft Vin iii.81; iv.147 = DhA iii.50; M i.135. -- pp. uccārita (q. v.).

Uccālinga

Uccālinga [etym.?] a maw -- worm Vin iii.38, 112; J ii.146.

Uccinnati

Uccinnati [ud + cināti] to select, choose, search, gather, pick out or up Vin i.73; ii.285 (aor. uccini); J iv.9; Pv iii.2 4 (nantake = gavesana -- vasena gahetvāna PvA 185); Dpvs iv.2.

Ucchanga

Ucchanga [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin i.225; M i. 366; A i.130 (‘pañña); J i.5, 308; ii.412; iii.22; iv.38, 151; Pug 31; Vism 279; DhA ii.72.

Ucchādana

Ucchādana (nt.) [ut + sād, Caus. of sad, sādati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D i.7, 76; at the latter passage in comb. anice” -- dhamma, of the body, meaning "erosion, decay", and combd. with parimaddana abrassion (see about detail of meaning Dial. i.87); thus in same formula at M i. 500; S iv.83; J i.146 & passim; A i.62; ii.70 (+ nahāpana); iv.54, 386; It 111; Th 2, 89 (nahāpana’); Miln 241 (‘parimaddana) 315 (+ nahāpana); DA i.88.

Ucchādeti

Ucchādeti [fr. ut + sād, see ucchādana] to rub the body with perfumes J vi.298; Miln 241 (+ parimaddati nahāpeti); DA i.88.

Ucchīṭha

Ucchīṭha [pp. of ud + śīs] left, left over, rejected, thrown out; impure, vile Vin ii.115 (‘odakaṇ); iv.266 (id.); J ii.83 (bhattaṇ ucchīṭhaṇ akatvā), 126 (‘nadī impure; also itthi outcast), 363; iv.386 (‘ṇ piṇḍaṇ), 388; vi.508; Miln 315; DhA i.52; ii.85; iii.208; PvA 80 (= chaṭḍita), 173 (‘bhattaṇ). At J iv.433 read uch’ for ucciṭha. -- an’ not touched or thrown away (of food) J iii.257; DhA ii.3. -- See also uttīṭha & ucchepaka.
Ucchiṭṭhaka

Ucchiṭṭhaka (fr. ucchiṭṭha) = ucchiṭṭha J iv.386; vi.63, 509.

Ucchindati

Ucchindati [ud + chid, see chindati] to break up, destroy, annihilate S v.432 (bhavataṇṭhan), A iv.17 (fut. uccheccāmī to be read with v. i. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J v.383; Dh 285. <> Pass. ucchijjati to be destroyed or annihilated, to cease to exist S iv.309; J v.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). -- pp. ucchinna (q. v.).

Ucchinna

Ucchinna [pp. of ucchindati] broken up, destroyed S iii. 10; A v.32; Sn 746. Cp. sam˚.

Ucchu

Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. iksu] sugar -- cane Vin iv.35; A iii.76; iv.279; Miln 46; DhA iv.199 ("tūnaj yanta sugar -- cane mill), PVA 257, 260; VvA 124. -- agga (ucch') top of s. c. Vism 172. -- khaṇḍikā a bit of sugar -- cane Vv 3326. -- khādana eating s. c. Vism 70. -- khetta sugar -- cane field J i.339; VvA 256. -- gānṭhikā a kind of sugar -- cane, Batatas Paniculata J i.339; vi.114 (so read for 'ghaṭika). -- pāla watchman of s. -- c. VvA 256. -- pḷana, cane -- pressing, Asl. 274. -- puṭa sugar -- cane basket J iv.363. -- bija seed of s. -- c. A i.32; v.213. -- yantra a sugar -- mill J i.339. -- rasa s. -- c. juice Vin i.246; Vism 489; VvA 180 -- vāṭa, Asl. 274. -- sālā, Asl. 274.

Uccheda

Uccheda [fr. ud + chid, chind, see ucchindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin iii.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D i.34, 55; S iv.323; Nd1 324; Miln 413; Nett 95, 112, 160; DA i.120. -- diṭṭhi the doctrine of the annihilation (of the soul), as opp. to sassata -- or atta -- diṭṭhi (the continuance of the 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˚). -- vāda (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin i.235; iii.2; D i.34, 55; S ii.18; iv.401; A iv.174, 182 sq.; Nd1 282; Pug 38. -- vādin = ‘vāda Nett 111; J v.244.

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Ucchedana

Ucchedana (adj.) [fr. ud + chid] cutting off, destroying; f. "anī J v.16 (surā).

Ucchedin

Ucchedin (adj.) an adherent of the ucchedavāda J v.241.

Ucchepaka

Ucchepaka (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭha- bhatta] leavings of food M ii.7 (v. 1. uccepaka with cc for cch as ucciṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te rātā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.2 ii.682).

Uju & Ujju
Uju & Ujju (adj.) [Vedic rju, also rjyati, irajyate to stretch out: cp. Gr. o) re/gw to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Ori. rën span. See also P. ajava] straight, direct; straightforward, honest, upright D iii.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabba -- jimha -- vanka -- kutilabhadāyapaga -- hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuḥ kāyaḥ pandidhāya); Vism 219 (uju avanka akutiла); DA i.210 (id.), KhA 236; DHA i.288 (citata ujuḥ akutilaḥ nibbisevanā karoto); VvA 281 ("koṭi -- vanka); Pva 123 (an’). -- angin (ujujāgā) having straight limbs, neg. an’ not having straight limbs, i. e. pliable, skillful, nimble, graceful J v.40 (= kaicicna -- sannibha -- sartrā C.); vi.500 (T. anuccagā in anidita -- agarhītāngān C.). -- gata walking straight, of upright life M i.46; A iii.285 sq. ("citta"; v.290 sq.; Sn 350 (uju), 477 (id.); Dh 108 (uju", see DHA i.234 for interpretation). -- gāmin, neg. an’ going crooked, a snake J iv.330. -- cittat straightness, unwieldiness of heart Vbh 350. -- dutthitā the fact of having a straightforward view or theory (of life) Miln 257. -- patipanna living uprightly D i.192; S iv.304; v.343; Vism 219. -- magga the straight road D i.235; Vin v.149; It 104; J i.344; vi.252; DHA ii.192. -- bhāva straightness, uprightness SnA 292, 317; Pva 51. -- bhūta straight, upright S i.100, 170; ii.279; v.384, 404; A ii.57; iv.292; J i.94; v.293 (an’); Vv 3423 (see VvA 155); Pvi i.1010 (= citta -- jimha -- vankaKuttaśa -- bhāva -- karaniya kilesanā abhāvena ujubhāvappattā Pva 51). -- vanḍa straight lineage, direct descendancy J v.251. -- vāta a soft wind Miln 283. -- vippaccanīka in direct opposition D i.1; M i.402; DA i.38.

Ujuka & Ujjuka

Ujuka & Ujjuka (adj.) [uju + ka] straight, direct, upright M i.124; S i.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); iv.298; v.143, 165; J i.163; v.297 (opp. khujja); DHA i.18 ("magga"); Sdhp 321. -- anujjuka crooked, not straight S iv.299; J iii.318.

Ujukatā

Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittaṇa); Vism 436 sq.

Ujutā

Ujutā (f.) [abstr. of uju] straightforwardness, rectitude Dhs 50, 51.

Ujjagghati

Ujjagghati [ud + jagghati] to laugh at, deride, mock, make fun of Vin iii.128; Th 2, 74 (spelt jh = hasati ThA 78); A iii.91 (ujjh", v. l. ujj") = Pug 67 (= pāñcika paharitvā mahāhasitā hasati Pug A 249).

Ujjangala

Ujjangala [ud + jangala] hard, barren soil; a very sandy and deserted place D ii.146 ("nagaraka, trsl. "town in the midst of a jungle", cp. Dial. li.161); J i.391; Vv 855 (= ukkaṃsena jangala i. e. exceedingly dusty or sandy, dry); Pvi i.970 (spelt ujjhangala, expld. by ativiya -- thaddhabhūmibhāga at Pva 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu ii.207.

Ujjala

Ujjala (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J i.220; Dāvs ii.63.

Ujjalati

Ujjalati [ud + jalati, jval] to blaze up, shine forth Vin i.31; VvA 161 (+ jotati). -- Caus. ujjāleti to make shine, to kindle Vin i.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dīpāṇ ujjālayi); VvA 51 (padīpāṇ).
Ujjava

Ujjava (adj.) [ud + java] "running up", in cpd. ujjav -- ujava a certain term in the art of spinning or weaving Vin iv. 300, expld. by "yattaṇa patthena (patthana?) añcita hoti tasmi takkamhi vedhite".

Ujjavati

Ujjavati [ud + javati] to go up -- stream Vin ii.301.

Ujjavanikāya

Ujjavanikāya instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up -- stream, lit "running up" Vin ii.290; iv.65 (in expln. of uddhāgāmin, opp. ojavanikāya).

Ujjahati

Ujjahati [ud + jahati] to give up, let go; imper. ujjaha S i.188; Th 2, 19; Sn 342.

Ujju & Ujjuka

Ujju & Ujjuka see uju & ujuka.

Ujjota

Ujjota [ud + *jot of jotati, Sk. uddyotate] light, lustre J i.183 (˚kara); Miln 321.

Ujjotita

Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53.

Ujjhaggati

Ujjhaggati see ujjagghati.

Ujjhaggikā


Ujjhāti

Ujjhāti [Sk. ujjhāti, ujjh] -- 1. to forsake, leave, give up J vi.138; Dāvs ii.86. -- 2. to sweep or brush away J vi.296. -- pp. ujjhita (q. v.).

Ujjhāti

Ujjhāti (f.) [fr. ud + jhāyatī1, corresponding to a Sk. *ud -- dhyāti] irritation, discontent A iv.223, 467 (v. l. ujj); cp. ujjhāna.

Ujjhāna
Ujjhāna (nt.) [ud + jhāna1 or jhāna2?] -- 1. taking offence, captiousness Dh 253 (= paresañ randha -- gavesitāya DhA i.ii.377); Mīn 352 (an' -- bahula). -- 2. complaining, wailing J iv.287. -- saññī, -- saññika irritable S i.23; Th 1, 958; Vin ii.214, cp. iv.194; Dpvs ii.6; DhA iii.376 ('saññitā irritability).

Ujjhāpana

Ujjhāpana (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J v.91 (devat'), 94 ('kamma).

Ujjhāpanaka

Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up an- other to discontent Vin iv.38.

Ujjhāpeti

Ujjhāpeti [Caus. of ujjhāyati] to harass, vex, irritate M i. 126; S i.209 ('give occasion for offence'); Vin iv.38 (cp. p. 356); J v.286; PVA 266.

Ujjhāyati

Ujjhāyati [ud + jhāyati1 or perhaps more likely jhāyati2 to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava -- dhya, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase ujjhāyati khyātāya vipācetī expressing great annoyance Vin i.53, 62, 73; ii.207; iv.226; S i.232 & passim. -- S i.232 (mā ujjhāyittha); J ii.15; DhA ii.20; aor. ujjhāyī J i.475; DhA ii.88; inf. ujjhātuṇḍ J iii.355. <> Caus. ujjhāpeti (q. v.).

Ujjhita

Ujjhita [pp. of ujjhātī] destitute, forsaken; thrown out, cast away M i.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaṭḍita of sweepings DhA i.445); J iii.499; v.302; vi.51.

Uñcha & Uñchā

Uñcha & Uñchā (f.) [Sk. uñcha & uñchana, to uñch. Neu- mann's etym. uñcha = E. ounce, Ger. unze (Majjhima trsl.2 ii.682) is incorrect, see Walde Lat. Wtb. under unčia] anything gathered for sustenance, gleaning S ii. 281; A i.36; iii.66 sq., 104; Vin iii.87; Sn 977; Th 2, 329, 349; J iii.389; iv.23, 28, 434, 471 ('ya, dat. = phalāphādatthāya C.); ThA 235, 242. Cp. samuñchaka. -- cariyā wandering for, or on search for gleaning, J ii.272; iii.37, 515; v.3; DA i.270; VvA 103; ThA 208. -- cārika (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA i.270, 271). -- patta the gleaning -- bowl, in phrase uñchañcātāgāte rato *fond of

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that which has come into the gl. b." Th 1, 155 = Pś iv.73 (= uñchena bhikkhācārenā laddhe pattagāte āhare rato PśA 265; trsl. in Psalms of Brethren "contented with whatever fills the bowl"). aññāt", marked off as discarded (goods) S ii.281, so S A.

Uñchati

Uñchati [fr. uñch] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).
Uññā

Uññā (f.) [= avaññā (?) from ava + jñā, or after uññā- tabba?] contempt Vin iv.241; Vbh 353 sq. (att’).

Uññātabba

Uññātabba (adj.) [grd. fr. ava + jñā (?)] to be despised, contemptible, only in stock -- phrase "daharo na uññātabbo na paribhotabbo" S i.69; Sn p. 93; SnA 424 (= na avajāñṭābbo, na ncañ katvā jāñṭābbo ti). In same connection at J v.63 mā nañ daharo [ti] uññāši (v. l. maññāsi) apucchitvāna (v. l. ā’).

Uṭṭitvā

Uṭṭitvā at Vin ii.131 is doubtful reading (see p. 318, v. l. u..hetvā), and should perhaps be read udṛṭṭvā (= oddṛṭīva, see udṛṭīti), meaning "putting into a sling, tying or binding up".

Uṭṭepaka

Uṭṭepaka one who scares away (or catches?) crows (kāk’) Vin i.79 (vv. ll. u..etvi, u..eti). See remarks on uṭṭepeti.

Uṭṭepeti

Uṭṭepeti in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin i.79. Reading doubtful & should probably be read udṛṭepeti (? Caus. of u..eti = o..eti, or of u..eti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhepi, uḍḍoyeti. See also uṭṭepaka.

Uṭṭhapana

Uṭṭhapana see vo’.

Uṭṭhahati & Uṭṭhāti

Uṭṭhahati & Uṭṭhāti [ud + sthā see tiṣṭhāti & uttiṣṭhāti] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. uṭṭhahati Pug 51. -- pot. uṭṭhaheyya S i.217; as imper. uttiṣṭhe Dh 168 (expld. by uttiṣṭhīvā paresa gharadvārē thatvā DhA iii.165, cp. Vin Texts i.152). -- imper. 2nd pl. uṭṭhahathā Sn 331; 2nd sg. uṭṭhehi Pv ii.61; J iv.433. -- ppr. uṭṭhahanto M i.86; S i.217; J i.476. -- aor. uṭṭhahi J i.117; PvA 75. -- ger. uṭṭhahitvā PvA 4, 43, 55, 152, & uṭṭhāya Sn 401. -- inf. uṭṭhātuj J i.187. <->
Note. When uṭṭh’ follows a word ending in a vowel, and without a pause in the sense, a v is generally prefixed for euphony, e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin ii.278; āsana vuṭṭhāya arising from his seat, Vism 126. See also under vuṭṭhahati. -- pp. uṭṭhita; Caus. uṭṭhāpeti. -- Cp. pariyaṭṭhāti.

Uṭṭhāhana

Uṭṭhāhana [ppr. of uṭṭhahati] exerting oneself, rousing one- self; an’ sluggish, lazy Dh 280 (= ayāyāmanto DhA iii. 409); cp. anuṭṭhahan S i.217.

Uṭṭhātar

Uṭṭhātar [n. ag. of ut + sthā, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S i.214; A iv.285, 288, 322; Sn 187; J vi.297. -- an’ one who is without energy S i.217; Sn 96.

Uṭṭhāna
Uṭṭhāna (nt.) [fr. ut + śthā] -- 1. rising, rise, getting up, standing (opp. sayana & nisādana lying or sitting down) D i.134 (sīha -- seyyaŋ kappesi utṭhāna -- sañña manasikaritvā); Dh 280 ('kāla); J i.392 (an’ -- seyyā a bed from which one cannot get up); Vism 73 (aruṇa -- utṭhānavelā time of sunrise) DhA i.17. -- 2. rise, origin, occasion or opportunity for; as adj. ( -- ˚) producing J i.47 (kapp˚); vi.459; Miln 326 (dhaññ˚ khetta˚); Dh 280 (˚kala); J i.392 (an˚ -- seyya床 a bed from which one cannot get up); Vism 73 (aru˚ -- uṭṭhāna time of sunrise) DhA i.17. -- 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M i.86; A i.94; ii.135 (˚kappaśi u. to let the sun rise, i.e. wait for sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 (aru˚a˚). -- 4. to make rise, only in phrase aruṇa (suriya˚) u. to let the sun rise, i.e. wait for sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 (aruṇa˚). -- 5. to turn a person out DhA iv.69. -- See also vuṭṭhita.

Uṭṭhānaka

Uṭṭhānaka ( -- ˚) (adj.) [fr. utṭhāna] -- 1. giving rise to yielding (revenue), producing J i.377, 420 (satasahass˚); iii. 229 (id.); v.44 (id.). Cp. uṭṭhāyika. -- 2. energetic J vi.246.

Uṭṭhānanyat

Uṭṭhānanyat (adj.) [uṭṭhāna + vant] strenuous, active Dh 24.

Uṭṭhāpeti

Uṭṭhāpeti [Caus. ii. of utthahati] -- 1. to make rise, only in phrase aruṇa (suriya˚) u. to let the sun rise, i.e. wait for sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 (aruṇa˚). -- 2. to raise J vi.32 (pathavi˚). <> 3. to fit up J vi.445 (nava˚). -- 4. to exalt, praise DA i.256. -- 5. to turn a person out DhA iv.69. -- See also vuṭṭhāpeti.

Uṭṭhāyaka

Uṭṭhāyaka (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭha- hati] "getting -- up -- ish", i.e. ready to get up, quick, alert, active, industrious; f. "ikā Th 2, 413 (= uṭṭhāna -- viriyasampannā ThA 267; v. l. uṭṭhāhikā)

Uṭṭhāyika

Uṭṭhāyika (adj.) [= uṭṭhānaka] yielding, producing J ii.403 (satasahass˚).

Uṭṭhāyin

Uṭṭhāyin (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up D i.60 (pubb˚ + pacchā -- nīpatin rising early & lying down late).

Uṭṭhāhaka

Uṭṭhāhaka (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = uṭṭhāyaka J v.448; f. "ikā A iii.38 (v. l. "ayikā); iv.266 sq.

Uṭṭhita

Uṭṭhita [pp. of utṭhahati] -- 1. risen, got up Pv ii.941 (kāl˚); Vism 73. -- 2. arisen, produced J i.36; Miln 155. -- 3. striving, exerting oneself, active J ii.61; Dh 168; Miln 213. -- an˚ S ii.264; Ps i.172. -- Cp. pariy˚. <> Note. The form is vuṭṭhita when following upon a vowel; see vuṭṭhita & utṭhahati, e.g. paṭisallāṇa vuṭṭhito arisen from the seclusion D ii.9; pāṇo vuṭṭhito risen early PvA 128.
Uḍḍayhāna

Uḍḍayhāna (nt.) [fr. uḍḍayhati, see uḍḍahati] burning up, conflagration Pug 13 ("velā = jhāyana -- kālo Pug A 187); KhA 181 (T. uḍḍahanavela, v. l. preferable uḍḍayha').

Uḍḍahati

Uḍḍahati [ud + dahati] to burn up (intrs.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. uḍḍayhate, to burn up (intrs.) S iii.149, 150 (v. l. for ḍayhati); J iii.22 (udayhate); v.194. fut. uḍḍayhissati J i.48.

Uḍḍīta

Uḍḍīta [pp. of uḍḍeti2] ensnared (?), bound, tied up S i.40 (= tanhāya ullanghita C.; trsld. "the world is all strung up").

Uḍḍeti

Uḍḍeti I [ud + ētī to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti1 & uḍḍeti2 both as causatives to ētī. Of uḍḍeti2 two forms exist, uḍḍī & uḍḍū, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava˚ instead of ud˚. It is extremely doubtful whether uḍḍeti2 belongs here, we should rather separate it & refer it to another root, probably ētī, layate (as in allīna, niliyati etc.), to stick to, adhere, fasten etc. The change l > d is a freq. Pāli phenomenon. Another Caus. II. of the same root (dv?) is uṭṭepeti] to fly up M i.364 (kāko maṇḍesepiṇ ādāya uḍḍayeyya; vv. ll. ubbaθeyya, uyya, dayeyya); J v.256, 368, 417.

Uḍḍeti2 [see discussion under uḍḍeti1] (a) to bind up, tie up to, string up Vin ii.131 (so read for uṭṭivā, v. l. uḍḍhetvā). -- (b) to throw away, reject PvA 256 (+ chaḍdayāmi gloss). -- pp. uḍḍita.

Uḍḍha

Uḍḍha ( -- ḍ) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding adđha] the fourth, only in cpd. adđhuḍḍha "half of the fourth unit", i. e. three & a half (cp.

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diyaddha 1 1/2 and adḍha -- teyya 2 1/2) J v.417 sq. ("ānī itthisahassānī); Mhvs xii.53.

Uṇṇa

Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūṇṇa & ūṇṇā; Lat. lāna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. ιχ. nos, also ou˚] los = Lat. vellus (fleece) = Ags. wil -- mod -- 1. wool A iii.37 = iv.265 (+ kappāsā cotton) J ii.147; SnA 263 (patt'). -- 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, bhamukantāre jātā uṇṇā odātā etc. D i.18 = iiii.144 = 170 = SnA 285. Also at Vism 552 in jāti -- uṇṇāya. -- ja in uṇṇaja mukha J vi.218, meaning "rounded, swelling" (C. expls. by kaṇcanādāso viya paripunāṇa mukha). -- nabhī (either uṇṇa or uṇṇā, cp. Vedic ūrnavābhi, ūṇa + vābhi from Idg. *yebh to weave as in Lat. vespa = wasp, of which shorter root in Sk. vā) a spider, lit. "wool -- i. e. thread -- weaver", only in combn. with sarabū & mūsikā at Vin ii.110 = A ii.73 = J ii.147 (= makkaṭaka C).
Uṇṇata

Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇṇata) A ii.86; Sn 702 (an’ care = uddhaccaṇaṅcāpajeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. unnata.

Uṇṇati

Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs 1116, 1233. Cp. unnati.

Uṇṇama


Uṇṇamati

Uṇṇamati [ud + nam] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd1 169; J vi.346 inf. uṇṇametave Sn 206. Cp. unnamati.

Uṇṇī

Uṇṇī (f.) [Sk. aurnī fr. aurna woollen, der. of yntaxa] a woollen dress Vin ii.108.

Uṇha

Uṇha (adj. -- n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. eu)/w, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase uṇhaṇj lohitāṇja chaḍāṇeti to spill hot blood, i.e. to kill oneself DhA i.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sītaṇj "cold" Vin ii.117 (sītena pi uṇhāṇa pi); D ii.15 (opp. sīta); M i.85; A i.145 = 170 = J v.417 (sītaṇj vā uṇhaṇj vā tīṇaṇj vā raja vā uṣṣāvo vā); Sn 52, 966 (acc ˚); Nd1 486 = Nd2 677 (same as under sīta); J i.17 (v.93); Miln 410 (megho uṇhaṇj nibbāpeti); PvA 37 (ati˚). -- ākāra appearance of heat, often in phrase (Sakkassa) paṇḍu -- kambala -- sīļāsanaṇu uṇhākāraṇja dassesi, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e.g. J i.330; v.92; DhA i.17, and passim. -- odaka hot water VvA 68. -- kalla glowing -- hot embers or ashes J ii.94 (so read for 'kalala); iv.389 ('vassa, rain of hot ashes, v. l. 'kukkuḷavassa). -- kāla hot weather Vin ii.209.

Uṇhatta


Uṇhīsa

Uṇhīsa [Sk. uṇhīsa] a turban D i.7; ii.19 = iii.145 ('sīsa cp. Dial. ii.16); J ii.88; Miln 330; DA i.89; DhsA 198.

Ut(t)anda

Uttanda see uddanda.

Utu
Utu (m. & nt.) [Vedic ṭu special or proper time, with adj. ṭa straight, right, rite, ṭi manner to Lat. ars "art", Gr. damar(t), further Lat. ritus (rite), Ags. rīm number; of *ar to fit in, adjust etc. q. v. under appeti] -- 1. (lit.) (a) (good or proper) time, season: aru *a -- utu occasion or time of the sun( -- rise) DhA i.165; utuṃ ganhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. sartraṃ utuṃ ganhāpeti "to cause the body to take season", i.e. to refresh the body by cool, sleep, washing etc. J iii.527; DA i.252. -- (b) yearly change, time of the year, season Vism 128. There are usually three seasons mentioned, viz. the hot, rainy and wintry season or gimha, vassa & hemanta A iv.138; SnA 317. Six seasons (in connection with nakkhatta) at J v.330 & vi.524. Often utu is to be understood, as in hemantika (scil. utunā) in the wintry season S v.51. -- (c) the menses SnA 317; J v.330 (utusinātāya read utusi nātāya; utusi loc., as expld. by C. pupphē uppanne utumhi naṅtāya). -- 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, n.; Kvu trsln. 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., Cpd. 161, Dhs trsln. introd. xvii; & cp. cpds. So in connection with kamma at Vism 451, 614; J vi.105 (kamma -- paccayena utunā samuṭṭhitā Verarāṇi); perhaps also at Miln 410 (megha ututo samuṭṭhāvītvā). -- āhāra physical nutriment (cp. Dhs trsln. 174) PvA 148. -- upasevanā seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa -- tāhāna -- sevanā vasse rukkha -- mūla -- sevanā hemante jallappaveṣa -- sevanā SnA 291). -- kāla seasonable, favourable time (of the year) Vin i.299; ii.173. -- ja produced by the seasons or by physical change Miln 268 (kamma˚, hetu˚, utu˚); Vism 451. -- nibbatta coming to existence through physical causes Miln 268. -- pamaṇa measure of the season, i.e. the exact season Vin i.95. -- pariṇāma change (adversity) of the season (as cause of disease) S iv.230; A ii.87; iii.131; v.110; Miln 112, 304; Vism 31. -- parissaya danger or risk of the seasons A iii.388. -- pubba festival on the eve of each of the (6) seasons J vi.524. -- vāra time of the season, *vārena *vārena according to the turn of the season J i.58. -- vikāra change of season Vism 262. -- veramanī abstinence during the time of menstruation Sn 291 (cp. SnA 317). -- sayavacchara the year or cycle of the seasons, pl. *āt the seasons D iii.85 = A ii.75; S v.442. The phrase utusayavaccharāni at Pv v.955 is by Dhammapāla taken as a bahuvrthi cpd., viz. cycles of seasons & of years, i.e. vasanta -- gīmha ādike utuṭ ca citta -- sayavaccharādī bahūni sayavaccharāni ca PvA 135. Similarly at J v.330 (with Cy). -- sappīya suitable to the season, seasonable DhA 327. -- samaya time of the menses SnA 317.

Utuuka

Utuuka ( -- ṭ) (adj.) [utu + ka] seasonable, only in cpd. sabb-utuka belonging to all seasons, perennial D ii.179; Pv iv.122 (= pupphupaga -- rukkhādhi sabbesu uttusu sukkhāvaha PvA 275); Sdhp 248.

Utunī

Utunī (f.) [formed fr. utu like bhikkunī fr. bhikkhu] a menstruating woman Vin iii.18; iv.303; S iv.239; A iii. 221, 229; Miln 127. an° A iii.221, 226.

Uutta

Uutta [pp. of vac, Sk. ukta; for which the usual form is vutta only as dur° speaking badly or spoken of badly, i.e. of bad repute A ii.117, 143; iii.163; Kh viii.2; KhA 218.

Uttāḍāla

Uttāḍāla (adj.) [ud + taṇḍula] "grainy", i.e. having too many rice grains (of rice gruel), too thick or solid (opp. atikilinna too thin or liquid) J i.340; iii.383 (id.); iv.44 (id.).

Uttatta
Uttatta [ud + tatta₁, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J vi. 574 (hemaṇaḥ uttattāṇaḥ agginā); Vv 8417; Pv iii.32 (rūpa, so read for uggata’, reading correct at PvA 188 ‘singī’); PvA 10 (‘kanaka, T. uggatta’); Mhbv 25 (id.).

Uttanta

Uttanta [= utrasta, is reading correct?] frightened, faint Vin iii.84. See uttasta & utrasta.

Uttama

Uttama (adj.) [superl. of ud˚, to which compar. is uttara. See etym. under ud˚] "ut -- most", highest, greatest, best Sn 1054 (dhammaṇaḥ uttamaṇaḥ the highest ideal = Nibbāna, for which seṭṭhan Sn 1064; cp. Nd2 317); Dh 56; Nd1 211; Nd2 502 (in paraphrase of mahāh combd. with pavara);

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KhA 124; DhA i.430: PvA 1, 50. -- dum -- uttama a splendid tree Vv 393; nar˚ the best of men Sn 1021 (= narasabha of 996); pur˚ the most magnificent town Sn 1012; pur˚ the noblest man Th 1, 629, 1084; nt. uttamaṇaḥ the highest ideal, i. e. Arahatship J i.96. -- anga the best or most important limb or part of the body, viz. (a) the head Vin ii.256 = M i.32 = A iv.278 (in phrase uttamange sirasmi’); J ii.163; also in cpd. "bhūta the hair of the head Th 2, 253 (= kesa -- kalāpa ThA 209, 210) & 'ruха id. J i.138 = vi.96 (= kesa C.); (b) the eye J iv.403; (c) the penis J v.197. -- aththa the highest gain or good (i. e. Arahatship SnA 332) Sn 324; Dh 386, 403; DhA iv.142; ThA 160. -- adhama most contemptible J v.394, 437. -- gunа (pl.) loftiest virtues J i.96. -- purisa It 97 & -- porisa the greatest man (= mahāpurisa) Dh 97 (see DhA ii.188). -- bhāva the highest condition, state or place DhA i.188 (’ṇ patto = puris’<=> uttamo).

Uttamatā

Uttamatā (f.) [abstr. fr. uttama] highest amount, climax, limit DA i.169 (for paramatā).

Uttara

Uttara1 (adj.) compar. of ud˚, q. v. for etym.; the superl. is uttama] -- 1. higher, high, superior, upper, only in cpds., J ii.420 (musala with the club on top of him? Cy not clear, perhaps to uttarara); see also below. -- 2. northern (with disa region or point of compass) D i.153; M i.123; S i.224; PvA 75. uttarāmukha (for uttarāmukha) turning north, facing north Sn 1010. -- 3. subsequent, following, second (’ -- ) J i.63 (’āsāla -- nakkhatta). <--> 4. over, beyond ( --> ); atthāutara -- sata eight over a hundred, i. e. 108; DhA i.388. -- sa - - uttara having something above or higher, having a superior i. e. inferior D i.80 (citta), ii.299; M i.59; S v.265; Vbh 324 (paññā); Dhs 1292, 1596; DhA 50. -- anuttara without a superior, unrivalled, unparalleled D i.40; S i.124; ii.278; iii.84; Sn 179. See also under anuttara. -- aththara upper cover J vi.253. -- ābhimukha facing North D ii.15. -- āsanga an upper robe Vin i.289; ii. 126; S i.81; iv.290; A i.67, 145; ii.146; DhA i.218; PvA 73; VvA 33 = 51. -- itara something higher, superior D i.45, 156, 174; S i.81; J i.364; DhA ii.60; iv.4. -- oṣtha the upper lip (opp. adhara’) J ii.420; iii.26; iv. 184. -- chanda a cover, coverlet, awning (sa’ a carpet with awnings or canopy above it) D i.7; A i.181; iii.50. -- chadana = "chada D ii.187; DhA i.87. -- dvāra the northern gate J vi.364. -- dhamma the higher norm of the world (lok’), higher righteousness D ii.188 (patividdha -- lokuttara -- dhammatāya uttama -- bhāvaḥ patta). -- pāsaka the (upper) lintel (of a door) Vin ii.120 = 148. -- pubba north -- eastern J vi.518. -- sse (v. l. "suve) on the day after tomorrow A i.240.

Uttara
Uttara2 (adj.) [fr. uttarati] crossing over, to be crossed, in dur˚ difficult to cross or to get out of S i.197 (not duruttamo); Miln 158; and in cpd. 'setu one who is going to cross a bridge Miln 194 (cp. uttara -- setu).

Uttaranā

Uttaranā (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J i.195. In BSk. uttaranā only in sense of crossing, overcoming, e. g. Jtm 31 8 ('setu'). << Cp. uttara.

Uttarati

Uttarati [ud + tarati1] -- 1. to come out of (water) Vin ii.221 (opp. otarati); J i.108 (id.). -- 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. -- 3. to cross over, to go beyond M i.135; aor. udati Sn 471 (ōgha'). -- 4. to go over, to overspread J v.204 (ger. uttariyāna = avattharitvā C.). -- pp. otiṇṇa (q. v.). -- Caus. uttareti (q. v.).

Uttari ('') & Uttarīn

Uttari ('') & Uttarīn (adv.) [compn. form of uttara, cp. angi -- bhūta uttāni -- karoti etc.] out, over, beyond; additional, moreover, further, besides. -- (1) Uttarīn: D i.71; M i.83; iii.148; S iv.15; Sn 796 (uttarīn kurute = uttarīn karoti Nd2 102, i. e. to do more than anything, to do best, to esteem especially); J ii.23; iii.324; Miln 10 (ito uttarīn anything beyond this, any more) DhA iv.109 (bhaveti to cultivate especially; see vuttari); VvA 152. -- uttarīn appatīvijhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps i.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. -- (2) uttarī in foll. cpds. -- karāṇya an additional duty, higher obligation S ii.99; iii.168; A v.157 = 164; It 118. -- bhanga an extra portion, tit -- bit, dainties, additional or after -- meal bits Vin ii.214; iii.160; iv.259; J ii.419; DhA i.214 sa -- uttarībhanga together with dainty bits J i.186, cp. 196 (yāgu). -- bhanga serving as dainties J i.196. -- manussa beyond the power of men, superhuman, in cpd. 'dhhamma an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin i.209; ii.112; iii.105; iv.24; D i.211; iii.3, 12, 18; M i.68; ii.200; S iv.290, 300, 337; A iii.430; v.88; DhA iii.480. -- sāṭaka a further, i. e. upper or outer garment, cloak, mantle J ii.246; DhA iv.200; PvA 48, 49 (= uttarīya).

Uttarika


Uttariya

Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *ut- tarya] -- 1. state of being higher. Cp. iii.35; neg. an˚ state of being unsurpassed (lit. with nothing higher), preeminence; see anuttariya. -- 2. an answer, rejoinder DhA i.44 (karaṇa' -- karana).

Uttariya

Uttariya (nt.) [fr. uttara] an outer garment, cloak Pvi.103 (= uparivasanaṇ uparihāraṇ uttarisāṭakaṇ PvA 49); Dāvs iii.30; ThA 253.

Uttasati

Uttasati1 [identical in form with next] only in Caus. uttā- seti to impale, q. v.
Uttasati2 [ut + tasati2] -- 1. to frighten J i.47 (v.267). - to be alarmed or terrified Vin i.74 (ubbijjati u. palāyati); i.145 (id.); J ii.384; vi.79; ppr. uttasāq Th 1, 863; & uttasanto Pv ii.23. -- See utrasati. Caus. uttāseti (q. v.). <-> pp. uttasta & utrasta (q. v.). Cp. also uttanta.

Uttasana

Uttasana (adj. -- nt.) [fr. ud + tras, cp. uttāsana] frightening, fear J i.414 (v. l. for uttasta).

Uttasta

Uttasta [pp. of uttasati2; usual form utrasta (q. v.)] frightened, terrified, faint -- hearted J i.414 ("bhikkhu; v. l. uttasa na").

Uttāna

Uttāna (adj.) [fr. ut + tan, see tanoti & tanta] -- 1. streched out (flat), lying on one's back, supine Vin i.271 (mañcake uttānā nipajjāpetvā making her lie back on the couch); ii.215; J i.205; Pv iv.108 (opp. avakujja); PvA 178 (id.), 265. -- 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S ii.106] D i.116; S ii.28 (dhammo uttāno viva pakāsito); J ii.168 (= pākāta); v.460; PvA 66, 89, 140, 168. -- anuttāna unclear, not explained J vi.247. -- The cpd. form ("--") of uttāna in combn. with kr & bhū is uttānī" (q. v.). - - 3. superficial, "flat", shallow A i.70 (parisa); Pug 46. -- mukha "clear mouthed", speaking plainly, easily understood D i.116 (see DA i.287); DhA iv.8. -- seyyaka "lying on one's back", i. e. an infant M i.432; A iii.6; Th 1, 935; Miln 40; Vism 97 ("dāraka").

Uttānaka

Uttānaka (adj.) [fr. uttāna] -- 1. (= uttānā1) lying on one's back J vi.38 ("ṇā pātetvā); DhA i.184. -- 2. (= uttānā2) clear, open D ii.55; M i.340 = DhA i.173.

Uttānī

Uttānī ("--") [the compn. form of uttāna in cpds. with kr & bhū cp. BSk. uttānī -- karoti M Vastu iii.408; uttānī -- kṛta Av. Ś i.287; ii.151] open, manifest etc., in "kamma (uttāni)" declaration, exposition, manifestation S v.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. -- karaṇa id. SnA 445. -- "karoti to make clear or open, to declare, show up, confess (a sin) Vin i.103; S ii.25, 154; iii.132, 139; iv.166; v.261; A i.286; iii.361 sq.

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Uttāpeti

Uttāpeti [Caus. of uttapati] to heat, to cause pain, torment J vi.161.

Uttāra

Uttāra [fr. ud + tṛ as in utterati] crossing, passing over, "setu a bridge for crossing (a river) S iv.174 = M i.134; cp. uttara2.

Uttārita

Uttārita [pp. of uttāreti] pulled out, brought or moved out J i.194.
Uttāritatta

Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J i.195.

Uttāretri

Uttāretri [Caus. of uttarati] to make come out, to move or pull out J i.194; SnA 349. -- pp. uttārita (q. v.).

Uttāsa

Uttāsa [Sk. uttrāsa, fr. ud + tras] terror, fear, fright D iii.148; S v.386; Miln 170; PvA 180.

Uttāsana

Uttāsana (nt.) [fr. uttāseti2] impalement J ii.444; SnA 61 (śūle).

Uttāsavant

Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S iii.16 sq.

Uttāsita

Uttāsita [pp. of uttāseti2] impaled Pv iv.16 (= āvuta āropita VvA 220); J i.499; iv.29.

Uttāseti

Uttāseti1 [Caus of uttasati, ud + tras, of which taṅs is uttā- seti2 is a variant] to frighten, terrify J i.230, 385; ii.117.

Uttāseti

Uttāseti2 [cp. Sk. uttāṅsatayati in meaning to adorn with a wreath; ud + taṅs to shake, a variation of tārs to shake, tremble] to impale A i.48; J i.230, 326; ii.443; iii.34; iv.29. -- pp. uttāsita (q. v.). Cp. uttāsana.

Uttīṭha

Uttīṭha [= ucchiṭha? Cp. ucchepaka. By Pāli Cys. referred to uṭṭhahati "alms which one stands up for, or expects"] left over, thrown out Vin i.44 ("patta"); Th 1, 1057 ("piṇḍa"); 2, 349 ("piṇḍa = vivaṭadvāre ghare ghare pāṭṭhitvā labhanaka -- piṇḍa ThA 242"); J iv.380 ("piṇḍa; C. similarly as at ThA; not to the point); 386 ("piṇḍa = ucchiṭṭhaka piṇḍa C."); Miln 213, 214.

Uttīṭhe

Uttīṭhe see uṭṭhahati.

Uttīṇa

Uttīṇa (adj.) [ud + tiṇa] in uttīṇaṇ karoti to take the straw off, lit. to make off -- straw; to deprive of the roof M ii.53. Cp. next.

Uttīṇṇa
Uttinña [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J ii.72 (paññasālāya utṭinṇāni karoti make entrances in the hut). Or should it be uttinña?

Utrasta

Utrasta [pp. of uttasati, also cp. uttasta] frightened, ter-rified, alarmed Vin ii.184; S i.53, 54 (an˚); Sn 986; Miln 23; DhA ii.6 (˚mānasa); PvA 243 (‘citta’), 250 (‘sabhāva’).

Utrāsa

Utrāsa [= uttāsa] terror J ii.8 (citt˚).

Utrāsin

Utrāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, fright-ened, fearful, anxious S i.99, 219. -- Usually neg. an˚ in phrase abhīru anutrāsa apalāyin without fear, steadfast & not running away S i.99; Th 1, 864; Nd2 13; J iv.296; v.4; Miln 339. See also apalāyin.

Ud

Ud -- [Vedic ud -- ; Goth. út = Ohg. ūz = E. out, Oir. ud -- ; cp. Lat. āsque "from -- unto" & Gr. út/steros = Sk. uttara] prefix in verbal & nominal combn. One half of all the words beginning with u˚ are combns. with ud˚, which in compn. appears modified according to the rules of assimilation as prevailing in Pāli. -- I. Original meaning "out in an upward direction", out of, forth; like ummjijati to rise up out of (water), ujjalati to blaze up high; udetti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. -- The opposites of ud -- are represented by either ava or o˚ (see under II. & IV. & cp. ucc -- āvaca; uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi -- aya or vaya). -- II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from -- : "anha ("day -- out"); "agga ("top -- out"); "agacchati; "ikkhati look out for, expect; "kantati tear out; "khitta thrown off; "kipati pick out; "gacchati come out; "gamana rising (opp. o˚); "gajjati shout out; "gilati (opp. o˚); "ghoseti shout out; "cināti pick out; "chūthita thrown out; "jagghati laugh at, cp. Ger. aus -- lachen "tatta smelted out; "tāna stretched out; "dālīti tear out; "dhatā lifted out, drawn out; "disati point out to; "drīyati pull out; "pajjati to be produced; "patti & "pāda coming out, origin, birth; "patipatiyā out of reach; "palāseti sound out; "phāsulika "ribs out"; etc. etc. -- (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) -- : "kuji erect (opp. ava˚); "kūla sloping up (opp. vi˚); "kipati throw --, "ganhatti take up; "chindati cut up; "javati go up -- stream, "javana id. (opp. o˚); ūnna pride; "thāna "standing up"; "thita got up; "tarati come out, go up (opp. o˚); "nata raised up, high (opp. o˚); "nama e -- levation; "nāmin raised (opp. ni˚); "patati fly up; etc. etc. -- III. More specialised meanings (from elliptical or figurative use) are: (1) ud˚ = without, "ex -- "; e. g. unnangala "outplough" = without a plough; uppab bajita an ex -- bhikkhu. <> (2) ud˚ = off, i. e. out of the way, wrong, e. g. upatha a wrong road, ummaṅga id. -- (3) ud˚ = out of the ordinary, i. e. exceedingly, e. g. ujjangala extremely dusty; uppaduṅka very pale; uppo theti to beat hard. -- IV. Dialectical variations & combinations. -- (1) Owing to semantic affinity we often find an interchange between ud˚ and ava˚ (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to ū before a double consonant, thus away with the diff. between ū & ū or ū & ū. For comparison see the foll.: ukkamatī & okk˚; ūnna: avaṅṇa; uddiyati: odd˚; uddeyya odd˚; uppiṭeti: opḷ˚; etc., & cp. abbhokirati > abbhukkiriati. -- (2) the most freq. combns. that ud˚ enters into are those with the intensifying prefixes abhi˚ and sam˚; see e. g. abhi + ud (= abbhud˚) + gacchati, "jalati; "thāti; "nāmati etc.; sam + ud + eti; "kamati; "chindati; "tejeti; "pajjati etc.

Uda
Uda1 (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. au(_ti (again), au)ta/r (but, or), Goth. auk = Ger. auch to pron. base ava” yonder, cp. ava ii.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J v.478 (v. l. udāhu); Ndi 445 (expld. as "padandasā" with same formula as iti, q. v.); Pv ii.1216 (kāyena udā cetasā); or combd. with other synonymous particles, as udā vā at Sn 193, 842, 1075; It 82 = 117 (carāṇa vā yadi vā tiṅthaṇ nisinno udā vā sayıṇaḥ walking or standing, sitting or lying down); KhA 191. -- See also udāhu.

Uda

Uda2 ("--") [Vedic udan (nt.), also later uda (but only "--"), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan” is preserved (like udāṇjala, udāṇṇavant), but generally it has been substituted by the later uda” (see under udakaccha, udakanti, udakumbha, udapatta, udapāṇa, udabindu).

Udaka

Udaka (nt.) [Vedic udaka, uda + ka (see uda2), of Idg. *aed, *ud, fuller form *eëd (as in Sk. odatā, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water -- animal"); Gr. u(/dwr water ("hydro"), u(/dra hydra ("water -- animal"); Lat. unda wave; Goth. wazzar = Ohg. wazzr = E. water; Obulg. voda water, vydra otter (in simile ˚ûpama like writing on w.; cp. Pug A 215). -- v

J v.436) or "odaka (pādodaka water for the feet Pva 78). odaka occurs also in abs. form (q. v.), cp. also oka. Bdgh.'s kaŋ = udakaŋ, tena dāritan: kandanar ti is a false etymology; DA i.209. -- āṇava water -- flood M i.134. -- āyatika a water -- pipe Vin ii.123. -- ālha a certain measure of water, an ālha of w. S v.400; A ii.55 = iii.337; Vva 155. -- āpamā resembling water, like water A iv.11 (puggala). -- ogāhana plunging into water J iii.235. -- ogha a water flood Vva 48. -- orohaka descending into water, bathing; N. of a class of ascetics, lit. "bather" M i.281; S iv.312; A v.263. -- orohāna plunging into water, taking a bath, bathing D i.167; S i.182; A i.296; ii.206; J iv.299; Pug 55. -- kalaha the "water dispute" DhA iii.256. - - kāka a water crow J ii.441. -- kiccha libation of water, lit. water -- performance; cleansing, washing D ii.15. -- klā sporting in the w. J vi.420. -- gaṇasātaka bathing -- gown J v.477. -- ghaṭa a water pitcher Pva 66. -- cāti a water jar DhA i.52. -- ṭhāna a stand for water Vin ii.120. -- tumba a water vessel J i.441; DA i.202; DhA ii.193. -- telaka an oily preparation mixed with water Vin ii.107. -- dantapōṇa water for rinsing the mouth & tooth -- cleaner Vin iii.51; iv 90, 92, 233; J iv.69. -- dāna a lake (of water) D i.45. -- donikā a water -- tub or trough Vin ii.220. -- dhāra a shower of water Ps i.125; J iv.351. -- nidhamana a water spout or drain Vin ii.120, 123; DhA ii.37. -- nibbhāna an aqueduct Miln 295. -- patiggaha receiving or accepting water Vin ii.213. -- pattā a waterbowl Vin ii. 107; D i.80; S iii.105. -- puñchanī a towel Vin ii.122. -- posita fed or nourished by water Vva 173. -- phusa a drop of water S ii.135. -- bindu a drop of w. It 84 (v. l. for udabindu); Pva 99. -- bubbleb a w. bubble A iv.137; Vism 109, 479 (in comp.). -- bhasta devoid of water Tha 212 (for anodaka Th 2, 265). -- manika a water -- pot Vin i.227; M i.354; A iii.27; Miln 28; DhA i.79. -- mallaka a cup for w. A i.250. -- rakkhasa a water -- sprite DhA iii.74. -- rahada a lake (of w.) D i.74, 84; A i.9; ii.105; iii.25; Sn 467; Pug 47. -- ṭhā a water plant Vv 356. -- lekhā writing on w. A i.283 = Pug 32 (in simile āpama like writing on w.; cp. Pug A 215). -- vāra "waterturn", i. e. fetching water DhA i.49. -- vāraka bucket S ii.118. -- vāha a flow of water, flowing w. J v.162. -- vāhaka rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A i.178. -- vāhana pulling up water Vin ii.122 ("rajū"). -- sadda sound of water Dhs 621. -- sārīvaka a saucer for w. Vin ii.120. -- sāṭaka = sāṭkā J i.13. -- sāṭkā "water -- cloak", a bathing -- mantle Vin i. 292; ii.272; iv.279 (= yāya nivatthā nhāyati C.); DhA ii.61 (T. "sāṭkā). -- suddhika ablution with water (after passing urine) Vin iv.262 (= mutta -- kara

Udagaccha

Udagaccha [uda + kaccha] watery soil, swamp J v.137.
Udakumbha

Udakumbha [uda + kumbha] a water jug J i.20; Dh 121, 122; Pv i.129.

Udagga

Udagga (adj.) [ud + agga, lit. "out -- top", cp. Sk. udagra] top-most, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D i.110 ("citta"); Sn 689 (+ sumana), 1028 (id.); Pv iv.155 (attamana +); iv.58 (haṭṭha +); Miln 248; DhA i.42 (haṭṭha -- pahāṭṭha udagg -- udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. odagya.

Udaggatā


Udaggi

Udaggi* in udaggihuttaṃ [= ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J v.396 (= uda -- agghihuttaṃ C. wrongly), lit. "the sacrifice (being) out"

Udanga

Udangaṇa (nt.) [ud + angaṇa] an open place J i.109.

Udacchidā

Udacchidā 3rd sg. praet. of ucchindati to break up Sn 2, 3 ("ā metri causa).

Udañcana

Udañcana (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA i.94.

Udañcanin

Udañcanin (adj. -- n.) [ud + añcanin to añc see añchati] draining, pulling up water f. "a bucket or pail J i.417 (f. "f").

Udañjala

Udañjala [udan + jala see uda2] in "n kḷati a water -- game: playing with drops of water (?) Vin iii.118 (Bdhgh.: udañjalana ti udaka -- cikkhallo vuccati p. 274)

Udaññavant

Udaññavant (adj.) [udan = uda(ka) + vant] rich in water, well -- watered J v.405 (= udaka -- sampanna C.).

Udanha

Udanha [ud + anha] day -- break, dawn, sunrise J v.155.
Udatāri
Udatāri 3rd sg aor. of uttarati to cross over Sn 471 (oghaṇ).

Udatta
Udatta (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapaṇṇa C.).

Udadhi
Udadhi [uda + dhi, lit. water -- container] the sea, ocean S i.67; It 86; Sn 720; J v.326; vi.526; ThA 289; VvA 155 ("udakaṇṭha dhiyyat tī udadhi"); Sdhp 322, 577.

Udapatta [uda
Udapatta1 [uda for ud, and patta, pp. of pat, for patita? Kern, Toev. s. v. takes it as udak -- prāpta, risen, flying up, sprung up J iii.484 (= uppatita C.); v.71 (= uṭṭhita C.).

Udapatta
Udapatta2 [uda + patta; Sk. udapṭra] a bowl of water, a water -- jug, ewer M i.100; S v.121; A iii.230 sq., 236; v.92, 94, 97 sq.

Udappati
Udappati 3rd sg. aor. of uppajjati to arise, originate, be- come D i.110, 180, 185; S ii.273; It 52, 99; SnA 346, 462.

Udapāṇa
Udapāṇa [uda + pāṇa lit. "(place for) drinking water"; cp. opāṇa, which in the incorrect opinion of Pāli Commentators represents a contracted udapāṇa] a well, a cistern Vin i.139; ii.122; M i.80; A iv.171; J iii.216; Ud 78; Pāv ii.78; ii.925; Miln 411; Vism 244 (in simile); DA i.298; VvA 40; PāvA 78.

Udappatta
Udappatta see udapatta.

Udabindu
Udabindu [uda + bindu] a drop of water M i.78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka’); Nd1 135; SnA 114; DhA ii.51.

Udabhādhi
Udabhādhi aor. 3rd sg. of ubbadhati [ud + vadh] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

Udabhahe
Udabbahe 3rd sg. Pot. of ubba hati [ud + bṛh1, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J i.223 (= udabbaheyya C.); vi.587 (= hareyya C.); aor. udabbahi Vin iv.5.

Udaya

Udaya [fr. ud + i, cp. udeti] rise, growth; increment, in-crease; income, revenue, interest A ii.199; Ps i.34; Vv 847 (dhanāṭṭhika uddayaḥ patthayāna = āniśaṃsaḥ atirekalābhaṇaḥ VvA 336); 8452; DhA ii.270; PvA 146 (ulār’ vipāka). 273 (‘bhiftāni pañca kahāpaṇa -- satāni labhitvā, with interest); Sdhp 40, 230, 258. -- See also udaya. -- attha rise and fall, birth & death (to attha) M i.356; S v.197 sq., 395; A iii.152 sq.; iv.111, 289, 352; v.15, 25. -- attihika desirous of increase, interest or wealth (cp. above Vv 847 dhanāṭṭhika) A ii.199. -- bbaya (ud -- aya + vy -- aya) increase & decrease, rise & fall, birth & death, up & down D iii.223; S i.46 = 52 (lokassa); iii.130; A ii.90; iii.32; iv.153; It 120; Vism 287; Ps i.54; ThA 90. -- vvaya = "bbaya S iv.140; A ii.15 (khandhānaṇ); Dh 113, 374 (khandhānaṇ, see DhA iv.110).

Udayaṇ & Udayanto

Udayaṇ & Udayanto ppr. of udeti (q. v.).

Udayana

Udayana (nt.) [fr. ud + i] going up, rise DA i.95.

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Udara

Udara (nt.) [Vedic udara, Av udara belly, Gr. ul/osteros = Lat. uterus belly, womb; Lith. vēdaras stomach, See also Walde, Lat. Wtb. under vensica] -- 1 the belly, stomach D ii.266; Sn 78, 604, 609, 716; J i.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA i.47 (pregnant); Sdhp 102. -- 2. cavity, interior, inside Dāvs i.56 (mandir -- oddare). -- ūndara with empty belly Th 1, 982; Miln 406, 407; cp. ūna. -- aggi the fire of the belly or stomach (i.e. of digestion) KhA 59; SnA 462; Pva 33; -- āvadehakaṇ (adv.) bhunjati to eat to fill the stomach, eat to satiety, to be gluttonous M i.102; A v.18; Th 1, 935; Vism 33. -- patala the mucous membrane of the stomach Vism 359 (= sartr’abhbhantara 261); SnA 248; KhA 55, 61. -- pāra stomachfilling Vism 108. -- vati "belly -- sack", belly Vin iii.39, 117; Vism 262 where KhA reads ud. pātalā. -- vāta the wind of the belly, stomach -- ache 9J i.33, 433; Vism 41 (‘ābāda); DhA iv.129.

Udariya


Udassaye

Udassaye 2nd sg. pot. of ud + assayati [ā + śri, cp. assayā] J v.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?)

Udahāraka

Udahāraka [uda + hāraka] a water -- carrier J ii.80.

Udahāriya
Udahāriya (adj.) [fr. udahāra fetching of water, uda + hr] going for water Vv 509.

Udāgacchati

Udāgacchati [ud + ā + gacchati] to come to completion Da i.288. Cp sam.

Udāna

Udāna (nt.) [fr. ud + an to breathe] -- 1. "breathing out", exulting cry, i.e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D i.50, 92; S i.20, 27, 82, 160; A i.67; J i.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. -- The utterance of such an inspired thought is usually introduced with the standing phrase "iman udāna udāneshi" i.e. breathed forth this solemn utterance [Cp. BSk. udāna udānayati Divy 99 etc.], e.g. at Vin i.2 sq., 12, 230, 353; D i.47; ii.107 (udāna of triumph); S iii.55; Mhv xix.29; DA i.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e.g. udāna pavatti J i.61; abhäsi Vin iv.54; katthesi J vi. 38. -- 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. -- Cp. vodāna.

Udānīta

Udānīta [pp. of udāneti] uttered, breathed forth, said DhA iv.55.

Udānetī

Udānetī [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udāna udānesi: see under udāna1. Absolutely only at J iii.218.

Udāpatvā

Udāpatvā at J v.255 is uncertain reading (v.l. udapatvā, C. explns. reading udapatvā by uppativā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so Kern, Toev. s. v.).

Udāyati

Udāyati at DA i.266 (udāyissati fut.) is hardly correct; D i.96 has here udṛyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyati meaning to cut, mow, reap, but not to split etc. DA i.266 explns. udāyissati with bhijjhissati. The difficulty is removed by reading udṛyissati. To v.l. undriyati cp. "undriya for "uddaya (dukkh" for dukkhudraya see udraya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for uдетi (Caus. = utṭhapeti).

Udāra

Udāra (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs iii.4 (samussit -- odāra -- sitātapattan); DA i.50 ("issariya); Sdhp 429, 591.

Udāvatta

Udāvatta [pp. of udāvattate, ud + ā vattati] retired, de- sitting J v.158 (= udāvattitva nivattitva C).

Udāśīna
Udāsīna (adj.) [ud + āśīna, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.

Udāhaṭa

Udāhaṭa [pp of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharana

Udāharana (nt.) [fr. udāharati] example, instance J iii.401 (’ṇ āharītvā dassento), 510; Miln 345; SnA 445; VvA 297.

Udāharati

Udāharati [ud + ā + hr] to utter, recite. speak. Sn 389; J iii.289; DA i.140 (see udāhāra). -- pp udāhaṭa (q. v.). Cp. pariy˚.

Udāhāra

Udāhāra [fr. udāharati] utterance, speech DA i.140 (’ṇ udāhari = udānaṣ uḍānæsi); Pug A 223.

Udāhu

Udāhu (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] disjunctive -- adversative particle "or", in direct questions D i 157; ii.8; Sn 599, 875, 885; J i.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. -- The first part of the question is often introduced with kiñ, while udāhu follows in the second (disjunctive) part, e. g. kiñ nakkhantaṅ kīḷissasi udāhu bhati karissasi Vv 63; kiñ amhehi saddhi āgamissasi udāhu paccâ will you come with us or later? DhA ii.96: See under kiñ. -- Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva . . . no udāhu (so . . . or not) D i.152; (ayaṅ) nu kho -- udāhu (ayaṅ) is it (this) -- (this) Vism 313.

Udi

Udi (or udī) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayat ti udi uṭṭhapatī ti attho).

Udikkhati

Udikkhati [ud + ikṣ, Sk. udiksate] -- 1. to look at, to survey. to perceive Vin i.25 (udiccare, 3sd. pl. pres. med.); J v.71, 296; Vv 8121 (aor. udikkhisāṅ = ullokesi VvA 316); Dāvs ii 109; Sdhp 308. -- 2. to look out for, to expect J i.344; VvA 118. -- 3. to envy Miln 338.

Udikkhitar

Udikkhitar [n. ag. of udikkhati] one who looks for or after D iii 167.

Udicca

Udicca (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. uḍc, f. udiccī northern, the north] "rising", used in a geographical sense of the N. W. country, i.e. north -- westerly, of north -- western origin (cp. Brethren 79, Miln trsln. ii.45 n. 1) J i.140, 324, 343, 373; Miln 236. -- See also uddiya.
Udiccare

Udiccare 3sd. pl. pres. med. of udikkhati (q. v.).

Udita

Udita1 [pp. of ud -- i, see udeti] risen, high, elevated Miln 222; ('odita); Dāvs iv.42; Sdhp 14 (of the sun) 442 ('odita).

Udita

Udita2 [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka -- pātha ed. 1869, p. 22).

Udīrana

Udīrana (nt.) [fr. udīreti] utterance, saying J v.237; Dhs 637, 720; Miln 145.

Udīrīta


Udīreti

Udīreti [ud + īreti, cp. in meaning īrīta] -- 1. to set in motion, stir up, cause J iii.441 (dukhkhaṅ udīraye Pot. = udīreyya C.); v.395 (kalahaṅ to begin a quarrel). -- 2. to utter, proclaim, speak, say S i.190; Sn 632 (pot. īraye = bhāseyya SnA 468); Dh 408 (girāṅ udīraye = bhāseyya DhA iv.182); J v.78 (vākyāṅ); Pass. udīyati (uddiyyati = Sk. udīryate) Th 1, 1232 (nigghoso).

Udu


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Udukkhala

Udukkhala (m. & nt.) [Sk. ulukhala] a mortar Vin i.202 (+ musala pestle); J i.502; ii.428; v.49; ii.161, 335; Ud 69 (m; + musala); DhA ii.131 (‘sala); Vism 354 (in comp.). The relation between udukkhala and musala is seen best from the description of eating at Vism 344 and DA i.200, where the lower teeth play the role of ud., the upper teeth act as m., while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris J.P.T.S. 1893, 37.

Udukkhaliṅkā

Udukkhaliṅkā (f.) [fr. udukkhala] part of a door (threshold?) Vin ii.148 (+ uttara -- pasaka lintel of a door).

Udumbara
Udumbara [Sk. udumbara] the glo merous fig tree, Ficus Glomerata D ii.4; Vin iv.35; A iv.283 (’khādika), 283 (id.), 324 (id.); Sn 5; DhA i.284; SnA 19; KhA 46, 56; VvA 213. Cp. odumbara.

Udeti

Udeti (ud + eti of i to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udetti ekodi); J ii.33; iii.324; ppr. udaya Jt 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente).-- pp. udita (see udita1). Cp. udicca & udi.

Udda

Udda1 [Vedic udra, to uda2 water, lit. living in water; Cp. Gr. u/deros "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ūdra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver -- Vin i.186 (”camma otter -- skin, used for sandals); Cp. i.102 (”pota); J iii.51 sq., 335. The names of two otters at J iii.333 are Gambhīra -- ācin and Anuttāra -- ācin.

Udda2 [for uda2?] water, in passage amakkhito uddenā, amakkhito semhena, a. ruhirena i.e. not stained by any kind of (dirty) fluid D ii.14; M iii.122.

Uddāṇḍa

Uddāṇḍa [ud + danḍa] a kind of building (or hut), in which the sticks stand out (?) Nd1 226 = Nd2 976 (uṭṭanda) = Vism 25 (v. l. BB uṭṭanda).

Uddyaya

Uddyaya1 [a (metric?) variant of udaya] gain, advantage, profit Vv 847 (see udaya); J v.39 (satt’ -- mahāpaduma of profit to beings?).

Uddyaya

Uddyaya2 in compounds dukkh” and sukh”. see udraya.

Uddalomf

Uddalomf [= udda + lomin beaver -- hair -- y ] a woollen coverlet with a fringe at each end D i.7 (= ubhato dasaṇ uṇṇā -- mayo aththaraṇṇ; keci ubhato uggata -- pūphāṇ ti vadanti DA i.87); A i.181. See however uddha -- lomin under uddhaṇ.

Uddasseti

Uddasseti [ud + dasseti, Caus. of dassati1] to show, reveal, point out, order, inform, instruct D ii.321 sq.; M i.480 (read uddassessāmi for conjectured reading uddisissāmi?); ii.60 (v. l. uddiset”) A iv.66.

Uddāna

Uddāna (nt.) [fr. ud + dā, dayati to bind: see under dāma] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saṃyutta, the Anguttara and other books (cp. Miln 407) for each
group of about ten Suttas (cp. DhsA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. -- Otherwise the word has only been found used of fishes "macchuddāna" (so J ii.425; DhA ii.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a set or a batch would meet the case.

Uddāpa

Uddāpa [*udvāpa] foundation of a wall, in stock phrase dalh˚ etc. D iii.101; S v.194 = also at J vi.276 (= pākāra -- vatthu C.). Kern, Toev. s. v. refers it to Sk. ud -- vapati to dig out, and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also uddāma 2.

Uddāpavant

Uddāpavant (adj.) [fr. uddāpa] having a wall or embankment S ii.106 (v. l. uddh˚); C. expls. as apato uggatattā J iv.536 (so read with v. l. for T. uddh˚ pavatta; C. expls. as tīra -- mariyādh˚ -- bandhana).

Uddāma

Uddāma [fr. ud + d˚ as in uddāna, see d˚ma] 1. (adj.) "out of bounds", unrestrained, restless Dāvs v.56 (˚sāgara). -- 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of uddāpa fr. ud + vam "to throw up" in sense of to throw up earth, to dig a mound = udvapati) in phrase āttāla -- uddāma -- parikhād˚ni watchtowers, enceintes, moats etc. DhA iii.488.

Uddāraka

Uddāraka [?] some wild animal J v.416 (reading uncertain, expln. ditto).

Uddāla

Uddāla = uddālaka, only as Np. J iv.298 sq.

Uddālaka

Uddālaka [fr. ud + dal, see dalati] the Uddāla tree, Cassia Fistula (also known as ind˚vara), or Cordia Myxa, lit. "uprooter" Vv 67 (= vātahātako yo rājarukkho ti pi vuccati VvA 43); J iv.301 ("rukkha"), 440; v.199 (= vātahātaka C.), 405; vi.530 (so read for uddh˚); VvA 197 ("puppha = ind˚vara"; PvA 169.

Uddālanaka

Uddālanaka (adj.) [fr. udd˚lana > ud + d˚leti] referring to destruction or vandalism, tearing out Vin iv.169.

Udd˚leti

Udd˚leti [ud + d˚leti, Caus. of dal, see dalati] to tear out or off Vin iv.170; S iv.178.

Uddiṭṭha
Uddiṭṭha [pp. of uddisati] -- 1. pointed out, appointed, set out, put forth, proposed, put down, codified M i.480 (pañña); Sn p. 91 (id. = uddesa -- mattença eva vutta, na vibhangena SnA 422); SnA 372. -- 2. appointed, dedicated J v.393 (an 'ą pupphaṇṭ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

Uddiya

Uddiya (adj.) [Sk. udṛcyā?] northern, northwestern (i.e. Nepalese) J iv.352 ('kambala) in expln. of uddiyāna [Sk. udṛčīna?]. See udicca & cp. Morris in J.P.T.S. 1889, 202, and last not least Lüders in K. Z. 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

Uddisati

Uddisati [ud + disati] -- to propose, point out, ap- point, allot Dh 353, cp. DhA iv.72; Miln 94 (satihāraṇ); fut. uddississati M i.480 (ex conj., is probably to be changed to uddassessati, q. v.). -- 2. to specify PvA 22 (aor. uddisi), 25 (= niyādeti, dadāti), 27. -- Pass. uddissati to show oneself, to be seen Pv iii.212, and uddissiyati PvA 46. -- pp. uddiṭṭha (q. v.). -- Caus. II. uddisāpeti (q. v.). -- ger. uddissa (q. v.)

Uddisāpeti

Uddisāpeti [Caus. II. of uddisati] -- 1. to make recite Vin i.47 = ii.224; iv.290. -- 2. to dedicate PvA 35 (v. 1. ādisati).

Uddissa

Uddissa (indecl.) [orig. ger. of uddisati] -- 1. indicating, with signs or indications J iii.354 = Miln 230. -- 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 Suraṭṭha -- visayaṇ). -- (b) (applied.) with reference to, on account of, for, concerning PvA 8 (pete), 17 (= ārabba), 49 (ratanattayaṇ), 70 (maṇ), 146. -- kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin i.237 (maṇṣa); ii.163; D i.166 = A i. 295 = Pug 55 (viz. bhikkhā); M i.77; KhA 222; J ii. 262, 263 (bhatta).

Uddissana


Uddipanā

Uddipanā (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā).

Uddityati, Uddityana

Uddityati, Uddityana etc. see udṛṭ'.

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Uddekā

Uddekā [Sk. udreka, ud + ric] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads uggāra); 'ą dadāti to vomit Vin i.277.

Uddekanika
Uddekanika (adj.) [uddeka + ana + ika] spouting, ejecting M ii.39 (manika; perhaps better to be read with v. l. as udatjanika = udanankanika fit for drawing up water).

Uddesa

Uddesa [fr. uddisati] -- 1. pointing out, setting forth, proposition, exposition, indication, programme M iii.223 (u. udditha), 239; S iv.299; SnA 422. -- 2. explanation S v.110 sq.; sa -- uddesa (adj.) with (the necessary) expln., point by point, in detail, D i.13, 81; iii.111; A iii.418; It 99; Nd2 6171. -- 3. samañuddesa one marked as a Samañña, a novice (cp. samaññera) D i.151; M iii.128; A iv.343; uddesa -- bhatta special or specified food Vin i.58 = 96, cp. ii.175, propounding, recitation, repetition Vin i.50 = ii.228 (uddesena paripucchaya ovādena by recitation, questioning & advice); ii.219 ("ṇa dādāti to hold a recitation + paripuccha ḍ"); A iv.114 (+ paripucchā); v.50 sq. (pāñha, u. veyyākaraṇaṇa); Nd2 3852 (+ paripucchā); J i.116; Miln 257 (+paripucchā). ek'uddesa a single repetition Vin iii.47; A iii.67, 180; Miln 10, 18.

Uddesaka

Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in bhatt˚ one who sorts out the food VvA 92.

Uddesika

Uddesika (adj. nt.) [fr. uddesa] -- 1. indicating, referring to, respecting, defining; (nt.) indication, definition D ii. 100 (mam "bhikkhusangho"); Miln 159 (id.); KhA 29. <- Esp. as -- " in phrase aṭṭha -- vass' uddesika - - kāla the time referring to (or indicating) the 8th year, i. e. at the age of 8 PVA 67; solasa -- vass'a M i.88; J i.456; VvA 259. In the same application padesika (q. v.). -- 2. memorial J iv.228 (cetiya).

Udhehaka

Udhehaka (adj.) [fr. ud + dih, see deha] "bubbling up", only adv. "ṇ in cpd. phen" (paccamāna) boiling) under production of scum (foam) M iii.167; A i.141; J iii.46; Miln 357.

Uddosita


Uddha

Uddha (adj.) [possibly a combn. of addha2 & uddha; or should we read aḍḍha? or uḍḍha?] in phrase uddhehi vatthehi in rich, lofty clothes J iv.154 (of a devatā; passage may be corrupt).

Uddhaṃ

Uddhaṃ (Uddha`) (indecl.) [nt. of adj. *uddha = Sk. ārdha high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. o) ṛq/o/s straight] high up, on top, above (adv. & prep.). -- On uddhaṃ in spatial, temporal, ethical & psychological application see in detail Nd2 155. -- I. (adv.). -- A. (of space) up, aloft, on top, above (opp. adho) Vin iii.121; KhA 248 (= upari). -- In contrast with adho (above > below) D i.23, 153, 251; Vism 176 (u. adho tiriyaṇ expld.); DA i.98 (see also adho). -- Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D i.222 ("straight up"); It 120; J i.20. <-> B. (of time) in future, ahead, hence Šn 894; Nd1 303 (u. vuccati anāgataṇ). -- II. (prep. with abl. & instr.). <- A. (of space) in phrase uddhaṃ pādatāla adho kesamathakā (above the soles & below the scalp) D ii. 293, 294; iii.104; A iii.323; v.109. -- B. (of time) after, hence Pvi.1012 (u. catthi māsēhi after 4 months = catunnaḥ māsāṇaḥ upari PVA 52); PVA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattathāu u. after a week; uttarī v. i. BB.). -- In cpds. uddha' & uddhaṃ' (see below). The reading udhagalaṇ at PVA 104 is to corrected to adho". -- III. Note (cp.
Trenckner, Notes 60). In certain cases we find ubbhaṇ for uddhaṇ. Notice the foll.: ubbhaṇ yojanaṇa uggato J v.269; ubbhaṭṭhako hoti "standing erect" D i.167; M i.78; ubbhamukhu "mouth (face) upwards", turned upwards S iii.238; Miln 122. (1) uddhaṇa in: -- gāmin going upwards S v.370 sq. cchiddaka (-- vāṭapānā) (windows) having openings above Dḥa i.211. -- pāda heels upwards either with adhosira (head down) A iv.133, or avansira Vv 5225 (v. 1.); J i. 233. -- mukha turned upwards, adv.˚ upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbhaṇ Miln 122). -- lomin "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin i.192 = ii.163, 169. So is prob. to be read for uddalom (q. v.); -- virecana action of an emetic (lit. throwing up) (opp. adho -- virecana of a purgative) D i.12 (= uddhaṇa dhvana Dḥa i.98); Dḥa iii.126; SnA 86. -- suddha clean on top Vin ii.152. -- uddhaṇa in: -- āghāṭanika an after -- deather, a teacher who maintains that the soul exists after death D i.31, cp. DA i.119. -- pāda feet up (& head down) Vv 5225 (v. 1. uddhaṇa). -- bhāgiya belonging to the upper part (opp. oram˚): see sanyojana. -- virecana v. l. BB. at SnA 86 for uddhaṇa. -- sara˚ (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nδ1 315. -- sota (adj.) one who is going upwards in the stream of life [cp. BSk. ārdhasrotah Mahāvy 1 46 D iii.237; S v.69, 201, 205, 237, 285, 314, 378; A i.233; ii.134; iv.14 sq., 73 sq., 146, 380; v.120; Dh 218; Th ii.12; Pug 17; Nett 190; Dḥa iii.289; lit. up -- stream at J iii.371.

Uddhaṇasati

Uddhaṇasati [ud + dhana, in lit. meaning of dhvaṇ, see dhaṇasati] to fly out or up (of dust) Vv 784 na tatthā uddhaṇasati rajo; expld. by uggacchati VvA 304. -- pp. uddhasta (q. v.).

Uddhagga

Uddhagga (adj.) [uddha + agga] -- 1. standing on end (lit. with raised point), bristling, of the hair of a Mahāpurisa D ii.18 = iii.144, 154. -- 2. prominent, conspicuous J iv.345 ("rājin having prominent stripes, of a lion"). -- 3. pointing upwards (of the lower teeth, opp. adhagga point -- downwards) J v.156 (= heṭṭhima -- danta C.). -- 4. lofty, beneficial (of gifts) A ii.68 (dakkhiṇā); iii.46 (id.) see also uddhaggika.

Uddhaggika

Uddhaggika (adj.) [cp. uddhagga] aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D i.51 = iii.66; S i.90; A iii.259; DA i.158.

Uddhacca

Uddhacca (nt.) [substantivised ger. of ud -- dharati, ud + dhr, cp. uddhaṭa & uddhata. The BSk. uddhatta shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over -- balancing, agitation, excitement, distraction, flurry (see on meaning Dialogues i.82; Dḥs trsln. 119; Cpd. 18, 45, 83). A i.256, 282; iii.375, 421, 449; iv.87; v.142, 145, 148; D iii.234; S v.277 sq.; DḥSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 uṇṇata); Nd1 220, 501; Ps i.81, 83; ii.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dḥs 427, 429 (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhata -- bhava); Sdhp 459. Together with kukkucca "flurry or worry" u. is enumd. as the 4th of the 5th nīvaraṇa's and as the 9th of the 10 sānyojana's (q. v.), e. g. at D i.71, 246; iii.49, 234, 269, 278; S i.99; A i.3; iii.16; v.30; Nd2 379; Dḥs 1486.

Uddhaja

Uddhaja (adj.) [uddhaṇ + ja] upright, honest M i.386 (v. 1. for pannadhaja).

Uddhaṭa
Uddha [pp. of uddharati2; see also uddhata, uddhita & uddhacca] -- 1. pulled out J ii.26. -- 2. pulled out, destroyed, extirpated, in phrase 'dātha with its fangs removed (of a snake) J i.505; ii.259; vi.6. -- 3. cut off or out Miln 231 (uddhat -- uddhaṭe ḛolpe whenever a piece is cut off). -- 4. drawn out, lifted out, raised J i.143; sass˚k!le at the time of lifting the corn; v.49 ('paṣṣu). Cp. uddhaṭa -- bija castrated J ii.237.

Uddhata

Uddhata [pp. of uddharati1; as to its relation to uddhaṭa see remarks under uddhacca]. -- 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. aruṇo) Vin ii.236; Ud 27 (vv. ii. uggata & uddhasta). <-

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2. unbalanced, disturbed, agitated, shaken S i.61 (+ unnāla "muddled in mind & puffed up" trsl.), 204 (id.) v.112 (imaṇḍ cittaṇḍ uddhataṇḍ c.), 114 = Vism 133, 269; A ii.23; iii.391; v.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. 1., T. has uddhaṭa; ThA 80 explns. as nāṇḍ ārammane vikkhita -- citta asamāhitā); Nd2 433 (+ avāpasanta -- citta); Pug 35 (= uddhaccena samannāgata Pug A 217). -- an’ well balanced, not shaken, calm, subdued M i.470; A ii.211; v.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); Dh 363 (= nibbutacitto DhA iv.93); J v.203; Vv 648. -- See also ubbhata.

Uddhana

Uddhana (nt.) [*ud -- dhvana, fr. ud + dhvan instead of dhmā, for uddhamana (*uddhmāna Sk.), see dhamati] an oven J i.33, 68, 71, 346; ii.133, 277; iii.178, 425; v.385, 471; ii.218 (kamm˚), 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA i.52, 224; ii.3; iii.219 (‘panti); iv.176.

Uddhamma

Uddhamma [ud + dhamma] false doctrine Dpvs v.19.

Uddharana

Uddharana (nt.) [abstr. fr. uddharati] -- 1. taking up, lifting, raising Miln 307 (sass˚ -- samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharaṭi 2). DA i.192. -- 2. pulling or drawing out (cp. uddharati 2) Vin iii.29. See also ubbahati2.

Uddhati

Uddhati [ud + dharate of dhṛ] -- 1. (in this meaning confused with ubbahati from bhṛ, cp. interchange of ddh & bbh in uddaṭa: ubbhita, possibly also with bhṛ: see abbahati and cp. ubbahati1). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. uddhaṭa (*udbhṛta) & cp. uddhacca & uddharaṇa. -- (b) to take up, lift, to remove, take away D i.135 (baliṇḍ uddharyya raise a tax); M i.306 (hiyā); J i.193 (aor. poet. udaddhara = uddharitvā kāḍḍhitvā pavaṭtesi C.); VvA 157. -- Caus. uddhārpeti Vin ii.180, 181; J vi.95. -- 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D i. 77 (ahiṇḍ karaṇḍa uddharryya, further on ahi k. ubbhato) PvA 115 (= abbahati); imper. uddhāratha J ii.95 (for abbahā); Dh 327 (attānaṇḍ duggā); aor. udāḍhī J iii.190 (ankena); cond. uddhārā Th 1, 756; ger. uddharitvā D i.234; Nd 419; SnA 567; DhA iv.26; PvA 139, & (poet.) uddhartvā J iv.406 (cakkhūni, so read for T. laddhāvaṇī cakkhūṇī = akkhūni uddharitvā C.). -- pp. uddhaṭa & ubbhata.

Uddharin

Uddharin īn an˚ Sn 952 see under niṭṭhurin.
Uddhasetā

Uddhasetā see uddhasta.

Uddhasta

Uddhasta [pp. of uddhaṅseti, see dhaṅsati & cp. anuddhaṅseti] attacked, perhaps "spoilt" (smothered!) in combn. with pariyonaddha (covered) at A i.202 (T. uddhaseta, expld. by upari dhaṅsita C.); ii.211 (vv. ll. uddhasotā for "etā & uddhaṅso"). -- Registered with an" as anuddhasta in Index vol. to A, should however be read as anuddhasta (q. v.). Cp. also viddhasta.

Uddhāra

Uddhāra (& ubbhāra in Vin.; e. g. ii.255, cp. 256 where ubbhata unterchanges with uddhāra) [fr. uddharati] <-> 1. taking away, withdrawal, suspension, in kāthin" (q. v.) Vin i.255 sq.; iii.262; iv.287; v.177 sq. -- 2. a tax, levy, debt, in phrase "ṣ sodheti (so read for sādheti loc. cit.) to clear up a debt J ii.341; iii.106; iv.45, 247. uddhāra -- sodhana (v. l. sādh") the clearance of a debt J ii.341. -- 3. synopsis or abstract Dpvs v.37 (atth" of the meaning of the Vin.); SnA 237 (atth" + pad").

Uddhālaka

Uddhālaka at J vi.530 is to be read uddālaka.

Uddhita

Uddhita [a by -- form of uddhaṭa] pulled out, destroyed, extirpated, removed J vi.237 ("pphala = uddhaṭa -- bīja C.").

Uddhunāti

Uddhunāti [ud + dhunāti] to shake VvA 279.

Uddhumāta

Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A i.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA i.114. Cp. next.

Uddhumātaka

Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up M i.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J i.164 (udaraṅ ṣ katvā), 420 ("nimitta appearance of being blown up); Miln 332; DhA i.307. See also subha & asubha. -- saññā the idea of a bloated corpse A ii.17; Dhs 263; Miln 331; cp. Dhś trsln. 69.

Uddhumātatta


Uddhumāyati

Uddhumāyati [ud + dhmā, see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. "āyī J iii.26; VvA 76; ger. "ājitvā J ii.18; DhA i.126. -- pp. uddhumāta & "āyita (q. v.).
Uddhumāyana

Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J iv.37.

Uddhumāyika

Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown -- up appearance M i.142 sq.

Uddhumāyita

Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

Udrabhati

Udrabhati [? doubtful in form & etym.] to eat M i.306 (upacikā bījaṅ na udrabheyyuṅ; vv. ll. on p. 555: udrah˚, udah˚, udah˚, uṭṭhaḥ˚; udraheyyun ti khādeyyuṅ C. (udrabhāsane, Dhātum.)). -- Note. The Dhātupāṭha, 212, and the Dhātu -- mañjūṣā, 311, explain udrabha by adane, eating.

Udraya

Udraya (& Uddaya) ( -- ˚) [perhaps a bastard form of udaya = udaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya] coming forth, result, consequence. Usually in foll. two phrases: dukkh˚ (yielding pain) & sukh˚ (giving pleasure); e. g. as dukkh˚ at M i 415; J iv.398; v.119 (v. l. 'indriya); Pv i.1110 (so read for T. 'andriya, cp. undriyati as v. l. for udāyati); Ps ii.79 (kamman); as sukh˚ at J v.389 (v. l. 'indriya); DhA ii.47 ('uddaya). Both dukkh˚ & sukh˚ at Ps i.80. Besides these in foll. combns.: kaṭuk˚ causing bitterness J v.241; sa˚ with (good or evil) consequences S ii.29; M i.271.

Udrtyati

Udrtyati (& Uddtyati) [cp. Sk. ud dīryate, Pass of ud + dr, dṛṇoti, and P. darati & dalati; see also avaḍtyati which may be a Sanskritised oddtyati for uddtyati] to burst, split open, break, fall to pieces Vin i.148 (vihāro udriyati); ii 174 (id); iv.254 (i); D i.96 ('tyissati = bhijjhissati DA i 96, so read for udāyati); S i 113, 119.

Udrtyana & Uddyana

Udrtyana & Uddyana (nt.) [fr. udrtyati] breaking or splitting open, bursting J i.72; DhA ii.7 ('sadda), 100 (paṭhavī -- uddtyana -- sadda; vv. ll. uddr˚, udri˚).

Undura

Undura [etym ?] a rat Vin i.209; ii.148, 152; iii.151; J i.120; Miln 23, 363. Spelt undāra at Vism 62.

Unna

Unna [pp. of ud, unatti & undati, see udaka] in phrase pīti -- vegenəunna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). -- It may however be better & more in keeping with Pāli word -- formation as well as with meaning & interpretation to explain the word as ud + na, taking 'na as abs. (base) -- form of nam, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna / ninna would correspond to unnata / ninnata.
Unnaka

Unnaka [etym.?] a species of perfume J vi 537 (gloss kuṭantaja).

Unnangala

Unnangala (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase "ṇ karoti, according to Morris, J P T S 1887, 120 "to make an up -- ploughing, to turn up etc.", but more aptly with C. on J vi.328 to make

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"out -- plough" (not "up -- plough") in sense of out -- of -- work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka" -- phrase; J i.228; ii.296, 367; iii. 129, 414; iv.355; vi.328; DhA iii.10.

Unnata

Unnata [pp. of unnamati. Besides this form we find uṇṇata in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv iv.66 (= sāmin PvA 262); J i.71; ii369; vi 487; Miln 146, 387; DA i.45 See also unnāṇa.

Unnati

Unnati (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (‘avanati).

Unnadati

Unnadati [ud + nadati] to resound, shout out, roar J i.110; ii 90; iii.271, 325; Miln 18; aor. unnadi J i 74; Miln 13. -- Caus. unnādeti (q. v.).

Unnama

Unnama [fr ud + nam; cp. also unnama in fig. meaning] rising ground, elevation, plateau Kh vii.7 = Pv i.57 (= thala unnata -- padesa PvA 29); Miln 349; DA i.154.

Unnamati

Unnamati [ud + namati, see uṇṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. - Caus. unnāmeti (q. v.). -- pp. unnara & uṇṇata (q. v.).

Unnala & Unnala

Unnala & Unnāla (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāngala; nalāṭa > lalāṭa) from ud + lal to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely) with Kern, Toev. s. v. a dial. form of unnata P. uṇṇata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu i.305, and the Marathi Prk. mula = Sk. mṛta, Pischel, Gr. § 244. To these may be added P. celakedu > cetakedu J vi.538] showing off, insolent, arrogant, proud, haughty, in phrase uddhata unnala capala M i.32; S i.61 = 204 (trsld. as "muddled in mind, puffed up, vain", expld. as uggata -- nala uddhaṭa - - tuccha -- māṇa K. S. 318); A i.70, 266; ii.26; iii 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta;
Unnahanā

Unnahanā (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

Unnāda


Unnādīn

Unnādīn (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin iii.336; D i.95, 143, 178; J ii.216.

Unnādeti

Unnādeti [Caus. of unnadati] to make resound J i.408 (paṭhaviṇ), ii.34.

Unnāmin

Unnāmin (adj) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A iv.237 (of cultivated land).

Unnāmeti

Unnāmeti (unn˚) [Caus. of unnamatari] to raise DhsA 5; written uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. uṇṇamatave).

Upa

Upa -- [Vedic upa; Av. upa on, up; Gr. u(po/ under, u(pe/r over; Lat. sub fr. * (e)ks -- upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. -- In compn. a upa is always contracted to upa, e.g. devūpaṭṭhāna, lokūpaga, puṇṇūpatthambhita. -- Meanings: (1) (Rest): on upon, up -- : 'kiṇṇa covered over; 'jivati live on (cp. anu˚); 'thambhitā propped up, sup -- ported; 'cita heaped up, ac -- cumulated; 'dhāreti hold or take up; 'nata bent on; 'nissaya foundation; 'nissita depending on etc. -- (2) (Aim): (out) up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. 'kaḍdhati drag on to; "kappati come to, accrue; 'kappana ad -- ministering; 'kāra service to; "khhata administered; 'gacchati go to, ap -- proach (cp. upatigacchati); 'disati ad -- vise; 'dhāvati run up to; "nadati to sound out; "nīkkhamati come out up to; "nīsevita gone on to or after; "neti bring on to; etc. -- (3) (Nearness): close by, close to, near, "ad -- "; e.g. "kaṇṇaka close to the ear; "cāra ap -- plication; "ṭhāna at -- tending; "ṭhita ap -- proach; "tiṭṭhati stand by, look after; "duṭta urged; "nāmeti place close to; "nībadhati tie close to; "nīsidhati sit close to or down by. -- (4) (Intensive use): quite, altogether, "up"; e.g. "antika quite near; "chindati cut up. -- (5) (Diminutive use as in Lat. subabsurdus; Gr. u(po/leukos whitish; Oir. fo -- dord; Cymr. go -- durdd murmur): nearly, about, somewhat, a little, secondary, by -- , miniature, made after the style of, e.g. "adḍha about half; "kacchaka like a little hollow; "kaṇḍakha (= "paṇḍukha whitish); "deva a minor god; "nībha somewhat similar to; "nila bluish; upapurohita minor priest; uparajja viceroyalty; upalohitaka, uparopa; "vana a little forest. etc. Note. The nearest semantic affinity of upa is ā".
Upaka

Upaka ( -- `) [for "upaga] found only in combn. kulûpaka where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin i.192, 208; iii.84; S ii.200 sq.; A iii.258 sq.; Nd2 3851; Pv iii.85; PvA 266. -- f. kulûpikâ (bhikkhunt) Vin ii.268; iv.66. -- Sporadic in gayhûpaka (for "upaga) at J iv.219.

Upakaccha

Upakaccha ( -- ) [upa + kacchâ] only in combn. with "antare lit. "in between the hips or loins or arm -- pits", in 3 phrases (cp. Kern, Toev. ii.140 s. v.), viz. upakacchantare katvâ taking (it) between the legs J i.63, 425, khipitvâ throwing (it) into the armpits J v.211 & ūhapetvâ id. J v.46.

Upakacchaka

Upakacchaka [upa + kacchâ + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kacchâ1 + ka] like an enclosure, adj. in the form of a hollow or a shelter J i.158. (2) [= upa + kacchâ2 + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin iii.39; iv.260 (pudendum muliebre); Miln 293; J v.437 (= kacchâ2).

Upakattha

Upakattha (adj.) [pp. of upa + karṣ to draw up or near to] approaching, near J iv.213 (yâva upakattha -- majjhantikâ till nearly noon). Usually in foll. two phrases: upakatthe kâle when the time was near, i. e. at the approach of meal time Vin iv.175; VvA 6, 294; and upakattha vassûpanâyikâya as Lent was approaching Vin i.253; PVA 42; VvA 44. Cp. vûpakattha. -- loc. upakatthe as adv. or prep. "near, in the neighbourhood of" Nd2 639 (= santike); Dâvs v.41 (so read for upakatthe).

Upakadḍhati

Upakadḍhati [upa + kaḍḍhati, cp. upakattha] to drag or pull on to (w. dat.), or down to D i.180 (+ apakadḍhati); iii.127 (id.); M i.365; S i.49; ii.99; Dh 311 (nirayâya = niraye nibbattapeti DhA iii.484).

Upaṇṭha

Upaṇṭha at Dâvs v.41 is to be corrected to upakattha.

Upaṇḍakin

Upaṇḍakin (Pv ii.113) see under uppaṇḍukin.

Upaṅṇa

Upaṅṇa (" -- ) [upa + kaṅña] lit. (spot) near the ear, only in oblique cases or in der. "ka (q. v.) Th 1, 200 (upakahânamhi close to the ear, under the ear).

Upaṅnaka

Upaṅnaka (adj.) [upa + kaṅña + ka] by the ear, being at or on the ear of somebody, only in loc. as adv. upaṅnake secretly Vin i.237; ii.99; iv.20, 271; S i.86; A iii.57; SnA 186; and in cpd. "jappin one who whispers into the ear (of another), spreader of reports A i.136. Cp. kaṅñajappaka & kaṅñaţjappana.
Upakappati

Upakappati [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S i.85; Pv i.44 (= nippajjati PvA 19); i.57 (petānañj); i.104 (= viniyujjati PvA 49); J v.350; PvA 8, 29 (petānañj), 27 (id.), 241; Sdhp 501, 504.

Upakappana

Upakappana (nt.) [fr. upakappati] profit PvA 29 (dān˚), 49 (an˚).

Upakappanaka

Upakappanaka (adj.) [fr. upakappana] profitable J i.398; DhA ii.133.

Upakara

Upakara [upa + karoti] to do a service, serve, help, support; means of existence, livelihood D ii.340; A ii.86; J i.7; PvA 60 (commodities), 133 (‘manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J iv.165; tunnavaya˚ a weaver's outfit J ii.364; dabb˚ fit to be used as wood Vism 120; dān˚ materials for a gift PvA 105 (so read & cp. upakkha˚a); nahān˚ bathing requisites VvA 248; vitt˚ luxuries A v.264 sq., 283, 290 sq.; PvA 71.

Upakaroti

Upakaroti [upa + karoti] to do a service, serve, help, sup- port Th 2, 89 (aor. upakāsiñ = anugañhiñ santappesiñ ThA 88). -- pp. upakkha˚a (q. v.).

Upakāra

Upakāra [fr. upa + kr˚] help, service, support; means of existence, livelihood D ii.340; A ii.86; J i.7; PvA 60 (commodities), 133 (‘manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J iv.165; tunnavaya˚ a weaver's outfit J ii.364; dabb˚ fit to be used as wood Vism 120; dān˚ materials for a gift PvA 105 (so read & cp. upakkha˚a); nahān˚ bathing requisites VvA 248; vitt˚ luxuries A v.264 sq., 283, 290 sq.; PvA 71.

Upakāraka

Upakāraka (adj.) [fr. upakāra] serviceable, helping, effec- tive J v.99; Vism 534. -- f. upakārik˚a 1. benefactress, helper J iii.437. -- 2. fortification (strengthening of the defence) on a city wall D i.105, see DA i.274 & cp. parikkh˚a; M i.86 (= Nd2 1996). -- 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) Tikapaṭṭh˚a i.11

Upakārin

Upakārin (adj. -- n.) [fr. upakāra; cp. ASk. upakārin Jtm. 3142] a benefactor J iii.11; DA i.187; Sdhp 540, 546.

Upakinn˚a

Upakinn˚a [pp. of upakirati] strewn over with ( --˚), covered Vv 351 (ruçak˚, so read for r˚ajak˚; expld by okin˚a VvA 160).
Upakiriyā

(f.) [fr. upa + kr] implement, ornament J v.408.

Upakūjati

Upakūjati [upa + kūjati] to sing to (of birds) J iv.296 (kujjanta ū. = replies w. song to the singing). -- pp. upakūjita (q. v.).

Upakūjita

( -- ˚) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J iv.359; PvA 154.

Upakūla

Upakūla [upa + kūla] embankment, a river's bank, river-side J vi.26 (rukkhûpakūlaje the trees sprung up at its bank).

Upakūlīta

Upakūlīta [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya paṭisedhikā viya says the commentary. Morris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" takes it for upakūlīta and trsls. seared and shrivelled. So also Ed. Müller J R A S. 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read upakūlīta.

Upakūlīta

Upakūlīta [pp. of kūd, a variant of kuth, kvathati] singed, boiled, roasted J i.405 ("half -- roasted" = addhajhāmaka C.). See also upakūsīta.

Upakūsīta

Upakūsīta at J ii.134 is perhaps faulty for "kūlīta, which is suggested by C. expln. "kukkule jhāmo" and also by v.1. "kuṭhita (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) "kuṭjita may have the same origin, viz. "kūlīta, was however interpreted (v.1. BB.) by "kupita (meaning "shaken, disturbed by fire").

Upakka

Upakka see uppakka.

Upakkanta

Upakkanta [pp. of upakkamati] 1. attacked by ( -- ˚) Miln 112. -- 2. attacking, intriguing or plotting against (loc.) DA i.140.

Upakkama

Upakkama [fr. upa + kram] (1) lit. (a) going to, nearing, approach ( -- ˚) VvA 72. -- (b) attack Vin ii.195; Miln 157; DA i.69, 71. -- (2) applied (a) in general: doing, acting, undertaking, act S i.152 = Sn p. 126. -- (b) in special: ways, means, i.e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J iv.115 (punishment); Miln 135, 176.
Upakkamati

Upakkamati [upa + kamati of kram] to go on to, i.e. (1) to attack M i.86 = Ud 71. -- (2) to undertake Vin iii.110, 111. -- (3) to begin Vin iv.316; DA i.318.

Upakkamana


Upakkita

Upakkita [fr. upa + krī to buy] a buyer, hawker, dealer combd. with bhataka DHA i.119 = Ud 23 (C. expls. by "yo kahāpaṇādhi kiñcī kināti so upakkitako ti vuccati"); Ps ii.196 (? T. upakkhittaka).

Upakkiliṭṭha

Upakkiliṭṭha [pp. of upa + kliṣṭ, cp. kilesa & next] soiled, stained, depraved, impure S i.179; A i.207 (citta); Vism 13.

Upakkilesa

Upakkilesa [fr. upa + kliṣṭ] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin ii.295 (cp. SnA 487 & VvA 134 & see abbha); M i.36, 91; D iii.42 sq., 49 sq., 201; S v.92 sq. (pañca cittassa upakkilesā), 108, 115; A i.10 (āgantuka), 207 (cittassa), 253 (olārika etc.); ii.53 (candima -- suriyāṇān samaṇa -- brāhmaṇāṇān), 67; iii.16 (jātarāpasa, cittassa), 386 sq.; iv.177 (vigatā); v.195; Ps i.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

UpakkṬṭha

UpakkṬṭha [pp. of upakkosati] blamed, reproached, cen- sured, faulty D i.113 (an’); Sn p. 115 (id.); J iii.523; DA i.211.

Upakkosa


Upakkosati

Upakkosati [upa + kosati] to scold, reprove, blame D i. 161; J iii.436, 523; iv.81, 317, 409.

Upakkhaṭa & ’ṭa

Upakkhaṭa & ’ṭa [pp. of upakrotri] done as a favour or service, given, prepared, administered D i.127 (= sajjita DA i.294); Pv ii.84 (= sajjita PVA 107); J vi.139; Miln 156.

Upakkhalati

Upakkhalati [upa + khalati] to stumble, trip D ii.250; M ii.209; A iii.101; J iii.433.

Upakkhalana

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Upakkhalati [upa + khalati] to stumble, trip D ii.250; M ii.209; A iii.101; J iii.433.

Upakkhalana
Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakkhattaka

Upakkhattaka at Ps ii.196 see upakk”.

Upakhandha


Upaga

Upaga (always as ṭūpaga) (adj.) [upa + ga] -- 1. going to, getting to, reaching, in phrases kāy”, S ii.24; ākāsānañcā āyatan” etc. Ps i.84; kāy” S ii.24; brahmałok” Pv ii.1319; yathākamm” D i.82. -- 2. coming into, experiencing, having, as vikappan” according to option Vin iv.283; phal” bearing fruit, & pupph” having flowers, in flower Pv 275. -- 3. attached to, belonging to, being at J i.51 (hatt’); VvA 12 (id. + pādūpaga). -- 4. in phrase gayh” lit. "accessible to the grip", acquisition of property, theft J iv.219 (T. gayhūpaka); Miln 325; DhA ii.29; PvA 4.

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Upagacchati

Upagacchati [upa + gacchati] -- 1. to come to, go to, approach, flow to (of water) D ii.12; PvA 12 (vasanaṭṭhānañ), 29, 32 (vasañ) 132; ger. "gantvā PvA 70 (attano santikañ), & "gamma S ii.17, 20. -- 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhin anupagamma); J i.106 (vassañ); PvA 42 (id.): J i.200; niddaṇ upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. "gañchi), 105, 128. -- pp. upagata (q. v.).

Upagaṅhanā

Upagaṅhanā (f.) [abstr. of upa + gr̥] taking up, keeping up, meditating Miln 37.

Upagaṅhāti

Upagaṅhāti [upa + gaṅhāti] to take up (for meditation) Miln 38.

Upagata

Upagata [pp. of upagacchati] -- 1. gone to, come, ap- proached (intrs.) Sn 708 (āsan” = nisinna SnA 495); PvA 77 (santikañ), 78, 79 (petalokañ), 123. -- 2. undergoing, coming or come under, overpowered, suffering Nd2 under asita (= ajjhupagata in same conn. at A v.187); Pv i.1110 (khuppipās”); PvA 60 (= abhibhūta).

Upagamana

Upagamana (nt.) [fr. upa + gam] approaching, going or coming to, undergoing, undertaking Vin ii.97 (+ ajjhupag”); Nett 27; Vism 600; PvA 42 (vass”).

Upagamanaka
Upagamanaka (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= "upaga").

Upagalita

Upagalita [pp. of upagalati] flowing out, spat or slobbered out J v.471 ("khelo; v. l. paggharita).

Upagāmin

Upagāmin (adj.) [fr. upa + gam, cp. "upaga] going to, undergoing, experiencing A ii.6 (jāti jar").

Upagūhati

Upagūhati [upa + gūhati] to embrace J i.346, 349; ii.424; iii.437; v.157, 328, 384. -- ger. upaguyha J vi.300.

Upagghāta


Upagghāyati

Upagghāyati [upa + ghrā, see ghāyati1] to smell at, in sense of "to kiss" J v.328 (also inf. upagghātuṇ).

Upaghaṭṭita

Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J i.26 (v.179).

Upagātā

Upagātā [fr. upa + (g)han, cp. ghāta] hurting, injuring, injury M iii.237; S ii.218; iv.323 sq.; A iii.173; Th 1, 583; Miln 274, 307, 347; DA i.273. an˚ not hurting others, kindness Dh 185.

Upaghaṭtana

Upaghaṭtana (nt.) [fr. upaghaṭṭa] hurting DhA iii.237 (an˚).

Upaghātika


Upaghātin


Upacaya

Upacaya [fr. upa + ci, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at Cpd. 253; Dhs trsl. 195). <> D i.76 (= odana = kummāsūpacayo, see under kāya); Dhs 582, 642 (rūpasa u. = āyatanaṇaṅ ācayo), 864; Vbh 147, 151 sq.; KvU 520; Nett 113; Vism 449; DA i.220; PvA 198 (but v. l. paccayassa preferable).
Upacarati

Upacarati [upa + carati] to deal with, handle, use J vi. 180. -- pp. upacīṇa & upacarita (q. v.).

Upacarita

Upacarita [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

Upacāra

Upacāra [fr. upa + car] -- 1. approach, access Vin ii.120, 152; iv.304; J i.83, 172; Dhs 328 (phal’). -- 2. habit, practice, conduct Vin ii.20 (dassan’); SnA 140 (id.); J iii.280. -- 3. way, means application, use of (esp. of spells etc.) J iii.280 (mantassa); vi.180; Miln 153, 154 (dur’ an evil spell); VvA 127 (gram. t.t. kāran’). -- 4. entrance, access, i.e. immediate vicinity or neighbourhood of (--”) J iv.182 (nagar’); usually as gām’ Vin i.109; iii.46; iv.230; KhA 77; SnA 83, 179. -- 5. attention, attendance Vin iv.272; J vi.180; Miln 154. -- 6. civility, polite behaviour J ii.56; vi.102. -- 7. On upacāra as philos, t.t. and its relation to appanā see Dhs trsln. 53, 54; Cpd. 55; Mystic p. xi. Thus used of samādhi (neighbourhood --, or access -- concentration, distinguishing it from appanā -- samādhi) at Vism 85, 126, 144 and passim.

Upacikā

Upacikā (f.) [connected with Sk. upadikā, although the relation is not quite clear. Attempts at explns. by Trencker Notes 62 (*utpadikā > upatikā > upacikā) & Kern, Toev. p. 102 (upacikā = Vedic upajikā, this fr. upajihikā for ’dihikā, v. l. upadēhiḥ & upadīkā). It may however be a direct der. from upa + ci, thus meaning "making heaps, a builder"] the termite or white ant Vin ii.113, 148, 152; iii.151; M i.306; J iii.320; iv.331; Miln 363, 392; Vism 62, DḥA ii.25; iii.15.

Upacīṇa

Upacīṇa [pp. of upacarati] used, frequented, known (as value) J vi.180.

Upacita

Upacita [pp. of upacināti] -- 1. heaped up, accumulated, collected, produced (usually of puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. -- 2. built up, conserved (of the body) Miln 232; DA i.220.

Upacitatta

Upacitatta (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

Upacināti

Upacināti [upa + ci] -- 1. to collect, heap up, accumulate (puñña or pāpa) VvA 254; PvA 8, 241. -- 2. to concentrate, pay attention Th 1, 199 (C. upacetu for ocetu T.); J v.339 (= oloketi). -- Pass. upacīyyati Th 1, 807. -- pp. upacita (q. v.).

Upacca = uppacca

Upacca = uppacca (q. v.) "flying up" (= uppatitvā PV a 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, expld. by upanettvā), as well as at Pv ii.717 (= Pv a 103 where read upaccha; & gloss upacca & upecca).
Upaccagā

Upaccagā [upa + ati + agā of gam] 3rd sg. pret. of upā- tigacchati (q. v.) to escape, pass, go by; to overcome. Sn 333 (mā upaccagā = mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd1 167); Dh 315, 412, 417 (= atikkanta DhA iv.225); Bu ii.43. -- pl. upaccagūṇ S i.35; A iii.311.

Upaccati

Upaccati (?) in phrase "akkhñi upaccinṣu" at J vi.178 is probably faulty for apaciynṣu aor. of apaciyyati. Pass. of apacināti (cp. apaciyyati > upacināti) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest upacchijjiṣu from upacchindati "were destroyed", which however is not quite the sense wanted.

Upacchindati

Upacchindati [upa + chinjati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. "chinde"); J iv. 127; Nd1 502; ThA 267; PvA 31 (kulavaṃso upacchijji aor. pass.); Vism 164, 676 (bhavangaṃ).

Upacchinna

Upacchinna [pp. of upacchindati] cut off, interrupted J i. 477; Miln 306.

Upacchubhati

Upacchubhati [upa + chubhati from kṣubh or chubh, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M i.364 (vv. ll. "chumbha", "cubh").

Upaccheda

Upaccheda [fr. upa + chid] breaking or cutting off, destruction, stoppage, interruption M i.245, 327 (pāṇa” murder); J i.67; Miln 134 (pavem” break of tradition) PvA 82 (kulavaṃs”); DhA i.152 (āhār ˚ṇ karoti to prevent fr. taking food); DA i.136, 159.

Upacchedaka

Upacchedaka (adj. -- n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J i.418 (vacan’); iv.357; DA i.69 (jīvī indriy’); VvA 72 (id.).

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Upajānāti

Upajānāti [upa + jānāti] to learn, acquire or have know- ledge of (w. gen. or instr.), to know Vin i.272 (sānyamassa); ii.181 (gharāvāsātthena); A i.50 (dvinnāṃ dhammānaṇā upaṇñāsin). -- fut. upaṇñissati (& upaṇñāssati Sn 716) Sn 701, 716 (= upaṇñayissati kathayissati SnA 498); J v.215. -- pp. upaṇñāta (q. v.).

Upajīvati
Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D i.228; S i.217; Sn 612 sq.; Th 1, 943; J iii.309, 338; iv.271 (= anujīvati); Pv ii.950 (Ankurā u. ti ṭañ nissāya jīvantī PaV 134); Miln 231.

Upajīvika

Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next).

Upajīvin

Upajīvin ( -- ṭ) (adj. -- n.) [fr. upa + jīv] living on, sub- sisting by A ii.135 (phal’); Sn 217 (para -- datt’), J i.227 (vohār’); iv.380; Pug 51; Miln 160 (Satth’); VvA 141 (sipp’). f. upajīvinī in ṭūp’ (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PaV 46; cp. kiliṭṭha -- kamm’ ganikkā PaV 195.

Upajūta

Upajūta (nt.) [upa + jūta] stake at game J vi.192.

Upajha

Upajha see next.

Upajjhāya

Upajjhāya [Vedic upādhyāya, upa + adhi + i, ltt. “one who is gone close up to”] a spiritual teacher or preceptor, master. Often combd. with achariya e. g. Vin i. 119; Ndi 350; the achariya being only the deputy or substitute of the upajjhāya. Vin i.45, 53, 62, 120; iv. 130; S i.185; A ii.66, 78; iii.69; SnA 346; DhA ii.93; PaV 55, 60, 230. -- A short form of upajjhāya is upajha, found in the Vinaya, e. g. at Vin i.94; iii.35; with f. upajjhā Vin iv.326.

Upaṇṇāta

Upaṇṇāta [pp. of upajjāṇati] found out, learnt, known Vin i.40; J v.325, 368; A i.61.

Upaṭṭita

Upaṭṭita [upa + ṭṭita, from ard, see ṭṭita] pained, terri- fied; overcome, overwhelmed J vi.82 (vasavegena).

Upaṭṭhapeti & ṭṭhapeti

Upaṭṭhapeti & ṭṭhapeti [Caus. II. of upaṭṭhabhati] 1. to provide, procure, get ready, put forth, give Vin ii.210; D ii.19; M i.429; J i.266; iv.2; v.218; Pug 59, 68; Miln 15, 257, 366 (paññāya paribhojantyañj), 397; Da i.270; Sdhp 356. -- 2. to cause to be present Vin i.45; S i.170; Pug iv.170. -- 3. to cause to be waited on or to be nursed A v.72 (gilānaṃ upaṭṭhātuṇ ṭ upaṭṭhapetuṇ vā). -- 4. to keep (a servant) for hire Vin ii.267. <> 5. to ordain Vin i.62, 83.

Upaṭṭhabhati & ṭṭhāti

Upaṭṭhabhati & ṭṭhāti [upa + sthā, cp. upatiṭṭhati] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin i.50, 302; iv.326; M iii.25; S i.167; A iii.94; v.72; Sn 82 = 481 (imper. ṭṭhahassu); J i.67 (ppr. ṭṭhamāna), 262 (ppr. ṭṭhahanto); iv.131;
v.396; Dpvs ii.16; PvA 19, 20. -- aor. upaṭṭhahi PvA 14, 42, 82. -- inf. upaṭṭhātuṇḍ A v.72; PvA 20. -- ger. upaṭṭhāhitvā PvA 76. -- grd. upaṭṭhātabba Vin i.302; PvA 20. -- pp. upaṭṭhita (q. v.). -- 2. (intrs.) to stand out or forth, to appear, to arise, occur, to be present M i.104 sq.; A iv.32; J iv.203 (mante anupaṭṭhahante since the spell did not occur to him); v.207; Miln 64; ThA 258. -- aor. upaṭṭhāsi J i.61; iv.3; PvA 42. -- Caus. I. upaṭṭheti; Caus. II. upaṭṭhapetī & ṭṭhāpeti (q. v.). -- Pass. upaṭṭhāyati J iv.131 (ppr. ṭṭhiyamāṇa), & upaṭṭhāhāyati A iii.94 (ppr. ṭṭhahāiyamāṇa).

Upaṭṭhāka

Upaṭṭhāka [fr. upa + sthā, cp. BSk. upasthāka M Vastu i.251, and upasthāyaka Divy 426; Av. Š. i.214; ii.85, 112.] a servant, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D i.206; Th 1, 1041 f.; ThA in Brethren loc. cit.; Vin i.179 (Sāgato u.), 194; ii.186; iii.66; iv.47; D i.150 (Nāgita); S iii.113; A i.121; iii.31, 189; J i 15, 100 (a merchant's); ii.416; Pug 28; DhA ii.93; VvA 149; PvA 211. -- agg˚ main follower, chief attendant D ii.6; gil˚ an attendant in sickness, nurse Vin i.303; A i.26; sangh˚ one who looks after the community of Bhikkhus Vin i.216; A i.26; iii.39. -- dupa & supa a bad (& good) attendant Vin i.302. -- kula a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin i.83 (Sāriputtassa), 213; iii.62, 66, 67; iv.283, 286; VvA 120.

Upaṭṭhāna

Upaṭṭhāna (nt.) [fr. upa + sthā] -- 1. attendance, waiting on, looking after, service, care, ministering A i.151, 225; Sn 138; J i.226, 237, 291; ii.101; iv.138; vi.351. Ps i.107; ii.7 sq., 28, 230; PvA 104, 145 (pacekabuddhassa), 176; VvA 75 (ther˚); Sdhp 560. -- 2. worship, (divine) service D iii.188 sq. (˚gacchati); PvA 122. Buddha' attendance on a Buddha PvA 93; ThA 18. -- 3. a state room J iii.257. -- 4. a state room M i.277 (sambhāra means of catering, provisions PvA 20. -- sālā hall for attendance, assembly room, chapel [cp. BSk. upasthāna -- sālā Divy 207] Vin i.49, 139; ii.153, 208; iii. 70 (at Vesālī); iv.15, 42; D ii.119 (at Vesālī); S ii.280; v.321; A ii.51, 197; iii.298; DhA i.37, 38; iii.413.

Upaṭṭhāpana


Upaṭṭhita

Upaṭṭhīta [pp. of upaṭṭhahati or upaṭṭhə, cp. BSk. upa- sthīta Divy 281, 342] -- 1. furnished provided, served, got ready, honoured with Sn 295 (˚asmi yaññasmi); J v.173 (annena pānena); Pv i.52 (= sajjita paṭiyatta PvA 25); ii.98 (= payirupāsita PvA 116); PvA 132. -- 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattachāle upaṭṭhīte when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle ˚e). -- 3. standing up (ready), keeping in readiness M i.77; A ii.206; Sn 708 (= thito C.); Pv ii.953 (ready for service, serving, waiting upon cp. PvA 135. -- sati with ready attention, one whose attention is fixed, concentrated Vin i.63; D iii.252, 282; S iv.186; A iii. 251; Pug 25.

Upaṭṭheti

Upaṭṭheti [Caus. of upaṭṭhahati] to make serve or attend; sakkacca u. (with acc.) to bestow respect (upon) Vin iv.275. fut. ˚essati Vin iv.291. to place, fix (parimukhaṇ satiṇ upaṭṭhapetvā) Vibh. 244.

Upadayhati

Upadayhati [upa + dayhati] to be burnt up Miln 277.

Upaddha
Upadåha (adj. -- nt.) [upa + adåha, used abs. whereas adåha only in compn., cp. also BSk. upåråha Divy 86, 144, 514; AvS i.211, 240] half Vin i.281 (˚kåsåna); ii.200 (˚åsåna); J iii.11 (˚raja); Vism 320 (˚gåma); DhA i.15, 205 (˚uposåthåkåmma); ii.85; KhA 239 (˚gåthå); SnA 298; VvA 38, 61, 120; PvA 209, 276.

Upatåppati

Upatåppati [upa + tappati1]) to be vexed or tormented J v.90; DhsA 42.

Upatåpa

Upatåpa [fr. upa + tap] vexation, trouble Vism 166.

Upatåpana


Upatåpika

Upatåpika (adj.) [fr. upatåpa] causing pain, molesting J ii.224.

Upatåpeti

Upatåpeti [upa + tåpeti] to cause pain, to vex, torment, harass J ii.178, 224; iv.11; DhsA 42 (vibådåhi +).

Upatiråhati

Upatiråhati [upa + ståhå, cp. upåråthåhati, "tåthåti etc.] lit. "to stand by", to look after, to worship Pv iii.118; J ii.73 (˚ådåcåcan = namåssåmånå tiåthåti C.); Miln 231 (ger. "tåthåtåvå"; J v.173 (˚tiåthåtåe). pp. upårååhåta (q. v.).

Upatta

Upatta [upa + akta, pp. of åñjå] smeared, spread over M i.343; J i.399.

Upatåthaddha

Upatåthaddha [upa + thåddha, pp. of upatåthåmbhåti] - 1. stiff Vin iii.37 (angånå). -- 2. supported or held up -- 142 --

by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanåna); J i.47 (v. 267: mettåbalåena); v. 121, 301; Kvå 251 (cåkkhu dhamm˚ "when it is the medium of an idea"); Nett 117; Miln 110 (kåråñå -- bal").

Upatåthåmbhåha

Upatåthåmbhåha [fr. upa + ståmbh] -- 1. a support, prop. stay Miln 355, 415, 417; Sdhp 565. -- 2. relief, ease Vin iii.112. -- 3. encouragement J v.270; DhA i.279.

Upatåthåmbhåka

Upatåthåmbhåka (adj. nt.) [fr. upatåthåmbhåha) holding up, supporting, sustaining DhsA 153.
Upatthambhana

Upatthambhana (nt.) = upatthambha Miln 36; J i.447; DA i.124; ThA 258; Vism 279.

Upatthambhita

Upatthambhita [pp. of upatthambhetai] propped up, sup- ported, sustained J i.107; Miln 36; DA i 234; PvA 117 (puñña -- phal˚), 148 (utu -- âhărehi u.).

Upatthambheta

Upatthambheta [upa + thambhetai, Caus. of thambhati] to make firm, shore up, support, prop up J i.127 [ppr. 'ayamāna), 447; DA i.113; DhA iii.73 ('ayamāna ppr.). <-> pp. upatthambhita.

Upathara

Upathara [fr. upa + str] a (floor) covering, carpet, rug D i.103 (rath˚); J ii.126 (pabbat˚); ii.534.

Upatheyya

Upatheyya [for upadheyya, see Trenckner, Notes 6216] a cushion J vi.490, 513.

Upadäñsitar

Upadäñsitar [n. ag. fr. upadâñseti] one who shows Pug 49 (where upadhänsita is to be corrected to upad˚, as already pointed out by Morris J P T S. 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadañseti. Kern, Toev. s. v. keeps to the reading upah˚, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

Upadäñseti

Upadäñseti [= upadâñseti with 'aṅs' for 'ass' like dhan- seti = Sk. dharṣayati, haṅsa = harśa etc. only in poetical passages] to cause to appear, to manifest M ii.120; S i. 64, 65 (of gods, to become resplendent, to show divers colour -- tones); A i.84 = i.139 = 264 = Pug 49 (to show pleasure); Th i.335, to bring forth (a goad, and so incite, urge on); Vin iv.309.

Upadasseti

Upadasseti (upa + dasseti, Caus. of drś, cp. also upa- dañseti] to make manifest, to show Miln 276, 316, 347.

Upadahati

Upadahati [upa + dahati1] to put down, supply, furnish, put on; give, cause, make Vin iv.149; D ii.135 (vipaṭṭisārān); A i.203 (dukkanh˚); Miln 109, 139, 164, 286, 383. grd. pass. 'dahātabba to be given or caused Vin ii.250 = A iii.197 (vipaṭṭisāra). Cp. upadhi.

Upadāyaka

Upadāyaka (adj.) ( -- ') [fr. upa + dā] giving, bestowing Sdhp 319.
Upadīṭṭha

Upadīṭṭha [pp. of upadisati] pointed out, put forth, specified Miln 144 (pañha).

Upadisati

Upadisati [upa + disati] to point out, show, advise, specify J v. 457 (sippā); Miln 21 (dhamma -- magga). -- pp. upadīṭṭha (q. v.).

Upadissati

Upadissati [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = 'nti SnA 192).

Upadeva

Upadeva [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

Upadesa

Upadesa [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād”; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

Upaddava

Upaddava [upa + dava2 of dru] lit. rushing on; accident, misfortune, distress, oppression S ii.210; A i.101; Sn 51; Dh 338 (an’); DhA i.16; Sdhp 267, 398.

Upaddavati

Upaddavati [fr. upa + dru] to annoy, trouble DA i.213. -- pp. upadduta (q. v.).

Upadduta

Upadduta [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin ii.170; iii.144, 283; S ii.210; iv.29; J i.26, 61, 339; i.102; iv.324, 494; Pv ii.108; Vism 24 (= apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. an” unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

Upadhāṣṭa & Upadhāṣṭeti

Upadhāṣṭa & Upadhāṣṭeti at Pug 49 is to be read upad’ (q. v.).

Upadhāna

Upadhāna (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D i.7; S ii.267 = Miln 366 (kaljingar’); S iii.145; A i.137, 181; iii.50, J iv.201; v.506 (tamb’ = ratt’ C.); (2) imposing, giving, causing Dh 291 dukkh’).

Upadhāneti

Upadhāneti [f. upa + dhā] to suppose, think, reflect DhA i.239 (should be corrected to upadhāreti).
Upadhāraṇā

Upadhāraṇā (nt.) [fr. upa + dhṛ] "receptacle", milk -- pail D ii.192; A iv.393; J vi.503. See kañcā. Kern, Toev. i. 142 proposes corruption fr. kañcāupadohana, which latter however does not occur in Pali.

Upadhāraṇā

Upadhāraṇā (f) [cp. upadhāraṇa] calculation VvA 7.

Upadhārita

Upadhārita [pp. of upadhāreti] considered, reflected upon Dh i.28; sūpadh’ Miln 10; dūpadh’ Vin iv.275.

Upadhāreti

Upadhāreti (Caus. of upa + dhṛ, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J i.338; DhA i.28, 41; ii.15, 20, 37, 96; iv.197 (an˚); VvA 48, 200 (an˚), 234, 260 (an˚), 324; PvA 119 (for jānāti). -- 2. to look out for (acc.) J iii. 65; vi.2.

Upadhāvati

Upadhāvati [upa + dhāvati 1] to run up to or after, fall upon, surround Vin ii.207; iv.260 (pp. "dhāvita); S i.185; S ii.26 (aparanta’); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvita).

Upadhi

Upadhi [fr. upa + dhā, cp. upadahāti & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S i.117, 124, 134, 186; A ii.24 ('sankhaya); iii.382 (id.); iv.150 ('kkhaya); It 21, 69; Sn 364, 728 (upadhī -- nidānā dukkha = vatṭa -- dukkhañ SnA 505), 789, 992; Nd1 27, 141; Nd2 157; Vbh 338; Nett 29; DhA iv.33. -- (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or tañña, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S ii.108. At M i.162 (cp. Sn 33 = S i.6 = i.107) wife and children, flocks and herds, silver and gold are called upadhaya. upadhī is the root of sorrow ib. 454; S ii.108; Sn 728 = 1051 = Th i.152 and the rejection of all upadhis is Nibbāna D ii.36. (cp. S i.136; iii.133; v.226; A i.80; M i.107 = ii.93; Vin i.5, 36 = J i.83 = Mvst ii.444; It 46, 62); D iii.112 calls that which has upadhi ignoble (= non -- Aryan). At S i.117 = Divy 224 upadhī is called a bond (sango). Cp. opadhika. -- The upadhis were later systematized into a set of 10, which are given at Nd2 157 as follows: 5 tañhā upadhīs (tañhā, diṭṭhi, kilesa, kamma, duccarita), āhār -- upadhī, patīggha, catasso upādinnā dhātuyo u. (viz. kāma, diṭṭhi, silabbata, attavāda; see D iii.230), cha ajjhattikāni āyatana’ni u., cha viññāṇa -- kāyā u. Another modified classification see at Brethren p. 398.

Upadhika (Upadhika)

Upadhika (Upadhika) (adj.) ( -- ‘) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. an˚ free from clinging Vin i.36; Sn 1057, & nir˚ id. S i.141.

Upadheyya

Upadheyya (nt.) [cp. upadhāna] a cushion J vi.490 (for upathheyya, q. v.).

Upanaccati
Upanaccati [upa + naccati] to perform a dance D ii.268.

Upanata


Upanadati

Upanadati [upa + nadati] to resound (with song) Pv iii.34 (= vikājati PvA 189).

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Upanandha

Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin ii.118.

Upanandhati

Upanandhati [a secondary der. fr. upanandha, pp. of upa- nayhati] to bear enmity towards, to grumble at (with loc.); aor. upanandhi Vin ii.118 (tasmiṃ); iv.83; Mhvs 36, 117.

Upanamati

Upanamati [upa + namati] to be bent on, strive after J iii 324 (= upagacchati C.). -- pp. upanata; Caus. upanāmeti (q. v.).

Upanayana

Upanayana (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see Kvu trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for "najana).

Upanayhati

Upanayhati [upa + nayhati] -- 1. to come into touch with It 68 = J iv.435 (pūtīmacchaṃ kusaggena, cp. DhA i.45). -- 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. -- pp. upanandha (for "naddha). -- See also upanandhati.

Upanayhanā

Upanayhanā (f.) & "nayhitatta (nt.) are syn. for upanāha (grudge, ill -- will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattañ (with v. l. upanayihanā & upanayihitattañ).

Upanāmita

Upanāmita [pp. of upanāmeti] brought up to, placed against D ii.134.

Upanāmeti

Upanāmeti [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D ii. 134; S i.207; Th 1, 1055; Sn p. 48 (= attano kāyaṃ Bhagavato upanāmeti); J i.62; v.215; SnA 151. -- 2. to
offer, to present J iv.386; ii.5; Miln 210, 373; PvA 274. -- pp. upanāmita (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

Upānāyika

Upānāyika ( --") (adj.) [fr. upa + n.] -- 1. referring to, belonging to in cpd. att* ref. to oneself Vin iii.91; Vism 27. -- 2. beginning, in phrase vass'ūpanāyikā (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakāṭha and vassa) Vin i.253; A i.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J iii.332; DA i.8; DhA i.203; iii.438; VvA 44; PvA 42.

Upānāha

Upānāha [fr. upa + nah, see upanayati, same in BSk.; e. g. at M Vastu ii.56.] ill -- will, grudge, enmity M i.15; A i.91, 95, 299; iv.148, 349, 456; v.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaj kodho aparākālaj upanāho Miln 289.

Upānāhin

Upānāhin (adj. -- n.) [fr. upanāha] one who bears ill -- will, grudging, grumbling, finding fault Vin ii.89; M i.95; D iii.45; S ii.206; iv.241; A iii.260, 334; v.123, 156; Sn 116; Th 1, 502; J iii.260 (kodhana +); Pug 18; Vbh 357. -- Opp. an˚ not being angry (loc.) D iii.47; S ii. 207; iv.244; A v.124 sq.; J iv.463.

Upānikkhamaṭi

Upānikkhamaṭi [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J iii 244; Pv i. 101 (aor. "nikkhami; imper. "nikkhamassu").

Upānikkhitta

Upānikkhitta [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").

Upānikkhittaka

Upānikkhittaka [= prec.] a spy J vi 409 ("manussa), 431 (id.), 450 (id.).

Upānikkhipati

Upānikkhipati (upa + n˚) to deposit near, to lay up Vin i.312; S ii.136 sq.; Miln 78, 80; Nett 21, 22; DA i. 125. -- pp. upānikkhitta (q. v.).

Upānikkhipana

Upānikkhipana (nt.) [fr. "nikkhipati] putting down (near somebody), putting in the way, trap Vin iii.77.

Upānikkhepa

Upānikkhepa [fr. upa + nis + kṣip] "putting near", depositing; -- 1. appld. to the course of memory, association of ideas Miln 78, 80; cp. "nikkhpepa S ii.276. -- 2. deposit, pledge J vi.192, 193 (= upajāta).

Upānīghaṇṣati
Upanighaṇsati [upa + ni + ghaṇsati] to rub up against, to crush (close) up to DhA i.58.

Upanijjhāna

Upanijjhāna (nt.) [upa + nijjhāna] meditation, reflection, consideration only in two phrases: ārammanā & lakkhaṇa, with ref. to jhāna J v.251; DhA i.230; iii.276; VvA 38, 213. Cp. nijjhāyana.

Upanijjhāyati

Upanijjhāyati [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin i.193 ("covet"); ii 269; iii. 118; D i.20; A iv.55; Miln 124; Vism 418. -- pp. upanijjhāyita (q. v.).

Upanijjhāyana

Upanijjhāyana [for "nijjhāna] meditation, reflection Miln 127; Vism 418.

Upanijjhāyita

Upanijjhāyita [pp. of "nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

Upanidhā

Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā?] comparison Nd2 158 (= upamā; should we read upanidhāya?).

Upanidhāya

Upanidhāya (indecl.) [ger. of upa + nidahati of dhā] comparing in comparison, as prep. w. acc. "compared with" M i.374; iii.177 (Himavanta pabbatarājānaṇa); S ii.133 (mahāpathāvīṇī); v.457 (Sineru -- pabbata -- rājānaṇa); A iii.181 sq.; iv.253 sq. (dibbasukhaṇa); Th 1, 496 (kammaṇa); J ii.93; DA i.29, 59, 283.

Upanidhi

Upanidhi (f.) [upa + ni + dhā, cp. nidhi] -- 1. deposit, pledge Vin iii.51. -- 2. comparison, in phrase upanidhīṇa upeti "does not come into comparison, cannot be compared with" M iii.177; S ii.263; v.457 (so read for upanidhāṇa); Ud 23.

Upanipajjati

Upanipajjati [upa + ni + pad] to lie down close to or on top of (acc.) Vism 269; J v.231.

Upanibajjhati

Upanibajjhati see upanibandhati.

Upanibaddha

Upanibaddha [pp. of "nibandhāti] -- 1. tied on to Miln 253, 254. -- 2. closely connected with, close to Vin iii. 308 (Samanta Pāsādikā). -- 3. attached to DA i.128.
Upanibandha


Upanibandhati

Upanibandhati [upa + n˚] to tie close to, to bind on to, attach M iii.132; Miln 254, 412. -- Pass. upanibajjhati to be attached to Sn 218. -- pp. ”nibaddha (q. v.).

Upanibandhana

Upanibandhana (adj. nt.) [upa + n˚] (adj.) closely con- nected with D i.46; DA i.128; (nt.) tie, fetter, leash Miln 253.

Upanibbatta

Upanibbatta [upa + nibbatta] come out, produced DA i.247.

Upanibha

Upanibha (adj. [upa + nibha] somewhat like ( -- ’) M i. 58 = A iii.324 (sankha -- vaṇṇa’); J i.207 (= sadisa C.); v.302 (tāla’).

Upanivattati

Upanivattati [upa + n˚] to return Sn 712; J iv.417; v.126.

Upanisā

Upanisā (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + sad, but if, as is more likely, a contracted form of upanissaya, it would be fr. upa + ni + śri . The history of this word has yet to be written, cp. Kern, Toev. s. v. & Divy 530 svopaniṣad] -- 1. cause, means D ii. 217, 259; M iii.71 (samādhiṣa sa -- upanisan); S ii.30 - - 32 (S A. = kāraṇa, paccaya); v.25; A i.198; iii.20, 200 sq., 360; iv.99, 336, 351; v.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA ii.102 aññā nibbānagāminī paṭīpada). <> 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pāṇini i.4, 79] J vi.470 (= paṭirūpaka C.).

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Upanistidati

Upanistidati [upa + nisṭidati of sad] to sit close to or down by D i.95; A iv.10; J ii.347; Pv iv.163 (ger. ”sajja = ’ṣiditvā PvA 242); Vism 269.

Upanisevati

Upanisevati [upa + n˚] to pursue, follow, go up after, clinging to (acc) M i.306. -- pp. upanisevita (q. v.).

Upanisevana

Upanisevana (adj.) [fr. upanisevati] going close after, fol- lowing J v.399 [f. ’t].
Upanisevita

Upanisevita [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J v.302 (kakka’).

Upanissaya

Upanissaya [upa + ni’] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahattship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapatthâna, Tikapatthâna i.1, a term only found in the Patthâna, the Jataka & later exegetical literature J i.78, 508; iv.96; vi.70; Nett 80; Vism 19 (‘gocara’), 535 (‘paccaya’); DhsA 315 (id.); DhA ii.33; VvA 98; PvA 38 (sotâpatti -- phalassa), 55 (‘sampatti’); Sdhp 265, 320.

Upanissayati

Upanissayati [upa + ni’] to depend or rely on (acc.) Miln 240 (attâna). -- ger. ‘nissayya (q. v.); -- pp. ‘nissita (q. v.).

Upanissâya

Upanissâya (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning] near, close by (with acc.); depending on, by means of (acc.) M ii.3; S ii.269; Sn 867 (taññ), 901 (tâpa’), 978, PvA 9 (Râjagaha), 67 (id.); VvA 63 (Râjagaha -- setthiññ ‘with’). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e.g. at Divy 54, 207, 505.

Upanissita

Upanissita [upa + ni’] dependent or relying on Sn 877; Nd1 283, Miln 245.

Upanîta

Upanîta [pp. of upaneti] 1. brought up to or into (mostly --’) Th 2, 498; Sn 677 (miraye), 774 (dukkha’), 898 (bhava’); J iii.45 (thûna’); iv.271 (dukkh’); Nd1 38; Dh 237 (‘yaya = atikkantavya DhA iii.337, advanced in age); Pr iv.110 (dukkha’ made to suffer). an’ Sn 846. -- 2. offered, presented J i.88; PvA 274, 286. <-> 3. brought to conclusion, brought to an end (of life) J v.375 (= marâṇa -- santika u. C.). -- 4. bringing up (for trial), charging M i.251 (vacanapatha, cp. upanîta).

Upanîya (‘tyya, ‘eyya)

Upanîya (‘tyya, ‘eyya) [ger. of upaneti] "bringing up" (for trial), charging, accusing D i.107 (vadati, cp. DA i. 276); A i.172 (‘vâcâ); cp. upanîta 3.

Upanîla

Upanîla (adj.) [upa + nila] somewhat dark -- blue J v.168.

Upaneti

Upaneti [upa + neti] to bring up to, conduct, adduce; to present, give J i.200; Miln 396; DA i.276; PvA 39, 43, 49, 53, 74. -- Pass. upanîyati (‘niyyati) -- 1. to be brought (up to) J iv.398; ppr. ‘niyamanna J i.200; PvA 5. -- 2. to be brought to conclusion, or to an end (of life) M ii.68; S i.2. -- 3. to be carried along or away A i.155. -- pp. upanîta (q. v.); -- ger. upanîya (q. v.).
Upanti

Upanti (adv.) [upa + anti] near, before, in presence of J iv.337.

Upantika

Upantika (adj.) [upa + antika] nt. acc. "near J iv.337; v.58 (with gen.); vi.418 (so read for "a"); loc. "e near or quite near Pv ii.915 (= samāpe gehassa PvA 120).

Upapacciyati

Upapacciyati see uppaccati.

Upapajjati

Upapajjati [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages ought to go under the latter. Trenckner however (Notes 77) defends upa’ & considers in many cases upp’ a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp’ is apparently frequent; but it is almost impossible to distinguish between upap’ and upp’ in the Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin iii.20 (niraya’); A iii.415; v.292 sq.; Sn 584; It 13 (niraya’), 14 (sugati’; v. l. upp’), 67 (sagga loka’; v. l. upp’); 43 = Dh 307 (niraya’); Dh 126, 140; Pv i.107 (v.l. BB. udapajjatha = uppa’; vA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. <-> pp. upapană (q. v.). -- Caus. upap’ & pp. upap’dita (q. v.).

Upapatti

Upapatti [fr. upa + pad, cp. uppatti] -- 1. birth, re-birth, (lit. attainment) M i.82; S iii.53; iv.398; A v. 289 sq.; Sn 139, 643, 836; Dh 419 (sattāna’); in var. specifications as: deva’ rebirth among gods PvA 6, 81; devaloka’ A i.115; kāma’ existence in the sensuous universe D iii.218; It 94; arūpa’ in the formless spheres Vbh 172, 267, 296; rūpa’, in the world of form Vbh 171 sq., 263 sq.; 299; niraya’ in Purgatory PvA 53. <-> 2. occasion, opportunity (lit. "coming to"); object for, in dāna’ objects suitable for gifts A iv.239 (where 8 enumd., see dāna). -- deva a god by birth (or rebirth) VvA 18; also given as uppatti -- deva, e. g. at KhA 123. See detail under deva.

Upapattika

Upapattika ( -- ’) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta’ born as a Peta PvA 119. -- Cp. upap”tika.

Upapanna

Upapanna [pp. of upapajjati] -- 1. ( -- ’) possessed of, having attained, being furnished with Sn 68 (thāma -- bala), 212, 322, 1077 (ñāna’; cp. Nd2 266b and uppana’ -- āna’). <-> 2. reborn, come to existence in (with acc.) S i.35 (Avihaṇ, expld. by C. not quite to the point as "nipphattivasena upagata", i. e. gone to A, on account of their perfection. Should we read uppana’?) A v.68.

Upaparikkhaṇa

Upaparikkhaṇa (nt.) = upaparikkhā VvA 232.

Upaparikkhati
Upaparikkhati [upa + pari + ṭks; cp. BSk. upapariksate Divy 5, 230] to investigate, ascertain, test, examine M i.133, 292, 443; S ii.216; iii.42, 140; iv.174; J i.489; ii.400; v.235; Miln 91, 293; Dāvs v.27; Sdhp 539; PvA 60 (paññāya u. = ūnatvā), 140 (= viceyya).

Upaparikkha

Upaparikkha (f.) [fr. upaparikkhati, cp. BSk. upapariksā Divy 3 etc.] investigation, examination Vin iii.314; M ii.175 (attha˚); A iii.381 sq.; iv.221; v.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA i.171.

Upaparikkhin

Upaparikkhin (adj.) [fr. upaparikkhati] investigating, reflecting, testing S iii.61; A iv.221 sq., 296, 328. Cp. BSk. upapariksaka Divy 212.

Upapāta

Upapāta = upapatti [but der. fr. pat (cp. uppāda1 = ud + pat but uppāda2 = ud + pad) with the meaning of the casual & unusual] rebirth Vin iii.4; S iv.59 (cut˚); Pug 50.

Upapātika

Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda1 and uppāda2, cp. upapajjati, upapatti & BSk. upapāduka Av. S ii.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D iii.107; ThA 207.

Upapādita

Upapādita [pp. of upapādeti, Caus. of upapajjati] accomplished J ii.236.

Upapādeti

Upapādeti [Caus. of upapajjati] to execute, perform J v.346.

Upapāramī

Upapāramī (f.) [upa + pāramī, cp. upa 5] minor perfection Bu i.77 (opp. paramattha -- pāramī); DhA i.84.

Upapisana

Upapisana [upa + piṣ] grinding, powder, in añjan˚ powdered ointment (for the eyes) Vin i.203; ii.112.

Upapurohita

Upapurohita [upa + purohita, see upa 5] a minor or assistant priest J iv.304.

Upapīla

Upapīla at D i.135 read upπīla (q. v.).

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Upapphusati

Upapphusati [upa + phusati, of spṛṣ] to touch; aor. upap-phusi J v.417, 420.

Upaplavati

Upaplavati [upa + plavati, cp. upplavati] to swim or float to (acc.), in uncertain reading as aor. upaplavij at Sn 1145 (dīpa dīpaṃ upaplavij floated from land to land; vv. ll. at SnA 606 uppalaviṇ & upallaviṇ; all MSS. of Nd2 p. 54 & no. 160 write upallaviṇ). Perhaps we should better read uppalaviṇ (or upallaviṇ) as diaeretic form for *upplaviṇ, aor. of upplavati (or uplavati), q. v. Expld. at Nd2 160 by samupallaviṇ.

Upabbajati

Upabbajati [upa + vraj] to go to, resort to, visit Th 1, 1052; J iv.270, 295; v.495 (= upagacchati C.); vi.43.

Upabbūlha

Upabbūlha see sam˚.

Upabrūhaṇa

Upabrūhaṇa (nt.) [fr. upa + bṛh2, cp. BSk. upabrūhitā Jtm 3195] expansion, increase, augmentation Vism 145; DhsA 117.

Upabhunjaka

Upabhunjaka (adj.) [fr. next] one who eats or enjoys Vism 555.

Upabhunjati

Upabhunjati [upa + bhuj] to enjoy J iii.495; v.350 (inf. "bhottu") -- grd. upabhogga. -- pp. upabhattu (q. v.).

Upabhutta

Upabhutta [pp. of upabhunjati] enjoyed Dāvs iii.65.

Upabhoga

Upabhoga [fr. upa + bhuj cp. upabhuñjati] enjoyment, profit Vin iv.267; J ii.431; iv.219 (v. l. paribhoga); vi. 361; Miln 201, 403; PvA 49, 220 ("paribhoga"); DhA iv.7 (id.); Sdhp 268, 341, 547.

Upabhogin


Upabhogga

Upabhogga (adj.) [Sk. upabhogyā, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

Upama
Upama (adj.) [compar. -- superl. formation fr. upa, cp. Lat. summus fr. *(s)ub -- mo] "coming quite or nearly up to", i.e. like, similar, equal D i.239 (andha -- ven’); M i.432 (taru’ a young looking fellow); A iv.11 udak’ puggala a man like water); Pv i.11 (khett’ like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. -- Note. upama metri causa see uu’ and cp. opamma & upamā.

Upamā

Upamā (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S ii. 114; M i.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṇ paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.: PvA 29, 112 (dh’en’); SnA 329, 384; Sdhp 29, 44, 259. -- vacana expression of comparison (usually applied to part. evaṇ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

Upamāṇa

Upamāṇa (nt.) [fr. upa + mā] comparison, the 2nd part of the comparison J v.341; VvA 13.

Upamāṇita

Upamāṇita [pp. of caus. upa + mā] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

Upameti

Upameti [upa + mā] to measure one thing by another, to compare J vi.252; Vism 314 (’metvā, read ’netvā?).

Upameyya

Upameyya (adj.) [grd. of upa + mā] to be compared, that which is to be likened or compared, the 1st part of a comparison VvA 13.

Upaya

Upaya [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. ( -- ‘) in an’ (anūpaya metri causā) not going near, aloof, unattached S i.141, 181; ii.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpūpaya (vv. ll. rūpūpaya & rūpūpaya) "clinging to form" (etc.) S iii.53 = Nd1 25 = Nd2 570 (+ rūpārammaṇa).

Upayācati

Upayācati [upa + yācati] to beg, entreat, pray to J vi. 150 (divyāṇ).

Upayācitaka


Upayāti

Upayāti [upa + yāti of yā] to go to, to approach S i.76; ii.118 (also Caus. ’yāpeti); Dpvs vi.69; Sdhp 579.

Upayāna
Upayāna (nt.) [fr. upa + yā, cp. BSk. upayāna Jtn 3163] nearing, approach, arrival D i.10; DA i.94.

Upayānaka


Upayuñjati

Upayuñjati [upa + yuj] to combine, connect with; to use, apply; ppr. med. upayujjāmaṇa VvA 245 (preferably be read as "bhuñjāmaṇa, with reference to enjoying drink & food").

Upayoga

Upayoga [fr. upa + yuj] connection, combination; em- ployment, application J vi.432 (nagare upayogaṇ netvā for use in the town? v. l. upabhogaṇ). Usually in cpd. "vacana as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; Pva 73, 135; or the acc. case, which is frequently substituted for the foll. cases: sāmi -- vacana SnA 127; Pva 102; bhumma” SnA 140; KhA 116; karaṇa” SnA 148; sampadā” J v.214; SnA 317; itthambhūta” SnA 441; nissakka” J v.498.

Uparacita

Uparacita [pp. of upa + rac] formed ThA 211; Sdhp 616.

Uparajja

Uparajja (nt.) [upa + rajja, cp. uparaja] viceroyalty A iii. 154 (v. l. opa’); J i.511; iv.176; DA i.134.

Uparata

Uparata [pp. of uparamati] having ceased, desisting from (---”), restraining oneself (cp. orata) Vin i.245 (ratt -- uparata abstaining from food at night = ratti -- bhojanato uparata DA i.77); D i.5 (id.); M i.319 (bhaya”); Sn 914 (= virata etc. Nd1 337); Miln 96, 307; DhSA 403 (vihins”).

Uparati

Uparati (f.) [fr. upa + ram] ceasing, resting; cessation M i.10; S iv.104; Miln 274.

Uparamati

Uparamati [upa + ram] to cease, desist, to be quiet J iii. 489; v.391 (v. l. for upāramati, also in C.); Miln 152.

Uparamā

Uparamā (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an”).

Uparava

Uparava [fr. upa + ru] noise J ii.2.

Uparājā
Uparājā [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J i.504; ii.316; DhA i.392.

Upari

Upari (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr.uper, Lat. s --uper; Goth. ubir = Ger. über E. over; OIr. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin iv.46 (opp. heṭṭhā); J vi.432; KhA 248 (= uddhan; opp. adho); SnA 392 (abtimukho u. gacchati explaining paccugacchati of Sn 442); PvA 11 (heṭṭhā manussa -- saṇṭhānaṇ upari sūkara -- s’), 47 (upari cattaṇ dhāriyamāña), 145 (sabbatha upari upon everything). -- 2. (prep. w. gen) with ref. either to space = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA i 41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i. e. against her VvA 68; or to time = on top of, after, later, as in catunnāṃ māsānaṇ upari after 4 months PvA 52 (= uddhanaḥ cattāhi māsēhi of Pv i.1012); sattannāṃ vassa -- satānaṇ upari after 700 years PvA 144. <> 3. (adv. in compn., meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below. -- cara walking in the air, suspended, flying J i.454. -- pāsāda the upper story of a palace, loc. on the terrace D i.112 (loc.); PvA 105, 279. -- piṭṭhi top side, platform Vin ii 207 (loc). -- bhaddaka N. of a tree [either Sk. bhadra Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, Toev. s. v.] J vi.269. -- bhāga the upper part, used in instr., loc or aor. in sense of "above, over,

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beyond* J iv.232 (instr.). -- bhāva higher state or condition M i.45 (opp. adh’). -- mukha face upwards DA i. 228; Pug A 214. -- vasana upper garment PvA 49. -- vāta higher than the wind, loc. on the wind J ii.11; or in "passe (loc.) on the upper (wind -- ) side DhA ii.17. -- visāla extended on top, i. e. of great width, very wide J iii.207. -- vehāśa high in the air ("--"), in "kuṭṭa a lofty or open air chamber, or a room in the upper story of the Vihāra Vin iv.46 (what the C. means by expln. majjhimassa purissassa astīsa -- ghaṭṭā "not knocking against the head of a middle -- (sized) man" is not quite clear). -- sacca higher truth PvA 66 (so read for upari sacca).

Upariṭṭha

Upariṭṭha (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

Upariṭṭhima

Upariṭṭhima (adj) [double -- superl. formation after analogy of seṭṭha, pacchima & heṭṭhima: heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (saṇyojanāni = uddhanbjhāgiya -- saṇyojanāni Pug A 198).

Uparima

Uparima (adj.) [upari + ma, superl. formation] uppermost, above, overhead D iii.189 (disā); Nett 88. Cp. upariṭṭhima.

Upariya

Upariya (adv.) [fr. upari] above, on top, in compd. heṭṭh’ below and above Vism 1.

Uparujjhati
Uparujjhati [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D i.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd2 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. <-> pp. uparuddha.

Uparuddha

Uparuddha [pp. of uparujjhati] stopped, ceased Miln 151 (v`jivita).

Uparundhati

Uparundhati [upa + rudh] to break up, hinder, stop, keep in check M i.243; J i.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd1 346 = uparuddheyya etc.); Miln 151, 245, 313. -- ger. uparundhiya Th 1, 525; Sn 751; aor. uparundhi J iv.133; PvA 271. -- Pass. uparujjhati (q. v.).

Uparulha

Uparulha [upa + rulha, pp. of ruh] grown again, recovered J iv.408 (cakkhu).

Uparocati

Uparocati [upa + ruc] to please (intrs.) J vi.64.

Uparodati

Uparodati [upa + rud] 1. to lament J vi.551 (fut `rucchati) -- 2. to sing in a whining tone J v.304.

Uparodha

Uparodha [fr. upa + rudh] obstacle; breaking up, destruction, end J iii.210, 252; Pv iv.15; Miln 245, 313.

Uparodhana

Uparodhana (nt.) [fr. upa + rudh] breaking up, destruction Sn 732, 761.

Uparodheti

Uparodheti [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin iii.73.

Uparopa

Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin ii.154. See also next.

Uparopaka

Uparopaka = uparopa, sapling J ii.345; iv.359.

Upala

Upala [Lit. Sk. upala, etym. uncertain] a stone Dāvs iii.87.

Upalakkhanā
Upalakkanā (f.) & 'añ (nt.) [upa + lakkhaṇa] discrimination S iii.261 (an˚); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

Upalakkheta

Upalakkheta [upa + lākṣay] to distinguish, discriminate Vism 172.

Upaladdha

Upaladdha [pp. of upalabhati] acquired, got, found J vi. 211 ("bāla; v. l. paluddha"); Sdh p 4, 386.

Upaladdhi

Upaladdhi (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

Upalabhati

Upalabhati [upa + labh] to receive, get, obtain to find, make out Miln 124 (kāraṇa); usually in Pass. upalabhati to be found or got, to be known; to exist M i.138 (an˚); S i.135; iv.384; Sn 858; Pv ii.111 (= paccanubhāvyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

Upalāpana

Upalāpana (nt.) [fr. upa + lap] talking over or down, persuasion, diplomacy, humbug D ii.76; Miln 115, 117.

Upalāpeti

Upalāpeti [Caus. of upa + lap] to persuade, coax, prevail upon, talk over, cajole Vin i.119; iii.21; J ii.266; iii.265; iv.215; PVA 36, 46, 276.

Upalālita

Upalālita [pp. of upalāleti] caressed, coaxed Sdh p 301.

Upalāleti

Upalāleti [Caus. of upa + lal; cp. BSk. upalādayati Divy 114, 503]. -- 1. to caress, coax, fondle, win over J ii. 267; Vism 300; Sdh p 375. -- 2. to boast of, exult in J ii.151. -- pp. upalālita (q. v.).

Upalāseti

Upalāseti [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D ii.337 (for upalāseti? q. v.).

Upalikkhati

Upalikkhati [upa + likh] to scratch, scrape, wound A iii. 94 sq. (= vijjhati C.).

Upalitta
Upalitta [pp. of upalimpati] smeared with ( -- 's), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. an˚ free from taint, undefiled M i.319, 386; Miln 318; metri causa anûpalitta S i.141; ii.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA iv.7).

Upalippati

Upalippati [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J iii.66 (= alltyati C.); Miln 250, 337.

Upalimpati

Upalimpati [upa + lip] to smear, defile D ii.18; Vin iii. 312; J i.178; iv.435; Miln 154. -- Pass. upalippati, pp. upalitta (q. v.).

Upalepa


Upalohitaka

Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J iii.21 (= rattavaṇṇa C.).

Upallaviṇī

Upallaviṇī Sn 1145 see upapavati.

Upavajja

Upavajja (adj.) [grd. of upavadati] blameworthy S iv.59, 60; A ii.242. an˚ blameless, without fault S iv.57 sq; A iv.82; Miln 391.

Upavajjatā

Upavajjatā (f.) [abstr. fr. upavajja] blameworthiness S iv. 59 (an˚).

Upavaṇṇeti

Upavaṇṇeti [upa + vanṇeti] to describe fully Sdhp 487.

Upavattati

Upavattati [upa + vr̥t] to come to pass, to take place J vi.58.

Upavadati

Upavadati [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D i.90; S iii.125 (attā stlato na upav.); A ii.121 (id.); v.88; J ii.196; PvA 13.

Upavana
Upavana (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J iv.431; v.249; Miln 1; VvA 170 (= vana). 344; ThA 201; Pva 102 (ārām”), 177 (mahā”).

Upavasati

Upavasati [upa + vasiti]. -- 1. to dwell in or at J iii.113; DA i.139. -- 2. to live (trs.); to observe, keep (a holy day); only in phrase uposathā upavasati to observe the fast day S i.208; A i.142, 144, 205; Sn 402 (ger. upavassa); J iii.444; SnA 199; Pva 209. -- pp. upavuttha (q. v.). See also uposatha.

Upavāda

Upavāda [fr. upa + vad] insulting, railing; blaming, finding fault Nd1 386; Pva 269; an˚ (adj.) not grumbling or abusing Dh 185 (anūpa˚ metri causa).

Upavādaka

Upavādaka (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase ariyānaṇṭ u.

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insulting the gentle Vin iii.5; A i.256; iii.19; iv.178; v.68; It 58, 99. -- an˚ Ps i.115; Pug 60.

Upavādin

Upavādin (adj. [fr. upavāda] = upavādaka; in ariy˚ S i. 225; ii.124; v.266; Pvi v.339. an˚ M i.360.

Upavāyati

Upavāyati [upa + vāyati] to blow on or towards somebody M i.424; A i.46; Th 1, 544; Pvi iii.66; Miln 97.

Upavāsa

Upavāsa [fr. upa + vas, see upavasati] keeping a prescribed day, fasting, self-denial, abstaining from enjoyments [Same as uposatha; used extensively in BS. in meaning of uposatha, e. g. at Av. S i.338, 339; Divy 398 in phrase aṣṭāṇga -- samanvāgataṇ upavāṣaṇ upavāsati] A v.40 (? uncertain; vv. ll. upāsaka, ovāpavāṣa, yopavāṣa); J vi.508; SnA 199 (in expln. of uposatha).

Upavāsita

Upavāsita (adj.) (upa + vāsita) perfumed Pva 164 (for gandha -- samerita).

Upavāhana

Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāti -- raj -- ūpa˚ = paṇṣu -- malādino sanghāṭirajassa dhovanaṇṭ SnA 375).

Upavicāra
Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trsld on p. 704 in Notes by "perplexed by doubts" (?) applying (one's mind) to, discrimination D iii.245 (domanass’); M iii.239; S iv.232 (somanass’ etc.); A iii.363 sq.; v.134; Ps i.17; Dh 8, 85, 284; Vbh 381.

Upavijaññā

Upavijaññā (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M i.384; Th 2, 218; Ud 13; Dāvs iii.38; ThA 197.

Upavisati

Upavisati [upa + visati] to come near, to approach a person J iv.408; v.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samīpaḥ gantvā nisidhi SnA 384).

Upavīṇa

Upavīṇa [upa + vīṇā] the neck of a lute S iv. 197; Miln 53.

Upavīta

Upavīta [?] covered (?) at VvA 8 in phrase "vetталатăдhi upavīта āsаna” should prob. be read upaнīта (vv. II. uparivīта & upajīta); or could it be pp. of upavīта (woven with)?

Upavīyati


Upavuttha

Upavuttha [pp. of upavasati] celebrated, kept (of a fastday) A i.211 (uposatha); Sn 403 (uposatha). Cp. uposatha.

Upavhyati

Upavhyati [upa + ā + hū, cp. avhayati for *āhvayati] to invoke, call upon D ii.259; S i.168.

Upasaṇṭvasati

Upasaṇṭvasati [upa + saṇ + vas] to live with somebody, to associate with (acc.) J i.152.

Upasaṇṭharaṇa

Upasaṇṭharaṇa (nt.) [fr. upasaṇṭharati] drawing together, bringing up to, comparison Vism 232 sq.; J v.186.

Upasaṇṭharati

Upasaṇṭharati [upa + saṇ + hr] -- 1. to collect, bring together, heap up, gather Miln 132. -- 2. to dispose, arrange, concentrate, collect, focus Vin iv.220 (kāyaṇ); M i.436 (cittaṇ), 468 (cittaṇ tathattāya); S v.213 sq. (id.); DhsA 309 (cakkhuṇ). -- 3. to take hold of, take care of, provide, serve, look after Miln 232.
Upasānha [fr. upa + saŋ + hr] taking hold of, taking up, possession, in devat˚ being seized or possessed by a god Miln 298.

Upasānha (adj.) [pp. of upa + saŋ + dhâ] accompanied by, furnished or connected with ( -- ´) D i.152; M i.37, 119 (chand˚); S ii.220 (kusal˚); iv.60 (kâm˚); Sn 341 (râg˚), 1132 (giranj vân˚ = vâññena upetaŋ Nd2); Th 1, 970; J i.6; ii.134, 172; v.361.

Upasankamati

Upasankamati [upa + saŋ + kram, cp. BSk. upasankra- mati Av. S. i.209] -- 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkharasâdissa parivesan˚) tenâ upasankami, upasankamitvâ paññatte âsane nistid˚", e. g. Vin i.270; D i.109; ii.1, and passim. -- aor. "sankami Pv. ii.210; Sn 130, 140; KhA 116; PvP 88; ger. "sankamitvâ SnA 140; PvP 6, 12, 19, 20, 88; "sankamma Sn 166, 418, 460, 980, 986; inf. "sankamitujj PvP 79. -- 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA i.7.

Upasankamana

Upasankamana (nt.) [fr. upasankamati] going near, ap- proach M ii.176; S v.67 = It 107; PvP 232.

Upasankheyyya

Upasankheyyya (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= "sankhâtabba SnA 549; cp. Nd1 213).

Upasagga

Upasagga [Sk upasarga, of upa + s˚] -- 1. attack, trouble, danger Vin i.33; A i.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA iii.70); Miln 418. -- 2. (tt. g.) prefix, preposition J ii.67 (sa˚), 126 (apa); iii.121 (ni, pa); DA i.245 (adhi); KhA 101 (sa˚ and an˚); PvP 88 (atthe nipâto a particle put in metri causa, expln. of handa); DhSHA 163, 405.

Upasâññhanan

Upasâññhanan (f.) [fr. upa + san˚hapetj] stopping, cau- sing to cease, settling Pug 18 (see also an˚).

Upasanta

Upasanta [pp. of upa + šam, cp. upasammati] calmed, composed, tranquil, at peace M i.125; S i.83, 162; A iii. 394; Sn 848, 919, 1087, 1099; Nd1 210, 352, 434; Nd2 161; Dh 201, 378; Miln 394; DhA iii.260; iv.114; PvP 132 (= santa).

Upasama

Upasama [Sk. upasama, upa + šam] calm, quiet, appea- sement, allaying, assuagement, tranquillizing Vin i 10 = S iv.331 = v.421 (in freq. phrase upasamâya abhiññâya sambodhâya nibbânâya sanvattati; see nibbâna iii.7); D i.50; iii.130 sq., 136 sq., 229 (as one of the 4 objects of adhiññhâna, viz. paññâ˚ sacca˚ cåga˚ upasama˚); M i. 67; iii.246; S i.30, 34 (stlana), 46 citta -- v -- ūpasama˚, 48, 55; ii.223, 277; iii.86 (sankhârana˚ . . . . v -- ūpasamo) D ii. 157; S i.158 (see vūpasama and sankhâra); (ariya˚ magga˚ dukkha˚ -- gâmina˚); iv.62, 331; v.65 (avūpasama˚), 179, 234 ("gâmin˚), 378 sq.; A i.3 (avūpasama˚), 30, 42; ii.14
Upasamati

Upasamati [upa + śam in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasame = upasameyya nibbāpeyya Nd1 352). -- pp. upasanta q. v.

Upasamāna

Upasamāna (nt.) = upasama Th 1, 421; Sdhp 335 (dukkha).

Upasampajjati

Upasampajjati [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. upasampajja M i.89; S iii.8; A iv.13; v.69; Dhs 160 (see DhsA 167); DA i.313; SnA 158. -- pp. upasampanna (q. v.).

Upasampadā

Upasampadā (f.) [fr. upa + sañ + pad] -- 1. taking, acquiring; obtaining, taking upon oneself, undertaking D ii.49; M i.93; A iii.65; Dh 183 (cp. Dha iii.236); Nett 44 (kusalassa). -- 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & "padā Divy 21, 281 etc.] Vin i.12, 20, 95, 146 and passim; iii.15; iv.52; D i.176, 177, 202; S i.161; A iv.276 sq. & passim; DhA ii.61 (pabbañā +); PVA 54 (laddha” one who has received ordination), 179 (id.).

Upasampanna

Upasampanna [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S i.161; A v.70; Vin iii.24; iv.52, 130; Miln 13.

Upasampādeti

Upasampādeti [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). -- 2. to admit to bhikkhuship, to ordain Vin iv.130, 226, 317 (= vutṭhāpeti); grd. ātabba Vin i.64 sq.; iv.48; A v.72.

Upasamphassati

Upasamphassati [upa + sam + sprṣ] to embrace J v.297.

Upasammati

Upasammati [Sk. upasamyati, upa + śam in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S i.62, 221; Dh 100 sq.

Upasavyāna

Upasavyāna (nt.? [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).
Upasiṅsaka

Upasiṅsaka (adj.) [fr. upa + sīṅsati = śaṇs, cp. āsīṅsaka] striving after, longing or wishing for Miln 393 (āhār'); Morris J P T S. 1884, 75 proposes reading upasinghaka).

Upasinghaka

Upasinghaka (adj.) [fr. upa + singh] sniffing after J ii. 339; iii.144; Miln 393 (? see upasiṅsaka).

Upasinghati

Upasinghati [upa + singh] -- 1. to sniff at S i.204 (pa- duma); i.455; J ii.339, 408; vi.336. -- 2. to sniff up Vin i.279. -- Caus. āyati to touch gently KhA 136. Caus. II. apeti to touch lightly, to stroke J iv.407.

Upasinghita

Upasinghita [pp. of upasinghati] scented, smelled at (loc.) J vi.543 (sisañjhi, C. for upagghata).

Upasussati

Upasussati [upa + sussati] to dry up M i.481; Sn 433; J i.71.

Upasecana

Upasecana (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J ii.422; iii.144; iv.371 (mañs'); vi.24. See also nandi’ & mañsa’.

Upaseniyā

Upaseniyā (f.) [Sk. upa + either śayanika of śayana, or sayaniya of śī] (a girl) who likes to be always near (her mother), a pet, darling, fondling J vi.64 (=mātaraq upagantvā sayanika C.).

Upasevati


Upasevanā

Upasevanā (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S iii.53 = Nd1 25 = Nd2 570 (nand’ pleasure -- seeking); It 68 (bāl’ & dhīr’); Sn 249 (utu’ observance of the seasons); Miln 351.

Upasevita


Upasevin

Upasevin (adj.) ( -- ’) [fr. upasevati] pursuing, following, going after A iii.136 (vyatta’); Miln 264 (rāj’); DhA iii.482 (para -- dār’).
Upasobhāti

Upasobhāti [upa + śubh] to appear beautiful, to shine forth Th 1, 1080. -- Caus.'sobheti to make beautiful, embellish, adorn Vv 526; J v.132; PvA 153. -- pp. upasobhita (q. v.).

Upasobhīta

Upasobhīta [pp. of upasobheti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassaggā

Upassaggā see upasagga.

Upassāṭṭha

Upassāṭṭha [Sk. upasṛṣṭa, pp. of upa + srj] "thrown upon", overcome, visited, afflicted, ruined, oppressed S iv.29; A iii.226 (udak˚); J i.61; ii.239.

Upassaya

Upassaya [fr. upa + śrī, cp. assaya & missaya] abode, resting home, dwelling, asylum S i.32, 33; Vv 684; Miln 160. Esp. freq. as bhikkhuni˚ or bhikkun˚ a nunnery Vin ii.259; iv.265, 292; S ii.215; J i.147, 428; Miln 124.

Upassāsa

Upassāsa [upa + assā; upa + ā + śvas] breathing J i.160.

Upassuti

Upassuti (f.) [fr. upa + śru] listening to, attention S ii. 75; iv.91; J v.100; Miln 92.

Upassutika

Upassutika (adj.) [fr. upassuti] one who listens, an eaves-dropper J v.81.

Upahacca

Upahacca (˚ -- ) [ger. of upahanti] -- 1. spoiling, impairing, defiling J v.267 (manañ) -- 2. reducing, cutting short; only in phrase upahacca -- parinībbāyin "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life") S v.70, 201 sq.; A i.233 sq.; iv.380; Pug 17 (upagantvā kālākīriyaṇ āyukkhayassa āsane ṭhavā ti attho Pug A 199); Nett 190. -- The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > upappajja, as indicated by BSk. upapadaya -- parinīrvaṇin, and by remarks of C. on Kv u 268, as quoted at Kv u trsl. 158, 159.

Upahaṇṇati

Upahaṇṇati [Pass. of upahanti] to be spoilt or injured Sn 584; J iv.14; Miln 26.

Upahata
Upahata [pp. of upahanti] injured, spilt, destroyed D i.86 (phrase khata + upahata); S i.238 (na súpahata "not easily put out" trsl.); ii 227; A i.161; Dh i.134; J vi. 515; Miln 223, 302; DhA ii.33 (an˚). The formula at D i.86 (khata+upahata) is doubtful as to its exact meaning. According to Bdhgh it means "one who has destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA i.237: "bhinnà -- patiţho jätö," i.e. without a basis. Cp. remarks under khata. The trsln at Dial. i.95 gives it as "deeply affected and touched in heart": doubtful. The phrase upahacca-parinibbàyin may receive light from upahata.

Upahattar

Upahattar [Sk. *upahatr, n. ag. of upa + har] a bringer (of) M i.447 sq.

Upahanti

Upahanti (& "hanati J i.454) [upa + han] to impair, injure; to reduce, cut short; to destroy, only in ger. upahacca; pp. upahata & Pass. upahaññati (q. v.).

Upahara

Upaharaṇa


Upaharati

Upaharati [upa + hā] to bring, offer, present A ii.87; iii. 33; Dh i.301, 302; J v.477.

Upahāra

Upahāra [fr. upa + hā] bringing forward, present, offering, gift Vin i.136 (āhā`) A ii.87; iii.33; v.66 (mett`;) J i.47; iv.455; vi.117; DA i.97.

Upahiñsati

Upahiñsati [upa + hiñs] to injure, hurt Vin ii.203; J iv.156.

Upāgacchati

Upāgacchati [upa + ā + gam] to come to, arrive at, reach, obtain, usually aor. upāgaññi Cpa i 1010, pl. upāgaññiijn Sns 1126; or upāgami Sns 426, 685, pl. upāgañjinn Sns 302, 1126. Besides in pres. imper. upāgaccha Pva 64 (so read for upagaccha). -- pp. upāgata.

Upāgata

Upāgata [pp. of upāgacchati] come to, having reached or attained Sns 1016; Pva 117 (yakkhatan); Sdhp 280.

Upāta

Upāta [according to Kern, Toev. s. v. = Sk. upātta, pp of upa + ā + dā "taken up"; after Morris J.P. T. S. 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

Upātigacchati
Upātigacchati [upa + ati + gaccha ti] to "go out over", to surpass, overcome, only in 3rd sg. pret. upaccagā.

Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J i.258; vi.182; & 3rd pl. upaccagun S i.35; A iii.311; J iii.201.

Upātidhāvati

Upātidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upātipanna

Upātipanna [pp. of upātipajjati, upa + ā + pad] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

Upātipattī

Upātipattī [upa + ati + vattati] to go beyond, overstep M i.327; Sn 712 (v. l. for upanivattati); Nett 49. <-> pp. upātivatta (q. v.).

Upādā (adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i.e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. Dhs trsln. 127, 197. -- Usually (and this is the earlier use of upādā) as neg. anupādā (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases a. parinibbāna "unsupported emancipation" M i.148; S iv.48; v.29; DhA i.286 etc.; a. vimokkho mental release A v.64 (A A: catuhi upādānahe: agahetvā cittassa vimokkho; arahattasshaṁ nāma); Vin v.164; Ps ii.45 sq.; a. vimutto D i.17 (= kinci dhamma anupādiyītvā vimutto DA i.109); cp. M iii.227 (paritassanā).

Upādā (nt.) [fr. upa + ā + dā] -- (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. ( -- " ) supported by, drawing one's existence from S i.69; ii 85 (aggikhandho "assa pariyañānā by means of taking up fuel"; v.284 (vāt’); J iii.342 sa -- upādāna (adj.) provided with fuel S iv.399; anupādāna without fuel DhA ii.163. <-> 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. ( -- " ) finding one's support by or in, clinging to, taking up, nourished by. See on term Dhs trsln. 323 & Cpd. 171. They are classified as 4 upādānāni or four Graspings viz. kāṁ, diṭṭh’, sīlabbat’, attavād’ or the graspings arising from sense -- desires, speculation, belief in rites, belief in the soul -- theory D ii.58; iii.230; M i.51, 66; S ii.3; v 59; Dhs 1213; Ps i.129; ii.46, 47; Vbh 375; Nett 48; Vism 569. -- For upādāna in var. connections see the foll. passages: D i.25; ii.31, 33, 56; iii.278; M i.66, 136 (attavād’) 266; S ii.14, 17, 30, 85; iii.10, 13 sq., 101, 135, 167, 191; iv.32, 87 sq., 102 (tannissita viññānānānābuddhānānā); 390, 400 (tanha’); A iv.69; v.111 (upāy’); Sn 170, 358, 546; Ps i.51 sq., 193; ii.45 sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA iv.194. -- sa’ full of attachment (to life) M i.65; Vin iii.111; S iv.102; an’ unattached, not showing attachment to existence S iv.399; Vin iii.111; Th 1, 840; Miln 32; DA i.98. -- kkhandha, usually as pañca...
upādāna -- kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañcū’ -- skhandhā Av. Š i.1681 & note] D ii.35, 301 sq.; iii.223, 286; M i.61, 144, 185; iii.15, 30, 114, 295; Ps ii.109 sq.; Vbh 101; Vism 505 (khandha -- pañcaka). See for detail khandha ii.B 2. -- kkhaya extinction or disappearance of attachment S ii.54; A iii.376 sq.; Sn 475, 743; It 75. -- nidāna the ground of upādāna; adj. founded on or caused by attachment Ps ii.111; Vbh 135 sq. -- nirodha destruction of "grasping" Vin i.1 (in formula of pañcika -- samuppāda); S ii.7; iiii.14; A i.177. -- paccaya = nidāna S ii.5; iii 94.

Upādāniya

Upādāniya (adj.) [fr. upādāna, for *upādānika > 'aka] be-longing to or connected with upādāna, sensual, (inclined to) grasping; material (of rupa), derived. See on term Dhs trsln. 203, 322. -- S ii.84; iii 94; Sn 507, 319, 312.

Upādāya

Upādāya (adv.) [ger. of upādiyati] -- 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampa upādāya out of pity or mercy D i.204; PvA 61, 141, 164. -- (b) compared with, alongside of, with reference to, according to D i.205 (kālañ ca samayañ ca acc. to time & convenience); DhA i.391; VvA 65 (pañscucaññañ); PvA 268 (mussalokañ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. Š i.255. -- 2. (ic same meaning & application as upādā, i. e. in neg. form first & then in positive abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rupa) Vbh 12, 67 etc.; Nd1 266. Usually as anupādāya "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt -- anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S ii.279; A i.162; iv. 290; besides in foll. pass.: Vin i.14 (a. citta vimuccati) 182 (id.); S ii.187 sq.; iv.20, 107; v.317; Dh 89 = S v.24 (ādanapati -- nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

Upādiyati

Upādiyati [the compn. -- from of upādāna, derived fr. upādā in analogy to nouns in "a & à which change their a to i in compn. with kr & bh; otherwise a n. formation fr. d'hi fr. dhā in upadhī] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in combn. with 'sesa (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S v.129, 181; A iii.143; It 40; Vism 509. More frequently neg. an -- upādiyati = sesa (nibbāna, nibbānadhatū or parinibbāna, cp. similarly BSk. anupādi -- vimukti M Vastu i.69) completely emancipated, free, without any (material) substratum Vin ii.239 (nibbāna -- dhātu); D iii.135; M i.148 (parinibbāna); A ii.120; iv.75 sq., 202, 313; J i.28, 55; Sn 876; It 39, 121 (nibbāna -- dhātu); Ps. i.101; Vism 509; DhA iv.108 (nibbāna); VvA 164, 165. Opp. saupādisesa A iv.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

Upādiña

Upādiña [for *adinnā with substitution of ṇ for nn owing to wrong derivation as pp. from adiyati 2 instead of adiyati 1] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at Dhs trsln. 201, 324. -- Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an' Vin iii.113; Dhs 585, 991, 1212, 1535.

Upādiṅaka

Upādiṅaka (adj,) = upādiṅa DhsA 311, 315, 378; Vism 398.

Upādiyati
Upādiyati [upa + ā + dā, see ādiyati] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D ii.292; M i.56, 67; S ii.14; iii.73, 94, 135; iv. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd1 444 (= ādeti); Nd2 164. ppr. upādiyanti S iv. 24 = 65 (an˚); -- ppr. med. upādiyamāna S iii.73; SnA 409, & upādiyāṇa ("ādiyāṇo) Sn 470; Dh 20. <-> ger. upādāya in lit. meaning "taking up" J i.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also upāḍa and upādiyitvā VvA 209; DA i.109 (an˚); DhA iv.194 (an˚). -- pp. upādinnā (q. v.).

Upāḍhi

Upāḍhi [fr. upa + ā + dhā] I. cushion J vi.253. -- 2. sup-plement, ornament (?), in "ratha "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J vi.22.

Upāḍhiya

Upāḍhiya [fr. upāhi] being furnished with a cushion J vi. 252 (adj.).

Upāya

Upāya [fr. upa + i, cp. upaya] approach; fig. way, means, expedient, stratagem S iii.53 sq., 58; D iii.220 ("kosalla); Sn 321 ("ññë); J i.256; Nd2 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12. 350, 385. -- Cases adverbially; instr. upāyena by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. -- abl. upāyaso by some means, somehow J iii.443; v.401 (= upāyena C.). <-> anupāya wrong means J i.256; Sdhp 405; without going near, without having a propensity for S i.181; M iii.25. -- kusala clever in resource J i.98; Nett 20; SnA 274.

Upāyatta


Upāyana

Upāyana (nt.) [fr. upa + i, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J v.347; vi. 327; Miln 155, 171, 241; Sdhp 616, 619.

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Upāyāsa

Upāyāsa [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M i.8, 144, 363; iii.237; A i.144, 177, 203 (sa˚); ii.123, 203; iii.3, 97, 429; Sn 542; It 89 = A i.147 = M i.460; J ii.277 ("bahula"); iv 22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA i.121. -- anupāyāsa peacefulness, composure, serenity, sincerity D iii.159; A iii.429; Ps i 11 sq.

Upāramati

Upāramati [upa + ā + ram] to cease, to desist J v.391, 498.

Upāraddha

Upārambha

Upārambha [Sk. upārambha, upa + ālambhatc] -- 1. re-proof, reproach, censure M i.134, 432; S iii.73; v.73; A i.199; ii.181; iii.175; iv.25; Vbh 372. -- 2. (adj.) indisposed, hostile Th 1, 360 sq.; DA i.21, 263.

Upārambhati

Upārambhati [Sk. upālambhate, upa + ā + labh] to blame, reprimand, reproach M i.432, 433. -- pp. upāraddha (q. v.).

Upālāpeti

Upālāpeti at PvA 276 read upalāpeti (q. v.).

Upāvisi

Upāvisi 3rd sg. aor. of upavisati (q. v.).

Upāsaka

Upāsaka [fr. upa + āś, cp. upāsati] a devout or faithful layman, a lay devotee Vin i.4, 16 (tevācīkho u.), 37, 139, 195 sq.; ii.125; iii.6, 92; iv.14, 109; D i.85; ii.105, 113; iii.134, 148, 153, 168, 172 sq., 264; M i.29, 467, 490; S v.395, 410; A i.56 sq.; ii.132 ('parisā); iii.206 ('caṇḍāla, 'ratana); iv.220 sq. (kittāvatā hoti); Sn 376, 384; J i.83; Pv i 104; Vbh 248 ('sikkhā); DA i.234; PvA 36, 38, 54, 61, 207. -- f. upāsikā Vin i.18, 141, 216; iii.39; iv.21, 79; D iii.124, 148, 172, 264; M i.29, 467, 491; S ii.235 sq.; A i.88; ii.132; v.287 sq.; Miln 383; PvA 151, 160.

Upāsakatta

Upāsakatta (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin i.37; S iv.301; Vv 8421.

Upāsati


Upāsana

Upāsana1 (nt.) [fr. upāsati] attendance, service, honour S i.46 (saman); Th 1, 239; Miln 115. Cp. payir*.

Upāsana

Upāsana2 (nt.) [fr. upāsati] -- 1. archery J vi.448; usually in phrase katūpāsana skilled in archery M i.82; S ii. 266; A ii.48; J iv.211; Mhvs 24, 1. -- Miln 232 ("ṣ sikkhitvā). -- 2. practice Miln 419. -- 3. in "sālā gymnasium, training ground Miln 352.

Upāsikā

Upāsikā see upāsaka; cp. payir*.
Upāsīna

Upāsīna [pp. of upāsati] sitting near or close to J v.336.

Upāhata

Upāhata [upa + āhata] struck, afflicted, hurt J i.414.

Upāhanā

Upāhanā (f.) [with metathesis for upānahā = Sk. upānahā f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin i.185; ii.118, 207 (adj. sa -- upāhana), 208; S i.226; J iv.173, 223; Pv ii.49; Nd2 226; KhA 45; DhA i.381 (chatt 'ṇ as nt' v. l. 'nā'); PvA 127, 186. <-> upāhanā (or upāhanā) ārohati to put on sandals J iv.16; vi. 524; opp. omuñcati take off Vin ii.207, 208; J iii.415; iv.16. -- Note. An older form upānadā (for upānadh = Sk. upānahā) is seen by Kern in pānadûpama J ii.223, which is read by him as upānadûpama (v. l. upāhan -- upama). See Toev. s. v. upānad.

Upiyya

Upiyya [ger. of upeti] undergoing, going into, metri causa as āpiya ( -- ˚) and opiya, viz. hadayasmi āpiya S i 199 = Th 1, 119; senūpiya J v.96 (v. l. senopiya; C. sayanūpagata). In tadūpiya the 2nd part upiyya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

Upekkhaka

Upekkhaka (adj.) [fr. upekkhā] disinterested, resigned, stois- cal Vin iii.4; D i.37, 183; iii.113, 222, 245, 269, 281; S v.295 sq., 318; A iii.169 sq., 279; v.30; Sn 515, 855, 912; It 81; Nd1 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upekkhati

Upekkhati [upa + īkṣ] to look on, to be disinterested or indifferent Sn 911; Nd1 328; J vi.294.

Upekkhānā

Upekkhānā (f.) [abstr. fr. upa + īkṣ] is commentator's paraphrase for upekkhā (q. v.) Nd1 501 = Nd2 166; Vbh 230.

Upekkhāvant

Upekkhāvant (adj.) = upekkhaka J v.403.

Upekkhā & Upekkhā

Upekkhā & Upekkhā (f.) [fr. upa + īkṣ, cp. BSk. upekkā Divy 483; Jtm 211. On spelling upekkhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham -- asukha -- vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at Cpd. 229 -- 232, &
Ten kinds of upekkhā are enumd. at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). -- D 138 ('sati -- parisuddhi purity of mindfulness which comes of disinterestedness cp. DhsA trsln. 48; Hardy, Man. Buddhism 505). -- D 138 (˚sati -- parisuddhi purity of mindfulness which comes of disinterestedness cp. DhsA trsln. 50), 251; i.279 (twofold); iii.50, 78, 106, 224 sq., 239, 245 (six 'upavicāras), 252, 282; M i.79, 364; iii 219; S iv.71, 114 sq., v.209 sq. ('indriya); A i 42; 81 ('suksa), 256 ('nimitta); iii.185, 291 ('cetovimutti); iv.47 sq., 70 sq., 300, 443; v.301, 360; Sn 67, 73, 972, 1107, ('satisaśuddha); Nd1 501 = Nd2 166; Ps i.8, 36, 60, 167, 177; Pug 59 ('sati); Nett 25, 97 ('dхātu), 121 sq.; Vbh 12, 15 ('indriya), 54 (id.), 69, 85 ('dхātu), 228, 324, 326 ('sambojjhanga), 381 ('upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 ('sambojjhanga, 5 conditions of), 148 ('˚anubrhatanā), 160 (def. & tenfold), 317 ('bhāvanā), 319 ('brahmavihārā), 325 ('vihārin), 461; SnA 128; Sdhp 461.

Upeta

Upeta [pp. of upeti] furnished with, endowed with, possessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd2 s. v., Th 1, 789; Pv i.76 (bal˚); ii 712 (phal˚, v. l. preferable '˚upa), iv.112 (ariya˚ aha˚ hangavara upeetan = '˚attahi angehi upetan yutta˚ PvA 243); Vism 18 (+ sam˚, upagata, samupagata etc); PvA 7. -- Note. The BSk. usually has samanvagata for upeta (see '˚attaha).

Upeti

Upeti [upa + i] to go to (with acc.), come to, approach, undergo, attain D i.55 (pa˚ havi -- kāya˚ an -- upeti does not go into an earthly body), 180; M i.486 (na upeti, as answer: "does not meet the question"); S iii.93; It 89; Sn 209, (na sankha˚ "cannot be reckoned as") 749, 911, 1074; 728 (dukkha˚), 897; Sn 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J iv.309 (maran˚ upeti to die), 312 (id.), 463 (id.); v.212 (v. l. upeti, q. v.); Th 1, 17 (gabhha˚); Pv ii.334 (sagga˚ upeti); Nett 66; fut. upessa˚ Sn 29; 2nd sg. upesahi Dh 238, 348. -- ger. upecci Vv 337; S i.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for upacca flying up); see also upiya & upacca. -- pp. upeta.

Upocita

Upocita [pp. of upa + ava + ci] heaped up, abounding, comfortable J iv.471.

Uposatha

Uposatha [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th, -- 151 --

23d nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre-Buddhistic reforming communities for the expounding of their views, Vin i.101. The Buddhists adopted this practice and on the 15th day of the half-month held a chapter of the Order to expound their dhamma, ib. 102. They also utilized one or other of these Up. days for the recitation of the Pātimokkha (pātimokkhuddesa), ibid. On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Silas, during the day. See Sīla. The day in the middle of the month is called cātudassiko or pa˚ narasiko according as the month is shorter or longer. The reckoning is not by the month (ma˚ sa), but by the half -- month (pakkha), so the twenty -- third day is simply athitam, the same as the eighth day. There is an occasional Up. called s˚ maggi -- uposatho, "reconciliation -- Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). -- Vin i.111, 112, 175, 177; ii.5, 32, 204, 276; iii.164, 169; D iii. 60, 61, 145, 147; A i.205 sq. (3 uposathas: gop˚ laka˚ , niga˚ ha˚ , ariya˚ ), 208 (dhamm˚), 211 (devat˚); iv.248 (atta˚ hanga -- saman˚ a), 258 sq. (id.), 276, 388 (navah angehi upavuttha); v.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 ('sutta =
A i.206 sq.; Sdhp 439; DA i.139; SnA 199; VvA 71, 109; PvA 66, 201. -- The hall or chapel in the monastery in which the Pāṭimokkha is recited is called uposathagga (Vin iii.66), or āgāra (Vin i.107; DhA ii.49). The Up. service is called kamma (Vin i.102; v.142; J i.232; iii.342, 444; DhA i.205). uposatha karoti to hold the Up. service (Vin i.107, 175, 177; J i.425). Keeping the Sabbath (by laymen) is called uposatha upavasati (A i.142, 144, 205, 208; iv.248; see upavasati), or uposathavāsa vasati (J v.177). The ceremony of a layman taking upon himself the eight sīlas is called uposathan samādiyati (see sīla & samādiyati); uposatha -- sīla observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha -- divasa (J iii.52).

Uposathika

Uposathika (adj.) [fr. uposatha] -- 1. belonging to the Upo-satha in phrase anuposathika (adv.) on every U., i.e. every fortnight Vin iv.315. -- 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu ii.9); Vin i.58; iv. 75, 78; J iii.52; Vism 66 (bhatta); DhA i.205.

Uposathin

Uposathin (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6.

Uppakitaka

Uppakitaka indexed at Ud iii.2 wrongly for upakki- taka (q. v.).

Uppakka


Uppacca

Uppacca [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S i.209 (v. l. BB. upecca, C. uppatitvā pi sakūto viya) = Pv ii.717 (= uppatitvā PvA 103) = DhA iv.21 (gloss uppatitvā) = Nett 131 (upecca).

Uppaccati

Uppaccati [ud + paccati, Pass. of pac] in ppr. uppacci- yamāna (so read for upapacciyamāna, as suggested by v. l. BB. uppajjā) "being boiled out", i.e. dried or shrivelled up (cp. uppakka 1) J iv.327. Not with Morris J P T S. 1887, 129 "being tormented", nor with Kern, Toev. under upapacc˚ as ppr. to prc (*upapryamāna) "dicht opgesloten", a meaning foreign to this root.

Uppajjati

Uppajjati [ud + pajjati of pad] to come out, to arise, to be produced, to be born or reborn, to come into existence D i.180; Sn 584; Pv ii.111 (= nibbatti PvA 71); PvA 8 (nibbatti +), 9, 20, 129 (= pāṭubhavati); DA i.165. <-> Pass. uppajjiyati Vin i.50. -- ppr. uppajjanto PvA 5, 21; fut. pajiissati PvA 5 (bhummadevesu, corresp. with nirayā nibbattissati ibid.), 67 (nirayā); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin iii.4; J i.81; ger. pajiitvā D ii.157 = S i.6, 158 = ii.193 = J i.392 = Th 1, 1159; & uppajja J iv.24. -- Caus. uppādeti (q. v.). <-> pp. uppanna (q. v.). See also upapajjati and upapanna.

Uppajjana
Uppajjana (adj. -- nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (*vasena), 33 (id.).

Uppajjanaka

Uppajjanaka (adj.) [fr. uppajjana] (belonging to) coming into existence, i.e. arising suddenly or without apparent cause, in "bhanḍa a treasure trove J iii.150.

Uppajjitar

Uppajjitar [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D i.143 (sagga etc.).

Uppatipāṭiyā

Uppatipāṭiyā [abl. of uppatipāṭi, ud + paṭipāṭi] lit. "out of reach", i.e. in a distance J i.89; or impossible Vism 96 (ekapañño pi u. āgato nāhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. "paṭipāṭika").

Upanḍanā

Upanḍanā (f.) [abstr. fr. ut + paṇḍ or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 ("kathā").

Upanḍuppanḍukajātā

Upanḍuppanḍukajātā (adj.) [redupl. intens. formation; ud + paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently a corruption of something else, perhaps upapanḍuka, upa in meaning of "somewhat like", cp. upañña, upañibha etc. and reading at Pv ii.113 upakaṇḍakin. The latter may itself be a corruption, but is expld. at PvA 72 by upakaṇḍaka -- jāta "shrivelled up all over, nothing but pieces (?)"). The trsln. is thus doubtful; the BSk. is the P. form retranslated into uppanḍuka Divy 334, 463, and trsd. "very pale" "having become very pale" (?), or "somewhat pale" (?), with dubbanna in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkho ṭuṣṭa upp" dhamani -- santhāta -- gatto Vin i.276; iii.19, 110; M ii.121; distorted to BSk. bhūto utp. krāluko durbalako mlānako at Divy 334. -- (2) kiso upp". J vi. 71; DhA iv.66. -- (3) upp" dhamanisāntī J i.346; ii.92; v.95; DhA i.367. Besides in a doubtful passage at Pv ii.112 (upakaṇḍakin, v.l. upaṇḍ" BB.), expld. at PvA 72 "upakaṇḍakajātā", vv. ll. upaṇḍaka` and uppanḍuppanḍuka").

Uppanḍeti

Uppanḍeti [ut + paṇḍ, of uncertain origin] to ridicule, mock, to deride, make fun of Vin i.216, 272, 293; iv. 278; A iii.91 = Pug 67 (ūhasati uḷḷapati +); J v.288, 300; DhA ii.29; iii.41; PvA 175 (avamaññati +). <>
Note. The BSk. utprāṣayati at Divy 17 represents the P. uppanḍeti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāṣayati, utprāṇayati & utprāśrayati).

Uppatati

Uppatati [ud + paṭati] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. uḍapatta [Sk. *udapattar] J iii.484 (so read for "paṭto, & change si to pi"); ger. uppatitvā J iii.484; iv.213; PvA 103, 215; and uppacca (q.v.). -- pp. uppatita (q.v.).

Uppatita
Uppatita [pp. of uppatati] jumped up, arisen, come about Sn 1 (= uddhamukhaṃ patitaṃ gataṃ SnA 4), 591; Dh 222 (= uppanna DhA iii.301); Th 1, 371.

Uppatti

Uppatti (f.) [Vedic utpatti, ud + pad] coming forth, product, genesis, origin, rebirth, occasion A ii.133 (‘patīlābhikānī sanyojanānī’); Vbh 137 (‘bhava’), 411; cp. Compendium, 262 f. (khaṇa); Miln 127 (‘divasa’); Vism, 571 sq. (‘bhava, 9 fold: kāma’ etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On uppatti deva see deva and upapatti. <-> See also atṭhuppatti, dānuppatti.

Uppathā

Uppatha [Sk. utpatha, ud + patha] a wrong road or course D i.10 (‘gamana, of planets); S i.38, 43; J v.453; vi. 235; DhA iii.356 (‘cāra’).

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Uppanna

Uppanna [pp. of uppajjati] born, reborn, arisen, produced, D i.192 (lokaṃ u. born into the world); Vin iii.4; Sn 55 ‘fāna; see Nd2 168), 998; J i.99; Pv ii.22 (pettivisayān); Dhs 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA iii. 301; PvA 21 (petesu), 33, 144, 155. -- anuppanna not arisen M ii.11; not of good class D i.97 (see DA i.267).

Uppabbajati

Uppabbajati [ud + pabbajita] to leave the Order DhA i. 68; PvA 55. -- pp. ‘pabbajita. -- Caus. uppabbajetī to turn out of the Order J iv.219; DhA iv.195. -- Caus. II. uppabbajēpeti to induce some one to leave the Order J iv.304.

Uppabbajjita

Uppabbajjita [ud + pabbajita] one who has left the community of bhikkhus, an ex -- bhikkhu VvA 319; DhA i.311.

Uppala

Uppala [Sk. utpala, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J v.37 are: nila -- ratta -- set -- uppala, ratta -- seta -- paduma, seta -- kumuda, kalla -- hāra. -- D i.75; ii.19; Vin iii.33 (‘gandha); J ii. 443; Dh 55; Vv 322; 354; Pv ii.120; iii.105; DhA i.384 (mīl); iii.394 (id.); ThA 254, 255; VvA 132, 161. <-> What is meant by uppala -- patta (lotus -- leaf?) at Vin iv.261?

Uppalaka

Uppalaka [uppal + ka] "lotus -- like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A v.173. See also puṇḍarika.

Uppalin

Uppalin (adj. -- n.) [fr. uppal] having lotuses rich in l., only in f. uppalinī a lotus -- pond D i.75; ii.38; S i.138; A iii. 26; Vv 322; DA i.219.
Uppalāseti

Uppalāseti [ud + pra + las, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma -- sankhā). Reading at D ii.337 is upalāseti in same meaning.

Uppātaka

Uppātaka [fr. ud + paṭ in meaning of "biting, stinging"] an insect, vermin S i.170 (sansāhro "ehi sañchanno a siesta -- couch covered by vermin swarm" trsl. p. 215 & note).

Uppātana

Uppātana (nt.) [fr. ud + pat] pulling out, uprooting, de-stroying, skinning J i.454; ii.283; vi.238; Miln 166; PvA 46 (kes˚); Sdhp 140 (camm˚). Cp. sam˚.

Uppātanaka

Uppātanaka (adj.) [fr. uppātana] pulling up, tearing out, uprooting J i.303 ("vāta"); iv.333 (id.).

Uppāteți

Uppāteți [Sk. upṣṭayati, Caus. uf ud + paṭ to split, cp. also BSk. upṭāyatati nidhānaṇ to dig out a treasure Av. Ś i.294] to split, tear asunder; root out, remove, destroy Vin ii.151 (chaviṇ to skin); M ii.110 (attānāṇ); Th 2, 396 (ger. upāṭiyā = "pāṭetvā ThA 259); J i.281 (bijāni); iv.162, 382; vi.109 (= lufcātā); Miln 86; DhA iii.206. <-> Caus. uppāṭeṭi in pp. uppāṭāpita caused to be torn off DhA iii.208. See also uppāhāleṭi.

Uppāda

Uppāda1 [Sk. upṣṭā, ud + pat] flying up, jump; a sudden & unusual event, portent, omen D i.9 (v. l. uppāṭa) = Vism 30 (T. uppāṭa, v. l. uppāḍa) Sn 360; J i.374; vi. 475; Miln 178.

Uppāda

Uppāda2 [Sk. upṣṭāda, ud + pad] coming into existence, appearance, birth Vin i.185; D i.185; S iii.39 (+ vaya); iv.14; v.30; A i.152 (+ vaya), 286, 296; ii.248 (taṅh˚); iii.123 (ciṭṭa state of consciousness); iv.65 (id.); Dh 182, 194; J i.59, 107 (sat˚); Vbh 303 (ciṭṭa˚), 375 (taṅh˚); PvA 10; ThA 282. -- anuppāda either "not coming into existence" D iii.270, M i.60; A i.286, 296; ii.214, 249; iii.84 sq.; Ps i.59, 66; Dhs 1367; or "not ripe" D i.12.

Uppādaka


Uppādana

Uppādana (nt.) [fr. uppada2] making, generating, causing PvA 71 (anubal˚ read for anubalappadāna?) 114.

Uppādin

Uppādin (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA 45.
Uppādetar

Uppādetar [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M i.79; S i. 191; iii.66; v.351; Miln 217.

Uppādeti

Uppādeti [Caus. of uppajjati, ud + pad] -- 1. to give rise to, to produce, put forth, show, evince, make D i.135; M. i.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. citta u. to give a (temporary) thought to (with loc.) J i.81; Miln 85; DhA ii.89; PvA 3. -- 2. to get, obtain, find J iv.2; Miln 140; DhA i.90; PvA 121. -- 3. in lohita u. to draw (blood) Miln 214.

Uppilavati

Uppilavati (Uplavati) [Sk. utplavati, ud + plu, cp. uplputya jumping up, rising Sp. Av. Ś i.209] -- 1. to emerge (out of water), to rise, float S iv.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA i.256 (v. l. upari lavati). -- 2. to jump up, frisk about, to be elated or buoyant J ii.97 (cp. Morris J P T S. 1887, 139); Miln 370. -- See also upaplavati, uplāpeti & ubbillāvita etc.

Uppila

Uppila (adj.) [ud + pūd] oppressing or oppressed: an’ free from oppression, not hurt or destroyed D i.135 (opp. sa -- uppila; T. upapīla but v. l. upp’); J iii.443; v.378; PvA 161.

Uppīlita

Uppīlita [pp. of uppīleti] pressed J vi.3.

Uppīleti

Uppīleti [ud + pūd for ava + pūd, cp. uplāpeti = opilāpeti, & optleti] -- 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M i.539 (piṭhi -- pāniḥ hanukena); J i 483 (hatthena akkhmi); ii.245 (hatthikumbhe mukhaṇ); v.293 (aggalaṇ); ThA 188. -- 2. to stampede VvA 83 (paṭhāvin). 

Uppotheti

Uppotheti [ud + poṭheti] to beat PvA 4.

Upplavana

Upplavana at DhA i.309 remains to be explained, T. faulty.

Upphāleti

Upphāleti [Caus. of ud + phal] to cut, rip or split open Vin i.276 (udara -- cchaviṇ upphāletvā; v. l. uppāṭetvā, perhaps preferable).

Upphāsulika

Upphāsulika (adj.) [ud + phāsulikā for phāsukikā = phā- suka a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" Pv ii.11 (= uggata -- phāsuka PvA 68); iv.101 (MSS. uppā”); ThA 133 (spelt uppā”).
Uplāpeti

Uplāpeti [Sk. avapālavayati, Caus. of ava + plu, with sub- stitution of ud for ava; see also uppilavati] to immerse M i.135 (vv. ll. upal˚ & opil˚); J iv.162 (fig. put into the shade, overpower; v. l. upal˚). See also opilāpeti & ubbillavita.

Ubbātuma

Ubbātuma (adj.) [ud + *vr̥ti (of vr̥t) + ma (for mā > mant); cp. Sk. udvṛttā & vṛtimant] going out of its direction, going wrong (or upset?), in phrase ubbātumāṇaḥ rathaḥ karoti to put a cart out of its direction A iv. 191, 193.

Ubbatetti

Ubbatetti [Caus. of ud + vr̥t, as doublet of ubbatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J i.87 (gandhacuṇṇena), 238 (id.); v.89, 438.

Ubbatṭhaka

Ubbatṭhaka misprint in Pug Index as well as at Pug A 233 for ubbatṭhaka (q. v.).

Ubbattati

Ubbattati [ud + vr̥t] to go upwards, to rise, swell J vi. 486 (sāgaro ubbatti). See also next.

Ubbatteti

Ubbatteti [Caus. of ud + vr̥t, of which doublet is ubbatṭeti; cp. also ubbatṭuma] -- 1. to tear out J i.199; Miln 101 (sadevake loke ubbattiyante); DhA i.5 (hadayamaṇṣaṇaḥ), 75 (rakkhaṇaḥ). -- 2. to cause to swell or rise J iii.361 (Gangāsotaṇaḥ); iv.161 (samuddaṇaḥ). -- 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbattati na vivaṭṭati; v. l. uppaṭṭati); DhA iii.155.

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Ubbadhati

Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabhadhi = ucchindanto vadheti SnA 18).

Ubbandhati

Ubbandhati [ud + bandhati] to hang up, strangle Vin iii. 73 (rajjuyā); J i.504 (id.); iii.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu -- kāmā in the intention of hanging herself).

Ubbarī

Ubbarī (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J vi 473 (= orodha C.).

Ubbasati

Ubbasati see ubbisati.
Ubbaha

Ubbaha (adj.) ( -- ') [fr. ud + vṛh, i. e. to ubbahati1] only in cpd. dur’ hard to pull out, difficult to remove
Th 1, 124, 495 = 1053.

Ubbahati

Ubbahati1 [ud + bṛh or vṛh, see also uddharati] to pull out, take away, destroy Sn 583 (udabble pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J ii.223 (udabble = udabbhaeeyya C.); iv.462 (ubbahe); vi.587 (= hareyya C.).

Ubbahati

Ubbahati2 [ud + vahati, although possibly same as ubbahati1, in meaning of uddharati, which has taken up meanings of *uddharati, as well as of *udbhṛati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. ubbahāpeti to have the corn harvested Vin ii 180 = A i.241. -- Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷha.

Ubbālha

Ubbālha [adj. pp. of ud + bāhatti = vāh or more likely of ud + bādh] oppressed, troubled, harassed, annoyed, vexed Vin i.148, 353; ii.119; iv.308; J i.300; Vism 182 (kunapa -- gandhena); DhA i.343.

Ubbāṣṭyati

Ubbāṣṭyati [Pass. of ubbāseti, ud + vas] "to be dis -- inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍṭyati C.). -- Cp. ubbisati.

Ubbāhana

Ubbāhana (nt.) [fr. ubbahati2] carrying, lifting, in ’sa- mattha fit for carrying, i. e. a beast of burden, of an elephant J vii.448.

Ubbāhikā

Ubbāhikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikāya "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see Vin Texts iii.49 sq.) Vin ii.95, 97, 305; v.139, 197; A v.71; Mhvs 4, 46.

Ubbāheti

Ubbāheti [hardly to be decided whether fr. ud + vāh (to press, urge), or brh or bādh; cp. uddharati 2] to oppress, vex, hinder, incommodate J v.417 sq.

Ubbīgga

Ubbīgga [Sk. udvigna, pp. of ud + vij] agitated, flurried, anxious Vin ii.184; S i.53; Th 1, 408; J i.486; iii.313; Miln 23, 236, 340 (an’); Vism 54 (satat’); DhA ii.27; ThA 267; Sdhp 8, 77.

Ubbījjati
Ubbijjati [Pass. of ud + vij] to be agitated, frightened or afraid Vin i.74 (u. uttasati palâyati); iii.145 (id.); S i. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ sañvijj); Vism 58. -- Caus. ubbejeti (q. v.) -- pp. ubbigga (q. v.).

Ubbijjanā


Ubbinaya

Ubbinaya (adj.) [ud + vinaya] being outside the Vinaya, ex -- or un -- Vinaya, wrong Vinaya Vin ii.307; Dpvs v.19.

Ubbilāpa

Ubbilāpa (v. l. uppiḷāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

Ubbilāvita

Ubbilāvita (according to the very plausible expln. given by Morris J P T S. 1887, 137 sq. for uppiḷāpita, pp. of uppiḷāpeti = upḷāpeti < upḷāveti, as expld. under uppiḷavati, ud + plu; with ll for l after cases like Sk. āḷlyate > P. alliyati, āḷāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp˚) happy, elated, buoyant, ltt. frisky; only in cpds. "atta rejoicing, exultancy, elation of mind D i.3, 37; J iii 466; Miln 183; DA i.53, 122; and "ākāra id. DhA i.237. At Vism 158 "cetaso ubbiḷāvita" stands for ubbiḷāvitaṭaṇ, with v. l. BB uppiḷāvita. Cp. J v.114 (ubbiḷāvita -- cittātā).

Ubbilla

Ubbilla [either a secondary formation fr. ubbiḷāvita, or representing uppiḷava (uppiḷāva) for upplava, ud + plu, as discussed under ubbilāvita. The BSk. word udvīḷāya Lal. V. 351, 357, or audvīḷāya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bāraka, whereas the original Sk. dv. is in regular P. represented by dd, as in dvāpa > dīṇa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M iii.159; "bhāva id. DA i.122; Sdhp 167. See next.

Ubbisati

Ubbisati [better reading v. l. ubbasati, ud + vas] "to be out home", to live away from home J ii.76. -- See also ubbāṣiyati. -- pp. ubbisita (˚kāle) ibid.

Ubbūḷhavant

Ubbūḷhavant see uruḷhavant.

Ubbegeta

Ubbegeta [Sk. udvega, fr. ud + vij] excitement, fright, anguish D iii.148; later, also transport, rapture, in cpd. (˚pīti); Vism 143; DhsA 124; PugA 226.

Ubbegeta

Ubbegeta (adj.) [fr. ubbegeta] full of anguish or fear J iii. 313 (= ubbegetavant C.).
Ubbejanīya


Ubbejitar & Ubbejetar

Ubbejitar & Ubbejetar [n. ag. fr. ubbejeti] a terrifier, a terror to A ii.109 (˚etar); iv.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhītvā ubbegappataṇ karotī ti PugA 226).

Ubbejeti

Ubbejeti [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 (˚jayitabba grd.); PugA 226.

Ubbeṭhana


Ubbedha

Ubbedha [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vīthāra width J i.29 (v.219; asīti -- hatth˚), 203 (yojana -- sahass˚); VvA 33 (yojana˚), 66 (asīti -- hatth˚), 158 (hattha -- sat˚), 188 (solasa -- yojan˚), 221, 339; PvA 113. See also pabbedha.

Ubbedhāti

Ubbedhāti [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J vi.437 (= kampati C.).

Ubbhāq

Ubbhāq (˚ & Ubbha˚) (indecl.) [a doublet of uddha, see uddha iii.] up, over, above, on top J v.269 (ubbha˚ yojana uggata); in cpds. like ubbhakhkhaq above the collar bone Vin iv.213; ubbhajumandalah above the knee Vin iv.213; ubbhamukha upwards S iii.238; Miln 122.

Ubbhāṭhaka

Ubbhāṭhaka (adj.) [ubbha + tha + ka of sthā, prob. contracted fr. ubbhāṭhitaka] standing erect or upright D i.167; M i.78, 92, 282, 308, 343; A i.296; ii.206; Pug 55 (ubb˚; = uddhaṇṭhitaka PugA 233).

Ubbhāṇḍita

Ubbhāṇḍita [pp. of ubbhāṇḍeti, ud + *bhaṇḍ, cp. bhāṇḍa] bundled up, fixed up, wrapped up, full Vin i.287.

Ubbhāta

Ubbhāta [pp. of uddharati with bh for ddh as in ubbhāṇṭ for uddhaṇṭ; cp. ubbhātāti and see also the doublet uddhāta] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin i.256 (kaṭhina, cp. uddhāra & ubbhāra˚); iii.196 (id.); D i.77 (cp uddharati); M i.383 (ubbhātehi akkhihi); Dh 34 (okamokataḥ u. = *okamokataḥ u.); J i.268; PvA 163.

Ubbhava
Ubbhava [ud + bhava] birth, origination, production Pgd 91 (dānassa phal’). Cp. BSk. udbhāvanā Divy 184 (gun”) 492 (id.).

Ubbhāra

Ubbhāra = uddhāra (suspension, withdrawal, removal) Vin i.255, 300; v.136, 175; cp. Vin Texts i.19; ii.157.

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Ubbhijjati

Ubbhijjati [ud + bhid] to burst upwards, to spring up out of the ground, to well up; to sprout D i.74 = M iii. 93 = iii.26; J i.18 (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA iv.49); DA i.218. -- pp. ubbhinna.

Ubbhida


Ubbhida2 (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. "odaka "whose waters well up", or "spring water" D i.74; M i.276; DA i.218.

Ubbhinna

Ubbhinna [pp. of ubbhijjati] springing up, welling up Dh i.218.

Ubbhujati

Ubbhujati [ud + bhuj] to bend up, to lift up (forcibly), ger. "itvā in meaning of "forcibly" Vin ii.222; iii.40.

*Ubha

*Ubha see ubho; cp. ubhato & ubhaya.

Ubhato

Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubhato] both, twofold, in both (or two) ways, on both sides; usually " -- , as 'bhāgavimutta one who is emancipated in two ways D ii.71; Dialogues ii.70, n. 1; M i.477 (cp. 385 *vimaṭṭha); S i.191; A i.73; iv.10, 77; Png 14, 73; Nett 190; "byañjanaka (vyañj") having the characteristics of both sexes, hermaphrodite Vin i.89, 136, 168; iii.28; v. 222; "sangha twofold Sangha, viz. bhikkhu" & bhikkhuni Vin ii.255; iv.52, 242, 287; Mhvs 3234. <> See further Vin ii.287 ("vinaye"); D i.7 ("lohitaka, cp. DA i.87"); M i.57 ("mukha tied up at both ends), 129 ("dandakakakaka a saw with teeth on both sides), 393 (koṭiko pañho; S iv.323 (id.).

Ubhaya

Ubhaya (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 ("ante"); Nd1 109 ("ante"); J i.52; PVA 11, 24, 35, 51. -- nt. "ṇ as adv. in combn. with ca c’ubhayaṇ following after 2nd. part of comprehension) "and both" for both -- and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgarehi c’ubhayaṇ with householders and houseless alike); PVI.69. -- Note. The form ubhayo at PVIi.310 is to be regarded as
fem. pl. of ubho (= duve PvA 86). -- aṣaṇa lit. both shoulders or both parts, i. e. completely, thoroughly, all round (‘--’ in bhāvīta thoroughly trained D i.154 (cp. DA i.312 ubhaya -- koṭṭhāṣya bhāvīto).

Ubbhayattha

Ubbhayattha [adv.] [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin i.107; A iii.64; Dh 15 -- 17; DhA i.29 (‘ettha), 30; PvA 130.

Ubbho

Ubbho (adj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. a)mfw both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep. -- adv. *amb, *ambi; see abhi & cp. also 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; 412; Nd1 109; Pv i.76; J i.223; ii.3; PvA 13, 82 (tā ubho). -- ubhanta both ends, both sides Sn 1042 (see Nd2 169; Sn A 588 expls. by ubho ante). -- gen. ubhinna S i.162; ii. 222; J ii.3; instr. ubhohi (hatthehi) Vin ii.256; J iv.142; loc. ubhosu Sn 778 (antesu); J i.264 (passesu; PvA 94 (hatthesu). <-> Note. The form ubhayo at Pv ii.310 is to be regarded as a nom. fem. (= duve PvA 86).

Ummagga

Ummagga [ud + magga, lit. "off -- track"] -- 1. an underground watercourse, a conduit, main M i.171; A ii.189; J vi.426, 432; SnA 50 ("ummaggo paññā pavuccati"); DhA i.252 ("cora"); ii.37 (v l. umanga); iv.104; PvA 44 (read with v. l. SS kummagga). -- 2. a side track, a wrong way, devious way S i.193 (v. l. "manga") = Th 1, 1242; S iv.195; A iv.191.

Ummanga

Ummanga [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin v.144.

Ummatta

Ummatta (adj.) [ud + matta of mad] out of one's mind, mad S v.447 (+ viceta); J v.386; Miln 122; Sdhp 88; PvA 40 ("puggala read with v. l. SS for dummati puggala"). Cp. next & ummāḍa. -- rūpa like mad, madly, insane Pv i.81; ii.62 (where J iii.156 has santaramāna).

Ummattaka

Ummattaka (adj.) = ummattā; Vin i.123, 321; ii.60, 80; iii.27, 33; A iv.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 ("vesa appearance of a madman"); J v.386. <-> f. ummattikā Vin iv.259, 265; ThA 111.

Ummaddeti

Ummaddeti [ud + maddeti, Caus. of mṛḍ] to rub something on (acc.) Vin ii.107 = 266 (mukhaṇā).

Ummasati

Ummasati [ud + masati of mṛṣ.] to touch, take hold of, lift up Vin iii.121. Cp. next.

Ummasanā

Ummasanā (f.) [abstr. fr. ummasati] lifting up Vin iii.121 (= uddhaṇa uccāraṇā).
Ummā

Ummā (f.) [cp. Sk. ummā] flax, only in cpd. "puppha the (azure) flower of flax M ii.13 = A v.61 (v. l. dammā", ummātā"; D ii.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

Ummāda

Ummāda [ud + māda] madness, distraction, mental aberration S i.126 ("ṇā puṇeyya citta -- vikkhepañ và); A ii.80; iii.119; v.169; Pug 69; PvA 6 ("patta frantic, out of mind). 94 ("vāta), 162 ("patta).

Ummādanā

Ummādanā (f.) (or "āṇā nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohana = paraloke ummādanañ ihaloke mohanañ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra

Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] - 1. a threshold Vin iv.160 (= indakhila); Th 2, 410; J i.62; iii.101; Vism 425; DhA i.350. -- 2. a curb -- stone J vi.11. -- 3. as uttar (the upper threshold) the lintel J i.111; DhA ii.5 (v. l. upari'). -- 4. window -- sash or sill J i.347; iv.356.

Ummi

Ummi (& Ummī) (f.) [for the usual mi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati

Ummisati [ud + misati] to open one's eyes J iii.96 (opp. nimisati; v. l. ummisati for "mīl?).

Ummihati

Ummihati [ud + mih] to urinate Vin i.78 (ühanatī +).

Ummileti

Ummileti [Caus. of ud + mīl; opp. nī(m)mileti] to open one's eyes J i.439; ii.195; iv.457; vi.185; Miln 179, 357, 394; Vism 185, 186; DhA ii.28 (opp. nī'); VvA 205, 314.

Ummuka

Ummuka (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin iv.265; S iv.92 (T. ummukka meaning "loosened"); J ii.69 v. l. "kk), 404 (kk); iii.356.

Ummujjati

Ummujjati [ud + majj] to emerge, rise up (out of water) Vin i.180; S iv.312; A iv.11 sq; J ii.149, 284; iii.507; iv.139; Pug 71; Miln 118; DA i.37, 127; PvA 113.

Ummujjana
Ummujjana (nt.) [fr. ummujjati] emerging Vism 175 (+ nim- mujjana); DA i.115.

Ummujjamānaka

Ummujjamānaka (adj.) [ummujjamāna, ppr. med, of um- mujjati, + ka] emerging A ii.182.

Ummujjā

Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase ummujja -- nimujja karoti to emerge & dive D i.78; M i.69; A i.170; J iv.139; Nett 110; Vism 395 (= Ps ii.208).

Ummūla

Ummūla (adj.) [ud + mūla] "roots -- out", with roots showing, laying bare the roots J i.249 ('ṇ karoti); Sdhp 452.

Ummūlaka

Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J i.303 (vāta).

Ummūleti

Ummūleti [Caus. fr. ummūla] to uproot, to root out J i.329.

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Umhayati

Umhayati [Sk. *ut -- smayate, ud + smi] to laugh out loud J ii.131 (= hasitan karoti); iii.44; iv.197; v.299 ('amāna = hasamāna C.). Caus. umhāpeti J v.297.

Uyyassu

Uyyassu (imper. 3rd. sg.) is v. l. BB. and C. reading at J vi.145, 146 for dayassu, fly; probably for (i) yassu of yā to go.

Uyyāṭi

Uyyāṭi [ud + yā] to go out, to go away J ii.3, 4 (imper. uyyāhi); iv.101. -- Caus. uyyāpeti to cause to go away, to bring or take out S iv.312.

Uyyāna

Uyyāna (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a (royal) garden J i.120, 149; ii.104; iv.213; v.95; vi.333; PvA 6, 74, 76; VvA 7; Sdhp 7. -- kilā amusement in the park, sports DhA i.220; iv.3. -- pāla overseer of parks, head gardener, park keeper J ii. 105, 191; iv.264 bhūmi garden ground, pleasure ground J i.58; Vv 6419; Pv ii.129; DA i.235.

Uyyānavant

Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens Pv iii.36.
Uyyāma

Uyyāma [Sk. udyama, ud + yam; P. uyyāma with a for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuñjati

Uyyuñjati [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. DhA ii.170). -- pp. uyyutta. -- Caus. uyyojeti (q. v.).

Uyyuta

Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J v.95.

Uyyutta

Uyyutta [pp. of uyyuñjati] striving, active, zealous, energetic J i.232.

Uyyoga


Uyyojana


Uyyojita

Uyyojita [pp. of uyyojeti] instigated Miln 228; PvA 105.

Uyyojeti

Uyyojeti [Caus. of uyyuñjati] -- 1. to instigate Vin iv.235; J iii.265. -- 2. to dismiss, take leave of (acc.), send off, let go Vin i.179; A iii.75; J i.119 (bhikkhu -- sanghañ, sanghañ, 293; iii.188; v.217; vi.72; Vism 91; DhA i.14, 15, 398; ii.44; VvA 179; PvA 93. -- pp. uyyojita (q. v.).

Uyyodhika

Uyyodhika (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin iv.107; D i.6; A v.65; DA i.85.

Ura

Ura (m. nt.) & Uro (nt.) [Sk. uras] -- 1. the breast, chest. -- Cases after the nt. s. -- declension are instr. urasā Th 1, 27; Sn 609; & loc. urasi Sn 255; J iii.148; iv. 118, also urasī J iii.386 (= urasmiñ C.). Other cases of nt. a -- stem, e. g. instr. urena J iii.90; PvA 75; loc. ure D i.135; J i.156, 433, 447; PvA 62 (ure jatā; cp. orasa). -- Vin ii.105 (contrasted with piṭhi back); iv.129; J iv.3; v.159, 202; Nd2 659; Pv iv.108; DhA iii.175; DA i.254; DhsA 321; PvA 62, 66. -- urañ deti (with loc.) to put oneself on to something with one's chest, fig. to apply oneself to J i.367, 401, 408; iii.139, 455; iv.219; v.118, 278. -- 2. (appld.) the base of a carriage pole Vv 6328 (= Isāmūlā VvA 269). -- ga going on the chest, creeping, i. e. a snake S i.69; Sn 1, 604; J i.7; iv.330; vi.208; Vv 808; Pv i.121 (= urena gacchati ti urago sappass etañ adhivacanānāt PvA 63); PvA 61, 67. -- cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J i.363, 414. --
cchada "breast cover", breast plate (for ornament) Vin ii.10; J iv.3; v.215, 409; vi.480; ThA 253. -- ṭāṭi beating one's breast (as a sign of mourning & sorrow) M i.86, 136; A ii.188; iii.54, 416; iv.293; PVA 39. -- ṭhala the breast A ii.174.

Urabbha

Urabbha [Sk. urabhra, with ulā & uraṇa to be compared with Gr. ἀράθνῃ wether, cp. Hom. ei)=ρος wool; Lat. vervex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. uraṇi a ram D i.127; A i.251 sq.; ii.207; iv.41 sq.; J v.241; Pug 56; DA i.294; DhA ii.6. See also orabbhika.

Urāṇī

Urāṇī (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J v.241 (= urāṇīkā C.); v. l. uraṇī & uraṇikā.

Uru

Uru (adj.) [cp. Av. ravah space; Gr. ραβνος wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J v.89; Miln 354; Sdhp 345, 592. -- pl. urū sands, soil J v.303.

Urundā

Urundā (f.) [ura + undā?] freedom of the chest, free breathing, relief D ii.269 (v. l. uruddhā perhaps preferable, for ura + uddharana lifting or raising the chest).

Urūḷhava

Urūḷhava (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, Toev. s. v. as ud -- ẓūha of vah (with d for r). The well accredited (and older) variant ubbūḷhavā is expld. (see Kern, s. v.) as pp. of ud + brh2, cp. upabṛthana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, J. P.T.S. 1887, 141 takes urūḷhavā as ud + rūḷha, pp. of ruh (with r. for r = dr), thus "overgrown" large, bulky, immense; great, big, strong. Only in one stock phrase "nāga iṣādanto urūḷhavo" Vv 209, 439; J vi.488; of which variant n. l. udbhavā M i.414 = 450. The word is expld. at J vi.488 by "ubbūḷhana -- samattha"; at VvA 104 (pl. urūḷhavā) by "ṭhūmajava -- parakkamehi byūṭhanto (v. l. brahmanto) mahantaṇa yuddha -- kiccaṇaḥ vahitiṇaḥ samathā ti attho". The BSk. udvidha (Divy 7) may possibly be a corruption of udbhīha.

Ulati

Ulati is a commentator's invention; said to be = gcachati to go Vism 60 (in definition of paṇṣu -- kūla; paṇṣu viya kucchita -- bhāvaḥ utati ti paṇṣu -- kūlaṇ).
Ullanghati [ud + langh, cp. BSk. prolanghya transgress- sing (= pra + ullamgh˚) Divy 596] to leap up J iii.222 (udakato "itvā). -- Caus. ullamgheti to make jump up (always with olangheti, i.e. to make dance up & down) Vin iii.121; J v.434; DhA iv.197. -- pp. ullamghita (q v.).

Ullanghanā

Ullanghanā (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin iii.121; J iv.5 ("samattha?").

Ullanghita

Ullanghita [pp. of ullamghetti] being jumped on, set on C. on S i.40 (see K. S. i.318) (for uḍḍita = taṃhāya ullamghita).

Ullapati

Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin i.97; iii.105; Pug 67 (= katheti Pug A 249).

Ullapana

Ullapana (nt.) & "ā (f.) [fr. ullapati] calling out, enticing, laying claim to Vin iii.101; Th 2, 357; Miln 127; ThA 243. -- ullapanā = uddfhaṇ katvā lapanā Vism 27.

Ullahaka

Ullahaka (adj.) [?] only in acc. nt. ullahakāṇ used adverbially, in cpd. dant” after the manner of rubbing the teeth, by means of grinding the teeth M iii.167. Seems to be a a/pac legome/non.

Ullāpa

Ullāpa is v. l. for uklāpa (q. v.).

Ullikhana

Ullikhana (nt.) [fr. ud + likh] combing, scratching VvA 349; ThA 267.

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Ullikhita

Ullikhita [pp. of ud + likh] scratched, combed Vin i.254; J ii.92 (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh” for aḍḍh˚); VvA 197.

Ullingeti

Ullingeti [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta

Ullitta [pp. of ud + lip] smeared; only in combn. ullittā- valitta smeared up & down, i.e. smeared all round Vin ii 117; M ii.8; A i.101, 137; iv.231; Th 1, 737.
Ullumpati

Ullumpati [ud + lup, cp. BSk. ullaṃpati Mahāvīrya § 268] to take up, to help (with acc.), to save Vin ii.277; D i.249.

Ullumpana

Ullumpana (nt.) [fr. ullaṃpati] saving, helping; in phrase "sabhāva -- saṅhitā of a helping disposition, full of mercy DA i.177; PvA 35. Same as ullopana (q. v.).

Ullulita

Ullulita [pp. of ulloketi] waved, shaken (by the wind); waving J i.536.

Ulloka

Ulloka [ud + lok˚] doubtful in its meaning; occurs at Vin i.48 = ii.209 as ulloka paṭhamañj ohāreti, trsl. Vin Texts by "a cloth to remove cobwebs", but better by Andersen, Pāli Reader as "as soon as it is seen"; at Vin ii.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris J.P.T.S. 1885, 31. -- In cpd ulloka -- paduma at J vi.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

Ullokaka

Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in phrase mukh˚ looking into a person's face; i.e. cheerful, winning; or "of bright face", with a winning smile D i.60; DA i.59, 168; PvA 219 (˚ika for ˚aka).

Ullokita

Ullokita [pp. of ulloketi] looked at, looked on J i.253; DA i 193.

Ulloketi

Ulloketi [ud + lok˚, cp. loka, āloka & viloka] to look on to, look for, await J i.232 (ākāsañj), 253; ii.221, 434; DA i.153, 168; VvA 316. -- pp. ullokita (q. v.).

Ullopana

Ullopana (nt.) = ullumpana DhA i.309 (T. faulty; see remarks ad locum).

Ullola


Ullolanā


Ulloleti

Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. -- pp. ullulita.
Uḷāra

Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. -- Dhammapāla at VvA 10 -- 11 distinguishes 3 meanings: tihi atthehi ūḷāraṇ; paṇṭhaṇ (excellent), setṭhaṇ (best), mahantaṇ (great) Vin iii.41 (˚bhoğa); D i.96; M iii.38 (˚bhogatā); S v.159; Sn 53, 58, 301; Nd2 170; J i.399; v.95; Vv 11; 8426; Pv i.512 (= hita samiddha PvA 30); VvA 18 (˚pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. <> Der. oḷārika (q. v.).

Uḷāratā

Uḷāratā (f.) = uḷāratta Sdhp 254.

Uḷāratta

Uḷāratta (nt.) [abstr. fr. ulāra] greatness etc.; only neg. an˚ smallness, insignificance, inferiority VvA 24.

Uḷu

Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

Uḷunka

Uḷunka [dial.?] a ladle, a spoon Vin i.286; J i.120, 157; iii.461; Miln 8; DhA i.425; ii.3, 20; iv.75, 123.

Uḷumpa

Uḷumpa [dial.?] a raft, a float Vin i.230; iii.63 (˚n ban- dhati); J iv.2; DhA ii.120.

Uviṭṭa

Uviṭṭa [= viṭṭha, pp. of viṣ, with prefixed u] having entered, come in D ii.274 (v. l. BK. upa˚).

Usabha

Usabha1 [Vedic ṛṣabha; Av. arṣan male, Gr. a)/rsh, a)/rhn masculine, to Idg. *āres & *rēs to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *uēres in Sk. varṣa rain, Gr. e)/rsh dew; Sk. vṛṣṇ & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D i.6 (˚yuddha bull -- fight), 9 (˚lakkhaṇa signs on a b.), 127; Vin iii.39 (puris’ ”bull of a man”, a very strong man); A i.188; ii.207; iv.41 sq., 376; v.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J i.28 (v.203; ”kkhandha broadshouldered), 336; v.99 (bharaṭusabha); vi.136; Pug 56; Vism 153 (”camma, in simile); DhA i.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. -- The compn. forms of usabha are āsabha, isabha (in nisabha) & esabha (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

Usabha

Usabha2 (nt.) [= usabha1, in special application (?)] a cer- tain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J i.64 (eight), 70 (id.); ii.91; iv.17 (one), 142 (eight); DhA i.108 (˚mattāṇ).

Usā

Usā (f.) [doubtful] (a certain) food J vi.80.
Usṭra

Usṭra (m. & nt.) [Sk. uṣṭra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin i.201; ii.130 ('mayā vijan); S ii.88 ('nālī); A ii.199 (id.); Dh 337; J v.39; Th 1, 402 ('attho).

Usu

Usu (m. & f) Sk. iṣu] an arrow Vin iii.106 ('loma); D i.9; M i.86; iii.133; S i.127; A ii.117; iii.162; J iv.416; vi.79, 248, 454; Miln 331, 339; SnA 466; PvA 155. -- kāra an arrow -- maker, fletcher M ii.105; Dh 80, 145; Th 1, 29; J ii.275; vi.66; DhA i.288.

Usumā

Usumā (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J i.31 (= unha iii.55), 243; ii.433; Vism 172 (usuma -- vaṭṭi -- sadisa); DA i.186; DhA i.225; ii.20.

Usuyyaka

Usuyyaka (adj.) [fr. usuyyā] envious, jealous Vin ii.190; Sn 318, 325; J ii.192 (v. l. asuyy˚); v.114. -- Note. The long vowel form usūyaka occurs in cpd. abbhusūyaka (q. v.). Spelling usuyikā occurs at Vv 3321 (see VvA 147).

Usuyyatī & Usūyatī

Usuyyatī & Usūyatī [Sk. asūyatī; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin i.242; J iii. 27 (ppr. an -- usuyyañ); Pv ii.320 (mañ usūyasi = mayha issa karosi PvA 87).

Usuyyanā

Usuyyanā (f.) & Usuyyitatta (nt.) are exegetical abstr. formations of usuyyā (q. v.). Dhs 1121; Pug 19.

Usuyyā & Usūyā

Usuyyā & Usūyā (f.) [Sk. asūyā] envy, jealousy, detraction S i.127 (a); Sn 245 (u); J ii.193 (a); iii.99 (a; v. l. usuyyā); Miln 402 (a); Dhs 1121 (a); VvA 71 (u); SnA 332 (u).

Usmā

Usmā (f.) [see usmā] heat D ii.335, 338; M i.295; S ii. iii.143; iv.215, 294; v.212; Dhs 964; DA i.310. -- In combn. with "kata it appears as usm", e. g. at M i 132, 258. -- gata heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J v.209 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at Toev. s. v.).

Ussa

Ussa (adj.) [der. fr. ud = *ud -- s(y)a, in analogy to oma fr. ava; but taken by Kern, Toev. s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A iii.359; Sn 860 (= Nd1 251 with spelling ossa), 954.

Ussakkati

Ussakkati1 [ud + sakkati, see sakkati] to creep out or up to, to rise A iii.241 sq.; Miln 260.
Ussakkati

Ussakkati2 [by -- form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

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Ussankita

Ussankita (adj.) [pp. of ud + šank] = ussakin A iii.128; DhA iii.485 (+ pari"; cp. a")

Ussankin

Ussankin (adj.) [fr. ud + šank] distrustful, fearful, anxious Vin ii.192.

Ussankha

Ussankha (adj.) [ud + sankha] with ankles midway (?) in "pāda the 7th of the characteristics of a Mahāpurisa D ii.17; iii.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

Ussajjati

Ussajjati [ud + sṛj, cp. BSk. protsṛjati Divy 587] to dis- miss, set free, take off, hurl A iv.191.

Ussāta

Ussāta [pp. of ud + sarati of sṛ, cp. saṣṭa for *sūta] run away M ii.65.

Ussada

Ussada [most likely to ud + syad; see ussannā] this word is beset with difficulties, the phrase satt -- ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt' is taken as *sapta (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. uṭsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussadanirayā (but see also below 4) J i.174; iv.3, 422 (pallankañj, v. l. caturassañj, with four corners); v.266. -- adj. prominent ThA 13 (tej -- ussadēhi ariyamaggaadhammehi, or as below 4?) -- 2. protuberance, bump, swelling J iv.188; also in phrase sattussada having 7 protuberances, a qualification of the Mahāpurisa D iii.151 (viz. on both hands, feet, shoulders, and on his back). -- 3. rubbing in, anointing, ointment; adj. anointed with ( -- ") in candan" J iii.139; iv.60; Th 1, 267; Vv 537; DhA i.28; VvA 237. -- 4. a crowd adj. full of ( -- ") in phrase sattussada crowded with (human beings) D i.87 (cp. DA i.245; aneka -- satta -- samākīṇṇa; but in same sense BSk. sapt -- otsada Divy 620, 621; Pv iv.18 (of Niraya = full of beings, expld. by sattehi ussanna upārūpāri nicta PvA 221. -- 5. qualification, characteristic, mark, attribute, in catussada "having the four qualifications (of a good village)" J iv.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D i.87 (under 4). As "preponderant quality, characteristic" we find ussada used at Vism 103 (cf. Asl. 267) in combns. lōhb", dos", moh", alohb etc. (quoted from the "Ussadalakittana"), and similarly at VvA 19 in Dhammapāla's definition of manussa (lōhbādhi alohbādhi sahitassa manassa ussannatāya manussā), viz. sattā manussa -- jātikā tesu lōhbćecco alobhādāya ca ussaddā. -- 6. (metaph.) self -- elevation, arrogance, conceit, haughtiness Vin i.3; Sn 515, 624 (an" = tañhā -- ussada -- abhāvena SnA 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. showing 7 bad qualities, viz. rāga, dosa, moh etc.), 855. -- See also ussādana, ussādeti etc.
Ussadaka

Ussadaka (adj.) [fr. ussada 4] over -- full, overflowing A iii.231, 234 ("jāta, of a kettle, with vv. ll. ussuraka" & ussuka").

Ussanna

Ussanna (adj.) [pp. of ud + syad, cp. abhisanna] -- 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of ("--) Vin i.285 (cīvara u. overstocked; i.270 (āmisaṇ too abundant); iii.286; Th 2. 444 (= upacita ThA 271); J i.48, 145 'kusalamūla'; DhA i.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J i.336 (kāla, fulfilled); iii.418; iv.140; Pv iii.51 ('puñña, cp. PvA 197); PvA 71 ('pabhā thick glow'). Cp. accussanna. -- 2. anointed VvA 237. -- 3. spread out, wide DhA ii.67 (mahāpāṭhavī u.), 72 (id.).

Ussannatā

Ussannatā (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kv u 467 (where Kv trsln. p. 275 gives ussadattā); VvA 18, 19.

Ussaya

Ussaya in "vādika Vin iv.224 is a variant of usuyya" "using envious language, quarrelsome". -- Another ussaya [fr. ud + śṛi, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. samussaya only.

Ussayāpeti

Ussayāpeti see udassaye.

Ussarati

Ussarati [ud + sarati of sṛ] to run out, run away J i.434 (imper. ussaratha); v.437. -- pp. ussaṭa (q. v.). -- Caus. ussāreti (q. v.).

Ussava

Ussava [Sk. utsava] feast, making merry, holiday Vin iii. 249; J i.475; ii.13, 248; VvA 7, 109 ("divasa").

Ussahati

Ussahati [ud + sah, cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; ucchahate for utsahate Av. Š ii.21] to be able, to be fit for, to dare, venture Vin i.47, 83; ii.208; iii.17; D i.135; S iv.308, 310; Miln 242; VvA 100. -- Caus. ussāheti (see pp. ussāhita).

Ussāda

Ussāda [fr. ussādeti] throwing up on DA i.122.

Ussādana

Ussādita

Ussādita [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. sṛ, syad, śri, sad, chad. (See ussada, uchchādana, ussādeti, ussāpeti, ussāreti)].

Ussādiyati

Ussādiyati [Pass. med. of ussādeti, cp. ussada 4] to be in abundance, to be over Vin ii.167.

Ussādeti

Ussādeti [denom. fr. ussada 1] -- 1. to dismiss D iii.128 [for ussāreti] -- 2. to raise, cause to rise up on, haul up, pile up M i.135; iii.230; A iv.198, 201; Miln 187, 250. -- Pass. ussādiyati (q. v.). -- pp. ussādita (q. v.).

Ussāpana

Ussāpana (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A iv.41; Nd2 503 (dhamma -- dhajassa).

Ussāpita

Ussāpita [pp. of ussāpeti, cp. ussādita] lifted, raised, un-furled Miln 328 (dhamma -- dhaja); J ii.219.

Ussāpeti

Ussāpeti [Caus. of ud + śri, cp. BSk. ucchrāpayati Av. S i.384, 386, 387; ii.2] to lift up, erect, raise, exalt Vin ii.195; A iv.43; J ii.219; iv.16; v.95 (chattan); PvA 75 (id.); Miln 21; DhA i.3; iii 118 (kaṭṭhāni). -- pp. ussāpita & ussita (q. v.). See also usseti.

Ussāraṇa

Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, tumult DhA ii.7 (so read for ossāraṇā). Cp. ussādana.

Ussārita

Ussārita [pp. of ussāreti2] lifted out or up Vism 63 (samudda- vēchhi thale ussārita; v. l. ussādita).

Ussāreti

Ussāreti1 [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin i.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; ii.237 (here the reading ussādeti may be preferred); J i.419; iv.349; v.347. -- Caus. II. ussārāpeti J ii.290.
Ussāreti

Ussāreti2 [= ussādeti] to cause to raise aloft (of a flag), to lift J v.319 (= ussāpeti). -- pp. ussāreta.

Ussāva

Ussāval [either = Sk. avaśyāya, or to ud + sru] hoar- frost, dew D ii.19; J iv.120; v.417; 'bindu a dew drop A iv.137; Pv iv.15; SnA 458; in comparisons: Vism 231, 633.

Ussāva

Ussāval2 [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA iv.165 (tanāha’; v. l. ussada, to ussada 6).

Ussāvāna

Ussāvānā (nt.) [= ussāpana] proclamation (of a building

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as legal store house); in "antika within the proclaimed limit Vin i.239.

Ussāsa

Ussāsa see nirussāsa.

Ussāha

Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good -- will M ii.174; S v.440; A i. 147; ii.93, 195; iii.75, 307; iv.320; v.93 sq.; Miln 323, 329 (dhti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA iii.394; PvA 31, 106, 166; VvA 32, 48. -- In exegetical literature often combd. with the quäsi synonym ussollhi e. g. at Nd2 s. v.; Dhs 13, 22, 289, 571.

Ussāhanā


Ussāhita

Ussāhita [pp. of ussāheti, Caus. of ussahati] determined, incited, encouraged, urged J i.329; VvA 109; PvA 201. Cp. sam”.

Ussīñcati

Ussīñcati [ud + sic] to bale out, exhaust J i.450, ii.70; iv.16; Miln 261.

Ussīñcana


Ussita
Ussita [Sk. uchrita, pp. of ud + sri, see uṣṣāpeti] erected, high S v.228; Th 1, 424 (pannaddhaja); J v.386; Vv 8415; VvA 339. Cp. sam˚.

Uṣṭṣaka

Uṣṭṣaka (nt.) [ud + sīsa + ka] the head of a bed, a pillow for the head J i.266; ii.410, 443; iv.154; v.99; vi.32, 37, 56; DhA i.184 ("passe, opp. pāda -- passe).

Ussuka

Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 3168] -- 1. endeavouring, zealous, eager, active S i.15 (an˚ inactive); A iv.266; Sn 298. -- 2. greedy, longing for Dh 199 (an˚).

Ussukita

Ussukita (adj.) = ussukin; only neg. an˚ free from greed VvA 74.

Ussukin

Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. an˚ Pug 23.

Ussukka

Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Š i.85] zeal, energy, endeavour, hard work, eagerness Vin i.50; S iv.288, 291, 302; Nd2 s. v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (āpajjati); 644 ("pahānan˚). -- Cp. appossukka.

Ussukkatā

Ussukkatā (f.) = ussukka A y.195.

Ussukkati

Ussukkati [denom. fr. ussukka] to endeaour D i.230. - Caus. II. ussukkāpeti to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also ussakkati.

Ussuta

Ussuta (adj.) [pp. of ud + sru, cp. avassuta] defiled, lust- ful (cp. āsava), only neg. an˚ free from defilement Dh 400.

Ussuyā, Ussuyaka

Ussuyā, Ussuyaka, uss.

Ussussati

Ussussati [ud + sussati of śuṣ] to dry up (intrs.) S i.126; iii.149 (mahāsamuddo u.); Sn 985; J vi.195.

Ussūra
Uṣṭūra (adj) [ut + sūra] "sun -- out", the sun being out; i.e. after sunrise or after noon, adverbially in "bhatta eating after mid -- day, unpunctual meals A iii.260, and "seyyā sleep after sunrise, sleeping late D iii.184; DḥA ii.227. Besides as loc. adv. usṣṭre the sun having been up (for a long time), i.e. at evening Vin i 293; iv.77; J ii.286, also in ati -- usṣṭre too long after sunrise VvA 65; DḥA iii.305.

Uṣseti

Uṣseti [ud + sṛi] to erect, raise, stand up J iv 302; aor. ussesi J vi.203. -- Caus. ussāpeti; pp. ussīta & ussāpita (q.v.).

Usseneti

Usseneti [denom. fr. ussena = uṣsayana, ud + sṛi (?)] to draw on to oneself, to be friendly S iii.89 (v. l. ussi’); A ii.214 sq. (opp. paṭisseneti); Ps ii.167 (ussi’); Kvu i. 93 (reading ussineti + visineneti). See also paṭiseneti.

Usselheti

Usselheti (?) Vin ii.10 (for ussol’?); cp. ussolḥikāya.

Ussota

Ussota (adj.) [ud + sota] nt. ussotaṇ as adv. "up -- stream" Miln 117.

Usslhi

Usslhi (f.) [a by -- form of ussāḥa fr. ud + sah, pp. *sodha dialectical] exertion M i.103; S ii.132; v.440; A. ii. 93, 195; iii.307; iv.320; v.93 sq. Often combd. with ussāḥa (q. v.).

Usslḥikā

Usslḥikā (f.) [adj. of usslhi] belonging to exertion, only in instr. as adv. usslḥikāya "in the way of exertion", i.e. ardently, keenly, eagerly S i.170 (naccati).

Uhunkara


Ū. Ŭkā

Ūkā (f.) [Sk. yūkā, prob. dialectical] a louse J i.453; ii. 324; iii.393; v.298; Miln 11; Vism 445; DḥsA 307, 319; DḥA iii.342; VvA 86. is also used as linear measure (cp. Sk. yūkāliṅgaḥ) VbhA 343 (where 7 likkā are said to equal 1 ūkā).

Ūtagītaṇ

Ūtagītaṇ at J i.290 in phrase "imaṇṭ ūtagītaṇ gāyanto" read "imaṇṭ jūtagītaṇ g."

Ūna
Úna (adj.) [Vedic ūna; cp. Av. ūna, Gr. eu] nis, Lat. vāpus, Goth. wans, Ags. won = E. want] wanting, deficient, less M ii.73; J v.330; DhA i.77; DhA iv.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with eka (as ekûna one less, e. g. ekûna -- aṭṭhasatañ (799) J i.57; ekûna -- pañcasate KhA 91, ekûna -- visati (19) Vism 287; ekenaṇesu pañcasu attahavasatesu (499) J i.167; also with eka in instr. as eken'ūnapañcasatâni (deficient by one) Vin ii.285; KhA 91; sometimes without eka, e. g. ūnapañcasatâni (499) Vin iii.284; ounvisati (19) Vin iv.130, 148. With "two" less: dvihi ūnan sahasañ (998) J i.255. -- anûna not deficient, complete PvA 285 (= paripuñña). -- udara (ūṇudara, ūṇudara, ūṇodara) an empty stomach, adj. of empty stomach; "udara J ii.293; vi.295; "ūdara J vi.258; Miln 406; odara Sn 707; DhA i.170. -- bhāva depletion, deficiency SnA 463 (v. l. hānabhāva).

Únaka

Únaka (adj.) [ūna + ka] deficient, wanting, lacking Vin iii.81, 254; iv.263; Sn 721; Miln 310, 311, (*satta -- vassika one who is not yet 7 years old), 414; DhA i.79.

Únatta

Únatta (nt.) [abstr. fr. ūna] depletion, deficiency Vin ii. 239; J v.450.

Úpāya

Úpāya at DhA ii.93 stands for upāya.

Úpiya

Úpiya see upiya & opiya.

Úmika

Úmika [f. ūmi] wave Miln 197 (*vanka waterfall, cataract).

Úmī & Ûmi

Úmī & Ûmi (f.) [Sk. ārmi, fr. Idg. *u̯el (see nibbāna i.2); cp. Gr. e)lu/w io wind, e/lic wound; Lat. volvo to roll; Ags. wyilm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, vrñoti. See details in Walde, Lat. Wtb. under volvo] a wave M i.460 (*bhaya); S iv.157; v.123

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(*jāta); A iii.232 sq. (id.); Sn 920; J ii.216; iii.262; iv.141; Miln 260 (*jāta). -- Note. A parallel form of úmī is ummī.

Úru

Úru [Vedic úru; cp. Lat. vārus bow -- legged, of Idg. *u̯ā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin ii.105 (in contrast with bāha); iii. 106; J i.277; ii.275, 443; iii.82; v.89, 155; Nd2 659 (so read for uru); Vv 6413; DA i.135 = Vin ii.190. -- aṭṭhi(ka) the thigh bone M i.58; iii.92; J i.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). -- (k)khambha stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M i.237; J v.23.

Úsa
Üsã [Sk. ūsã] salt -- ground; saline substance, always combd. with khāra S iii 131 (°gandha); A i.209.

Üsara


Üha

Üha see vy˚, sam˚.

Ühacca

Ühacca1 (indecl.) [ger. of ūharati, ud + hṛ (or ava + hṛ, cp. o hacca & oharati) for uddharati 1 & 2] -- 1. lifting up, raising or rising J iii.206. -- 2. pulling out, taking away, removing D ii.254 (cp. DhA ii.181); S i.27 (v. l. for o hacca); Sn 1119 (= uddharitvā upātayitvā Nd2 171).

Ühacca

Ühacca2 (indecl.) [ger. of ūhanati2 = ūhadati] soiling by defecation, defecating J ii.71 (¬ vaccañ katvip C.).

Ühaññati

Ühaññati [Pass. of ūhanati1] to be soiled; to be disturbed aor. ūhaññi Vin i.48; M i.116; aor. also ùhani M i.243.

Ühata

Ühata1 [pp. of ud + hṛ or dhṛ thus for uddhata as well as uddhata] -- 1. lifted, risen, raised Vin iii.70; J v.403. <-> 2. taken out, pulled out, destroyed Th 1, 223 = Nd2 974; Th 1, 514; Dh 338 (= ucchinna DhA iv.48). -- 3. soiled with excrements Vin ii.222.

Ühata

Ühata2 [pp. of ūhanati1] disturbed M i.116.

Ühadati

Ühadati [for ūhanati2 (?) or formed secondarily fr. ūhacca or o hacca?] to defecate J ii.355; DhA ii.181 (so read with v. l. for T. ùhadaya).t

Ühana

Ühana (nt.) [fr. ūhanati?] reasoning, consideration, examin- ation Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

Ühanati

Ühanati1 [ud + han] to disturb, shake up, defile, soil M i.243; J ii.73. -- Pass. aor. ùhani: see ūhaññati. -- pp. ùhata2 (q. v.). Cp. sam˚.
ghanati
ghanati2 [either ud + han or ava + han, cp. ohana ti] 1. to cut off, discharge, emit, defecate Vin i.78; iii.227. <> 2. [prob. for úharati, cp. uhacca1] to lift up, to take away M i.117 (opp. odahati). Cp. ohana in bimba
ohana. <> ger. uhacca2 (q. v.).

úharati
úharati [for uddharati] only in forms of ger. uhacca1 and pp. uhata1 (q. v.).

úhasati
úhasati [either ud or ava + has, cp. avahasati] to laugh at, deride, mock A iii.91; J v.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

úhasana

úhā

E. Eka
Eka (adj. -- num.) [Vedic eka, i. e. e -- ka to Idg. *oi as in Av. áëvâ, Gr. oï] os one, alone; and also with diff. suffix in Lat. ù -- nus, cp. Gr. oïno/s (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is eke (e. g. Sn 43, 294, 780 etc.) -- 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nânâ various, many (q. v.). Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA iii. 127; ekapasse in one quarter DhA ii.52; ekamaccha a single fish J i.222. In enumeration: eka dve pañca dasa DhA i.24. With other numerals: eka -- tiñça (31) D ii.2; 'sañña (61) Vin i.20; 'navuti (91) DhA i.97; 'sata (101) DhA ii.14. Cp. use of "one less" in ek [see ùpokkhara. -- agga calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekâgra Jtm 3170] S iv.125; A i.70, 266; ii.14, 29; iii.175 ("citta"), 391; Sn 341; J i.88; Nett 28, cp. Miln 139. -- aggattâ concentration; capacity to individualise; contemplation, tranquillity of mind (see on term Cpd. 16, 1785, 237, 420) S v.21, 197, 269 (cittassa); A i.36; iv.40; Dhs 11 (cittassa); Vism 84. -- anga a part, divisioh, something belonging to J iii.308; Ud 69. -- anâna one (clear) space J ii.357. -- ágârika a thief, robber D i.52, 166; A i.154, 295; ii.206; iii.129; Nd1 416; Nd2 304 iii.a. DA i.159 (= ekam eva gharan parîvîvetâ viñçanâna DA i.159). -- áyana leading to one goal, direct way or "leading to the goal as the one & only way (magga) M i.63; S v.167, 185. -- árakkhā having one protector or guardian D iii.269; A v.29 sq. -- álopika = ekâgârika D i.166; A i.295; ii.206. -- ásana sitting or living alone M i.437; Sn 718; Dh 305; J v.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekâsane bhoga bhogganâ ekâsana, perhaps comparing âsana with asana2. The foll. "âsana is ibid. expld. as "tañ slam assã ti ekâsanike"). -- ásana one who keeps to himself Miln 20, 216; Vism 69. -- áhâ one day M i.88; usually in cpd. ekâhadvîhañ one or two days J i.255; DhA i.391. -- áhika of or for one day D i.166. --
uttarika( -- nikāya) is another title for Anguttarika -- nikāya Miln 392. -- ūna one less, minus one, usually as 1st part of a numeral cpd., like "वसति (20 -- 1 = 19) DhA i.4; "पाणिसा (49) J iii.220; "सात्ति (59) DhA iii.412; "पञ्चसत्ति (499) DhA ii.204. See ūna. -- eka one by one, each, severally, one to each D ii.18 ('loma); iii.144 (id.), 157; J i.222; DhA i.101 (ekekassa no ekekaṃ māsaṇ one month for each of us); ii.114; VvA 256; PvA 42, 43. -- ghana compact, solid, hard Dh 81. -- cara wandering or living alone, solitary S i.16; Sn 166, 451; Dh 37. -- cāriyā walking alone, solitude Dh 61; Sn 820. -- cārin = "cara Miln 105. -- cittakkhaṇika of the duration of one thought Vism 138. -- cintin "thinking one thing (only)", simple Miln 92. -- thūpa (all) in one heap, mixed up, together J v.17 (= sūkapotakā viya C.). -- doṇīkā( -- nāvā) a trough -- shaped canoe with an outrigger J vi.305. -- paṭalika having a single sole (of sandals, upāhanā) Vism 125. -- paṭa single cloth (cp. dupaṭṭa) Vism 109. -- padika( -- magga) a small (lit. for one foot) foot -- path J i.315; v.491. -- pala one carat worth

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(see pala) Vism 339. -- passayika is to be read ekāpapassayika (see under apa".) -- pahārena all at once Vism 418; DhsA 333. -- pūtaka knowing one Piṭaka Vism 62. -- puttika having only one son KhA 237. -- purisika (iththi) (a woman) true to one man J i.290. -- pokkhara a sort of drum J vi.21, 580 (C. explns. by ek -- akkhi -- bheri). -- bṭijin having only one (more) seed, i. e. destined to be reborn only once S v.205; A i.233; iv.380; Nett 189. -- bhattachika having one meal a day A i.212; iii.216; J i.91. -- bhattachakī a woman true to one husband J iii.63. -- raṭa sole sovereignty Dh 178; PvA 74. -- rāja universal king J i.47 (of the Sun). -- vāciya a single remark or objection J ii.353. -- vāraṇa once J i.292; "vārena id. DhA i.10. -- sadisa fully alike or resembling, identical J i.291. -- sama equal J vi.261. -- sāṭa & sāṭaka having a single vestment, a "one -- rober" S i.78 ('ka); Ud 65.

Ekaṇḍa

Ekaṇḍa1 (adj.) [eka + ṃḍa1] belonging to one shoulder, on or with one shoulder; only in phrase ekaṇḍa uttarāsangāṇ karoti to arrange the upper robe over one shoulder (the left) Vin i.46; ii.188 & passim.

Ekaṇḍa

Ekaṇḍa2 [eka + ṃḍa1 or better ṃḍa2] "one part or point", i. e. one -- pointedness, definiteness; affirmation, certainty, absoluteness D i.153; A ii.46; Sn 427, 1027; J iii.224 (ekaṇḍatthe nipāto for "nūna"); SNA 414 ("vacana for "taggha"). -- Opp. an" Miln 225. -- instr. ekaṇḍena as adv. for certain, absolutely, definitely, inevitably D i.122, 161, 162; M i.393; S iv.326; A v.190; J i.150; iii. 224; PvA 11.

Ekaṇḍika


Ekaṇḍikatā


Ekaka

Ekaka (adj.) [eka + ka] single, alone, solitary Vin ii.212; J i.255; ii.234; iv.2. -- f. ekikā Vin iv.229; J i.307; iii.139.

Ekacca
Ekacca (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one -- like", cp. E. one -- like = one -- ly = only] one, certain, definite D i.162, A i.8; often in pl. ekacce some, a few D i.118; A v.194; Th 2, 216; J ii. 129; iii.126. See also app' under api.

Ekaccika

Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J v.216 ("vasana = eka -- paṭṭa -- nivattha).

Ekacciya

Ekacciya (adj.) = ekacca S i.199; J iv.259; acc. as adv. "η once, single Vin i.289 (cp. Vin Texts ii.212).

Ekajjhaṃ

Ekajjhaṃ (adv.) [fr. eka, cp. literary Sk. aikadhyaṃ, but BSk. ekadhyāṃ M Vastu i.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

Ekato

Ekato (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] -- 1. on the one side (opp. on the other) J iii.51; iv.141. <> 2. together J ii.415; iii.57 (vasanto), 52 (sannipatanti), 391; iv.390; DhA i.18. ekato karoti to put together, to collect VvA 3. ekato hutvā "coming to one", agreeing DhA i.102, cp. ekato ahesuṇ J i.201.

Ekatta

Ekatta (nt.) [abstr. fr. eka] -- 1. unity D i.31. -- 2. lone- liness, solitude, separation Sn 718; Th 1, 49; Miln 162; J vi.64; VvA 202 (= ekūbhāva).

Ekattată

Ekattată (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

Ekadatthu


Ekadā

Ekadā (adv.) [fr. eka] once, at the same time, at one time, once upon a time S i.162; Sn 198; DhA ii.41; Miln 213.

Ekanta

Ekanta (adj.) [Sk. ekānta] one -- sided, on one end, with one top, topmost (" -- ) usually in function of an adv. as " -- , meaning "absolutely, extremely, extraordinary, quite" etc. <> 1. (lit.) at one end, only in 'lomin a woollen coverlet with a fringe at one end D i.7 (= ekato daśaṇṇāmaṣa attharaṇṇa keci ekato uggata -- puppan̄hā ti vadanti DA i.87); Vin i.192; ii.163, 169; A i.181. -- 2. (fig.) extremely, very much, in freq. combns; e. g. "kālaka A iii.406; iv. 11; "gata S v.225; A iii.326; "dukkha M i.74; S ii.173; iii.70 (+ sukha); A v.289; "dusṣṭīya Dha iii.153; "nibbida A iii.83; iv.143; "paripuṇṇa S ii.219; v.204; "manāpa S iv.238; "sukha A ii.231; iii.409; "sukhin DA i.119 etc.
Ekantarika

Ekantarika (adj.) [eka + antarika] with one in between, alternate J iv.195. "bhāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamanta

Ekamanta (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu i.35] on one side, apart, aside Vin i.47, 94 = ii.272; D i.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana -- puṣsaka -- niddeso, ekokāsa ekapassan ti vutta hoti, bhummattthe vā upayogavacanaṃ); Sn 580, 1009, 1017; J i.291; ii.102, 111; SnA 314, 456. <> Also in loc. ekamante on one side DhA i.40.

Ekameka

Ekameka (adj.) [eka -- m -- eka, cp. BSk. ekameka M Vastu iii.358] one by one, each A v.173; Vv 782.

Ekavidha

Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. ekavidhā singly, simply Vism 528.

Ekaso

Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J iii.224 (and').

Ekākiya

Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398.

Ekādasa

Ekādasa (num.) [Sk. ekādaṃ] eleven Vin i.19. -- num. ord. ekādasama the eleventh Sn 111, 113.

Ekānika

Ekānika (adj) = ekākiya; instr. ekānikena as adv. "by oneself" Miln 402.

Ekikā

Ekikā see ekaka.

Ekībhāva

Ekībhāva [eka + bhāva, with t for a in compn. with bhū] being alone, loneliness, solitude D iii 245; M ii.250; A iii.289; v.89, 164; Vism 34; SnA 92, 93; DhA ii.103; VvA 202; DA i.253, 309.

Ekodi

Ekodi (adj.) [most likely eka + odi for odhi, see avadhi2 & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris J.P.T.S. 1885, 32 sq. The word was Sanskritised into ekoti, e. g. at M Vastu i.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A iii.354; Nd1 478. Usually in compn. with kṛ & bhū (which points however to a form ekoda’ with the regular change of a to i
in connection with these roots!), as ekodi -- karoti to concentrate M i.116; S iv. 263; "bhavati to become settled S iv.196; v.144; "bhūta concentrated Sn 975; "bhāva concentration, fixing one's mind on one point D i.37; iii.78, 131; A i.254; iii.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. Dhs trsln. 46); DhsA 169; Nett 89.

Ejā

Ejā (f.) [to iñj, q. v. and see ānejja. There is also a Sk. root ej to stir, move] motion, turbulence, distraction, seduction, craving S iv.64; Sn 791; It 91; Nd1 91, 353; Dhs 1059 (cp. Dhs trslu. 277); VvA 232. -- aneja (adj.) unmoved, undisturbed, calm, passionless S i.27, 141, 159; iii.83; iv.64; A ii.15; Nd1 353; VvA 107.

Eṭṭha

Eṭṭha [pp. of ā + iṣ] see pariyā; do. 'etṭhi.

Eṭṭhi

Eṭṭhi (f.) [fr. eṭṭha, ā + iṣ, cp. Sk. eṣṭi] desire, wish, in combn. with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

Eṇi

Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: "jangha "limbed like the antelope" (one of the physical characteristics of the Superman) D ii.17; iii.143, 156; M ii.136; S i.16; Sn 165; "miga the eṇi deer J v.416; SnA 207, 217.

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Eṇeyya

Eṇeyya D iii.157; J vi.537 sq., & Eṇeyyaka A i.48; ii. 122; J v.155 Nd2 604 = eṇi.

Etad

Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, Lat. Wtb. under equidem] demonstr. pron. "this", with on the whole the same meaning and function as tad, only more definite and emphatic. Declined like tad. Cases: nt. sg. etad (poetical -- archaic form) A ii.17; Sn 274, 430, 822, 1087; J i.61, 279; & etañ (the usual form) Sn 51, 207, 1036, 1115; J ii.159; pl. etañi Sn 52; J ii.159. -- m. sg. esa Sn 81, 416, 1052; J i.279; ii. 159; Mihn 18; DhA i.18; & eso Sn 61, 312, 393; J vi. 336; pl. ete Sn 188, 760; J i.223. -- f. sg. esā Sn 80, 451; J i.307; pl. etā Sn 297, 897; J ii.129. -- Oblique cases: gen. dat. etassa J ii.159; f. etissā J iii.280; instr. etena Sn 655; J i.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn 607. Other cases regular & frequent.

Etaraḥi

Etaraḥi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D i.29, 151, 179, 200; ii.3; J i.215 (opp. tadā); iii.82; vi.364 (instead of paccuppanna).

Etādisa

Etādisa (adj.) [etad + disa, of drś, cp. Sk. etādṛśa] such, such like, of this kind D ii.157; Sn 588, 681, 836; Pv i. 94; iv.186 (= edisa yathā -- vutta -- rūpa PvA 243); PvA ii.71.
Eti

Eti [P. eti represents Sk. eti as well as ā -- eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeti, Gr. eiti; Lat. eo, it; Goth. idda] went. Obulg. iti. Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J vi.365 (return); ppr. ento J iii.433 (acc. suriya athaṇa entaṇ the setting sun); imper. 2nd sg. ehi only in meaning "come" (see separately), 3rd etu D i.60; 2nd pl. etha D i.211; Sn 997; J ii.129; DhA i.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). -- fut. essati J vi.190, 365, & ehitī J ii.153; 2nd sg. ehī Dh 236, 369. -- pp. ita (q. v.).

Etta

Etta (adv.) [= Sk. atra, see also ettha] there, here Pv i.56 (sic; cp. KhA 254 note).

Ettaka

Ettaka (adj.) [etta + ka, contrasting -- comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D i.117 (opp. aparimāṇa), 124; A iv.114; Nd2 304iiii. (ettakena na tussati is not satisfied with this much); Vv 7912 (cp. VvA 307); Miln 10, 18 (alaṇṇaṃ ettakena enough of this much); DhA i.90 (enough, this much), 93, 399 (pl. ettakā); ii.54 (only one), 174 sq.; VvA 233 (a little), 323. -- ettakaṇṇa a short time (but see also under 2) J i.34; DhA ii.20. -- (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A iii.337; J i.207 (pl. ettakā), 375 (nt. ettakañ), iii.80 (id.), 94 (‘ḥananaṃ such great wealth); Miln 37 (pl.); DhA i.392, 396 (pl. f. ettikā), 397, 398; ii.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanan). -- ettakaṇṇa a short time for some time, such a long time (see also above, under 1) DhA ii.62, 81; iii.318; VvA 330.

Ettato

Ettato (adv.) [with double suffix for *atra -- tab] from here, therefore S i.185.

Ettāvatā

Ettāvatā (adv.) [fr. etta = ettaka, cp. kīttāvatā: kīttaka] so far, to that extent, even by this much D i.205, 207; S i.i.17; Sn 478; Vv 556 (cp. VvA 248); Pv iv.167; Miln 14; DA i.80; SnA 4; PvA 243.

Etto

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, 875; J i.223 (opp. ito), v.498; Pv i.11; ii.104; DhA ii.80 (ito vā etto vā here & there); PvA 103.

Ettha

Ettha (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this matter" D ii.12; S v.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

Edisa

Edisa (adj.) [Sk. ādṛṣa] such like, such Vv 373; PvA 69, 243.

Edisaka
Edisaka = edisa Sn 313.

Edha

Edha [Sk. edhah, cp. idhma, inddhe; Gr. ai)_qos, a)i/qw, Lat. aedes, Ohg. eit, Ags. åd funeral pile, etc. See idhuma & īṭṭaka] fuel, fire etc. Only in adj. neg. an˚ without fuel J iv.26.

Edhati

Edhati [edh, cp. iddhati] to prosper, succeed in, increase S i.217 (sukha˚); Sn 298; Dh 193; J i.223; iii.151. <-> sukha˚dhita at Vin iii.13 is better read as sukhe ṭhita, as at J vi.219.

Ena

Ena (pron.) [fr. pron. base *en, cp. e -- ka; to this cp. in form & meaning Lat. ōnus, Gr. oi)no/s, Ohg. ein, Oir. ein] only used in acc. ena˚ (ta˚n ena˚) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J iii.395; Nd2 304iii.b. See also na˚.

Eraka

Eraka1 (adj.) [fr. ereti] driving away, moving J iv.20 (˚v˚ta); ˚v˚ttika a certain kind of torture M i.87 = A i.47 = ii.122 = Nd2 604 = Miln 197.

Eraka

Eraka2 (nt.) [fr. ereti] Typha -- grass J iv.88. As eragu(?) a kind of grass used for making coverlets Vin i.196 (eraka Bdhgh. on D i.166).

Eraṇḍa


Erāvaṇa

Erāvaṇa N. of Indra's elephant Sn 379; Vv 4413; VvA 15.

Erita

Erita [pp. of ereti] moved, shaken, driven J iv.424; Vv 394, 424; Th 1, 104, Pv ii.123; Vism 172 (+ samerita), 342 (v˚t˚ moved by the wind). Cp. irta.

Ereti

Ereti [=reti (q. v.) Caus. of ṛ, Sk. ˚ratati] to move, set into motion, raise (one's voice) M i.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J iv.478. -- pp. erita (q.v.).

Ela

Ela (nt.) ['?] salt(?) or water(?) in elambiya (= el˚ambu -- ja) born in (salt) water Sn 845 (= ela -- saññaka ambumhi j˚ta); Nd1 202 (ela˚ vuccaτi udakaτ).
Elana

Elana = eranda (?) M i.124.

Elambaraka

Elambaraka (?) N. of a creeping vine J vi.536.

Elaluka (Elaluka)

Elaluka (Elaluka) (nt.) [etym.] a kind of cucumber (?) Vv 3329; J i.205; v.37; DhA i.278.

Elka

Elka (nt.) [Sk. enas] in elamuga deaf & dumb A ii.252; iii.436; iv.226; Miln 20, 251 (cp. Miln trsl. ii.71). A rather strange use and expln. of elamuga (with ref. to a snake "spitting") we find at J iii.347, where it is expld. as "ela -- paggharantena mukhena elamugan" i.e. called elamuga because of the saliva (foam?) dripping from its mouth, v.1. elamukha. -- Cp. neka & aneka.

Elaka

Elaka1 (?) a threshold (see Morris, J.P.T.S. 1887, 146) Vin ii.149 ("pada -- pitha, why not "having feet resembling those of a ram"?) Cp. Vin Texts iii.165 "a chair raised on a pedestal"); D i.166; A i.295; ii.206. The word & its meaning seems uncertain.

Elaka

Elaka2 [Sk. edaka] a ram, a wild goat Sn 309; Vism 500 (in simile); J i.166; Pug A 233 (= urabbha). -- f. elaka S ii.228, elakTh 2, 438, elikt J iii.481.

Elagala

Elagala see aneka.

Elagala

Elagala (f.) [dial.] the plant Cassia Tora (cp. Sk. edagaja the ringworm -- shrub, Cassia Alata, after Halayudha), J iii. 222 (= kamboj C.).

Elagga

Elagga in kamamis at PVA 107 is to be read kam- mise lagga".

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Eva

Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. -- 1. eva J i.61 (aajeva this veryday), 278 (tathoeva likewise); ii.113 (ahan e. just I), 154 (ekam e. just one), 160 (attano e. his very own). -- 2. eva often appears with prothetic (sandhi -- j) as yeva, most frequently after i and e, but also after the other vowels and η, cp. J i.293, 307; ii.110, 128, 129, 159; iv.3; vi.363. -- 3. After η eva also
takes the form of ñeva, mostly with assimilation of η to ñ, viz. tañ ñeva J i.223; tasmiñ ñeva J i.139; ahañ ñeva Miln 40. -- 4. After long vowels eva is often shortened to va (q. v.). -- rūpa (1) such, like that Sn 279, 280; It 108; J ii. 352, etc. -- (2) of such form, beauty or virtue J i.294; iii.128, etc.

Evañ

Evañ (adv.) [Vedic evañ] so, thus, in this way, either re- ferring to what precedes or what follows, e. g. (1) thus (as mentioned, expld. at Vism 528 as "niddīṭha -- nayanidassana") D i.193 (evañ sante this being so), 195 (id.); Vin ii.194 (evañ bhante, yes); J i.222; Pv ii.1312 evañ etañ, just so). -- (2) thus (as follows) M i. 483 (evañ me sutan "thus have I heard"). -- Often combd. with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D i.104, 199, 228, 237, 239; in older form evañ byā kho (= evam iva kho) Vin ii.26; iv.134 = DA i.27; evam eva "just so" D i.51; Sn 1115; evañ kho D i.113; evam pi Sn 1134; evañ su D i.104; etc. etc. -- diṭṭhin holding such a view M i.484. -- nāma having that name M i.429.

Esa

Esa1 see etad.

Esa

Esa2 (adj.) = esin Sn 286.

Esati

Esati [a + iṣṭ with confusion of iṣ1 and iṣ2, icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592 (esāno ppr. med.), 919; Dh 131.

Esanā

Esanā (f.) [fr. esati] desire, longing, wish D iii.216, 270; M i.79; S v.54, 139; A i.93; ii.41; v.31; VvA 83; PvA 98, 163, 265. See also anesanā, isi & pariy˚.

Esanī

Esanī (f.) [fr. iṣ] a surgeon's probe M ii.256.

Esabha

Esabha ( -- "a by -- form of usabha (q. v.), in cpd. rathesabha.

Esika

Esika (nt.) & Esikā1 (f.) [a by -- form of isticā] a pillar, post A iv.106, 109. Freq. in cpd. ʼṭhāyin as stable as a pillar D i.14; S iii.202, 211, 217; DA i.105.

Esikā

Esikā2 desire, see abbūlha.

Esin
Esin (adj.) [Sk. ēsīn, of ēs] seeking, wishing, desiring S ii.11 (sambhav˚); J i.87 (phal˚); iv.26 (dukkham˚); Pv ii.928 (gharam); PvA 132.

Ehi

Ehi [imper. of eti] come, come here Sn 165; J ii 159; vi. 367; DhA i.49. In the later language part. of exhortation = Gr. a)/ge, Lat. age, "come on" DhA i.166; M i.342; ii.161; A i.295; ii.206. ehi bhikkhu "come bhikkhu!" the oldest formula of admission to the order Vin i.12; iii.24; DhA i.87; J i.82; f. ehi bhikkhun! Vin iv.214 pl. etha bhikkhavo DhA i.95. ehibhikkhu -- pabbajj! initiation into Bhikkhuship SnA 456. ehibhikkhubhava -- state of being invited to join the Sangha, admission to the Order J i.82, 86; DhA ii.32; SnA 456. ehis!gata -- (& sv!gata -- )v dina man of courtesy (lit. one who habitually says: "come you are welcome") D i.116; Vin ii.11; iii.181.

O. O

O Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guna of u (see olārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post -- canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

Oka

Oka (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd I 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (P. Gr. § 20) considers oka to be a direct contraction of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted otherwise except by Bdhgh's quotation "okapunṣhe iti ettha udakān". This quot. is taken from Vin i.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapunṣhe ti pi pātho. The rest of his interpretation at DhA i.289 runs: "okaṇṭa pahāya aniketa -- ājīt atthā udakāy; idha (i. e. at Dh 34) ubhayam pi lābbhati okamokato udaka -- sānkhatā udakāy attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam okaṇṭa jahanti "they leave whatever shelter they have", expld. by ālaya DhA ii.170). -- cara (f. 'cārikā J vi.416; 'cārikā M i.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M i. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J vi.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M i.117 runs "odaheyya okacaraṇā thāpeyya okacāriṅkā" i. e. he puts down a male decoy and places a female (to entice the others), opp. "thāneyya o. nāseyya o." i. e. takes away the male & kills the female. -- (ūjāja giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayanajanañ SnA 598; cp. Nd 2 176 with v. I. oghanjaha). -- anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.
Okaḍḍhati

Okaḍḍhati [o + kaḍḍhati] to drag away, remove Th 2, 444. See also ava˚.

Okantati (okkant˚)

Okantati (okkant˚) [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. okantati M i. 129; Pv iii.102 (= ava˚ PvA 213); ger. okantitvā J i. 154 (migaṇ o. after carving the deer); PvA 192 (piṭṭhi<->

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Okappati

Okappati [o + kappati] to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin iv.4; Ps ii.19 (= saddahati ibid. 21); Miln 150, 234; DA i.243.

Okappanā

Okappanā (f.) [o + kappanā] fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

Okappeti

Okappeti [o + kappeti] to fix one's mind on, to put one's trust in M i.11; Miln 234 (okappessati).

Okampeñi

Okampeñi [o + Caus. of kamp] to shake, to wag, only in phrase sīsaṇ okampeñi to shake one's head M i.108, 171; S i.118.

Okassati

Okassati [o + kassati, see also apakassati & avakaḍḍhati] to drag down, draw or pull away, distract, remove. Only in ger. okassa, always combd. with pasayha "removing by force" D ii.74 (T. okk˚); A iv.16 (T. okk˚, v.l. ok˚), 65 (id.); Miln 210. Also in Caus. okasseti to pull out, draw out Th 2, 116 (vaṭṭiṇ = dipavaṭṭiṇ ākaḍḍheti ThA 117). [MSS. often spell okk˚].

Okāra

Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu iii. 357] only in stock phrase kāmānaṇ ādṛṇavo okāro sankileso D i.110, 148 (= lāmaka -- bhāva DA i 277); M i.115, 379, 405 sq.; ii.145; A iv.186; Nett 42 (v. l. vokāra); DhA i.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

Okāsa

Okāsa [ava + kāś to shine] -- 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D i.34 (ananto okāso); Vism 184 (with disā & pariccheda), 243 (id.); PvA 14 (okāsanā pharitvā
This meaning is more pronounced in ākāsa. -- 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katoḵāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsāṅ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. -- 3. occasion, chance, opportunity, permission, consent, leave A i.253; iv.449; J iv.413 (vātassā o. natthi the wind has no access); SnA 547. -- In this meaning freq. in combn. with foll. verbs: (a) okāsāṅ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyya (to ask a question), e. g. D i.51, 205; M ii.142; S iv.57, <- > Vin i.114, 170; Nd 487; PvA 222. -- Caus. "ṇ karoti Vin ii.5, 6, 276; Caus. ii. "ṇ kārpeti Vin i.114, 170. <- > katoḵāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññal); anokāsakata without having got permission Vin i.114. -- (b) okāsāṅ yāceti to ask permission M ii.123. -- (c) okāsāṅ deti to give permission, to consent, give room J ii.3; VvA 138. <- > (d) with bhū: anokāsa -- bhāva want of opportunity Sdhp 15; anokāsa -- bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha Yogāvacara's Man. 4 etc. -- ādihigama finding an opportunity D ii.214 sq.; A iv. 449. -- kamma giving opportunity or permission Sn p. 94 ("kata allowed); Pv iv.111 ("ṇ karoti to give permission). -- matta permission Sn p. 94. -- loka the visible world (= manussa - - loka) Vism 205; VvA 29.

Okāsati

Okāsati [ava + kāṣ] to be visible; Caus. okāseti to make visible, let appear, show S iv.290.

Okiṇṇa

Okiṇṇa [pp. of okirati; BSk. avākīṇa Divy 282; Jtm 3192] strewn over, beset by, covered with, full of J v.74, 370; PvA 86, 189 (= otata of Pv iii.33).

Okirāṇa

Okirāṇa [o + kirāṇa] casting out (see the later avakirati), only as adj. -- f. okirinī (okilīṅī through dialect. variation) a cast -- out woman (cast -- out on acct of some cutaneous disease), in double combn. okilīṅī okirinī (perhaps only the latter should be written) Vin iii.107 = S ii.260 (in play of words with avakirati1). Bdhgh's allegorical expln. at Vin iii.273 puts okilīṅī = kilinnasarī, okirinī = angāraparīkṣa. Cp. kirāta.

Okirati

Okirati [o + kirati] -- 1. to pour down on, pour out over M i.79; aor. okiri Vin iii.107 = S ii.260; Pv ii.38; PvA 82. -- 2. to cast -- out, reject, throw out: see okirāṇa. <- > pp. okiṇṇa (q. v.). -- Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikaṇ).

Okilīṅ

Okilīṅ see okirāṇa.

Okoṭīmaka

Okoṭīmaka (adj.) [o + koṭi + mant + ka. Ava in BSK., in formula durvāna dūrḍarśana avakotimaka Sp. Av. Ś i. 280. Kern (note on above passage) problematically refers it to Sk. avakṛtāra = vairūya (Pāṇini v.2, 30). The Commentary on S i.237 explns. by mahodara (fat -- bellied) as well as lakuṇṭaka (dwarf); Pug A 227 explns. by lakuṇṭaka only) lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsls hunchback at S i.94, pot -- bellied at Ś i.237; Warren, Buddhism p. 426 trsls. decrepit). It occurs only in one stock phrase, viz. dubbaṇṇa dud -- das(s)ika okoṭīmaka "of bad complexion, of ugly appearance and dwarfed" at Vin ii.90 = S i.94 = A i.107 = ii.85 = iii.285 sq. = Pug 51. The same also at M iii.169; Ś i.237; ii.279; Ud 76.
Okkanta

Okkanta [pp. of okkamati] coming on, approaching, taking place D ii.12; Miln 299 (middhe okkante). See also avakkanta S ii.174; iii.46.

Okkanti

Okkanti (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase jāti sañjāti o. nibbatti M iii.249; S ii.3; iii.225; Nd2 257; Pug A 184. Also in gabbh’ entry into the womb DA i.130.

Okkantika

Okkantika (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhsA 115 (Expositor 153 trsls. "flooding").

Okkandika

Okkandika [kand or kram?] at J ii.448 is doubtful, v. l. okkantika. It is used adverbially: okkandika 'kati to sport (loudly or joyfully). C. explns. as "migo viya okkandi -- katvā kīlāti"; in the way of roaring(?) or frisking about (?), like a deer.

Okkamati

Okkamati [o + kamati fr. kram] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say ‘ he went to sleep ’, without meaning that he went anywhere. So we may twist it round and say that ‘ sleep overcame him ’, without meaning any struggle. The two phrases mean exactly the same <-> an internal change, or developement, culminating in sleep. So in Pali nidā okkami sleep fell upon him, Vin i.15; nidda okkami he fell on sleep, asleep, DhA i.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyān okkami) on the body of a god, he lost his radiance. At D ii.12; M iii.119 a god, on his rebirth, entered his new mother's womb (kucchi okkami). At D ii 63 occurs the question ‘ if consciousness were not to develop in the womb? ’ (viññāṇaṃ na okkamissatha) S v.283 ‘ abiding in the sense of bliss ’ (sukha -- sañña okkamitvā). See also Pug 13 = 28 (niyāma okk’, ‘ he enters on the Path ’). <-> Caus. okkāmeti to make enter, to bring to S iv.312 (sagga). -- pp. okkanta. See also avakkamati.

Okkamana

Okkamana (nt.) [fr. okkamati] entering into, approaching, reaching M iii.6; A iii.108 (entering the path); also in phrase nibbānassa okkamanāya A iv.111 sq., cp. 230 sq.

Okkala

Okkala see ukkala.

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Okkassa

Okkassa see okassati.

Okkhāyati
Okkhāyati [ava + khāyati, corresp. to Sk. kṣety fr. kṣī to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S iv.144 sq. (cakkhunā etc. okkhāyati).

Okkhāyika

Okkhāyika (adj.) [fr. ava + khāyin fr. kṣī, cp. avakkhā-yati; Kern, Toev. s. v. suggests relation to BSk. avakhāta of khan, and compares Lal. V. 319] low -- lying, deep, remote, only in one phrase, viz. udaka -- tarakā gambhiragatā okkhāyikā M i.80, 245.

Okkhita

Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] besprinkled, bestrewn with ( -- ’) Th 2, 145 (candan” = candanānulitta ThA 137); J v.72 (so in v. l. T. reads okkita; C. explns. by okīṇa parikkita parivārita).

Okkhitta

Okkhitta [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase okkhitta -- cakkhu, with down -- cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning “with eyes under control”Sn 63, 411, 972; Nd1 498; Nd2 177; Pv iv.344 (v. l. ukkh”); VvA 6. -- For further use & meaning, see avakkhitta.

Okkhipati

Okkhipati [ava + khipati; Sk. avokṣipti] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. ’khipi A iv.264 (indriyāṇi); ger. ’khipitvā Vin iv.18 (id.). -- pp. avakkhitta & okkhitta (q. v.).

Ogacchati

Ogacchati [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D i.240 (opp. uggacchati); A iv. 101 (udakāṇi og.). See also ava”.

Ogana

Ogana (adj.) [Vedic ogana with dial. o for ava] separated from the troop or crowd, standing alone, Vin i.80; J iv. 432 = (ganaṇ ohma C.).

Ogadha

Ogadha ( -- ’) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + gāh, see gāḍha1 & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Āmatogadha & Nibbānogadha diving into N. <> Besides these only in jagatśogadha steeped in the world S i.186.

Ogamana

Ogamana (nt.) [o + gam + ana; Sk. avagamanā. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pāli was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of
word -- formation common to the two languages] going down, setting (of sun & moon), always in contrast to uggamana (rising), therefore freq. v.l. ogg˚ D i.10, 68; DA i.95 (= atthangamana); VvA 326.

Ogahana

Ogahana (nt.) [o + gahana fr. gāhata; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing -- place Sn 214 (= manussānañahāna -- tittha SnA 265). See also avagāhana.

Ogāda

Ogādh1 (adj.) [Sk. avagāda; ava + gadha2] immersed, entered; firm, firmly footed or grounded in ( -- *), spelt ogāla Miln 1 (abhidhamma -- vinaya*). Cp. BSk. avagādaśrāddha of deep faith Divy 268. Cp. pariyogāla. 

Ogāda

Ogādha2 (nt.) [ava + gadha2] a firm place, firm ground, only in cpd. ogādappattā having gained a sure footing A iii.297 sq.

Ogāha

Ogāha [fr. o + gah] diving into; only in cpd. pariy*.

Ogāhati (ogāheti)

Ogāhati (ogāheti) [Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv ii. 1211; Vv 61 (= anupavisati VvA 42). 392 (sālavanañ o. = pavisi VvA 177). ogāheti PvA 155 (pokkharanij); ger. ogāhetvā M iii.175 (T. ogah*; v. l. ogāhītvā); PvA 287 (lokanāthassa sāsanañ, v. l. "itvā). See also ava*.

Ogāhana

Ogāhana (nt.) [fr. ogāhati] plunging into ( -- * ) PvA 158.

Ogilati

Ogilati [o + gilati] to swallow down (opp. uggilati) M. i. 393 (inf. ogilitañ) Miln 5 (id.).

Ogoṇṭhita

Ogoṇṭhita [pp. of ogoṇṭheti, cp. BSk. avagoṇṭhita, e. g. Jtm 30] covered or dressed (with) Vin ii.207; PvA 86 (v. l. okoṇṭhita).

Ogoṇṭheti

Ogoṇṭheti [o + goṇṭheti] to cover, veil over, hide S iv.122 (ger. goṇṭhaltvā sīsañ, perhaps better read as ogoṇṭhītā; v. l. SS. okoṇṭhītā). -- pp. ogoṇṭhita (q. v.).

Ogumpheti
Ogumpheti [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin i.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbii’, ogummii’, okumpiy’); ii.142 (ogumphetvā).

Oggata

Oggata [pp. of avagacchati: spelling gg on acct. of con- trast with uggata, cp. avagamana. Müller P. Gr. 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin iv.55 (oggate suriye = atthangate s.), 268 (id. = rattą andhakāre); Th 1, 477 (anoggatasmīṇi suriyasmīṇi).

Ogha

Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturogha ottṝṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udakọ ogha); usually as mahogha a great flood Dh 47; Vism 512; VvA 110; DhA ii.274 = ThA 175. -- 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", oghatiṇṇo, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A ii.200 sq. Less often we have details of what the flood consists of. Thus kāmogha the fl. of lusts A iii.69 (cp. Dhs 1095, where o. is one of the many names of tanhā, craving, thirst). In the popular old riddle at S i.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill-temper, stupidity, conceit, and vain speculation). Five Oghas referred to at S i.126 are possibly these last. Sn 945 says that the flood is gedha greed, and the avijjogha of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S i.193 (˚assa nittharanatthya); iv.257; v.59; It iii (˚assa nittharanatthāya); faith S i.214 = Sn 184 = Miln 36; mindfulness S v.168, 186; the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D ii.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 Oghas identical with the 4 Āsavas (mental Intoxicants). See D iii.230, 276; S iv.175, 257; v.59, 292, 309; Nd1 57, 159; Nd2 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 Āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114 -- 24). Grouped in combn. āsavagantha -- ogha -- yoga -- agati -- tanhūpādāna at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha,

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used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways.

Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1). - - ātiga one who has overcome the flood Sn 1096 (cp. Nd2 180). -- tiṇṇa id. S i.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA iv.109); Vv 6428 (= catunnaṇṇa oghāṇṇa saṣāra -- mahāoghassa tarittā o. VvA 284); 827; Nd1 159; Nd2 179.

Oghana

Oghana (nt.) watering, flooding (?) M i.306 (v. l. ogha).

Oghaniya

Oghaniya (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & passim; DhsA 49.
Ocaraka

Ocaraka [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). -- Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. -- Vin iii.47, 52; M i.129 = 189 (corā ocarakā, for carā?); S i.79 (purīsā carā (v. l. corā) ocarakā (okarcā v. l. SS) janapadañ ocaritvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads coiā o.).

Ocarati

Ocarati [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin iii.52 (ger. 'itvā); M 1502 (ocarati); S i.79 ('itvā: so read for T. ocaritā; C. explns. by vīmaṇsitvā tañ tañ pavattiñ ātāvā). <-> pp. ociṇā.

Ocīṇa

Ocīṇa [pp. of ocarati] gone into, investigated, scouted, explored S i.79 = Ud 66 (reads otiṇā).

Ocita

Ocita [o + cita, pp. of ocināti1] gathered, picked off J iii. 22; iv.135, 156; Sdhp 387.

Ocināti (ocināti)

Ocināti (ocināti) -- 1. [= Sk. avacinoti, ava + ci1] to gather, pluck, pick off DhA i.366; also in pp. ocita. <-> 2. [= Sk. avacinori or 'ciketi ava + ci2, cp. apacināti2] to disregard, disrespect, treat with contempt; pres. ocināyati (for ocināti metri causa) J vi.4 (= avajānāti C.).

Ocīraka

Ocīraka see odrīraka.

Occhindati

Occhindati [o + chindati] to cut off, sever J ii.388 (maggañ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

Ojavant

Ojavant (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M i.480; S i.212 (so read for ovajañ; phrase ojavanā ascananakāñ of Nibbāna, trsld. "elixir"); Th 2, 196 (id. = ojavantañ ThA 168); A iii.260 (an of food, i. e. not nourishing DhA i.106.

Ojavantatā

Ojavantatā (f.) [abstr. fr. ajavant] richness in sap, strength giving (nourishing) quality J i.68 (of milk).

Ojahāti

Ojahāti [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D i.115 (nāti -- sanghañ & hirañña -- suvanñañ); M ii.166 (id.); J v.340 (= chaḍḍetvā C.); PVA 93 (maññ). <-> Pass. avahyati & ohhyati, pp. ohnā (q. v.). -- See alsoohanati.
Ojā

Ojā (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. *aug to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Ags. açian; cp. also Gr. ἀ(ec)ω, Sk. ukṣati & vakṣāna increase] strength, but only in meaning of strength -- giving, nutritive essence (applied to food) M i.245; S ii.87; v.162 (dhammā); A iii.396; J i.68; Dhś 646, 740, 875; Miln 156; DhA ii.154 (paṭhav'). See also def. at Vism 450 (referring to kabalinkārāhāra. The compn. form is oja, e.g. ojadana J v.243; ojaṭṭhamaka (rūpa) Vism 341.

Ojināti

Ojināti [Sk. avajayati, ava + ji] to conquer, vanquish, subdue J vi.222 (ojināmase).

Oñāta

Oñāta [pp. o + jñāti, see also avañāta] despised Miln 191, 229, 288.

Oṭṭha

Oṭṭha1 [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āh Ags. ōr margin] the lip A iv.131; Sn 608; J ii.264; iii.26 (adhar° & uttar° lower & upper lip), 278; v.156; DhA i.212; iii.163; iv.1; VvA 11; PvA 260. Ccp. bimboṭṭha.

Oṭṭha2 [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ur, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin iii.52; Miln 32. At J iii.385 a story is told of an oṭṭhī -- vyādhī who fought gallantly in the wars, and was afterwards used to drag a dung -- cart. Morris, J.P.T.S. 1887, 150 suggests elephant.

Oṭṭhubhāti

Oṭṭhubhāti [cp. Sk. avaśṭhāvati] to spit out M i.79, 127.

Oḍḍita

Oḍḍita [pp. of oḍḍeti] thrown out, laid (of a snare) J i. 183; ii.443; v.341; ThA 243.

Oḍḍeti

Oḍḍeti [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A i.33 = J ii.37, 153; iii.184 and passim; ThA 243. -- pp. oḍḍita (q. v.).

Oḍḍha

Oḍḍha [better spelling odha, pp. of ā + vah] carried away, appropriated, only in cpd. saḥ -- odhā corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu ix.270).

Oṇata
Onata [pp. of onamati] bent down, low, inclined. Usually of social rank or grade, combd. with & opp. to unata, i.e. raised & degraded, lofty and low A ii.86 = Pug 52 (= nica lamaka Pug A 229); Pv iv.66; Miln 387; DA i.45; PVA 29.

Onamati

Onamati [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (onamati & onamissati), 400; DA i.112. Caus. onameti M ii.137 (kayan). -- pp. onata & Caus. onamita.

Onamana

Onamana (nt.) [fr. onamati] bending down, inclining, bowing down to Miln 234.

Onamita

Onamita [pp. of onameti, Caus. of nam] having bowed down, bowing down Miln 234.

Oni

Oni (m. or f.) [cp. Vedic oni charge, or a kind of Soma vessel] charge, only in cpd. oni -- rakkha a keeper of entrusted wares, bailee Vin iii.47, 53 (= ahaan bhaanjan gopento).

Onita

Onita see onita.

Onojana

Onojana (nt.) [fr. onojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin ii.31 (Dhgh. refers it to fig. meaning onojeti2 by explaining as "vissajjana" gift, presentation).

Onojeti

Onojeti (with vowel assimilation o < e for onejeti = ava + nejeti, Sk. "nejayati fr. nij. Kern, Toev. ii.138, complementary to remarks s. v. on p. 5 explns. as assimil. onuj < onij", like anu' BSk. anii" (anisaansa < anusaansa), the further process being onoj for onuj'. The etym. remains however doubtful] -- 1. to cause to wash off, to wash, cleanse: see onojana. -- 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i.e. a clean gift) Vin i.39; iv.156; A iv.210 = 214 (onojesi aor.); Miln 236.

Otata

Otata [o + tata, pp. of tan] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA iii.153 (= pariyonandhitvathita). See also avatata & sam -- otata.

Otara

Otara (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

Otarati
Otarati [o + tarati] to descend, to go down to (c. acc.), to be -- take oneself to. ppr. otoranto Vin ii.221. -- aor.

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otari SnA 486 (for avaṜṣari); DhA i.19 (cankamanañ); PvA 47 (nāvāya mahāsamuddañ), 75. -- inf. otoriñj
Pug 65, 75 (sangamañ). -- ger. otoriñj PvA 94 (pāsadā from the palace), 140 (devalokato). -- Caus. II.
otorāpeti to cause to descend, to bring down to J vi.345. -- pp. otiñṇa. -- Caus. I. oṭāreti. Opp. uttarati.

Otallaka

Otallaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava + tr, or from uttāla?] clothed in rags, poor, indigent J iv.380 (= lāmaka olamba -- vilamba -- nantakadharo C.).

Otāpaka

Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsañ -- bhattañ bhuvṇati hatthọtāpakañ khādati).

Otāpeti

Otāpeti [o + tāpeti] to dry in the sun Vin ii.113; iv.281; Miln 371 (kummo udakato nikkhamitvā kāyañ o. fig. applied to mānasā).

Otāra

Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is cen- turies later and means ‘incarnation ’] -- 1. descent to, i.e. approach to, access, fig. chance, opportunity otāra labhati. Only in the Māra myth. He, the tempter, ‘gets his chance ’ to tempt the Buddha or the disciples, M i.334; S i.122; iv.178, 185; DhA iii.121. (avatārañ labhati, Divy 144, 145) ot˚ adhigacchati, to find a chance, Sn 446. [Fausböll here translates ‘defect ’. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Ot˚ gavesati to seek an opportunity, DhA iii.21. Otārapekkha, watching for a chance, S i.122. At one passage, A iii. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. ‘Carelessness ’ would suit the context. ot˚ gavesati to look for an opportunity DhA iii.21, and otārañ labhati to get a chance S i.122; iv.178, 185; M i.334; DhA iii.21 (gloss okāra & okāsa); cp. avatārañ labhati Divy 144, 145 etc. -- 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiñṇa and avacara adj.) A iii.67, 259. -- 3. (influenced by ocarati2 and ocinna) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase otārapekkha spying faults S i.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatārapreksin Divy 322). Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti

Otāreti [Caus. of otarati] to cause to come down, to bring down, take down J i.426; iv.402; Nett 21, 22; DhA ii.81.

Otiñṇa

Otiñṇa [pp. of otarati; the form ava˚ only found in poetry as -- ” e. g. issāvatiñṇa J v.98; dukkha˚, soka˚ etc. see below 2] -- 1. (med.) gone down, descended PvA 104 (uddho -- galan na otiñṇa not gone down further than the throat). -- 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M i.460 = A
ii.123 (dukkha otiṇa) = It 89 (as v. l.; T. has dukkanābhikinṇa, which is either gloss or wrong reading for dukkanāvatiṇa); M ii.10; S i.123 (sokāvā'), 137 (id.); Sn 306 (ichāvatiṇa affected with desire), 939 (sallenā otiṇa = pierced by an arrow, expld. by Nd1 414 as "sallenā viddho phuttho"); J v.98 (issāvā' = issāya otiṇa C.). -- 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin iii.128 (= sāratto apekkhavā paṭiṇaṁva -- citto); A iii.67, 259 ("citta"); SnA 322 (id.). -- Note. otiṇa at S v.162 should with v.l. SS be deleted. See also avatiṇa.

Ottappa

Ottappa (nt.) [fr. tappati1 + ud, would correspond to a Sk. form *auttapya fr. ut -- tapya to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o’ for apa’, viz. apatrāpya M Vastu iii. 53 and apatrāpā ibid. i.463. Müller, P. Gr. & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, Toev. s. v.] fear of exile, shrinking back from doing wrong, remorse. See on term and its distinction from hiri (shame) Dhs trsl. 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya -- dhanā). Hiri -- ottappa It 36; J i.129; hir -- ottappa at M i.271; S ii.220; v.1; A ii.78; iv.99, 151; v.214; It 34; J i.127, 206; VvA 23. See also hiri. -- Further passages: D iii.212; M i.356; S ii.196, 206, 208; v.89; A i.50, 83, 95; iii.4 sq., 352; iv.11; v.123 sq.; Pug 71; Dhs 147, 277; Nett 39. -- anottappa (nt.) lack of conscience, unscrupulousness, disregard of morality A i.50, 83, 95; iii.421; v.146, 214, 370, 391; as adj. It 34 (ahirika +). -- āgaravatā respect for conscience, A iii.331; iv.29. -- dhana the treasure of (moral) self -- control D iii.163, 251, 282; VvA 113. -- bala the power of a (good) conscience D iii.253; Ps ii.169, 176; Dhs 31, 102 (trln. power of the fear of blame).

Ottappati

Ottappati [ut + tappati1] to feel a sense of guilt, to be conscious or afraid of evil S i.154; Ps ii.169, 176; Pug 20, 21; Dhs 31; Miln 171.

Ottappin & Ottāpin

Ottappin & Ottāpin (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous. (a) ottappin D iii.252, 282; It 28, 119. -- (b) ottāpin M i.43 sq.; S ii.159 sq., 196, 207; iv.243 sq.; A ii.13 sq.; iii.3 sq., 112; iv.1 sq.; v.123, 146. Anottappin bold, reckless, unscrupulous Pug 20 (+ ahirika). anottāpin at S ii.159 sq., 195, 206; iv. 240 sq.; Sn 133 (ahirika +).

Otthaṇa

Otthaṇa [pp. of ottharati] -- 1. spread over, veiled, hidden by ( -- "') Miln 299 (mahik’ suriya the sun hidden by a fog). -- 2. strewn over (with) Sdhp 246 ( -- "').

Otthaṇa = Otthaṇa

Otthaṇa = Otthaṇa, v. l. at Dh 162 for otata.

Ottharaka

Ottharaka (nt.) [fr. tharati] a kind of strainer, a filter Vin ii.119.

Ottharanaṇa

Ottharanaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik”).
Ottharati

Ottharati [o + tharati, Sk. root str] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water). See also avattharati.

Odaka

Odaka (nt.) [compn. form of udaka] water; abs. only at J iii.282. -- an" without water, dried up Th 2, 265 (= udaka -- bhasta ThA 212). Cp. combn. sitodaka, e. g. M i. 376. See udaka. -- antika -- 1. neighbourhood of the water, a place near the water (see antika1) Kh viii.1, 3 (gambhīre odakantike, which Childers, Kh. trsln. p. 30, interprets "a deep pit"; see also KhA 217 sq.). -- 2. "water at the end", i.e. final ablution (see antika2), in spec. sense the ablution following upon the sexual act Vin iii.21; cp. odak -- antikā (f. abstr.) final ablution, cleansing J ii.126.

Odagya

Odagya (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabha a "topmost" condition).

Odana

Odana (m. & nt.) [Sk. odana, to Idg. *ud, from which also udaka, q. v. for full etym.] boiled (mil k -- )rice, gruel Vin ii.214 (m.); D i.76, 105; S i.82 (nālik'); DhA iv. 17 (id.); A iii.49; iv.231; Sn 18; J iii.425 (ti'l' m.); Dhs 646, 740, 875; PvA 73; VvA 98; Sdhp 113. Combd. with kummāsa (sour milk) in phrase o -- k -- upa -- caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M i.247.

Odanika

Odanika [fr. odana] a cook J iii.49.

Odaniya

Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice -- gruel, made of rice -- gruel Vin iii.59 (ghara a ricekitchen); VvA 73 (surā rice -- liquor).

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Odapattakin

Odapattakin (f.) (adj.) [f. of uda + pattaka + in, i.e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enumn. of the 10 kinds of wives (& women in general) at Vin iii.140 (expld. by udakapattañ āmasitvā vāseti) = VvA 73.

Odapattiyā

Odapattiyā at Cp. ii.48 = last.

Odariya & "ya

Odariya & "ya (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J vi.208 ("ya); Th 1, 101.
Odarikatta

Odarikatta (nt.) [fr. odarika] stomach -- filling M i.461; Vism 71.

Odahati

Odahati [o + dahati, fr. dh] -- 1. to put down, to put in, supply M i.117 (okacarañj, see under oka); ii.216 (agadangañjana na -- mukhe odahayas); Th 1, 774 (migavo pāsāṃ odahi the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to odāyī, hardly justified); J iii.201 (vīsaṇ odahi araññe), 272 (pasaṇ o. to turn one's flanks towards, dat.); Miln 156 (kāye ojan odahissāma supply the body with strength). -- 2. (fig.) to apply, in phrase sotañ odahati to listen D i.230; Dāvs v.68. -- pp. ohita.

Odahana

Odahana (nt.) [fr. odahati] -- 1. putting down, applying, application M ii.216; heaping up, storing DhA iii.118. <> 2. putting in, fig. attention, devotion Nett 29.

Odātā

Odātā (adj.) [Derivation unknown. The Sk. is avadātā, ava + dātā, pp. of hypothetical dā to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D ii.18 (unañā, of the Buddha); iii.268; A iii.239; iv.94, 263, 306, 349; v.62; Dhs 617 = (in enumm. of colours); DA i.219; VvA 111. See also ava”. -- kāsiṇa meditation on the white (colour) Vism 174. -- vāṇṇa of white colour, white M ii.14; Dhs 247. -- vattha a white dress; adj. wearing a white dress, dressed in white D i.7, 76, 104; J iii.425 (+ alla -- kesa). -- vasana dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D i.211; iii.118, 124 sq., 210; M i.491, ii.23; A i.73; iii.384; iv.217 [cp. BSk. avadātā -- vasana Divy 160].

Odātaka

Odātaka (adj.) [fr. odātā] white, clean, dressed in white S ii.284 (v. l. SS odātā); Th 1, 965 (dhaja).

Odissa

Odissa (adv.) [ger. of o + disatī = Sk. diṣati, cp. uddissā] only in neg. anodissa without a purpose, indefinitely (?) Miln 156 (should we read anudissa?).

Odissaka

Odissaka (adj.) [fr. odissa] only in adv. expression odis - saka -- vasena definitely, in special, specifically (opp. to anodissaka -- vasena in general, universally) J i.82; ii.146; VvA 97. See also anodissaka & odhiso.

Odtraka

Odtraka in odtrakajāta S iv.193 should with v. l. be read ociraka [= ava + cira + ka] "with its bark off", stripped of its bark.

Odumbara

Odhasta

Odhasta [Sk. avadhvasta, pp. of ava + dhvaṅsati: see dhaṅsati] fallen down, scattered M i.124 = S iv.176 (’patoda; S reads odhasata but has v. l. odhasta).

Odhānīya

Odhānīya (nt.) [fr. avadhāna, ava + dhā, cp. Gr. a)poqh/kh, see odahati] a place for putting something down or into, a receptacle Vin i.204 (salāk’, vy. ll. and gloss on p. 38 as follows: salākāṭṭhāniya A, salākātāniya C, salākadhāraya B, salākōdhānīyan ti yattha salākaṇṭ odahanti taṇ D E). -- Cp. samodhāneti.

Odhi

Odhi [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA ii.80 (jaṅṇu -- mattena odhīṇa to the extent of the knee, i. e. kneedeep); iv.204 (id.). -- odhiso (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. anodhi M iii. 219 (’jina), also in anodhiso (adv.) unlimited, universal, general Ps ii. 130, cp. anodissaka (odissaka); also as anodhi katvā without limit or distinction, absolutely Kv 208, and odhisodhiso "piecemeal" Kv 103 (cp. Kvtrsln. 762, 1271). -- sunka "extent of toll", stake J vi.279 (= sunkakoṭṭhāsaṇ C.).

Odhika

Odhika (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāṇī kāmānī Sn 60, cp. Nd2 526; J v.392 (id.).

Odhnāti

Odhnāti [o + dhunāti] to shake off M i.229; S iii.155; A iii.365 (+ niddhunāti); Pv iv.354 (v. l. BB ophun”, SS otu”) = PvA 256; Vin ii.317 (Bdhgh. in expln. of ogumphetvā of CV. v.11, 6; p. 117); Miln 399 (+ vidhunāti).

Onaddha

Onaddha [pp. of onandhati] bound, tied; put over, covered Vin ii.150, 270 sq. (’maṇca, ’pīṭha); M ii.64; Dh 146 (andhakārena); Sdhp 182. See also onayhati.

Onandhati

Onandhati [o + nandhati, a secondary pres. form con- structed from naddha after bandhati > baddha; see also apiandhati] to bind, fasten; to cover up Vin ii.150 (inf. onandhituṇ); Miln 261.

Onamaka

Onamaka (adj.) [fr. onamati] bending down, stooping DhA ii.136 (an”).

Onamati

Onamati [o + namati] to bend down (instr.), stoop D ii. 17 (anomamanto ppr. not bending); iii.143 (id.); Vv 393 (onamitvā ger.). -- pp. onata.

Onamana
Onamana (nt.) [abstr. fr. onamati] in compn. with ’unna- mana lowering & raising, bending down & up DhA i.17.

Onayhati

Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsan o.) -- pp. onaddha.

Onāha

Onāha [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D i.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsan kāyaṇ onayhati).

Onīta

Onīta [in form = Sk. avanīta, but semantically = apānīta. Thus also BSk. apānīta, pp. of apa + nī, see apaneti] only found in one ster. phrase, viz. onīta -- patta -- pāṇi "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onītta" (fr. nīj), i. e. having washed (bowl and hands after the meal). The Cs. expln. as onīta pattato pāṇi yeva, i. e. "the hand is taken away from the bowl". The spelling is frequently onīta, probably through BB sources. See on term also Trenckner, Notes 6624 & cp. apa -- nīta -- pātra at M Vastu iii.142. The expression is always combd. with bhūttāvin "having eaten" and occurs very frequently, e. g. at Vin ii.147: D i.109 (= DA i. 277, q. v. for the 2 explns. mentioned above M ii.50, 93; S v.384; A ii.63; Sn p. 111 (= pattato onītāpanī, apanītahattha SnA 456); VvA 118; Pva 278.

Oneti

Oneti, prob. for apaneti, see apaneti & pp. onīta.

Onojeti

Onojeti see onojeti.

Opakkamika

Opakkamika (adj.) [fr. upakkama] characterising a senso- tion of pain: attacking suddenly, spasmodic, acute; always in connection with ābāḍha or vedanā M i.92, 241; S iv. 230 = A ii.87 = iii.131 = v.110 = Nd2 304ic = Miln 112.

Opakkhin

Opakkhin (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i. e. having one's wings clipped, powerless A i.188 (”η karoti to deprive of one's wings or strength; so read for T. opapakkhin karoti).

Opaguyha

Opaguyha see opavayha.

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Opatatī
Opatati [o + pat] to fall or fly down (on), to fall over (w. acc.) J ii.228 (lokāmisāṇa "anto"); vi.561 ("itvā ger."); Miln 368, 396. -- pp. opatita.

Opatita

Opatita [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovulīhita, opalahita; context reads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha -- sannipātehi).

Opatta

Opatta (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J iii.495 (opatta = avapatta nippatta patita -- patta C.).

Opadhika

Opadhika (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, J. P.T.S. 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpāla at VvA 154 as "atta -- bhāva -- janaka paṭisandhi -- pavatti -- vipāka -- dāyaka". -- S i.233 = A iv.292 = Vv 3421; It 20 (v. l. osadhika), 78.

Opanayika

Opanayika (adj.) [fr. upaneti, upa + ni] leading to (Nib-bāna) S iv.41 sq., 272, 339; v.343; A i.158; ii.198; D iii.5; Vism 217.

Opapakki

Opapakki in phrase "ñ karoti at A i.188 read opakkhiñ karoti to deprive of one's wings, to render powerless.

Opapaccayika

Opapaccayika (adj.) [= opapatika] having the character- istic of being born without parents, as deva Nett 28 (upādāna).

Opapātika

Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Š ii.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (Kvu trsl. 2832), apparitional rebirth (Cpd. 1654, q. v.) D i.27, 55, 156; iii.132, 230 ("yonī), 265; M i.34, 73, 287, 401 sq., 436 sq., 465 sq.; ii.52; iii.22, 80, 247; S iii.206, 240 sq., 246 sq.; iv.348; v.346, 357 sq., 406; A i.232, 245, 269; ii.5, 89, 186; iv.12, 226, 399, 423 sq.; v. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA i.165, 313. The C. on M i.34 explns. by "sesa -- yoni -- paṭikkhepi -- vacana etaŋ". See also Pug. A 1, § 40.

Opapātīn

Opapātīn (adj.) = opapātika, in phrase opapātīyā (for opapātīniyā?) iddhiyā at S v.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

Opama
Opama at J i.89 & Sdhp 93 (anopama) stands for īpama, which metri causā for upama.

Opamma

Opamma (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M i.378; Vin v.164; Miln 1, 70, 330; Vism 117, 622; ThA 290.

Oparajja

Oparajja viceroyalty is v. l. for uparajja. Thus at M ii. 76; A iii.154.

Opavayha

Opavayha (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state -- elephant (of the elephant of the king) Ś v.351 = Nett 136 (v. l. opaguyha; C. explns. by ārohana -- yogga); J ii.20 (SS opavuyha); iv. 91 (v. l. "guyha); vi.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja -- vāhana C.); DA i.147 (ārohanayogga opavuyha, v. l. "guyha); VvA 316 (T. opaguyha to be corrected to "vayha).

Opasamika

Opasamika (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś ii.107; M Vastu ii.41] leading to quiet, allaying, quieting; Ep. of Dhamma D iii.264 sq.; A ii.132.

Opasāyika

Opasāyika (adj.) [fr. upasaya, upa + śt] being near at hand or at one's bidding (?) M i.328.

Opāteti

Opāteti [ava + Caus. of pat, Sk. avapāṭayati] to tear as- under, unravel, open Vin ii.150 (chavijn opātetzvā).

Opāta

Opāta [o + pāta fr. patati to fall, Vedic avapāṭa] -- 1. falling or flying down, downfall, descent J vi.561. -- 2. a pitfall J i.143; DhA iv.211.

Opāteti

Opāteti [o + Caus. of pat] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in katha opāteti to interrupt a conversation M ii.10, 122, 168; A iii.137, 392 sq.; Sn p. 107. -- 2. to drop, to omit (a syllable) Vin iv.15.

Opāna

Opāna (nt.) [o + pāna fr. pivati. Vedic avapāṇa. The P. Commentators however take o as a contracted form of udaka, e. g. Bdgh. at DA i.298 = udapāna]. Only in phrase opāna -- bhūta (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata -- pokkharanī viya hūtvā" DA i. 298 = J v.174. -- Vin i.236; D i.137; M i.379; A iv. 185; Vv 654; P v.160; J iii.142; iv.34; v.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

Opārambha
Opārambha (adj.) [fr. upārambha] acting as a support, supporting, helpful M ii.113.

Opiya

Opiya is metric for upiya [upa + ger. of i] undergoing, going into S i.199 = Th 1, 119 (nibbānaḥ hadayasmin opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmin pakkhipitvā.

Opilavati

Opilavati [Sk. avaplavati, ava + plu] to be immersed, to sink down S ii.224. -- Caus. opilāpeti (see sep.).

Opilāpita

Opilāpita [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J i.212, 214.

Opilāpeti

Opilāpeti [Caus. of opilavati, cp. Sk. avaplavayati] to im- merse, to dip in or down, to drop (into = loc.) Vin i. 157 = 225 = S i.169 (C.: nimujjpeti, see K. S. 318); M i.207 = iii.157; DhA iii.3 ("āpetvā; so read with vv. ll. for opilētvā); J iii.282. -- pp. opilāpita.

Opīleti

Opīleti in "bhattaḥ pacchiyān opīletvā" at DhA ii.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

Opuñchati

Opuñchati is uncertain reading for opuñjeti.

Opuñchana

Opuñchana or Opuñjana (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA iii.296.

Opuñjeti

Opuñjeti or ’ati [o + punājeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, J.P.T.S. 1887, 153 trsls. "cleanse") Vin ii.176 (opuñjati bhattaḥ); J iv.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA iii.296 (opuñchetvā, gloss sammajjitvā). <-> Caus. opuñjāpeti in same meaning "to smear" Vin iii.16 (opuñjāpetvā; v. l. opuñchāpetvā).

Opunāti

Opunāti also as opunāti (Dh) [o + punāti fr. pū] to win- now, sift; fig. lay bare, expose Dh 252 (= bhūsaṇaḥ opunanto viya DhA iii.375); SnA 312. -- Caus. opunāpeti [cp. BSk. opunāpeti M Vastu iii.178] to cause to sift A i.242; J i.447.

Opuppha

Opeti

Opeti [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i.e. Caus. fr. upa + i. Trenckner, Notes 77, 78 offers an etym. of ā + vapati, thus opiya would be *āvuiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (*āvapati) instead of vice versa. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = uipiya in tadāpiya ("conform with this", see ta" Ia), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expln. of

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ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S i.236 (ŚA na . . pakhipanti) = Th 2, 283 = J v.252 (T. upeti); in which Th 2, 283 has oseti (ThA 216, with expln. of oseti = ṭhapeti on p. 219). -- aor. opi J iv.457 (ukkhipi gloss); vi.185 (= pakhipi gloss). <-> ger. opitvā (opetvā?) J iv.457 (gloss khipetvā).

Ophūta

Ophūta [a difficult, but legitimate form arisen out of analogy, fusing ava -- vuta (= Sk. vṛta from vṛ; opp. *apāvuta = P. apārūta) and ava -- phuṭa (Sk. sphaṭa from sphaṭ). We should probably read ovuta in all instances] covered, obstructed; always in comb. āvuta nivuta ophūta (oputa, ovuta) D i.246 (T. ophuta, vv. II. ophuta & ophūta); M iii.131 (T. ovuta); Nd1 24 ovuta, v. I. SS ophūta); Nd2 365 (ophūta, v. I. BB ophūta; SS ovuta); DA i.59 (oputa); SnA 596 (oputa = pāriyo -- naddha); Miln 161 (ovuta).

Obandhati

Obandhati [o + bandhati] to bind, to tie on to Vin ii.116 (obandhitvā ger.).

Obhagga

Obhagga [o + bhagga, pp. of bhañj, Sk. avabhagna] broken down, broken up, broken S v.96 ("vibhagga"); A iv.435 (obhaggaḥobhagga); DhA i.58 (id.); J i.55 ("sarīra").

Obhañjati

Obhañjati [o + bhañj] to fold up, bend over, crease (a garment); only Caus. II. obhañjāpeti J i.499 (dhovāpeti +). See also pp. obhagga.

Obhata

Obhata [pp. of obhārati] having taken away or off, only in cpd. "cumbatā with the "cumbata" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbata stand) Vin iii.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?).

Obharati

Obharati [ava + bharati, cp. Sk. avabhārati = Lat. aufero] to carry away or off, to take off. -- pp. obhata.

Obhāsa
Obhāsa [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see Cpd. 2141 with C. expln. "rays emitted from the body on account of insight") -- D i.220 (effulgence of light); M iii.120, 157; A ii.130, 139; iv.302; It 108 (obhāsakara); Ps i.114, 119 (paññā); ii.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (ঙ pharati to emit a radiance); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhāsa.

Obhāsati

Obhāsati1 [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pv i.21 (= pabhāseti vij joteti PvA 10). -- Caus. obhāseti to make radiant or resplendent, to illumine, to fill with light or splendour. -- pres. obhāseti Pv iii.115 (= joteti PvA 176); Miln 336; ppr. obhāsayanto Pv i.111 (= vij jotamāna PvA 56) & obhāsento Pv ii.110 (= jotanto ekālokañ karonto PvA 71); ger. obhāsetvā S i.66; Kh v. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsañ karitvā). -- pp. avabhāsita.

Obhāsati2 [ava + bhāsati fr. bhās; Sk. apabhāsati] to speak to (inopportune-ly), to rail at, offend, abuse Vin ii.262; iii.128.

Obhāsana

Obhāsana (nt. -- adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

Obhoga

Obhoga [o + bhoga from bhuj to bend] bending, winding, curve, the fold of a robe Vin i.46 (obhoge kāyabandhanaj kātabbañ).

Oma

Oma (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A iii.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). -- More freq. in neg. form anoma not inferior, i. e. excellent.

Omaka

Omaka (adj.) [oma + ka] lower in rank, inferior; low, in-significant Nd1 306 (appaka +); J ii.142; DhA i.203.

Omaṭṭha

Omaṭṭha [pp. of omasati] touched S i.13 = 53 = Th 1, 39.

Omaddati

Omaddati [o + maddati from mad, BSk. avamardati Jtm 3133] -- 1. to rub J vi.262 (sarīrañ omaddanto); Miln 220. -- 2. to crush, oppress M i 87 = Nd2 1996 (abhivaggena); J ii.95.

Omasati

Omasati [o + mas = Sk. mṛṣ] -- 1. (lit.) to touch J v. 446. -- 2. (fig.) to touch a person, to reproach, insult Vin iv.4 sq. -- pp. omaṭṭha.
Omasanā

Omasanā (f.) [fr. omasatī] touching, touch Vin iii.121 (= heṭṭhā oropanā).

Omāna

Omāna1 [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA ii.52 (+ atimāna). Cp. foll. & see also avamāna.

Omāna

Omāna2 [at J ii.443 we read ucce sakuṇa omāna meaning ‘Oh bird, flying high’. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v. l. BB is demāna (fr. di). C. explns. by caramāna gacchamāna. Müller, P. Gr. 99 proposes to read ḍemāna for omāna.

Omissaka


Omukka

Omukka (adj.) [fr. + muc] cast off, second hand Vin i.187.

Omuñcati

Omuñcati [o + muc] to take off, loosen, release; unfasten, undo, doff D i.126 (vethanaṇ as form of salute); J ii.326; vi.73 (sāṭakaṇ); Vism 338; PVA 63 (tacan); Vva 75 (ābhāraṇāni). -- Caus. omuñcāpeti to cause to take off Vin i.273. -- pp. omutta.

Omutta

Omutta [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omutṭassā Māraṇāso for T. omukkassa m.).

Omuutteti

Omuutteti [Sk. avamātrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M i.79, 127.

Oyācati

Oyācati [o + yāc, opp. āyācati] to wish ill, to curse, imprecate Vin iii.137.

Ora

Ora (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. oraṇ the below, the near side, this world Sn 15; Vva 42 (orato abl. from this side). -- Cases adverbially: acc. oraṇ (with abl.) on this side of, below, under, within M ii.142; Sn 804 (oraṇ vassasatā); Pva iv.335 (oraṇ chahi māsehi in less than 6 months or after 6 months; id. p. at Pvi.1012 has uddhaṇ); PVA 154 (daṅkato); instr. orena J. v.72; abl. orato on this side Miln 210. -- pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd2 422b and cp. paroparaṇ); Miln 319 (samuddo anorapāro, boundless ocean). -- pure
(avarapure) below the fortress M i.68 (bahinagare +). -- mattaka belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin ii.85, 203 = It 85; D i.3; M i.449; A iv.22; v.157, 164; Vbh 247; Nett 62; DhA i.203; DA i.55.

Oraka

Oraka (adj.) [ora + ka] inferior, posterior Vin i.19; ii. 159; M ii.47; Sn 692 (= paritta SnA 489; cp. omaka); J i.381.

Orata


Orabbhika

Orabbhika [fr. urabba. The Sk. aurabhrika is later & differs in meaning] one who kills sheep, a butcher (of sheep) M i.343, 412; S ii.256; A i.251; ii.207 = Pug 56; iii.303; Th 2, 242 (= urabbhaghātaka ThA 204);

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J v.270; vi.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanati ti orabbhiko).

Oramati

Oramati [Denom. fr. ora instead of orameti] to stay or be on this side, i. e. to stand still, to get no further J i.492 (oramituṇ na icchi), 498 (oramāma na pārema). Note. This form may also be expld. & taken as imper. of ava + ramati (cp. avarata 2), i. e. let us desist, let us give up, (i. e. we shall not get through to the other side). -- anoramati (neg.) see sep. -- On the whole question see also Morris, J.P.T.S. 1887, 154 sq.

Oramāpeti

Oramāpeti (Caus. II. of oramati) to make someone desist from J v.474 (manussa -- maṁśā).

Orambhāgiya

Orambhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhā- gīya, e. g. Divy 533] being a share of the lower, i e. this world, belonging to the kāma world, Ėp. of the 5 saṇyojanāni (see also saṇyojanaa) D i.156; iii.107, 108, 132; M i.432; It 114; Pug 22; Nett 14; SnA 13; DA i.313. -- Note. A curious form of this word is found at Th 2, 166 orambhāga -- manīya, with gloss (ThA 158) oraṇ āgamanīya. Probably the bh should be deleted.

Oravitar

Oravitar [ora + n. ag. of vitarati?] doubtful reading at A v.149, meaning concerned with worldly things (?). The vv. ll. are oramitā, oravikā, oramato, oravi.

Orasa

Orasa (adj.) [Fr. erva, uras breast Vedic aurasa] belonging to one's own breast, self -- begotten, legitimate; innate, natural, own M ii.84; iii.29; S ii.221 (Bhagavato putto o. mukhato jātō); iii.83; J iii.272; Vv 5022; ThA 236; KhA 248; PvA 62 (urejāta +).
Orima

Orima [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in combn. orima -- tîra the shore on this side, the near shore (opp. pâra’ and pârîma’ the far side) D i.244; S iv.175 (sakkàyassā adhivacanaj) = SnA 24; Dhs 597; Vism 512 (“tîra -- mahûphoja); DhA ii.99.

Oruddha

Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava’] -- 1. kept back, restrained, subdued A iii.393. -- 2. imprisoned J iv.4. See also ava’.

Orundhati

Orundhati [cp. Sk. avarundhate] to get, attain, take for a wife. -- ger. orundhiya J iv.480. -- aor. oruddha Th 2, 445. -- pp. oruddha. See also avarundhati.

Orodha

Orodha [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin ii.290; iv.261 (râjâ orodhâ harem -- lady, concubine); J iv.393, 404.

Oropa

Oropaña (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in kes’ oropaña hair -- cutting DhA ii. 53 (T. has at one place orohana, v. 1. oropaña).

Oropeti

Oropeti [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhâjanaj oropeti) -- ger. oropayitvā Sn 44 (= nikkhipitvā paṭipassambhayitvā Nd2 181; apanetvā SnA 91); J vi.211 (kesamassu’).

Oroha

Oroha (nt.) [abstr. fr. orahati] descent, in udakâ orohonâ- nuyoga practice of descending in to the water (i.e. bathing) Pug 55; J i.193; Miln 350.

Orohati

Orohati [o + rohati] to descend, climb down D ii.21; M iii.131; J i.50; Miln 395; PVA 14. -- Caus. oropeti (q. v.).

Olaggeti

Olaggeti [Caus. of o + lag] to make stick to, to put on, hold fast, restrain M ii.178; A iii.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

Olagga

Olagga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356.
Olanghanā

Olanghanā (f.) [fr. olangheti] bending down Vin iii.121 (= ḫṭḥā onamanā).

Olangheti

Olangheti [Caus. of ava + langh] to make jump down, in phrase ullangheti olangheti to make dance up & down J v.434 = DhA iv.197 (the latter has T. ullaggheti ol”; but v. l. ullangheti ol”).

Olamba


Olambaka

Olambaka (adj. -- n.) [see olambati] -- 1. (adj.) hanging down VvA 32 (“dāma). -- 2. (n.) (a) support, walking stick J iv.40 (hatth”). -- (b) plumb -- line J vi.392.

Olambati & avalambati

Olambati & avalambati [ava + lamb] to hang down, hang on, to be supported by, rest on. The form in o is the older. Pres. avalambare Pv ii.118 (= olambamānā tīṭhanti PvA 77); ii.102 (= olambanti PvA 142); olambati M iii.164 (+ ajjholambati); J i.194; PvA 46. -- ger. avalamba (for “bya) Pv iii.35 (= olambitva PvA 189) & olambetv J iii.218. See also olubbha.

Olambanaka

Olambanaka [fr. olambati] an armchair, lit. a chair with supports Vin ii.142.

Olikhati

Olikhati [o + likh, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A iii.295 (veṇīṇ ṭvikhituṇ); Th 1, 169 (kese olikhituṇa); 2, 88.

Oligalla

Oligalla [of unknown etym.: prob. Non -- Aryan, cp. BSk. oṣigalla Saddh. P. chap. vi.] a dirty pool near a village M iii.168; S v.361; A i.161; iii.389; Miln 220; Vism 343.

Oliyati

Oliyati [o + līyate from lī] to stick, stick fast, adhere, cling to It 43; Nett 174. -- pp. oḷīna (see avalīna).

Oḷīna

Oḷīna [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M i.200 (“vuttika); J vi.569 (anollina -- mānasā); Vbh 350 (“vuttikā); Miln 393 (an”).

Oḷīyanā

Oḷīyanā [fr. oliyati] adhering, infatuation Ps i.157; Dhs 1156, 1236.
Olugga

Olugga [pp. of olujjati] breaking off, falling to pieces, rotting away M i.80, 245 (olugga -- vilugga), 450 (id.); Vism 107 (id.).

Olujjati

Olujjati [Sk. avarujyate, Pass. of ava + ruj] to break off, go to wreck, fall away S ii.218 (v. l. ull°). -- pp. olugga.

Olubbha

Olubbha [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, J.P.T.S. 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase da°. a° olubbha leaning on a stick, e. g. M i.108 (= danḍañ olambitvâ C.; see M i 539); A iii.298; Th 2, 27 (= ālambitvâ); VvA 105. In other connections: S i.118; iii.129; J i.265 (āvāta -- mukha -- vaṭṭiyaṇ); vi.40 (hatthe); DhA ii.57 (passaṇ; gloss olambi); VvA 217, 219.

Olumpeti

Olumpeti [o + Caus. of lup] to strip off, seize, pick, pluck Vin i.278 (bhесajjan olumpetv, vv. ll. ulumpetv, ulump°, odametv).

Olokana

Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhass).

Olokanaka

Olokanaka (adj. -- n.) [fr. oloketi] window Vin ii.267 (olo- kanakena olokeni, adv.).

Oloketi

Oloketi [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, 108 (nakkhaṭṭaṇ); Pv ii.964; DhA i.10, 12, 25, 26; ii.96 (v. l. for T. voloketi); iii.296; PvA 4, 5, 74, 124.

Oḷāra

Oḷāra at PvA 110 is with v. l. BB to be read uḷāra.

Oḷārika

Oḷārika (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term Dhs trsl. 208 & Cpd. 159 n. 4) D i.37, 186 sq.

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(attā) 195, 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (vihāra); iii.47 (opp. sukhuma); iv.382 (id.); v.259 sq.; A iv.309 sq. (nimittāṇ obhāso); J i.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (*anga), 274 sq. (with ref. to breathing), 450.
Oumpika

Oumpika (adj.) [Deriv. unknown, BSk. olumpika and odum-pika M Vastu iii.113, 443. In the Śvet -- Upan. we find the form uḍūpa a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu iii. 113 & oḍumpika ibid. 443.

Ovaja

Ovaja at S i.212 read ojava.

Ovata

Ovata [o + vaţa, pp. of vr, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. ovāda); also an˚ ibid.

Ovāṭṭika

Ovāṭṭika (nt.) [fr. ava + vṛt] -- 1. girdle, waistband M ii.47; J iii.285 (v. l. ovaddhi˚); Vism 312; Dha ii.37; iv.206; DA i.218 (Morris, J.P.T.S. 1887, 156: a kind of bag). -- 2. a bracelet Vin ii.106 (= vaḷayaṇ C.). <-> 3. a patch, patching (˚kara˚, darning (?) Vin i.254 (vv. ll. ova˚ ḷi˚, ovaḍhi˚), J ii.197 (v. l. ovaddhi˚). See also ovaddheyya (ava˚).

Ovadati

Ovadati [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with anusāsati. -- pres. ovadati Vin iv.52 sq.; Dha i.11, 13; imper. ovadatu M iii.267. -- pot. ovadeyya Vin iv.52 (= aṭṭhahi garudhамmehi ovadati); Sn 1051 (= anusāsēyya). -- aor. ovadi Dha i.397. -- inf. ovaditu˚ Vin i.59 (+ anusāsitu˚). -- grd. ovaditabba Vin ii.5; and ovadiya (see sep.). -- Pass. avadiyati; ppr. ˚iyam na Pug 64 (+ anusāsiyamāna).

Ovadiya

Ovadiya (adj.) [grd. of ovadati] who or what can be ad- vised, advisable Vin i.59 (+ anusāsiya); Vv 8436 (= ovāda -- vasena vattabba˚ VvA 345).

Ovaddheyya

Ovaddheyya a process to be carried out with the kāṭhina robes. The meaning is obscure Vin i.254. See the note at Vin. Texts ii.154; Vin i.254 is not clear (see expln. by C. on p. 388). The vv. ll. are ovaḍeyya˚ ovaddheyya˚ ovaṭṭheyya˚.

Ovamati

Ovamati [o + vam] to throw up, vomit Ud 78.

Ovaraka

Ovaraka (nt.) [Deriv. uncertain. The Sk. apavaraŋka is some centuries later. The Sk. apavaraŋkaka forbidden or secret room, Halaryudha "lying -- in chamber"] an inner room Vin i.217; M i.253; J i.391 (jāṭo varake T. to be read as jāṭovaraŋka i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).
Ovariyaña

Ovariyaña [ger. of o + vr] forbidding, obstructing, holding back, preventing Th 2, 367 (v. i. ovadiyaña, thus also ThA 250 explained "mañ gacchanti avaditvā gamanañ nisedhetvā").

Ovassa & "ka

Ovassa & "ka see anovassa(ka).

Ovassati

Ovassati [o + vassati] to rain down on, to make wet. - Pass. ovassati to become wet through rain Vin ii.121.

Ovahati

Ovahati [o + vahati] to carry down. -- Pass. ovuyhati It 114 (ind. & pot. ovuyheyya).

Ovāda

Ovāda [BSk. avavāda in same sense as P.] advice, instruction, admonition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 ("pāṭikara, function of a king); J iii.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA i.13, 398 (dasavidha o.); VvA 345. -- ovādañ deti to give advice PvA 11, 12, 15.

Ovādaka

Ovādaka (adj. -- n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e. g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M i.145; A i.25; S v.67 = It 107. -- anovādaka one who cannot or does not want to be advised, incorrigible J i.159; iii.256, 304; v.314.

Ovādin

Ovādin (adj. -- n.) [fr. ovāda] = ovādaka M i.360 (anovādin).

Ovijjhati

Ovijjhati [ava + vyadh] to pierce through Vism 304.

Ovuta

Ovuta see ophuta.

Ovuyhati

Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati
Osakkati [o + sakkati fr. P. sakk = *Sk. śvaśk, cp. Māgadhī osakkai; but sometimes confused with sṛp, cp. P. osappati & Sk. apasarpati] to draw back, move back D i.230; J iv.348 (for apavattati C.); v.295 (an -- osakkivā). See also Trenckner, Notes p. 60.

Osajjati


Osata

Osata [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, undergone, visited M i.176, 469 (padasamācāro sangha -- majjhe o.); ii.2 (Rājagahaṇ vassʿāvāṣaṇ o.); Miln 24 (sākacchā oṣaṭā bahū). See also avasata.

Osanṭeti

Osanṭeti [o + sanheti, denom. fr. saṅha] to make smooth, to smooth out, comb or brush down (hair) Vin ii.107 (kese); J iv.219 (id.).

Osadha

Osadha (nt.) [Vedic auṣadha] see osadhī.

Osadhika

Osadhika v. l. It 20 for opadhika.

Osadhikā


Osadhī

Osadhī (f.) [Vedic avaṣa + dhī: bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e. g. A iv.100 (bājgāma -- bhūtagāmā . . . osadhi -- tiṇāvanappatayo) Pv ii.610, with Sn 296 (gāvo . . . yāsu jāyanti osadhā); D i.12, cp. DA i.98; Pv iii.53; PvA 86; J iv.31; vi.331 (? trsln. medicinal herb). Figuratively, ‘ balm of salvation ’ (amatosadhā) Miln 247. Osadhi -- tārakā, star of healing. The only thing we know about this star is its white brilliance, S i.65; It 20 = A v.62; Vv 92; Pv ii.110; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it ‘ morning star ’. According to Hindu mythology the lord of medicine is the moon (ōsadhīṣa), not any particular star.

Osanna

Osanna (adj.) [o + pp. of syad to move on] given out, exhausted, weak Miln 250 (ʿviriya).

Osappati

Osappati [o + sṛ to creep] to draw back, give way J vi.190 (osappissati; gloss aϕyati).

Osaraka
Osaraka (adj.) [fr. osaratı, osaranı & osața] of the nature of a resort, fit for resorting to, over -- hanging eaves, affording shelter Vin ii.153. See also osāraka.

Osara
n

Osarati

Osarati [o + sr] to flow, to go away, to recede to, to visit M i.176 (g‘maṇj etc.); ii.122. -- pp. osața. See also avasarati.

Osāna

Osana (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S v.79 (read paṭikkamosāna), 177, 344; Sn 938

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Osāpeti

Osāpeti [With Morris, J.P.T.S. 1887, 158 Caus. of ava + sā, Sk. avasāyayati (cp. P. avaseti, oseti), but by MSS. & Pali grammarians taken as Caus. of sr: sarāpeti contracted to sāpeti, thus ultimately the same as Sk. sārayati = P. sāreti (thus vv. ll.). Not with Trenckner, Notes 78 and Müller P. Gr. 42. Caus. of a + viś to slang] to put forth, bring to an end, settle, put down, fix, decide S i.81 (fut. osāpayissāmi; vv. ll. oyayiss‘ and obhāyiss’ = Ud 66 (T. otarissāmi? vv. ll. obhāyiss’, otat’ & osāy’; C. paṭipajjissāmi karissāmi); J i.25 (osāpeti, v. l. obhāseti); Nd1 412 (in expln. of osāna); VvA 77 (agghaṇ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA iii.108 (v. l. osāreti). Cp. osāreti.

Osāraka

Osāraka [fr. osaratı] shelter, outhouse J iii.446. See also osaraka.

Osāraṇā

Osāraṇā (f.) [fr. osāreti 3] -- 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin i.322; Miln 344. -- 2. procession (?) (perhaps reading should be usāraṇa) DhA ii.1 (T. oss’).

Osārita


Osāreti

Osāreti [Caus. of o +sr to flow] -- 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J vi.52, 67 (pattaj thavikāya o.). -- 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭṭān), 203 (kāraṇag), 349 (lekhaṇ to compose a letter). -- 3. (t.t.) to restore a bhikkhu who has undergone penance Vin i.96, 322, 340; iv.53 (osārehi ayyā ti vuhammad osāreti). -- Pass. osāriyati Vin ii.61; pp. osārita (cp. osāraṇa).
Osiñcati

Osiñcati [o + siñcati] -- 1. to pour out or down over, to besprinkle Vin ii.262; M i.87 (telena); Pv i.85 (ppr. osiñcañ = āsiñcanto PvA 41). -- 2. to scoop out, empty, drain (water) J v.450 (osiñcayā, pot. = osiñceyya C.). <-> pp. avasitta & ositta.

Osita


Ositta

Ositta [pp. of osiñcati] sprinkled, besprinkled J v.400. See also avasitta.

Osīdati

Osīdati [fr. o + sad] to settle down, to sink, run aground (of ships) S iv.314 (osīda bho sappi -- tela); Miln 277 (nāvā osīdati). -- ger. osīditvā J ii.293. -- Caus. II. osīdapeti J iv.139 (nāvaq).

Osīdana


Ossa

Ossa see ussa.

Ossakk˚

Ossakk˚ see osakk˚.

Ossagga

Ossagga [fr. ossajati] relaxation, in cpd. sati -- ossagga (for which more common sati -- vossagga) relaxation of memory, inattention, thoughtlessness DhA iii.163 (for pamāda Dh 167). See vossagga.

Ossajjati

Ossajjati [o + srj send off] to let loose, let go, send off, give up, dismiss, release D ii.106 (aor. ossaji); Sn 270 = S i.207; Th 1, 321; J iv.260. -- pp. ossaṭṭha. See also avassajati.

Ossajjana

Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA i.130.

Ossaṭṭha

Ossaṭṭha [pp. of ossajati] let loose, released, given up, thrown down D ii.106; S iii.241; J i.64; iv.460 (= nissaṭṭha).

Ossanna
Ossanna [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J i.336 (opp. ussanna). Hardly to be derived from ava + syad.

Ossavana


Ohana

Ohana only in cpd. bimbōhana, see under bimba.

Ohanati

Ohanati [ava + han, but prob. a new formation from Pass. avahīyati of hā, taking it to han instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

Oharaṇa


Oharati

Oharati [o + hr take] -- 1. to take away, take down, take off S i.27 (ger. ohacca, v. l. ñhacca); Pv ii.66 (imper. ohara = ohārehi PvA 95); DhA iv.56 (see ohārin). See also ava". -- Caus. I. ohāreti (see avahārati); Caus. II. oharāpeti in meaning of oharati to take down, to cut or shave off (hair) J vi.52 (kesamassu); DhA ii.53 (cp. oropeti). -- pp. avahaṭu.

Ohāya

Ohāya ger. of ojahāti.

Ohāra

Ohāra see avahāra & cp. vohāra.

Ohāraṇa

Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J i.64 (kesa -- massu’).

Ohārin

Ohārin (adj. -- n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA iv.56).

Ohāreti

Ohāreti [Caus. of oharati] -- 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd2 183). - - 2 to take down (see oharati 1) Vin i.48; PvA 95. -- 3 to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassuṇ hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).
Ohita

Ohita [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] -- 1. put down into, deposited Dh 150. -- 2. put down, laid down, taken off, relieved of, in phrase ohitabhāro (arahāñ) (a Saint) who has laid down the burden: see arahatta iii. C.; cp. "khandhabhāra DhA iv.168. -- 3. put down in, hidden, put away in ( -- ) Sn 1022 = (kosōhita). -- 4. (fig.) put down to, applied to, in ohita -- sota (listening, attentive, intent upon (cp. sota odaḥati to listen) usually in phrase ohiṭāsoto dhamma -- suṭī; Mi.480; iii.201; S v.96; A iv.391; Vism 300 (+ atṭhīṅ katvā).

Ohīyyaka

Ohīyyaka (adj. -- n.) [fr. ohiyyati, avahiyyati] one who is left behind (in the house as a guard) Vin iii.208; iv.94; S i.185 (vihārapāla).

Ohīna

Ohīna [pp. of ojahati] having left behind J iv.432 (gaṇaṅ).

Ohīyati

Ohīyati (ohīyyati) [ava + hīyati, Pass. of ha, see avajahati] - 1. to be left behind, to stay behind J v.340 (avahīyati = ohiyyati C.). -- 2. to stay behind, to fall out (in order to urinate or defecate); ger. ohiyyītvā Vin iv.229; DhA ii.21 (cp. ohanati). See also ohiyyaka.

Ohīlanā

Ohīlanā (f.) [ava + hiśanā, of hīḍ] scorning, scornfulness Vbh 353 (+ ohiḷattaṅ).

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K. Ka”

Ka” (pron. interr.) [Sk. kaḥ, Idg. *quō besides *qui (see ki’ & kiñ) & *quō (see ku’)]. Cp. Av. ka -- ; Gr. ph=, pw_s, poi_os, etc.; Lat. quī; Òir. co -- te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwēr] who? -- m. ko, f. kā (nt. kiñ, q. v.); follows regular decl. of an atheme with some formations fr. ki”, which base is otherwise restricted to the nt. -- From ka” also nt. pl. kāni (Sn 324, 961) & some adv. forms like katha’, kad’, kaha’ etc. -- 1. (a) ka’: nom. m. ko Sn 173, 765, 1024; J i.279; Dh 146; f. kā J vi.364; PvA 41; gen. sg. kassa Miln 25; instr. kena; abl. kasmā (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. -- (b) ki’ (m. & f.; nt. see kiñ): gen. sg. kissa Dh 237; J ii.104. ko -- nāmo (of) what name Miln 14; DhA ii.92, occurs besides kin -- nāmo Miln 15. -- kvattho what (is the) use Vv 5010 stands for ko attho. -- All cases are freq. emphasized by addition of the affirm. part. part. nu & su. e. g. ko su’dha tarati oghañ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccānī vantani . . . Sn 885. <> 2. In indef. meaning combd with -- ci (Sk. cid: see under ca 1 and ci’): koci, kāci, etc., whoever, some (usually with neg. na koci, etc., equalling "not anybody"), nt. kiñci (q. v.); e. g. mā jātu koci lōkasmānī pāpiccho It 85; no yāti koci loke Dh 179; n’āhañ bhātaka ‘smi kassaci Sn 25; na hi nassaṭi kassaci kāmanñ "nobody's track of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. -- In Sandhi the orig. d of cid is restored, e. g. app’ eva nāma kocid eva puriso idh’ agaccheyya, "would that some man or other would come here!" PvA 153. <> Also in corrl. with rel. pron. ya (see details under ya’): yo hi koci gorakkhañ upajvati kassako so na brāhmaṇo (whoever -- he) Sn 612. See also kad”.

Kaṅsa
Kaṇṣa [cp. Sk. kaṇṣa; of uncertain etym., perhaps of Babylonian origin, cp. hiraṇṇa] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J vi.504 (silver) and J i.338; iv.107; vi.509 (gold), considered more suitable to a fairy king. -- 2. a bronze gong Dh 134 (DhA iii.58). -- 3. a bronze dish J i.336; apāṇīya a bronze drinking cup, goblet M. i.316. -- 4. a "bronze," i. e. a bronze coin worth 4 kahpāṇas Vin iv.255, 256. See Rhys Davids, Coins and Measures §§ 12, 22. -- "Golden bronze" in a fairy tale at Vv 54 is explained by Dhammapāla VvA 36 as "bells." -- It is doubtful whether brass was known in the Ganges valley when the earlier books were composed; but kaṇṣa may have meant metal as opposed to earthenware. See the compounds. -- upadahārana (n. a.) metal milk -- pail (?) in phrase: dhenusahassāni dukūla -- sandanāni (?) kaṇṣapadhāranām D ii.192; A iv.393; J vi.503 (expld at 504). Kern (Toev. p. 142) proposes correction to kaṇṣapadahāranām (=Sk. kāṃṣy'opodohana), i.e. giving milk to the extent of a metal pailful. -- kaṇṭaka metal thorns, bits of sharp metal, nails J v.102 (cp. sakāṇṭaka) -- kūta cheating with false or spurious metal D i.5 (=DA i.79: selling brass plates for gold ones). -- tāla bronze gong DhA i.389; DhsA 319 ("tāla"). VvA 161 or cymbals J vi.277. 411. -- thāla metal dish, as distinguished from earthenware D i.74 (in simile of dakkho nahāpako=A iii.25) cp. DA i. 217; Vism 283 (in simile); DhA iii.57 (: a gong); DA i.217; DhA iv.67 =J iii.224; reading at Miln 62 to be 'tāla (see J.P.T.S. 1886, 122). -- pattharika a dealer in bronze ware Vin ii.135. -- pāṭi & pāṭt a bronze bowl, usually for food: M i.25; A iv.393; Sn 14; PVa 274. -- pātra full of metal J iv.107. -- bhāṇḍa brass ware Vin ii.135. -- bhājana a bronze vessel Vism 142 (in simile). -- maya made of bronze Vin i.190; ii.112; -- mallaka metal dish, e. g. of gold J iii.21. -- loha bronze Miln 267.

Kaṇṣati
Kaṇṣati=kassati, see ava”.

Kakaca

Kakaca [onomat. to sound root kr, cp. note on gala; Sk. kakaca] a saw Th 1, 445; J iv.30; v.52; vi.261; DA i.212; in simile “-ūpama ovāḍa M i.129. Another simile of the saw (a man sawing a tree) is found at Ps i.171, quoted & referred to at Vism 280, 281. -- khaṇḍa fragment or bit of saw J i.321. -- danta tooth of a saw, DA i.37 (kakaca -- danta -- pantiyaṅ kilamāna).

Kakaṇṭaka
Kakaṇṭaka, the chameleon J i.442, 487; ii.63; vi.346; VvA 258.

Kaku


Kakuta

Kakuta a dove, pigeon, only in cpds.: -- pāḍa dove -- footed (i. e. having beautiful feet) DhA i.119; f. pāḍī appl. to Apsaras, J ii.93; DhA i.119; Miln 169.

Kakutthaka
Kakutthaka see ku”.

Kakudha
Kakudha [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J ii.225; J vi.340. <> 2. a cock's comb: see sīsa kakudha. -- 3. a king's symbol or emblem (nt.) J v.264. There are 5 such insignia regis, regalia: s. kakudha -- bhanḍa. -- 4. a tree, the Terminalia Arjuna, Vin i.28; J vi.519; kakudharukkha DhA iv.153. Note. On pakudha as twin -- form of ka’ see Trenckner, J.P.T.S. 1908, 108. -- phala the fruit of the kakudha tree Mhvs xi.14, where it is also said to be a kind of pearl; see mutta. -- bhanḍa ensign of royalty J i.53; iv.151; v.289 (=sakāyura). The 5 regalia (as mentioned at J v.264) are vājāvijānt, uññīsa, khagga, chatta, pāḍukā: the fan, diadem, sword, canopy, slippers. -- pañcavidha -- k’ Pva 74.

Kakka

Kakka1 [cp. Sk. kalka, also kalanka & kalusā] a sediment deposited by oily substances, when ground; a paste Vin i.205 (tila˚), 255. Three kinds enumerated at J. vi.232: sāsapā’ (mustard -- paste), mattika’ (fragrant earth -- paste, cp. Fuller's earth), tila’ (sesamum paste). At Da i.88, a fourth paste is given as haliddi˚, used before the application of face powder (poudre de riz, mukha -- cuṇṭa). Cp. kakku.

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Kakka

Kakka2 [cp. Sk. karka] a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa

Kakkaṭa a large deer (?) J vi.538 (expld as mahāmiga).

Kakkaṭaka

Kakkaṭaka [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. karki/nos & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S i.123; M i.234; J i.222; Vv 546 (VvA 243, 245); DhA iii.299 (mama . . . kakkaṭakassa viya akkhīnī nikhamimṣu, as a sign of being in love). Cp. kakkhaḷa. -- nala a kind of sea -- reed of reddish colour, J iv.141; also a name for coral, ibid. -- magga fissures in canals; frequented by crabs, DhsA 270. -- yantaka a ladder with hooks at one end for fastening it to a wall, Mhvs ix.17. -- rasa a flavour made from crabs, crab -- curry, VvA 243.

Kakkara

Kakkara [onomat, cp. Sk. kṛkavāku cock, Gr. ke/rkac, kerki/s, Lat. querquedula, partridge; sound -- root kr, see note on gala] a jungle cock used as a decoy J ii.162, purāṇa”, ii.161; cp. dipaka1 & see Kern, Toev. p. 118: K” -- Jātaka, N” 209.

Kakkaratā

Kakkaratā (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya

Kakkariya (nt.) harshness, Pug 19, 23.

Kakkaru

Kakkaru a kind of creeper (’jātānī=valliphalāṇi) J vi.536.
Kakkasa

Kakkasa (adj.) [Sk. karkasa to root kr as in kakkataka] rough, hard, harsh, esp. of speech (vācā para -- kaṭukā Dhs 1343), M i.286=Dhs 1343; A v.265=283, 293; DhsA 396. -- akakkasa: smooth Sn 632; J iii.282; v.203, 206, 405, 406 (cp. J.P.T.S. 1891 -- 93, 13); akakkasanga, with smooth limbs, handsome, J v.204.

Kakkassa

Kakkassa roughness Sn 328, Miln 252.

Kakkārika

Kakkārika (and 'uka) [fr. karkaru] a kind of cucumber Vv 3328=elāluka VvA 147.

Kakkāru

Kakkāru (Sk. karkāru, connected with karkataka] 1. a pumpkin -- gourd, the Beninkasa Cerifera J vi.536: kakkārujītāni=vallīphalāni (reading kakkaru to be corr.). -- 2. a heavenly flower J iii.87, 88=dibbapuppha

Kakkāreti

Kakkāreti [*kaṭ -- kāreti to make kaṭ, see note on gala for sound -- root kr, & cp. khaṭakahāta] to make the sound kak, to half choke J ii.105.

Kakku

Kakku [cp. kakka=kalka] a powder for the face, slightly adhesive, used by ladies, J v.302 where 5 kinds are enumd: sāsapā’, loṇa’, mattika’, tila’, haliddi’.

Kakkoṭaka

Kakkoṭaka (?) KhA 38, spelt takk˚ at Vism 258.

Kakkola

Kakkola see takkola.

Kakkha

Kakkha [kakkaṭa, cp. Sk. karkara=P. kakkataka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. muduka Dhs 962 (rūpaṇ pathāvīdhātu: kakkhalan kharagataṇ kakkhalattan kakkhalabhāvo); Vism 349 (=thaddha), 591, 592 (=lakkhana); Dha ii.95; iv.104; Miln 67, 112; PvA 243 (=asaddha, akkosakāraka, opp. muduka); VvA 138 (=pharusa). -- 2. cruel, fierce, pitiless J i.187, 266; ii.427. Akakkha not hard or harsh, smooth, pleasant DhsA 397. -- 'vacata, kind speech, ibid. (=apharusa 'vācatā mudtu'). -- kathā hard speech, cruel words J vi.561. -- kamma cruelty, atrocity J iii.481. -- bhāva rigidity Dhs 962 (see kakkha) MA 21; harshness, cruelty J iii.480. a’ absence of hardness or rigidity DhsA 151.

Kakkhalāta

Kakkhalāta (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J v.167; DhsA 166. -- akakkhalatā absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; VvA 214 (=saṇha).
Kakkhalatta

Kakkhalatta (nt.) hardness, roughness, harshness Vin ii.86; Vbh 82; Vism 365; cp. M.Vastu i.166: kakkhaṭatva.

Kakkhaṭiya

Kakkhaṭiya hardness, rigidity, roughness, Vbh 350.

Kanka

Kanka [Sk. kanka, to sound -- root kn, cp. kinki & see note on gala] a heron M i.364, 429; J v.475. -- patta a heron's plume J v.475.

Kankata

Kankata [=kaṇ or kiṇ+kṛta, to kīṇi, "the tinklings"] elephant's trappings VvA 104 (=kappa).

Kankaṇa

Kankaṇa (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=ThA 211).

Kankala

Kankala [Sk. kankāla & cp. śṛṅkhala (as kaṇṇa>śṛṅga), orig. meaning "chain"] skeleton; only in cpd. atthī'. Aṭṭhikankal' ṭapamā kāmā Vin ii.25; M i.130, 364; J v.210; Th 1, 1150 ('kutika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, J.P.T.S. 1885, 75): aṭṭhikankala atthī -- puṇja atthī -- rāsi S ii.185= It 17 (but in the verses on same page: puggalass' aṭṭhasaṅcayo). Cp. aṭṭhisankhalikā Pa 152; aṭṭhika sankhalikā J i.433; aṭṭhī -- sanghāta Th 1, 60.

Kankuhṭhaka

Kankuhṭhaka [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhāti

Kankhāti [Sk. kāṅkṣ cp. śank, Lat. cunctor] 1. with loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, with which always combined). Kankhāti vicikicchati dvīṣu mahāpurisa -- lakkhaṇesu D i.106 is in doubt and perplexity about (Bgh's gloss, patthana 'uppādāi DA i.275, is more edifying than exact.)= Sn 107; na kankhāti na vicikicchati S ii.17=iii.135; kankheyya vicikiccheyya S ii.50, 54; iii.122; v.225 (corr. khankheyya!) 226; same with Satthari kankheyya dhamme 'sanghe' sikkhāya' A iv.460=v.17=M i.101=Dhs 1004; cp. Dhs. 1118. -- 2. with acc.: to expect, to wait for, to look forward to. Kālaṃ k. to abide one's time, to wait for death S i.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvito). -- J v.411 (=icchati); vi.229 (=oloketi). pp. kankhita S iii.99; Sn 540; (+vicikicchita); inf. kankhitu S iv.350=399 (+vicikicchitu).
Kankhanīya [grd. of kankhati] to be doubted S iv.399.

Kankhā

Kankhā (f.) [cp. Sk. kānkṣā] 1. doubt, uncertainty S i.181; iii.203 (dikkhe k. etc.; cp. Nd2 1); Sn 541, 1149; āj vinayati Sn 58, 559, 1025; k. paññati Ps ii.62; combd with vimati: D i.105; iii.116; S iv.327; v.161; A ii.79, 160, 185; DA i.274; with vicikicchā: S iv.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd21; Dhs 425 (under vicikicchā). 3 doubts enumd at D iii.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd2 i & Dhs 1118; 16 at M i.8 & Vism 518. -- 2. as adj. doubting, doubtful, in akankha one who has overcome all doubt, one who possesses right knowledge (vijjā), in combs akankha apiha anupaya S i.181; akhila a. Sn 477, 1059; Nd2i; cp. vitinna" Sn 514; avitinna" Sn 249, 318, 320 (=ajānan); nikkankha S ii.84 (+nibbicikiccha). -- 3. expectation SA 183. -- On connotation of k. in general see Dhs trsl. p. 115 n1. -- cchida removing or destroying doubt Sn 87, -- cchedana the removal of d. J i.98; iv.69. -- āţhāniya founded on d., doubtful (dhamma) D iii.285; A iv.152, 154; v.16; AA 689. -- dhamma a doubting state of mind, doubt D ii.149; S iv.350. -- vitara overcoming of doubt Miln 233; DhsA 352, "visuddhi complete purification in consequence of the removal of all doubt D iii.288; M i.147; Ud 60; Vism 523; Bdhd 116 sq. -- samangin affected with doubts, having doubts DhsA 259.

Kankhāyati


Kankhāyanā

Kankhāyanā (f.) +kankhāyitatta (nt.) doubting and hesitation, doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin

Kankhin (adj.) [Sk. kākṣin] 1. doubting, wavering, un-decided, irresolute D ii.241; Sn 1148; Nd2 185; combd with vecikicchin S iii.99; M i.18; A ii.174; Sn 510. -- 2. longing for Pgdp 106 (mokkha"). -- akankhin not doubting, confident, sure (cp. akankha) D ii.241; A ii.175.

Kangu

Kangu (f.) [derivation unknown, prob. non -- Aryan, cp. Sk. kangu] the panic seed, Panicum Italicum; millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin iv.264; DA i.78. -- Miln 267; Mhvs 32, 30. -- piṭṭha millet flour, in "maya made of m. meal J vi.581. -- bhatta a dish of (boiled) millet meal Vism 418 (in simile).

Kaca

Kaca [Sk. kaca, cp. kānči and Latin cingo, cicatrix] the hair (of the head), in "kalāpa a mass of hair, tresses Dāvs iv.51.

Kacavara

Kacavara [to kaca?] 1. sweepings, dust, rubbish (usually in combn with chaddetī and sammajjati) J i.292; iii.163; iv.300; Vism 70; DA i.7; DhA i.52; SnA 311. -- 2. rags, old clothes SA 283 (=pilotikā). -- chaddana throwing out sweepings, in "pacchi a dust basket, a bin J i.290. -- chadḍanaka a dust pan J i.161 (+ muṭṭhi --
sammijjant). -- chaḍḍani a dust pan DhA iii.7 (sammajjan†+). -- chaḍḍikā (dāst) a maid for sweeping dust, a cinderella DhA iv.210.

Kacci & kaccid

Kacci & kaccid (indecl.) [Sk. kaccid=kad+cid, see kad˚] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. a)⁄n, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin i.158, 350; D i.50 (k. mañ na vañcesi I hope you do not deceive me), 106; S iii.120, 125; Sn. 335, 354, p. 87; J i.103, 279; v.373; DhA ii.39 (k. tumhe gat "have you not gone," answer: āma "yes"); PvA 27 (k. tañ danañ upakappati does that gift really benefit the dead?), 178 (k. vo pindapāto laddho have you received any alms?). Cp. kin. -- Often combd with other indef. particles, e. g. kacci nu Vin i.41; J iii.236; vi.542; k. nu kho "perhaps" (Ger. etwa, doch nicht) J i.279; k. pana J i.103. -- When followed by nu or su the original d reappears according to rules of Sandhi: kaccinnu J ii.133; v.174, 348; vi. 23; kaccissu Sn 1045, 1079 (see Nd2 186).

Kaccikāra

Kaccikāra a kind of large shrub, the Caesalpina Digyna J vi.535 (should we write with BB kacchi˚?).

Kaccha

Kaccha1 (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S i.52 (te hi sothiñ gamissanti kacche vāmakase magā), 78 (parūḥa k -- nakha -- lomā with nails and hair like long -- grown grass, cp. same at J iii.315 & Sdhp 104); J v.23 (carāmi kacchāni vanāni ca); vi.100 (parūḥa -- kacchā tagarā); Sn 20 (kacche rāhlatiqe caranti gāvọ); SNA 33 (pabbaṭa˚ opp. to nadi˚, mountain, & river marshes). Kern (Toev. ii.139) doubts the genuineness of the phrase parūḥa˚. -- 2. an arrow (made of reed) M i.429 (kaṇḍo . . . yen' amhi viddho yadi vā kacchaŋ yadi vā ropiman ti).

Kaccha2 (adj.) [ger. of kath] fit to be spoken of A i.197 (Com.=kathetuŋ yutta). akaccha ibid.

Kachkaka

Kachkaka1 a kind of fig -- tree DA i.81. -- 2. the tree Cedrela Toona Vin iv.35; S v.96; Vism 183.

Kacchati


Kacchantara

Kacchantara (nt.) [see kaccha2] 1. interior, dwelling, apartment VvA 50 (= nivesa). -- 2. the armpit: see upa˚.

Kacchapa

Kacchapa [Sk. kacchapa, dial. fr. *kaŚya, orig. Ep of kumma, like magga of paŚipadā] a tortoise, turtle S iv.177 (kummo kacchapo); in simile of the blind turtle (kāpo k.) M iii.169=S v.455; Th 2, 500 (cp. J.P.T.S. 1907, 73, 174). -- f. kacchapin a female t. Miln 67. -- lakkhaṇa "tortoise -- sign," i. e. fortune -- telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of
tiracchāna -- vijjā D i.9=; DA i.94. -- loma "tortoise -- hair," i.e. an impossibility, absurdity J iii.477, cp. sasavisāṇa; "maya made of t. hair" J iii.478.

Kacchapaka

Kacchapaka see hattha’.

Kacchapuṭa

Kacchapuṭa [see kaccha1] reed -- basket, sling -- basket, pingo, in -- vānija a trader, hawker, pedlar J i.111.

Kacchā

Kacchā1 (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohere & see details under gaha1] 1. enclosure, denoting both the enclosing and the enclosed, i.e. wall or room: see kacchantara. -- 2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 219=699 (=gtvēyyaṇa VvA); J iv.395 (kacchaṇ nāgāṇaṇ bandhatha gtvēyyaṇ paṭimuṇcatha). 3. belt, loin -- or waist -- cloth (cp. next) Vin ii.319; J v.306 (=saṃvelli); Miln 36; DḥA i.389.

Kacchā2 (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin i.15 (addasa . . kacche vīṁaṇa . . aṇiṇasā kacche ālambaraṇa); S i.122=Sn 449 (sokaparetassa vīṁa kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J v.434=DḥA iv.197 (thanāṇ dasseti k’ṇ dass’ nābhiṇ dass’); J v.435 (thanāṇi k’āni ca dassayantī; expld on p. 437 by upakacchaka); vi.578. The phrase parūlha -- kaccha -- nakhaloma means "with long -- grown finger -- nails and long hair in the armpit," e.g. S i.78. -- loma (kaccha”) hair growing in the armpit Miln 163 (should probably be read parūlha -- k. -- nakha -- l., as above).

Kacchikāra

Kacchikāra see kacci”.

Kacchu

Kacchus [Derivation uncertain, cp. Sk. kacchu, dial. for kharju; perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DḥA iii.297 (mahā” -- phalāṁ). -- 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch>eat) Vin i.202, 296; J v.207; Pv ii.311 (cp. kapī’); Vism 345; DḥA i.299. -- cuṇṇa the powdered fruit of Carpopogon pruriens, causing itch DḥA iii.297. -- pilakā scab & boils J v.207.

Kajjala

Kajjala [Sk. kajjala, dial. fr. kad+jala, from jalati, jval, orig. burning badly or dimly, a dirty burn] lamp -- black or soot, used as a collyrium Vin ii.50 (read k. for kapalla, cp. J.P.T.S. 1887, 167).

Kajjopakkamaka

Kajjopakkamaka a kind of gem Miln 118 (vajīra k. phus- sarāga lohitanka).

Kañcaka
Kaṅcaka a kind of tree (dāsīma) J vi.536 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kaṅcana

Kaṅcana (nt.) [Derivation uncertain, cp. Sk. kāñeana, either from khacati (shine=the shining metal, cp. kāca (glass) & Sk. kās), or from kanaka gold, cp. Gr. khniko/s (yellow). P. kañcana is poetical] gold A iii.346=Th 1, 691 (mutta selā va k); Th 2, 266 (k’ ssa phalaka va); VvA 4, 9 (=jātarāpa). Esp. freq. in cpds.=of or like gold. -- agghika a golden garland Bu X. 26. -- agghiya id. Bu v.29. -- āvelā id. J vi.49; Vv 362; Pv ii.127 (thus

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for "ācela"); iii.93; PvA 157. -- kadalikkhaṇḍa a g. bunch of bananas J vi.13. -- thūpa a gilt stupa DhA iii.483; iv.120. -- patimā a gilt or golden image or statue J vi.553; VvA 168. -- paṭṭa a g. turban or coronet J vi.217. -- patta a g. dish J v.377. -- pallanka a gilt palanquin J i.204. -- bimba the golden bimba fruit Vv 366 (but expld at VvA 168 by majjita -- kpa & imuncitv dressed in a close bodice); PvA 63 (urago taca kañcuka omuñcanto viya). -- 2. the slough of a snake (cp. 1) DA i.222. -- 3. armour, coat of mail J v.128 (sannāha); DA i.157 (of leather); Daśv v.14. -- 4. a case, covering, encasement; of one pagoda incasing another: Mhvs i.42.

Kaṅcanaka

Kaṅcanaka (adj.) golden J iv.379 ("daṇḍa").

Kaṅcuka

Kaṅcuka [from kañc (kac) to bind, cp. Gr. ka/kala fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin i.306=ii.267; A i.145; DaśA iii.295 (paṭṭa paṭṭimuncitvā dressed in a close bodice); PvA 63 (urago taca kañcukaṇ ṭaḥumājāviya). -- 2. the slough of a snake (cp. 1) DA i.322. -- 3. armour, coat of mail J v.128 (sannāha); DA i.157 (of leather); Daśv v.14. -- 4. a case, covering, encasement; of one pagoda incasing another: Mhvs i.42.

Kañjaka

Kañjaka N. of a class of Titans PvA 272 (kāla -- k' -- bhedā Asurā; should we read khañjaka? Cp. Hardy, Manual of Buddhism 59).

Kañjika

Kañjika (nt.) [Sk. kañjika] sour rice -- gruel J i.238 (udaka"); Vv 3337 (amba"); 435 (=yāgu VvA 186); DaśA i.78, 288; VvA 99 (ācāma -- k' -- lōṇudaka as expln of lōṇa -- sovraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

Kañjiya

Kañjiya (nt.)=kañjika; J iii.145 (ambila"); vi.365 ("āpana; DaśA ii.3; iv.164. -- tela a thick substance rising as a scum on rice -- gruel, used in straightening arrows DaśA i.288.
Kaññā

Kaññā (f.) [from kan̄ña young, compar. kanīyah, superl. kanīṣṭha; orig. "newly sprung" from *qen, cp. Gr. kainos, Vedic kanyā, Lat. re--cen(t)us, Ags. hindema "novissimus." See also kaniṣṭha] a young (unmarried) woman, maiden, girl Pv i.111. -- As emblem of beauty in simile khattiya--kaññā và... pannarasā--vassuddesikā và... M i.88; in combn khattiya--kaññā, brāhmaṇa--k', etc. A ii.205; iv.128; Kisāgotamaśī nāma khattiya--k' J i.60; deva' a celestial nymph J i.61. -- dāna giving away of a girl in marriage Pgdp 85.

Kaṭa

Kaṭa1 [Sk. kaṭa from kṛmattī: to do wicker--work, roll up, plait; *gert, cp. Gr. ka/rtalos, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka. -- sara a reed: Saccharum Sara, used as medicine DhsA 78. -- sāra (DhA i.268) & sāraka a mat for sitting or lying on, made of the stalks of the screw--pine, Pandanus Furcatus J vi.474; v.97; DA i.137; DhA ii.183

Kaṭa

Kaṭa2 another form of kaṭī (hip), only used in cpds.; -- atṭhika the hip--bone D ii.296=M i.58, 89=M iii.92 (as v.l.). Note. kaṭṭhika at M iii.92 and as v.l. at D ii.296. -- sāṭaka a loin--cloth J iv.248.

Kaṭa

Kaṭa3=kaṭa [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭaggaha (see below). Also in combn with su' & duk' for sukata & duktata (e. g. Vin ii.289; DhA iii.486; iv.150), and in meaning of "bad, evil" in kaṭaṇa. Cp. also kali. -- ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th 1, 462; J iv.322 (=jayaggaha victorious C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam ettha k." S iv.351 sq. -- Opposed to kali the unlucky die, in phrase kaliaggaha=parājayasaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jaysankhāta), 228, 282.

Kaṭaka

Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in kara' Vin ii.122); a bracelet PvA 134.

Kaṭakaṇcukatā

Kaṭakaṇcukatā see kaṭu'.

Kaṭakatāyati

Kaṭakaṭāyati=taṭataṭāyati to crush, grind, creak, snap PugA. i.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.

Kaṭacchu

Kaṭacchu [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a spoon; expld by ulunka DhA iv.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. -- Vin ii.216; J i.454; iii.277. -- gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n2. -- gāhika "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. -- parissāvana a perforated ladle Vin ii.118. -- bhikkhū "ladle--begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1,
934; Miln 9; DhA iv.123; as representing a small gift to one individual, opposed to the Mahādanā Pv ii.957; as an individual meal contrasted with public feeding (salāka -- bhatta) DhA i.379. -- matta (bhatta) "only a spoonful of rice" Miln 8; DhA iv.75.

Katācchuka

Katācchuka (adj.) relating to spoons Vin ii.233.

Kaṭana


Kaṭallaka

Kaṭallaka [to kaṭali] a puppet (pagliaccio), a marionette with some contrivance to make it dance J v.16 (dāru" expld by dārumaya -- yanta -- rūpaka).

Kaṭasī

Kaṭasī (f.) [prob. a contamination of kaṭa + śīva(thikā), charnel -- house, under influence of foll. va(ddhi'), cp. Sk. kāta (?) a corpse] a cemetery; only in phrase kaṭasīṇa vaddheṣi "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expld by susāna & āḷāhana ThA 291. -- vaddheṣi kaṭasīṇa ghoran ādiyanti punabhavaṇ Vin ii.296=A ii.54=Th 1, 456 (where ācinanti (?) for ādiy'), 575; Th 2, 502. Also in cpds. "vaddhana J i.146; Ud 72=Nett 174; "vaddhita S ii.178 sq.= Nd2 664.

Katākaṭa

Katākaṭa see kāṭa i.3.

Kaṭāha

Kaṭāha (m. nt.) [Sk. kāṭāha] a pot [in older texts only as -- "]. -- 1. pot, vessel, vase, receptacle. udaka" Vin ii.122; ghaṭi" Vin ii.115; loha" Vin ii.170. ayo" (in simile "diva -- santatte ayokaḥ") M i.143=A iv.138; gūthā" Vin iv.265; tumba" (a gourd used as receptacle for food) vin ii.114; alābu" DhsA 405. -- Uncompounded only at Dpvs 92 ("ka); Mhvs 17, 47, 18, 24. -- 2. anything shaped like a pot, as the skull: stīsa" D ii.297=M i.58; Miln 197.

Kāṭi

Kāṭi [Sk. kāṭi, *(s)quēl; orig. bending, curvature, cp. Gr. ske/los hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin iii.22, 112; Nd2 659; J iv.32; Miln 418. In cpds. also kāṭa (q. v.).

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-- thālaka a cert. bone on the small of the back J vi.509. -- padesa the buttocks J iii.37. -- pamāṇa (adj.) as far as the waist J vi.593. -- paryosāna the end of the hips, the bottom J ii.275. -- puthulaka (adj.) with broad hips, having beautiful hips J v.303 (in expln of snīt puthulā). -- bhāga the waist J iii.373. -- bhāra a burden carried on the hip (also a way of carrying children) Vin ii.137; iii.49. -- sandhi the joint of the hip Miln 418, Vism 185. -- samohita (adj.) fastened or clinging to the waist J v.206. -- suttā a belt, girdle (as ornament) PvA 134. -- suttaka a string or cord around the waist to fasten the loin -- cloth Vin ii.271; also an ornamental waist -- band, girdle Vin ii.107 (see Vin. Texts iii.69, 142, 348).
Kaṭuṇa

Kaṭuṇa (adj.) [Sk. katu(ka), from *(s)quer to cut; cp. Sk. krṇoti (krṇtati), Lat. caro "cutlet." -- k. is almost exclusively poetical; usually expld in prose by aniṣṭha, tikhīṇa, ghorā (of niraya); often combd with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. -- 1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M i.10=A ii.143; J vi.115; Th 2, 451 (= ThA 281); SA 56. -- painful, terrible, frightful ( -- appld to the fruits of evil actions and to the sufferings in Niraya: see kammapphala & niraya) J iii.519; Pv i.102, 111; iv.18, 76. -- bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J iii.201. -- 2. (nt.) pungency, acidity, bitterness D ii.349=J i.380; Th 2, 503 (pañca˚); J vi.509. -- Note. Is k. to be written instead of kadukkha at VvA 316, where it explains mara˚si, mara˚ta? Cp. J iii.201: tesa˚ta˚ka˚si, mara˚ta ten˚ up˚gamu˚. -- udraya causing bitterness or pain J v.241, cp. dukkhudraya J v.119. -- odaka a bitter draught Sdhp 159. -- pabhedana (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (=tīkhiṇamadad DhA iv.13). -- pphala a kind of perfume made of the berry of an aromatic plant J ii.416=DhA iii.475 (kappūra -- k˚ -- ādini), cp. Sk. kakkolaka. -- (adj.) of bitter fruit J ii.106 (of the mango); S i.57=J iii.291=Dh 66 (of kamma); Pv i.1110 (id.). -- bhanda (sg. & pl.) spices. There are 4 enumd at J iii.86: hingu˚raka, singiveraka, marica, pipphali; 3 at VvA 186 (as tīka˚uka, cp. ka˚uka): ajamoja, hinguj˚raka, lasu˚a; Pava 135; DhA ii.131. -- bhava stinginess DhsA 376. -- rohi˚ the black hellebore Vin i.201 (as medicine). -- vip˚ka (adj.) having a bitter result (of p˚pa) Miln 206; compar. *tara S ii.128. -- s˚sana a harsh command J vi.498.

Kaṭukaṇcukatā

Kaṭukaṇcukatā (f.) [der. by Bdhgh. as kaṭuṇa + a˚cuka (a˚c), a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling kaṭakāncukatā (for kaṭakuṇcakatā?), on which and "k˚ca˚ka see Morris, J.P.T.S. 1887, 159 sq. and Dhs. trsl. 300 n2. -- Morris' derivation is kaṭa˚ (kar) + ka˚cuka + t˚ (ka˚cuka=ku˚caka to ku˚c, to contract), thus a dern fr. ka˚cuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭakai˚c is the established reading, the var. lect. kaṭaku˚c is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel -- metathesis under influence of popular analogy with kaṭuṇa. With ku˚cikat˚ cp. the similar expression derived from the same root: ku˚c˚t˚t˚r˚ m˚k˚h˚ka˚ ˚ s˚ (see ku˚c˚t˚t˚) closeness, tightness, close -- fistedness, niggardliness. Expld as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "veviccha˚ kadari˚ya k. agg˚hitatta˚citt˚sa" in macchariya -- passage at Nd2 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in the macchariya expln at Vism 470.

Kaṭukatta

Kaṭukatta (nt.) pungency, acidity, bitternes Miln 56, 63.

Kaṭumikā

Kaṭumikā (f.) [from karoti; see Sk. kr˚tr˚ma & ku˚t˚ma; also kutta & kutti] artificiality, outward help, suggestion, appld to sati Miln 78, 79 (cp. Miln trsl. i.121 n and MVastu i.477).

Kaṭula

Kaṭula (adj.) [Sk. ka˚t˚ra] containing pungent substances (generally three: teka˚t˚la) Vin i.210 (y˚g˚u), cp. tika˚t˚ka.

Kaṭuviya

Kaṭuviya (adj.) [ka˚t˚ vi˚ya?] impure, defiled, in "k˚ta A i.280.
Kaṭerukkha

Kaṭerukkha a kind of creeper J vi.536 (perhaps read as next).

Kaṭeruha


Kaṭṭha

Kaṭṭha1 [Sk. kṛṣṭa, pp. of kasati, cp. kīṭha] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. a˚ untiiled, unprepared Anvs 27. su˚ well -- ploughed A i.229; Miln 255.

Kaṭṭha

Kaṭṭha2 (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka2. Only in cpds.; perhaps also in pakatṭhaka. -- anga pithless, sapless, of no value (of trees) J ii.163= DhA i.144. -- mukha "with the injurious mouth," a kind of snake DhsA 300.

Kaṭṭha

Kaṭṭha3 (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S i.168=Sn 462; M i.234 (+ kathala); PvA 256 (+ tiṇa). In phrase "sattussada sa -- tiṇa -- katthī odaka sa -- dhaṅñha" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's po/lies oijoume/nh eu)dai/mwn kaî/mega/ lh) D i.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D ii.341, esp. in phrase kaṭṭhaṇha phāleti to chop sticks Vin i.31; Sn p. 104; J ii.144; Pv ii.951 (=PvA 135), or k'ṇ pāteti (pāteti=phāleti? See pāteti) M i.21. Frequent also in similes: M i.241= ii.93=iii.95 (alla k.); M iii.242=S ii.97=iv.215= v.212 (dve k.); A iii.6 (+ kathala); iv.72 (+ tiṇa); i.124=Pug 30, 36 (+ kathala). -- 2. a piece of stick used for building huts (wattle and daub) M i.190. << 3. a stick, in avalekhana˚ (for scraping) Vin ii.141, 221, and in danta˚ a tooth -- pick VvA 63, etc. (see danta). -- 4. (adj.) in cpds.=of wood, wooden. -- aggi wood -- fire, natural fire A iv.41, 45, enumerated last among the 7 fires. -- athha for the purpose of fuel, in phrase k. pharati to serve as fuel A ii.95=S iii.93= It 90=J i.482. -- athhara a mat made of twigs (cp. katasāra) J v.197, also as -- athhārika (& "kā") J vi.21; DhA i.135; f. at J i.9; iv.329; vi.57. -- kalingara chips and chaff DhA iii.122 (cp. k -- khañḍa). -- khañḍa a piece of wood, splinter, chip, suggesting something useless, trifling DhA i.321 (as expln of nirattha va kalingarañ); ThA 284 (as expln of chuttho kalingarañ viya). -- tāla a wooden key Vin ii.148 (cp. Vin. Texts iii.162). -- tāla a w. gong DhsA 319. -- tumba a w. vessel Vin i.205. -- pādukā a wooden shoe, clog Vin i.188. -- puñja a heap of w. A iv.72. J ii.327. -- phālaka wood -- cutter Vism 413. -- bhatin a wood -- cutter Dpsv 20, 28, where given as a nickname of King Tissa. -- mānca a wooden bed Miln 366. -- mānca wooden Vin i.203; J i.289 = v.435. -- rūpa (&q kā) a w. figure, doll J i.287. -- vāha a cartload of fire -- wood S ii.84. -- vāhana riding on a faggot J i.136. -- vīpalavāta drifting wood J i.326. -- hatthin a w. elephant, built by order of King Candapajjota to decoy King Udena (cp. the horse of Troy) DhA i.193. -- hāraka (f. "ikā") gathering fire -- wood, an occupation of poor people M i.79; S i.180; J i.134; ii.412; iv.148; v.417; Miln 331; Vism 120; VvA 173. -- hārin="hāraka Vin iii.41; J i.133 (title of J no. 7. referred to at DhA i.349).

Kaṭṭha

Kaṭṭhaka1 (m. nt.) [to kaṭṭhaka3] a kind of reed Dh 164; DhA iii.156 (=velu -- sankhāta -- kaṭṭha).

Kaṭṭhaka

Kaṭṭhaka2 (m. pl.) [to kaṭṭhaka2] a kind of fairy D ii.261
Kaṭṭhissa (nt.) [Sk.?] a silken coverlet embroidered with gems D i.7=Vin i.192= ii.163; DA i.87=AA 445.

Kaṭṭhati

Kathati [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumañjūśā (no. 132, ed. Andersen & Smith) comments on kath with "sośāna -- pākesu." See also kutha 1. to boil, to stew Bdgh on Vin i.205, see Vin. Texts ii.57 n1, where pp. is given as kuthita. Similarly Th 2, 504 (cp. Sisters 174 n4, but cp. Mil. trs. ii.271 "distressed"; E. Müller, J.R.A.S. 1910, 539). 2. to be scorched, pp. kaṭṭhita (=hot) Miln 323, 325, 357, 397. -- The pp. occurs as 'kaṭṭhita & 'kuṭṭhita in cpds uk' pa' (q. v.). See also kuṭṭhita.

Kaṭhala

Kathala [Sk. kathara ("la, "lla, "lya: all found in Av. S and Divy), to krṇāti; cp. khāṭṭī] gravel, pebble, potsherd J iii.225; v.417; VvA 157; combd with sakkhara at D i.84=A i.9, and in simile at A i.253. As f. combd with kaṭṭha at A i.124=Pug 30, 36; A iii.6; as m. in same combn at Vism 261.

Kaṭhalaka

Kaṭhalaka gravel, potsherd J iii.227; Miln 34.

Kaṭhīna

Katīna (adj. -- n.) [Sk. kaṭhīna & kathora with dial. th for rth; cp. Gr. kratu/s, kratero/s strong, kra/tos strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. ii.2; Dhs 44, 45 (where also der. f. abstr. akāṭhīnatā absence of rigidity, combd with akakkalatā, cp. DhsA 151 akāṭhina -- bhāva); PvA 152 ("dāṭha"). -- (fig.) hard, harsh, cruel J i.295=v.448 (=thaddha -- hadaya); adv. "ṇ fiercely, violently Miln 273, 274. -- 2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin i.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. ii.115 -- 117. -- On the k. robe see Vin. i.298 sq.; iii.196 sq., 203 sq., 261 sq.; iv.74, 100, 245 sq., 286 sq.; v.15, 88, 119, 172 sq.; 218. Cp. Vin. Texts i.18; ii.148; iii.92. -- attharā the dedication of the k. cloth Vin i.266; see next. -- atthāra the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and description of the ceremony see Vin i.254 sq.; Bu ix.7; cp. Vin. v.128 sq., 205 -- uddhāra the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin i.255, 259; iii.262; iv.287, 288; v.177 -- 179, cp. next & Vin. Texts ii.157, 234, 235. -- uddhāra=uddhāra, in kaṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin i.255. -- khandhaka the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin ii.253 -- 267. -- cīvara a k. robe made of k. cloth Bu ix.7. -- dussa the k. cloth Vin i.254, -- maṇḍapa a shed in which the bhikkhus stitched their k. cloth into robes Vin ii.117. -- rajju string used to fix the k. cloth on to the frame Vin ii.116. -- sālā=maṇḍapa Vin ii.116.

Kaṭhinaka

Kaṭhinaka (adj.) referring to the kaṭhīna cloth Vin v.61, 114.

Kaḍḍhati

Kaḍḍhati [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug -- out. See also Bloomfield, J.A.O.S. xiv. 1921 p. 465.] 1. to draw out, drag, pull, tug J i.193, 225, 265, 273
(khaggañ k. to draw the sword). -- 2. to draw in, suck up (udakañ) J iv.141. -- 3. to draw a line, to scratch J. i.78, 111, 123; vi.56 (lekhañ).

Kaḍḍhana

Kaḍḍhana (nt.). 1. pulling, drawing Miln 231. - 2. refusing, rejecting, renunciation, appl. to the selfdenial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

Kaḍḍhanaka

Kaḍḍhanaka (adj.) pulling, dragging J v.260.

Kaṇa

Kaṇa [Derivation uncertain, possibly connected with kana; positive of kaṇṭyāṁ= small; Vedic kaṇa] the fine red powder between the husk and the grain of rice, huskpowder D i.9 ("homa"), expld at DA i.93 by kuṇḍaka. "<" (adj.) made of husk -- powder or of finely broken rice, of cakes J i.423 (k -- pūva=kuṇḍakena pakkā -- pūva). -- akaṇa (adj.) free from the coating of red powder. characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇañ karoti to whiten the rice). Cp. kāṇa. -- bhakkha eating husk -- powder, a practice of cert. ascetics D i.166=M i.78=A i.241=.

Kaṇaya

Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of spear, lance J i.273; ii.364 (like a spear, of a bird's beak); Miln 339. -- agga the point of a spear J i.329 (like . . ., of a beak).

Kaṇavira

Kaṇavira [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, J. trsl. iv.119 and Mṛchakaṭiṅka X. beginning: diṇa-- kalavīla -- dāme. See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

Kaṇavera

Kaṇavera=kaṇavīra J iii.61; iv.191; v.420; vi.406.

Kaṇājaka

Kaṇājaka (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga -- dutiya; always in this combn except at J v.230) Vin ii.77 (cp. Vin. Texts iii.9); S i.90, 91; A i.145; iv.392; J i.228; iii.299; Dha iii.10; iv.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight") -- bhatta a meal of k. porridge J v.230.

Kaṇikā

Kaṇikā (f.) [cp. kana] 1. a small particle of broken rice (opp. taṇḍula a full grain) J vi.341, 366 ("āhi pūvañ pacitvā). 2. a small spot, a freckle, mole, in a” (adj.) having no moles D i.80, and sa” with moles D. i.80 (cp. DA i.223).

Kaṇikāra
Kanikāra (m. nt.) & kaṇṇikāra J iv.440; v.420; the difference stated at J v.422 is kaṇi’=mahāpuppha kaṇṇi’=kuddhakapuppha [Sk. karṇikāra] -- 1. (m.) the tree Pterospermum acerifolium J i.40; vi.269, 537. -- 2. (nt.) its (yellow) flower (k -- puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D ii.111 (=phita)= M ii.14 (ṇṇ)=A v.61 (ṇṇ); DhA i.388; of the yellow robes (kāsāyāṇi) J ii.25; with ref. to the blood of the heart Vism 256;=golden VvA 65; DhA ii.250 (v. 1.ṇṇ). -- makula a k. bud J ii.83.

Kaṇerika

Kaṇerika (nt.) a helmet (?) J vi.397.

Kaṇeru

Kaṇeru (m. f.) [Derivation uncertain, just possibly con- nected with kara, trunk. Sanskrit has kare, but the medieval vocabularies give also kaṇeru] a young elephant J ii.342; iv.49; v.39, 50, 416; vi.497; DhA i.196 (v. l.) kareku. -- ˚k M i.178. -- See also kare.

Kaṇṭa

Kaṇṭa (cp. next) a thorn Miln 351.

Kaṇṭaka

Kaṇṭaka [From kantati2 to cut. Brh. kaṇṭaka. Spelt also kaṇṭhaka] 1. a thorn Sn 845; Vin i.188; J v.102; vi.105 (in description of the Vetaraṇi); cp. kusā’. -- 2. any instrument with a sharp point Sdhp 201. <-> 3. a bone, fish -- bone J i.222; in πīthi‘ a bone of the spine D ii.297 (= see katāṭhi); M i.80=245; Vism 271; Sdhp 102. -- 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kv 572; enemy, infester; a dacoit, thief, robber D i.135 (sa‘ and a’, of the country as infested with dacoits or free from them, cp. DA i.296); J i.186 (paṭikankṣa, enemy); v.450; Th 1, 946; DhA i.177 (akkhimi); VvA 301. -- 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S iv.189, 195, 198; Ud 24; Kv 202; cp. sa‘. -- Thus grouped, like sanyojanāṇi, into 10 obstacles to perfection (dasa k.) A v.134; as "bringing much trouble" J iv.117. Often in standing phrase khānu -- kaṇṭa

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stumbling and obstruction A i.35; SnA 334. As abstr. kaṇṭakattāṇ hindrance at Vism 269 (sadda‘). -- aṣṭakṣaka 1. free from thorns J ii.118; v.260. -- 2. (fig.) free from thieves, quiet, peaceful D i.135; also not difficult, easy, happy, bringing blessings (of the right path) A v.135; Vv 187; VvA 96. -- sakaṇṭaka 1. having bones (of food) J iv.192, 193. -- 2. (fig.) beset with thieves, dangerous D i.135; thorny, i. e. painful, miserable (of duggati and kāmā) S iv.195; Th 2, 325; J v.260. -- Cp. also kaṇḍaka and nikkaṇṭaka. -- apacita covered with thorns J vi.249 (cp. ‘ācita); -- āpaya (‘kaṇṭa‘) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D i.167=M i.78. -- āpaya (adj. to prec.) "bed -- of -- thorns -- man" D i.167=˚. At J i.493 the reading is k -- āpaya, at iii.74 k -- āpaya; at iii.235 the reading is kaṇṭhaka -- seyyaṇ kapptha (should it be k -- āpaya seyyaṇ k‘?); D i.167 reads kaṇṭhakā -- passayika. -- ācita covered with thorns J v.167. -- adhūna a thorny brake, a thorny hedge M i.10 (k -- dhūna; for dhūna =tīṭha see dhūna & cp. rāja -- dhān); A i.35; Miln 220. -- kasā a thorny whip used for punishment and torture J iii.41. -- āghana a thorny thicket or jungle S ii.228. -- gumba a th. bush J i.208. -- latā a th. creeper, the Capparis Zeilanica J v.175. -- vāṭa a thorny brake or hedge M i.448.

Kaṇṭaki

Kaṇṭaki (f.) in cpd. ‘vāṭa a thorny fence (cactus hedge?) Vin ii.154.
Kantha

Kantha [*quent from *quelt, primarily neck, cp. Lat. collus "the turner." Syn. with k. is gtvā, primarily throat, Brh. kāṇṭha] 1. throat A i.131; J v.448; Mih 152 (kanṭha ākuri, is hoarse); PvA 280 (akkharaṇī mahatā kanṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k -- ottha -- tālāṇṇa tassita), 180 (sūci like a needle's eye, cp. sūcicchida. v. l. sūciṇṭha "whose bones are like needles"), 260 (visukkha -- k -- ṭha -- jivhā); -- 2. neck Vin i.15; Dh 307 (k. isva˚); Vv 6417 (expid at VvA 280 by gtvāpagasiṣṭupagādi -- abharanāṇī). Esp. in loc. kāṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaṭa k. sattita), 180 (scis like a needle's eye, cp. scikha "whose bones are like needles"), 260 (visukkha -- k -- t. -- jivhā); -- 2. neck Vin i.15; Dh 307 (k. isva˚); Vv 6417 (expid at VvA 280 by gtvāpagasiṣṭupagādi -- abharanāṇī). Esp. in loc. kāṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaṭa k. sattita), 180 (scis like a needle's eye, cp. scikha "whose bones are like needles"), 260 (visukkha -- k -- t. -- jivhā);

Kanṭhaka

Kanṭhaka 1 thorn, see kanṭaka.

Kanṭhaka 2 N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt kanthaka at J i.54, 62 sq.

Kanda

Kanda (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. kladaro/s, Lat. clades, etc., Sk. kāṇḍa. See also khaṭṭa and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M i.429 (two kinds of arrows: kaccha & ropima, cp. kāṇḍa -- citta); J i.150; ii.91; iii.273; v.39; Mih 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J iii.220 & DhA iv.66. <= 2. a section, portion or paragraph of a book DA i.12; Pgd 161. -- 3. a small portion, a bit or lump DhA i.134 (p.); Mhvs 17, 35. -- 4. kāṇḍa (adv.) a portion of time, for a while, a little Pgd 36. -- See also khaṇḍa, with which it is often confounded. Der. upa -- kāṇḍakin (adj.) (thin) like a stalk or arrow P. ii.113 (of a Pett). -- gamana the going of an arrow, i. e. the distance covered by an arrow in flight, a bow -- shot J ii.334; cp. kāṇḍu. -- citta (Sk. kāṇḍa -- citraka) an excellent arrow A ii.202. -- nālī a quiver J iii.220. -- pahāra an arrow -- shot, arrow -- wound Mih 16 (ekena k -- paharenā dvā mahākāyā padalīti "two birds killed with one stone"), 73. -- vāraṇa (adj.) warding off arrows, appl. to a shield J vi.592 (nt.); a shield J iv.366.

Kandaka

Kandaka=kanṭaka Vin ii.318 (Bdhgh.); A iii.383; Bu xiii.29. -- akaṇḍaka free from thieves, safe, secure PvA 161.

Kandara

Kandara (f.) sinew, tendon Vin i.91, 322 (in cpd. kan-ḍara -- cchinna one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miñja).

Kandita

Kandita at J i.155 is misprint; read: kandam assa attithi kandhit taṇ kandinaṇ.

Kandin
Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J i.155; (m.) an archer ibid.

Kaṇḍu

Kaṇḍu [f.] [perhaps from *kaṇad to bite, scratch; cp. Sk. kandara, Gr. knada/ llw to bite, knw/dwn, knw/dalon, etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin i.202, 296; J. v.198; Vism 345. kaṇḍu karoti to make or cause to itch J v.198; vineti to allay the itch, to scratch J v.199. -- (fig.) worldly attachment, irritation caused by the lusts, in "kaṇḍuṣaṇṭhanti" (as result of jhāna) A iv. 437. -- uppala a kind of lotus -- blossom Dāsvs iv.48; -- paṭicchādām an "itch -- cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin i.296, 297; iv.171, 172. -- rogin (adj.) suffering from the itch Khus 105.

Kaṇḍu

Kaṇḍuka the itch, itchy feeling, irritation J v.198.

Kaṇḍuvati

Kaṇḍuvati (kaṇḍuvati) [Denom. fr. kaṇḍu. Sk. kaṇḍu- yati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin i.205; ii.121; J v.198 (kaṇḍuvāyati); DhA iii.297 (kaṇḍuvānti). -- 2. to scratch, rub, scrape A ii.207; J vi.413; Pug 56.

Kaṇḍuvana

Kaṇḍuvana (nt.) [fr. kaṇḍuvati] 1. itching, itchy feeling DhA i.440; cp. Dhātumañjūsā no. 416 kaṇḍuvana.<-> 2. scratching, scraping M i.508; J ii.249 (appl. to bad music).

Kaṇḍusa

Kaṇḍusa (nt.) a strip of cloth used to mark the kaṭhina robe, in "karaṇa Vin i.254, and "ka ibid. 290.

Kaṇḍūyana

Kaṇḍūyana (nt.) [See kaṇḍuvana] the itch J v.69.

Kaṇḍolikā

Kaṇḍolikā (f.) a wicker -- basket or stand Vin ii.114, 143 (see Vin. Texts iii.86).

Kaṇṇa

Kaṇṇa [Vedic karna, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhi>cakkhu), but as "projection" to *ker, from which also Sk. śrṅga horn. Cp. Gr. ko/rus helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aṣrī (caturaṣrāḥ four -- cornered), śaṣkuli auditory passage; Lat. ācer=Gr. a)/kris, a)/kanos, o)cu/s; Ger. ecke; also Sk. śūla & P. koṇa] 1. a
corner, an angle Vin i.48, 286; J i.73; iii.42; v.38; vi.519; PvA 74; DhA ii.178; Dāvs ii.111. -- *citra" the edge of the garment Vism 389. Freq. in cpd. catu" (catukkanā) four -- cornered, square, as Ep. of Niraya Nd2 304iii=Pv i.1013 (expld by catu -- koṇa).

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Also of cloth Vin ii.228; J i.426; iv.250. -- 2. the ear Sn 608; J i.146, 194; DhA i.390 (dasă'). Freq. in phrase kaṇṭa čhindita (to cut off the ear) as punishment, e. g. A i.47. -- loc. kaṇṭa in the ear, i. e. in a low tone, in a whisper DhA i.166. -- 3. the tip of a spoon J. i.478. -- cp. pansukita, malaggakita; kita=kaṭa spoiled, rusty, blunt Vin ii.115 (of needles); dirty, mouldy Vin i.48 (of a floor); ii.209 (of walls); stained, soiled Vin iv.281 (of robes). -- gūthaka the cerumen, wax, of the ear, Vin ii.134; Sn 197= J i.146. -- cūḷa shaking the ears J iii.99. -- cūḷa the root of the ear J vi.488; as "cūḷikā at J ii.276; Vism 255; DhA iv.13. -- chīda (nt.) the orifice of the ear, the outer auditory passage (cp. sūci -- chīda eye of the needle) Vin iii.39; J ii.244, 261. -- chinna one whose ears are cut off Vin i.322; Kvu 31. -- chēda cutting or tearing off of the ear Miln 197, 290. -- jappaka one who whispers into the ear, one who tells secretly, also a gossip Vin ii.98; sa" whispered into the ear, appl. to a method of taking votes ibid. Cp. upačaṇṇakajāppin. -- jappana whispering into the ear D i.11; DA i.97. -- tela anointing the ear with medicinal oil D i.12 (expld at DA i.98, where reading is "telana") ear & nose J ii.117; Miln 5 ("chinna). -- patta the lobe of the ear J v.463. As "patta at ThA 211. -- pälī= patta Th 2, 259 (expld by "panta"). -- piṭṭha the upper part or top of the ear DhA i.394. -- puccha the "tail" or flap of the ear Sdhp 168. -- bheri a sort of drum. Cp. ix.24. -- mala "ear -- dirt," ear -- wax, in "haraṇ, an instrument for removing the wax from the ear Vin ii.135. -- mālā a garland from corner to corner (of a temple) Dāvs ii.111. -- munḍa 1. (adj.) one whose ears have been shorn or clipped Pv ii.1218 (of the dog of Hell, cp. PvA 152 chinnakaṇṇa). -- 2. ("ka) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (satta -- mahāsarā) in the Himavant, enumd at J v.415; Vism 416; DA i.164. -- mālā the root of the ear, the ear in gen. J i.335; iii.124; loc. fig in a low tone DhA i.173; near, near by DhA ii.8 (mama k.). -- roga a disease of the ear DhAsA 340. -- vallī the lobe of the ear Mhvs 25, 94. -- vījhaṇa perforating the ear, "mangala the ceremony of ear -- piercing DhA ii.87; cp. mangala. -- vedha (cp. prec.) ear -- piercing, a quasi religious ceremony on children J v.167. -- sakkhi & "ikā the orifice or auditory passage of the ear DhA i.148; DhAsA 334, in which latter passage "ikan paharati means to impinge on the ear (said of the wind); "ikan bhindati (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA i.178 (T. sankhalī, v. l. sakkhalī). -- sakkhali a small chain attached to the ear with a small ornamental suspended from it J v.438. -- sandhovika washing the ears A v.202. -- sukha 1. (adj.) pleasant to the ear, agreeable D i.4=M i.179, 286 =A ii.209= Miln 1; DA i.75=DhsA 397; -- 2. (nt.) pleasant speech J ii.187; v.167; opp. kaṇṭa -- sūla. -- sūla an ornamental string hanging from the ear Vin ii.143. -- sūla a string from corner to corner, a clothes --line Vin i.286. -- sūla 1. a piercing pain (lit. stake) in the ear, ear -- ache VvA 243. -- 2. what is disagreeable to hear, harsh speech DhAsA 397 (opp. "sukha"). -- sūla the auditory passage, the ear (+ nāsaka -- sotāni, as ubho sotāni, i. e. heṭṭha & uparimā) D i.106=Sn p. 108; A iv.86; J ii.359; Miln 286, 357; DhA ii.72.

Kaṇṇaka

Kaṇṇaka (& "ika") (adj.) [fr. kaṇṇa] having corners or ears ( -- *); f. "ikā Vin ii.137; J ii.185. -- kāla -- kaṇṇika see under kāla.

Kaṇṇavant

Kaṇṇavant (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J ii.261 (=kaṇṇachiddan pana na kassicci n'atthi C.).

Kaṇṇikā
Kaṇṭikā (f.) [cp. kaṇṭaka & Sk. kaṇṭikā] 1. an ornament for the ear, in "lakkhāna: see below. -- 2. the pericarp of a lotus J i.152, 183; v.416; Miln 361; Vism 124 (paduma’); VvA 43. -- 3. the corner of the upper story of a palace or pagoda, house -- top J i.201; iii.146, 318, 431, 472; Dha i.77 (kāṭāgārā’); DA i.43; VvA 304; Bdhd 92. -- 4. a sheaf in the form of a pinnacle DhA i.98. -- In cpds. kaṇṭikā’.

Kanha

Kanha (adj.) [cp. Vedic kṛṣṇa, Lith. kērszas] dark, black, as attr. of darkness, opposed to light, syn. with kāḷa (q. v. for etym.); opp. sukkha. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except 1.). The contrast with sukkha (brightness) goes through all applications, with ref. to light as well as quality. I. Of the sense of sight: k -- sukkha dark & bright (about black & white see niḷa & seta), forming one system of colouressations (the colourless, as distinguished from the red -- green and yellow -- blue systems). As such enumd in connection with quasi definition of vision, together with niḷa, pitta, lohiha, maṇḍṛṭṭha at D i.328=M i.509 sq. =ii.201 (see also maṇḍṛṭṭha). -- II. (objective). 1. of dark (black), poisonous snakes: kaṅkha (f.) J ii.215 (=kāḷa -- sappā ṣ); "sappā J i.336; iii.269, 347; v.446; Vism 664 (in simile); Miln 149; PvA 62; "stā with black heads A iii.241 (kimi). -- 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv i.61, syn. with Kesāvā (the Hairy, cp. * )apo/llwn * oujai _os Samson, etc., see also siniddha - -, niḷa --, kāḷa -- kesa). sukaṅkha -- stā with very dark hair J v.205, also as sukaṅkha -- kaṅkha -- stā J v.202 (cp. susuṣūkā). "jati an ascetic with dark & glossy hair J vi.507, cp. v.205 sukaṅkha jati. "aṇjana glossy polish J v.155 (expld as sukhumakaṅkha -- lom’ acitattā). -- 3. of the black trail of fire in 'vattanin (cp. Vedic kṛṣṇa -- vartani aṇgiṇ R. V. viii.23, 19) S i.69=J iii.140 (cp. iii.9); J v.63. <= 4. of the black (fertile) soil of Avanti "kaṅkha -- uttara" black on the surface Vin i.195. -- III. (Applied). 1. "pakkha the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail. PvA 135, cp. Pv iii.64, see also pakkha 1. -- 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (= Namuci); of demons, goblins (pisācā) D i.93 with ref. to the "black -- born" ancestor of the Kanhaṇyanas (cp. Dh i.263 kāḷa -- vāṇa), cp. also kāḷa in "sunakha, the Dog of Purgatory. PvA 152. -- 3. of a dark, i. e. miserable, unfortunate birth, or social condition D iii.81 sq. (brāhmaṇa va sukkho vaṇṇo, kaṅkho aṇīho vaṇṇo). "abhihitati a special species of men according to the doctrine of Gosāla DA i.162; A iii.383 sq. "abhihitika "of black birth," of low social grade D iii.251=A. iii.384; Sn 563; cp. Th 1, 833 and J.P.T.S. 1893, 11; in the sense of "evil disposition" at J v.87 (expld as kāḷaṇa -- sabbhā). -- 4. of dark, evil actions or qualities: "dhamma A v.232=Duḥ ḷ ṣ; D iii.82; Sn 967; Pug 30; Miln 200, 337; "paṭipadā J i.105, and "maggā the evil way A v.244, 278; "bhāvakara causing a low (re -- )birth J iv.9 (+ pāpa -- kammāni), and in same context as dhamma combd with "sukka at A iv. 33; Sn 526 (where kaṅkha “for kaṅkha”): Miln 37; "kamma "black action" M i.39; "vipāka black result, 4 kinds of actions and 4 results, viz. kaṅkha”, sukkha”, kāṅkha -- sukkha”, aṇakha -- asukka” D

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iii.230=M i.389 sq.=A ii.230 sq.; Nett 232. aṇakha 1. not dark, i. e. light, in "netta with bright eyes, Ep. of King Pingala -- netta J ii.242 in contrast with Māra (although pingala -- cakkhu is also Ep. of Māra or his representatives, cp. J v.42; Pv ii.41). -- 2. not evil, i. e. good A ii.230, 231. -- aṭīkaṇha very dark Vin iv.7; sukaṅkha id. see above ii.2.

Kata
Kata (& sometimes kaṭa) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate kapp and jan, also uppajjati & vissajjati); its proper sphere of application is either ethical (as pāṇḍa, kusala, kammaṇ; cp. i.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. i.1 a nagara, and 2 a). I. As verb -- determinant (predicative). -- 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāṇḍa me kaṭa evil has been done by me), 68 (tāna ca kamaṇḍa kaṭaṇ, 150 (āṭṭhāna nagaraṇa kaṭaṇ a city built of bones, of the body), 173 (yassa pāṇḍa kaṭaṇ kammaṇ). -- (b) in absolute (prothetic) position, often with expression of the agent in instr. D i.84=177=M i.40=Sn p. 16 (in formula kaṭaṇ karaniyā, etc., done is what had to be done, cp. arahant ii.A.); Vin iii.72 (kaṭaṇ maññā kāṭaṇa kaṭaṇa maññā pāṇḍa); Pv i.55 (amhākaṇ kaṭaṇ pûjā done to us is homage). So also in composition (" -- "), e.g. (nahāṇapakehi) "parikammaṇa the preparations (being) finished (by the barbers) J vi.145; (tena) "paricaya the acquaintance made (with him) VvA 24; Pava 4; (tattha) "paricayaṇa the acquaintance (with that spot) VvA 331; (tesa) "pubba done before D ii.75=iv.17; (kena) J vi.575; "matta (made) drunk Th 1, 199; (cīra) "saṇsagga having (long) been in contact with, familiar J iii.63 (and a'). 2. in adj. (med -- passive) function (kaṭa & kaṭa); either passive: made, or made of; done by= being like, consisting of; or medio -- reflexive: one who has done, having done; also "with" (i.e. this or that action done). -- (a) in pregnant meaning: prepared, cultivated, trained, skilled; kat -- akata prepared & natural Vin i.206 (of yūsa); akata natural ibid., not cultivated (of soil) Vin i.48= ii.209; DA i.78, 98; untrained J iii.57, 58. -- atta possessed, disciplined J iii.296; "indity trained in his senses Th 1, 725; "ūpasaṇa skilled, esp. in archery M i.82; S i.62; A ii.48=iv.429; S i.99; J iv.211; Miln 352, "kamma practised, skilled J v.243; of a servant S i.205 (read āse for ase), of a thief A iii.102 (cp. below i.1.a); "phaṇa having (i. e. with) its hood erected, of a snake J vi.166; "buddhi of trained mind, clever J iii.58; a' ibid.; mallaka of made -- up teeth, an artificial back -- scratcher Vin ii.316; a' not artificially made, the genuine article Vin ii.106; "yogga trained serviceable S i.99; a' useless S i.98. "ṛtpa done naturally, spontaneously J v.317 (expld by "jānīya; "sahabhava); "vent having (i.e. with) the hair done up into a chignon J v.431; "hattrha (one) who has exercised his hands, dexterous, skillful, esp. in archery M i.82; S i.62, 98; ii.266; A ii.48; J iv.211; v.41; vi.448; Miln 353; DhA i.358; a' unskilled, awkward S i.98; su' -- trained J v 41 (cp. "ūpasaṇa), "hattrhika an artificial or toy -- elephant J vi.551. -- (b) in ordinary meaning: made or done; "kamma the deed done (in a former existence) J i.167; VvA 252; Pva 10; "piṭṭha made of flour (dough) Pva 16 (of a doll); bhāva the performance or happening of J iii.400; Mhbv 33; sanketa (one who has made an agreement) J v.436 -- (c) with adverbial determination (su', "du); cp. dūrata, puro, ātta, sayag, & ii.2 c); sukata well laid out, of a road J vi.293, well built, of a cart Sn 300=304; J iv.395, well done, i.e. good A i.102 ("kamma -- kārīn doing good works). -- dukkata badly made, of a robe Vin iv.279 (t), badly done, i.e. evil A i.102 ("kamma kārīn); sukata -- dukkata good & evil ("kammāni deeds) D i.27= 55=S iv.351; Miln 5, 25, 3. as noun (nt.) kaṭaṇ that which has been done, the deed. -- (a) absolute: J iii.26 (katassa apatikākara not reciprocating the deed); v.434 (kaṭaṇ anukaroti he imitates what has been done) kat -- akatāna what has been done & left undone Vin iv.211; katāna akatāni ca deeds done & not done Dh 50. -- (b) with adv. determination (su', "du); sukata goodness (in moral sense) Sn 240; Dh 314; dukkataṇa badness Vin i.76; ii.106; Dh 314; dukkataṇaṇa doing wrong Sn 664. II. As noun -- determinant (attributive) in composition (var. applications & meanings). -- 1. As 1st pt. of compd: Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i.e. "so and so made or done"; personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). -- (a) medio -- active. Temporal: the action being done, i.e. "after." The noun -- determinates usually bear a relation to time, especially to meal -- times, as kat -- anna -- kicca having finished his meal Dāvs i.59; "bhatta -- kicca after the meal J iv.123; Pva 93; "purebhatta -- kicca having finished the duties of the morning DA i.45 sq.; SnA 131 sq.; "pāṭarāsa breakfast J i.227; DhA i.117, a' before br. A iv.64; "pāṭarāsa -- bhutta id. J vi.349; "ānumodana after thanking (for the meal) J i.304; "bhattānumodana after expressing satisfaction with the meal Pva 141. In the same application: kat -- okāśa having made its appearance, of kamma Vv 329 (cp. Vva 113); Pva 63; "kamma ( -- cora) (a thief) who has just "done the deed," i.e. committed a theft J iii.34; Viss 180 (katakkāma cora & akata" thieves who have finished their "job" & those who have not); DhA ii.38 (corehi katakammā the job done by the th.), cp. above i.2 a; "kāla "done their time," deceased, of Petas J iii.164 (peta kālakate); Pva 29, cp. kāla; "civara after finishing his robe Vin i.255, 265; "pacccugamana having gone forth to meet J iii. 93. "pañiddhāna from the moment of his making an earnest resolve (to become a Buddha) VvA 3; "parīyosita finished, ready, i.e. after the end was made VvA 250; "buddha -- kicca after he had done the obligations of a Buddha VvA 165, 319; DA i.2; "marāna after dying,
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bad actions It 25; Pv ii.79. -- kibbisa a guilty person M i.39; Vin iii.72 (a’)., of beings tormented in Purgatory Pv iv.77; PVA 59. -- kusala a good man: see "kalyāṇa. -- thadatha hard -- hearted, unfeeling, cruel: see "kalyāṇa. -- nissama untiring, valiant, bold J v.243. -- parappāvāda practised in disputing with others DA i.117. -- pāpa an evil -- doer It 25; Pv ii.79 (+ akata -- kalyāṇa); PVA 5; a’: see "kalyāṇa. -- puñña one who has done good deeds, a good man D ii.144; Dh 16, 18, 220; Pv iii.52; Miln 129; PVA 5, 176; a’ one who has not done good (in previous lives) Miln 250; VVA 94. -- puṇṇatā the fact of having done good deeds D iii.276 (pubbe in former births); A ii.31; Sn 260, cp. KhA 132, 230; J i.114, -- bahukāra having done much favour, obliging Dāvs iv.39. -- bhūrtuṭṭāna one who has offered protection to the fearful: see "kalyāṇa. -- bhūtmakamma one who has laid the ground -- work (of sanctification) Miln 352. -- ludda cruel M iii.165; a’ gentle Nett 180; cp "kalyāṇa. -- vināsaka (one) who has caused ruin J i.467. -- vissāsa trusting, confiding J i.389. -- ssama painstaking, taking trouble Sdhp 277 (and a’). -- (b) medio -- passive: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. -- Note. In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by 'kamma or 'kicca, both of which are then only supplementary to the initial kata’, e. g. kata -- massu -- kamma "having had the beard ( -- doing done)," as diff. fr. secondary nouns (i. e. verb -- derivations). e. g. kat -- ābhiseka "having had the anointing done." -- In this application: "citta -- kamma decorated, variegated DHA i.192; "daṇḍa -- kamma afflicted with punishment (=daṇḍyāita punished) Vin i.76; "massu -- kamma with trimmed beard, after the beard -- trimming J v.309 (cp. J iii.11 & karana). -- Various combinations: katañjalin with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J i.17=Bu 24, 27; PVA 50, 141; VVA 78. -- attha one who has received benefits J i.378. -- ānuggaha assisted, aided J ii.449; VVA 102. -- ābhiseka anointed, consecrated Mhvs 26, 6. -- āpakāra assisted, befriended J i.378; PVA 116. -- okāsa one who has been given permission, received into audience, or permitted to speak Vin i.7; D ii.39, 277; Sn 1030, 1031 ("āva’); J v.140; vi.341; Miln 95. -- jātihealingulika done up, adorned with pure vermillion J iii.303. -- nāmadheyya having received a name, called J v.492. -- paṇṭaṇṭhāra having been received kindly J vi.160; DHA i.80. -- pariggaha being taken to wife, married to (instruct.) PVA 161 (& a’). -- paritta one on whom a protective spell has been worked, charm -- protected Miln 152. -- bhuddaka one to whom good has been done PvA 116. -- sakkāra honoured, revered J v.353; Mhvs 9, 8 (su’). -- sangaha one who has taken part in the redaction of the Scriptures Mhvs 5, 106. -- sannāma clad in armour DHA i.358. -- sikkha (having been) trained Miln 353. -- As 2nd pt. of compd: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb -- notion: "made so & so, used as, reduced to" (garukata=garavita). <= (a) with nouns (see s. v.) e. g., anabhadhava -- kata, kavi’, kāla -- vanṇa’ (reduced to a black colour) Vin i.48= ii.209, tāl’āvaththu’, āmāṇa’, bahu’, yāṇi’, sankhār’ūpekkhā’, etc. -- (b) with adjectives, e. g. garu’, bahu’. -- (c) with adverbal substitutes, e. g. atta’, para’ (paraj), sacchī, sayaj, etc.
Kataka

Kataññu
Kataññu (adj.) [cp. Sk. kṛtaññā] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in comb with katavedin grateful and mindful of benefits S ii. 272; A i.87=Pug 26; Vv 8127; Sdhp 509, 524. akataññu 1. ungrateful S i.225; J iii.26 (=kata -- gunañ ajānanto C.), 474; iv.124; PvA 116; Bdhd 81. -- 2. (separate akata -- fūñu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA ii.188; iv.139. -- akataññu -- rūpa (& 'sambhava) of ungrateful nature J iv.98, 99.

Kataññutā
Kataññutā (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J i.122 (T. 'nā, v. l. 'tā); iii.25; Pvi ii.97; VvA 63; Sdhp 497, 540. In comb with kataveditā S ii.272; A i.61; ii.226, 229. kataññu -- kataveditā J iii.492. -- akatãññutā ungratefulness, in comb with akataveditā A i.61; iii.273; J v.419; as one of the 4 offences deserving of Niraya A ii.226.

Katatta
Katatta (nt.) [abstr. fr. kata, cp. Sk. kṛtatvam] the doing of, performance of, only in abl. katattā D ii.213; A i.56; J iii.128; Dhs 431, 654; SnA 356; DhA iii.154; iv.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mhvs 3, 40. -- akatattā through non -- performance of, in absence or in default of A. i.56; PvA 69, 154.

Katana

Katama
Katama (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function=katara, cp. antama > antara, Lat. dextimus=dexter] which, which one (of two or more) Vin ii.89; M i.7; J i.172; Miln 309; PvA 27. In some cases merely emphatic for ko, e. g. Vin i.30 (katama maggena āgato?); D i.197 (katamo so atta -- paṭīlabho?); J i.97; Sn 995; Miln 51. -- instr. katama (sci. maggena) adv. by which way, how? Miln 57, 58.

Katarā
Katarā (adj.) [Vedic katarā, interr. pron. with formation of num. ord., cp. Gr. po/teros, Lat. uter] which one (of a certain number, usually of two) J i.4; PvA 119. Often only emphatic for ko, e. g. J i.298 (katarāν upaddavañ na kareyya), and used uninflected in cpds., as katara -- geha J iii.9; "gandhañ J vi.336; "divasañ J ii.251; "nagarato (from what city) DhA i.390; "nāma (katarāññāma, adj.) (of what name) ibid. -- katarasmiñ magge in which way, how? J iv.110.

Katavedin
Katavedin (adj.) [kata + vedin, see kataññu] mindful, grateful S i.225; Pug 26; J i.424; ii.26.

Kataveditā
Katavedita (f.) [abstr. fr. last] gratefulness: see katañ-ñutā.

Katāvin

Katāvin (adj. -- n.) [secondary formation fr. kata] one who has done (what could be done), used like katakicca to denote one who has attained Arahantship S i.14; Miln 264.

Kati

Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin i.83 (k. sikkhāpadāni), 155; S i.3 ("sangātiga having overcome how many attachments?"), 70; Sn 83, 960, 1018; Ps ii.72; Miln 78; DhA i.7, 188; PVA 74.

Katikā

Katikā (f.) [to katheti or karoti?] 1. agreement, contract, pact Vin i.153 (T. kāthikā), 309; J vi.71; Miln 171, 360. -- 2. talking, conversation, talk (adhammikā k., cp. Kathikā & kathā) J ii.449, -- katiṣṭha karoti to make an arrangement or agreement Vin iii.104, 220, 230; J. i.81; iv.267; DhA i.91; VvA 46. In cpds. katika", e. g. "vatta observance of an agreement, "nā karoti to be faithful to a pact Dh i.8; "nā bhindati to break an agreement J vi.541; "saṅkhāra the entering of an agreement Vin ii.76, 208; iii.160.

Katipaya

Katipaya (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. or in pl.) J i.230, 487; iii.280, 419; iv.125; v.162; Pvi.920 (=appake only a few); DhA i.94 (very

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few); PVA 46. In sg. little, insignificant Vv 5320 (=appikā f.). "vāre a few times, a few turns J v.132; vi.52; PVA 135; Mhbv 3.

Katipāhan

Katipāhan (adv.) [katipaya + ahan, contracted, see aha2] (for) a few days Vin iii.14; J i.152, 298, 466; ii.38; iii.48; iv.147; Mhv 7, 38; PVA 145, 161; VvA 222. katipāhena (instr.) within a few days Mhv 17, 41; DhA i.344; PVA 13, 161. katipāhaccayena after (the lapse of) a few days J i.245; DhA i.175; PVA 47.

Katima

Katima [num. ord. fr. kati], f. katimā in k. pakkhassa which (of many other) day of the half -- month Vin i.117.

Kativassa

Kativassa (adj.) [kati + vassa] 1. (having) how many years, how old? J v.331. -- 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years' seniority? Vin i.86; Ud 59; Miln 28; DhA i.37.

Katividha

Katividha (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

Kate
Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. mañ J iv.14; with gen. mañsassa k. J v.500.

Katta

Katta [pp. of kantati2; cp. Sk. krṭta] is represented in Pali by kanta2; katta being found only in cpd. pari”.

Kattabba

Kattabba (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J i.77, 267; v.362. -- 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J ii.154; v.402; DhA i.211. -- akattabba (adj.) not to be done J iii.131; v.147; (nt.) that which ought not to be done J v.402. kattabba' akattabba to be done and not to be done J i.387. kattabba -- yuttaka 1. (adj.) fit or proper to be done DhA i.13. -- 2. (nt.) duty, obligation J iii.9; vi.164; DhA i.180; (the last) duties towards the deceased J i.431. -- Cp. kātabba.

Kattabbaka

Kattabbaka (nt.) [fr. last] task, duty Th 1, 330.

Kattabbatā

Kattabbatā (f.) [fr. kattabba] fitness, duty, that which is to be done J ii. 179 (iti -- āya because I had to do it thus).

Kattar

Kattar [n. ag. fr. karoti, cp. Sk. kartr] one who makes or creates, a maker, doer; in foll. construction. I. Dependent. Either in verb -- function with acc., as n. agent to all phrases with karoti e. g. pañha' karoti to put a question, pañha' kattā one who puts a question; or in n. function with gen., e. g. mantānān kattāro the authors of the Mantas, or in cpd. rāja -- kattāro makers of kings. -- II. Dependent. as n. kattā the doer: kattā hoti no bhāsitā he is a man of action, and not of words. -- 1. (indef.) one who does anything (with acc.) A i.103; ii.67; v.337, 350 sq.; (with gen.) J i.378; iii.136 (one who does evil, in same meaning at iii.26, C. akatanññ, cp. J.P.T.S. 1893, 15: not to kr!); iv.98 (expld as kata by C); v.258; Miln 25, 296; Bdh 85 sq. -- 2. an author, maker, creator D i.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānān); A ii.102; Dh i.111. -- 3. an officer of a king, the king's messenger J v.220 (=225); vi.259, 268, 302, 313, 492. Note. At J v.225 & vi.302 the voc. is katte (of a -- decl.), cp. also nom. "katta for "kattā in salla -- katta. -- 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

Kattara

Kattara (adj.) (only" -- ) [cp. Sk. kṛtvan (?)], in diff. meaning] "dāṇḍa a walking -- stick or staff (of an ascetic) Vin i.188; ii.76=208 sq.; iii.160; J i.9; v.132; vi.52, 56, 520; Vism 91, 125, 181. "yaṭṭhi=prec. J ii.441; DA i.207; iii.140. "ratha an old (?) chariot J iii.299. "suppa a winnowing basket Vin i.269=DhA i.174 (‘e pakkhipitvā sankāra -- kūte chaḍḍehi).

Kattari & "t

Kattari & "t (f.) [to kantati2] scissors, shears J iii.298, with ref. to the "shears" of a crab, "as with scissors": cp. Vin. Texts iii.138 (see next).

Kattarikā
Kattarikā (f.) [fr. last] scissors, or a knife Vin ii.134; J. i.223.

Kattikā

Kattikā (f.) (& "kattika) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct. -- Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika -- puṇṇamā). This season is divided into 5 months: Āsāḷha, Śāvana, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called pubba -- kattikā, whereas the fifth, K., is also known as pacchima -- kattikā; both are comprised in the term k. -- dvemāṣika. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattika -- temsik, if they include the 4th, they are k. -- cātumāṣikā; the full moon of Assayuja is termed k. -- temāsini; that of Kattika is k. -- cātumāsinī. See Vinaya passages & cp. nakkhatta. -- Nett 143 (kattiko, v. l. kattikā). -- cātumāsinī see above Vin iii.263. -- coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin iii.262. -- chaṇa a festival held at the end of Lent on the full moon of pubba -- kattikā, and coinciding with the Pavāraṇā J i.433; ii.372; v.212 sq.; Mhvs 17, 17. -- temāsi ( -- puṇṇamā) (the full moon) of pubbakkattikā Vin iii.261; Mhvs 17, 1 ('puṇṇamāsi). -- māsa the month K. J ii.372; Mhvs 12, 2 (kattike māse). -- sukkapakkha the bright fortnight of K. Mhvs 17, 64.

Kattu

Kattu’ 1. base of inf. kattu (of karoti), in compds 'kamyātā willingness to do something Vbh 208; Vism 320, 385; DhA iii.289; 'kāma desirous to do to Vin ii.226. ‘kāmatā desire to do or to perform Vism 466; VvA 43. -- 2. base of kattar in compn.

Kattha

Kattha (adv.) [der. fr. interv. base ka’ (kad2), whereas Sk. kutra is der. fr. base ku’, cp. kuttha] where? where to, whither? Vin i.83, 107; ii.76; D i.223; Sn 487, 1036; J iii.76; P vi.916; DhA i.3. -- k. nu kho where then, where I wonder? D i.215 sq., PVA 22 (with Pot.) -- kathac(d) (indef.) anywhere, at some place or other J i.137; v.468; wherever, in whatever place Miln 366; PVA 284; KhA 247; J iii.229; iv.9, 45; as kathacid eva J. iv. 92; PVA 173. Sometimes doubled kathacaci kathacci in whatsoever place J iv.341. -- na k. nowhere M. i.424; Miln 77; VvA 14. -- thita fig. in what condition or state? D ii.241 (corresp. with ettha); J iv.110. -- vāsa in what residence? Sn 412. -- vāsika residing where? J ii.128, 273.

Katthati


Katthitar

Katthitar (n. ag. fr. katthati] a boaster Sn 930.

Katthin

Katthin (adj.) [fr. katth] boasting A v.157 (+ vikatthin).

Katthu

Katthu (?) a jackal, in ‘sonā j. & dogs J vi.538 (for koṭṭhu').
Katha (adv.) [cp. Vedic katha & kathâ] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso niṭilabhāti), or with fut. & cond. J i.222; ii.159 (k. taṭṭhā gamissāmi); vi.500; PvA 54 (na dassāmi) -- 2. why, for what reason? J iii.81; v.506. Combined with -- ca Vin i.114; ii.83. -- carahi J i.222; ii.159; vi.500; PvA 54 (na dassāmi) -- 2. why, for what reason? J iii.81; v.506. Combined with -- ca Vin i.114; ii.83. -- carahi J i.222; ii.159; vi.500; PvA 54 (na dassāmi)


Katha (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vāc' ābhilāpa & sallāpa] 1. talk, talking, conversation A i.130; PvA 39. So in antarā' D i.179; Sn p. 107, 115; cp. sallāpa. Also in
tiracchāna” low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enumd in full at D i.7=178=iii.36 & passim (e. g. S v.419: corr. suddha” to yuddha”); A v.128=Nd2 192); ref. to at A iii.256; v.185; J i.58; Pug 35. Similarly in gāma” Sn 922; viggāhikā k. A iv.87; Sn 930. Ten good themes of conversation (kathā -- vatthu) are enumd at M iii.113=A iii.117=iv.357=iv.67; Miln 344; similarly dhammī kathā A ii.51; iv.307; v.192; Sn 325; pavattanī k. A i.151; yutta kathūyañ Sn 826; sammodantāyī k. in salutation formula s’ñ k’ñ sārañyañ vītisāreṭvā D i.52, 108, etc.; A v.185; Sn 419, pp. 86, 93, 107, 116. -- 2. speech, sermon, discourse, lecture Vin i.203, 290 (”ñ karotii to discuss); A iii.174; iv. 358. Freq. in anupubbī a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of “holiness,” viz. dānakathā, śīla”, sagga”, magga”; (see anupubba) Vin i.15; A iii.184; iv.186, 209, 213; DhA i.6; VvA 66. -- 3. a (longer) story, often with vitthara” an account in detail, e. g. PvA 19. bhirā profane story KhA 48. -- 4. word, words, advice: gah*”ti to accept an advice J ii.173; iii.424. -- 5. explanation, exposition, in attha” (q. v.), cp. gati” Ps ii.72. -- 6. discussion, in vatthu (see below) Miln 5, 138. -- dukkathā harmful conversation or idle talk A iii. 181; opp. su” A iii.182. -- kathāva..”heti “to increase the talk,” to dispute sharply J i.404; v.412. ”ñ samuṭṭhāpeti to start a conversation J i.119; iv. 73. -- At the end of cpds. (as adj.) ”kathā e. g. chinna” Sn 711; thita” DA i.73; madhura” J iii.342; vi.255. -- ābhinnāna recollection due to speech Miln 78, 79. -- oja”(k” -- udya, to vad) a dispute, quarrel Sn 825, 828. -- dhamma a topic of conversation DA i.43. -- nigghosha the sound of praise, flattery J ii.350. -- pavatti the course of a conversation J i.119; DhA i.249; Mhbv 61. -- pabhata subject of a conversation, story J i.252, 364. -- bāhulla abundance of talk, loquacity A iv.87. -- magga narrative, account, history J i.2. -- rasa the sweetness of (this) speech Miln 345. -- vatthu 1. subject of a discourse or discussion, argument M i.372; ii.127, 132. There are 10 enumd at A iv.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāna -- mitta, referred to at A v.67, 129; Vism 127; DhA iv.30. Three are given at D iii.220=A i.197. ”kusala well up in the subjects of discussion VvA 354. -- 2. N. of the fifth book of the Abhidhamma Piaka, the seven constituents of which are enumd at var. places (e. g. DA i.17; Mhbv 94, where Kvū takes the 3rd place), see also J.P.T.S. 1882, 1888, 1896. -- samuṭṭhāna the arising of a discussion Mhbv 5, 138. -- samuṭṭhāpana starting a conversation J i.119; ii.278; DhA i.250. -- sampayoga conversational intercourse A i.197. -- sallāpa talk, conversation Vin i.77; D i.89 sq., 107 sq.; ii.150; M i.178; A ii.197; v.188; Ud 40; J ii.283; Miln 31; DA i.276 (expld as kathanapatikathanā); DhA ii.91 (”ñ karotii VvA 153.

Kathāpeti
Kathāpeti Caus. ii. of katheti (q. v.).

Kathālikā

Kathālikā(ī.) [fr. kuth, to boil] kettle, cooking pot; in da˚ (a pot with a handle) Vin i.286 (v. 1. kathālaka), and meda˚ A iv. 377; DhA ii. 179.

Kathika

Kathika (adj.) ( -’ ) [fr. kath, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds, citta” Th 2, 449 (cp. citra -- kathin); (a) tiracchāna” A iv.153; dhamma” J i.148; iii.342; iv.2 (“thera); vi.255 (mahā”); as noun a preacher, speaker, expounder A iii.174; Mhbv 14, 64 (mahā”).

Kathikā

Kathikā (f.) [fr. last?] agreement Dpvs 19, 22; see katikā.

Kathita

Kathita [pp. of katheti, cp. Sk. kathita] said, spoken, related J ii.310; iv.73; v.493. su’ well said or told J. iv.73. As nt. with instr. J iv.72 (tena kathitañ the discourse (given) by him).
Kathin

Kathin (adj.) (- - ’) [cp. kathika] speaking; one who speaks, a speaker, preacher J i.148 (dhamma -- kathikesu citrakathī); Miln 90, 348 (’sēṭha best of speakers). See also katha -- kathin.

Katheti

Katheti (v. den. fr. kath, cp. Sk. kathayate] aor. kathesi, inf. kathetu & kathetave (Vin i.359); Pass. kathiyati & katheti (Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathiyamāna & kacchamāna (A. iii.181); grd. kathetabba, kathanṭya & kaccha, -- 1. to speak, say, tell, relate (in detail: vitthārato PvA 77). mā kathesi (=mā bhanī) do not speak PvA 16. -- to tell (a story): J. i.2; iv.137; PvA 12, 13. -- 2. to converse with J. vi.413; PvA 86 (=āmantayi). -- 3. to report, to inform J v.460. -- 4. to recite DhA i.166. -- 5. to expound, explain, preach J i.30; Miln 131; DhA i.88; Nd2 s. v. -- 6. to speak about (with acc.) Vin ii.168. -- 7. to refer to J i.307. -- 8. to answer or solve (a question) J i.165; v.66. -- Caus ii. katheti to make say Mhvs 24, 4 (aor. kathāyati); DhA ii.35; KhA 118.

Kad˚

Kad˚ [old form of interr. pron. nt., equal to ki; cp. (Vedic) kad in kadartha -- artha] to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as (na) kac( -- cana) "not at all"; kac -- cid "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to kā (in denoting badness or

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smallness, e. g. kākaṇika, kāpurisa, see also kantāra & kappāṭa), kiṇ". ku." For relation of ku-kad cp. kutra- kattha & kada. -- anna bad food Kacc 178. -- asana id. Kacc 178. -- dukkha (?) great evil (=death) VvA 316 (expld as maraṇa, cp. kaṭuka).

Kadamba

Kadamba (cp. Sk. kadamba) the kadamba tree, Nauclea cordifolia (with orange -- coloured, fragrant blossoms) J. vi.535, 539; Vism 206; DhA i.309 (*puppha); Mhvs 25, 48 (id.).

Kadara

Kadara (adj.) miserable J ii.136 (expld as lūkha, kasira).

Kadariya

Kadariya (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expld by thadhdhamacchart (PvA 102; DhA iii.189, 313), and mentioned with macchart, freq. also with paribhāsaka S i.34, 96; A ii.59; iv.79 sq.; Dh 177, 223; J v.273; Sn 663; Vv 295. As cause of Peta birth freq. in Pv., e. g. i.93; ii.77; iv.148; PvA 25, 99, 236. -- (nt.) avarice, stinginess, selfishness, grouped under macchariya Dhs 1122; Sn 362 (with kodha).

Kadariyātā

Kadariyātā (f.) [abstr. fr. last] stinginess, niggardliness D ii.243; Miln 180; PvA 45.

Kadala
Kadala (nt.) the plantain tree Kacc 335.

KadalI

KadalI (f.) [Sk. kadalI] -- 1. the plantain, Musa sapientium. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S i.154=Vin ii.188=S ii.241=A ii.73=DhA iii.156; cp. Miln 166; -- as an image of unsubstantiality, Cp. iii.24. The tree is used as ornament on great festivals: J i.11; vi.590 (in simile), 592; VvA 31. -- 2. a flag, banner, i.e. plantain leaves having the appearance of banners ( -- dhaja) J v.195; vi.412. In cpxds. kadalI'. -- khandha the trunk of the plantain tree, often in similes as symbol of worthlessness, e.g. M i.233=S iii.141=iv.167; Vism 479; Nd2 680 Aii.; J vi.442; as symbol of smoothness and beauty of limbs VvA 280; -- taru the plantain tree Dâvs v.49; -- tora a triumphal arch made of pl. stems and leaves Mhbv 169; -- patta a pl. leaf used as an improvised plate to eat from J v.4; DhA i.59; -- phala the fruit of the plantain J v.37.

KadalI (indecl.) [Vedic kadalI, Cp. tadâ, sadâ in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091 -- 1106; J ii.212; vi. 46; DhA i.33; PvA 2; -- Combd with -- ssu J v.103, 215; vi.49 sq. -- ci [cid] indef. -- 1. at some time A iv.101. -- 2. sometimes J i.98; PvA 271. -- 3. once upon a time Dâvs i.30. -- 4. perhaps, may be J i.297; vi.364. + eva: kadâciyeva VvA 213; -- kadâci kadâci from time to time, every now and then J i.216; iv. 120; DhsA 238; PvA 253. -- kadâci karahaci at some time or other, at times A i.179; Miln 73; DhA iii.362. -- na kadâci at no time, never S i.66; J v.434; vi.363; same with mâ k' J vi.310; Mhvs 25, 113; cp. kudâcana. -- kadâci<> -- upattika (adj.) happening only sometimes, occasional Miln 114.

Kaddama

Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth Nd2 374 (=panka); J i.100; ii.220 (written kadamo in verse and kaddemo in gloss); vi.240, 390; PvA 189 (=panka), 215; compared with moral impurities J iii.290 & Miln 35. a' free from mud or dirt, clean Vin ii.201, of a lake J iii.289; fig. pure of character J iii.290. kaddamitaka made muddy or dirty, defiled J vi.59 (kilesehi). -- odaka muddy water Vin ii.262; Vism 127. -- parîkha a moat filled with mud, as a defence J vi. 390; -- bahula (adj.) muddy, full of mud DhA i.333;

Kanaka

Kanaka (nt.) [cp. Sk. kanaka; Gr. knh_kos yellow; Ags. hunig=E. honey. See also kañcana] gold, usually as uttatta' molten gold; said of the colour of the skin Bu i.59; Pv iii.32; J v.416; PvA 10 suvana). -- agga gold -- crested J v.156; -- chavin of golden complexion J vi.13; -- taca (adj.) id. J v.393; -- pabhâ golden splendour Bu xxiii.23; -- vimâna a fairy palace of gold VvA 6; PvA 47, 53; -- sikhari a golden peak, in 'râjâ king of the golden peaks (i.e. Himâlayas): Dâvs iv.30.

Kaniñtha
Kaniñtha (adj.) [Sk. kaniñtha; compar. & superl.; see kaññā] younger, youngest, younger born Vin iii.146 (isi the younger); J ii.6; PvA 42, 54; esp. the younger brother (opp. jeñtha, ’ka) J i.132; DhA i.6, 13; Mhvs. 9, 7; PvA 19, 55. Comb with jeñtha the elder & younger brothers J i.253; sabba -- k. the very youngest J i.395. f. kaniñtha the youngest daughter DhA i.396. -- fig. later, lesser, inferior, in ’phala the lesser fruit (of sanctification) Pv iv.188. -- akaniñtha "not the smaller" i. e. the greatest, highest; in akaniñthagāmin going to the highest gods (cp. parinibbāyin) S v.237= 285, etc. ’bhavana the abode of the highest gods J. iii.487.

Kaniñtha

Kaniñtha (adj.) younger (opp. jeñtha) A iv.93=J ii.348; DhA i.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; -- ’ikā and ’akā a younger sister, Mhvs 1, 49; Pv i.115 (better read for kaniñtha).

Kaniñṭhata

Kaniñṭhata (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA i.152.

Kaniñṭhi

Kaniñṭhi (f.) a younger sister Mhvs 7, 67.

Kaniya

Kaniya (adj.) [compar. of kan’, Sk. kantyaṇ] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with *kanyā=kaññā).

Kanta

Kanta1 [Sk. kānta, pp. of kāmeti] -- 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇa): pleasant, lovely, enjoyable; freq. in form. itīhā kantā manāpā, referring to the pleasures of the senses S i.245; ii.192; iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; M i.85; Sn 759; It 15; Vbh 2, 100, 337; bāla’ (lovely in the opinion of the ignorant) Sn 399.<> D ii.265; iii.227 (ariya’); J iii.264; v.447; with ref. to the fruit of action as giving pleasure: ’phala Kvu 35, 211, PvA 277 (hathhi -- ) k' pleasing to elephants; of manta DhA i.163; of vīṇā J vi.255, 262; DhA i.163. -- 2. beloved by, favourite of, charming J vi.255, 262; DhA i.163. -- 3. (n.) the beloved one, the husband J vi.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya’, candā’ -- kantā (f.) the beloved one, the wife J v.295; kantena (instr.) agreeably, with kind words A ii.213; J v.486 (where porisaddassaka kante should be read as porisādassak’ ante). -- a’ undesired, disagreeable, unpleasant, in same form as kanta, e. g. D i.192; in other combn J v.295; Vbh 100; Nett 180; PvA 193. -- akantena with unpleasant words A ii.213. -- kantatara compar. J iii.260. -- bhāva the state of being pleasant DA i.76; VvA 323.

Kanta

Kanta2 [pp. of kantati2, Sk. kṛttta. kanta is analogy- form. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. Kern, Toev. under parikanta.] cut, cut out or off Th 2, 223 (’salla=samucchinna -- rāg’ -- ādisalla ThA 179) cp. katta & pari’.

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Kantati

Kantati1 [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttañ (thread) Vin iv.300; PvA 75; DhA iii.273; kappāsañ A iii.295. Cp. pari’.
Kantati

Kantati2 [Sk. kr̥ntati; *(s)qert, to cut; cp. Gr. kei/rw, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J ii.53 (: as nik˚ in gloss, where it should be mūlani kant˚); iii.185; vi.154; DhA iii.152 (+ viddhan˚seti).

Kantāra

Kantāra (adj. n.) [perhaps from kad -- tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expld as nirudaka ṭrīna VvA 334 (on Vv 843), combd with maru˚ PVA 99 and marukantāramagga PVA 112; opp. khamantabhi˚mi. Usually 5 kinds of wilds are enumerated: cora˚, vāla˚, nirudaka˚, amanussa˚, appabhakkha˚ J i.99; SA 324; 4 kinds at Nd2 630: cora˚, vāla˚, dubhikkha˚, nirudaka˚. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in P (see above), also J i.395. As diṭṭhi˚ in pass. diṭṭhi -- gata, etc. M i.8, 486, Pug 22 (on diṭṭhi vipatti). -- addhāna a road in the wilderness, a dangerous path (fig.) Th 1, 95~D i.73= M i.276; -- paṭipanna a wanderer through the wilderness, i. e. a forester J iii.537. -- magga a difficult road (cp. kumagga) J ii.294 (lit.); in simile: S ii.118. -- mukha the entrance to a desert J i.99.

Kantāriya

Kantāriya (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 8421 (=VvA. 341).

Kantika

Kantika1 (adj.) [to kantati] spinning PVA 75 (sutta˚ itthiyo).

Kantika

Kantika2=kantala in a˚ unpleasant, disgusting PVA iii.41 (=PVA 193).

Kantita

Kantita1 [Sk. kṛṭta, pp. of kantati] spun, (sutta) Vin iv.300.

Kantita

Kantita2 (adj.) Sk. kṛṭta pp. of kantita] cut off, severed, at Miln 240 better as kantita1, i. e. spun.

Kanda

Kanda [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J i.273; iv.373; vi.516; VvA 335; 'mūla bulbs and roots ('phala) D i.101; a bulbous root J v.202.

Kandati

Kandati [Sk. krandati to *q(e)lem; cp. Gr. kale/w, ke/lados, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 8312; J vi.166; Miln 11, 148; freq. of Petas: PVA 43, 160, 262 (cp. rodati). -- In kāmagūṇa pass. urattali˚ k. M. i.86=Nd2 s. v.; A iiii.54 (urattali˚ for "iñj v. l."); in phrase bāhā paggayha k˚ Vin i.237; ii.284; J v.267.
Kandana

Kandana (nt.) [Sk. krandana] crying, lamenting PvA 262

Kandara [Sk. kandara] -- 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin ii.76, 146; used as a dwelling -- place Th 1, 602; J i.205; iiii.172. <> 2. a glen, defile, gully D i.71=A ii.210=PuG 59; A iv.437; Miln 36; expld at DA i.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. "kañ vuccati udakañ; tena dāritañ"). k -- padarasākhā A i.243=ii.240; PvA 29.

Kandala

Kandala N. of a plant with white flowers J iv.442. -- ma- kula knob (?) of k. plant Vism 253 (as in description of sinews).

Kanda

Kanda N. of esculent water lily, having an enormous bulb D i.264.

Kandita

Kandita (adj.) [pp. of kandati] weeping, lamenting Dāvs iv.46; a” not weeping J iiii.58. (n. nt.) crying, lamentation J iiii.57; Miln 148.

Kanna

Kanna (adj.) [Sk. skanna] trickling down J v.445.

Kannāma

Kannāma=kinnāma J vi.126.

Kapaṇa

Kapaṇa (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchhra] -- 1. poor, miserable, wretched; a beggar; freq. expld by varāka, duggata, dālidda; very often classed with low -- caste people, as candāla Pv. iiii.113 & pesakārā (Ud 4). Sn 818; J i.312, 321; iiii.199; Pv ii.914; iiii.113, iv.52; DA i.298; DhA i.233; ThA 178. -- 2. small, short, insignificant A i.213; Bdhd 84. (f.) "a a miserable woman J iv.285; -- "an (adv.) pitifully, piteously, with verbs of weeping, etc. J iiii.295; v.499; vi.143; a” not poor J iiii.199; -- ati’ very miserable Pgdp 74. Der. "ta wretchedness Sdhp 315. -- addhikā pl. often with "adi, which means saṃañabrāhmaṇa -- k” -- vanibbaka -- yācakā (e. g. D i.137; PvA 78) beggars and wayfarers, tramps J i.6, 262, DhA i.105, 188 (written k” -- andhika); see also DA i.298 and kapiṇākā; -- addhikā pl. (probably miswriting for “addh”, cp. Trencker, J.P.T.S. 1908, 130) D i.137; It 65; DA i.298; -- itthi a poor woman J iiii.448; -- jivikā in ‘an kappeti to make a poor livelihood J i.312; -- bhāva the state of being miserable PvA 274; -- manussa a wretched fellow, a beggar Vism 343; -- laddhaka obtained in pain, said of children J vi.150, cp. kiccha laddhaka; -- visikhā the street or quarter of the poor, the slums Ud 4; -- vuttin leading a poor life PvA 175.

Kapaṇikā

Kapaṇikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇa; also as kapiṇiyā J vi.93.
Kapalla

Kapalla at Vin i.203, is an error for kajjala, lamp -- black, used in preparation of a collyrium (cp. J.P.T.S. 1887, 167).

Kapalla

Kapalla (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. capul, capula, capillus, Goth. haubi, E. head]< - > 1. a bowl in form of a skull, or the shell of reptiles; see kapāla. -- 2. an earthenware pan used to carry ashes J i.8; vi.66, 75; DhA i.288. -- 3. a frying pan (see cpds. & cp. angāra -- kapalla) Sn 672. -- kapalla is only a variant of kapāla. -- pāṭi an earthen pot, a pan I i.347=DhA i.371; -- pūva a pancake I i.345; DhA i.367; VvA 123; Mhvs 35, 67.

Kapallaka

Kapallaka -- 1. a small earthen bowl J vi.59; DhA i.224. -- 2. a frying pan J i.346.

Kapāla

Kapāla (nt.) [Sk. kapāla, see kapallaka] -- 1. a tortoise- or turtle -- shell S i.7=Miln 371; S iv.179; as ornament at Da i.89. -- 2. the skull, cp. katāha in sīsakaṭāha. <-> 3. a frying pan (usually as ayo’), of iron, e. g. A iv.70; Nd2 304iii; VvA 335) I i.352; Vv 845; DhA i.148 (v. l. ’kapalla); Bdhd 100 (in simile). -- 4. a begging bowl, used by certain ascetics S iv.190; v.53, 301; A i.36; iii.225; J i.89; PVA 3. -- 5. a potsherd J ii.301. -- abhata the food collected in a bowl A i.36; -- khaṇḍa a bit of potsherd J ii.301; -- hattha “with a bowl in his hand,” begging, or a beggar, Th 1, 1118; J i.89; iii.32; v.468; PVA 3.

Kapālaka

Kapālaka -- 1. a small vessel, bowl J i.425. -- 2. a beggar's bowl J i.235; DhA ii.26.

Kapāsa

Kapāsa=kappāsa, q. v. Dāvs ii.39.

Kapi

Kapi [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, 1080; J i.170; iii.148, cp. kavi. -- kacchu the plant Mucuna pruritus Pva ii.310; ’phala its fruit Pva 86; -- citta “having a monkey’s mind,” capricious, fickle J iii.148=525; -- naccanā Npl., Pva iv.137; -- niddā ”monkey -- sleep,” dozing Miln 300.

Kapiṇḍala

Kapiṇḍala [Derivation unknown. Sk. kapiṇḍala] a wild bird, possibly the francolin partridge Kvu 268; J vi.538 (B.B. kapiṇḍara).

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Kapiṭhana

Kapiṭhana the tree Thespesia populneoides Vin iv. 35.
Kapiṭṭha

Kapiṭṭha and "ṭha -- 1. the tree Feronia elephantum, the wood -- apple tree J vi.534; Vism 183 ("ka); Mhvs 29, 11; -- 2. "ṇ (nt.) the wood apple Miln 189; -- 3. the position of the hand when the fingers are slightly and loosely bent in J i.237; kapiṭṭhaka S v.96.

Kapitthana

Kapitthana=kapiṭṭhana J ii.445; vi.529, 550, 553; v. l. at Vism 183 for "ṭṭha.

Kapila

Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; "a f. a brown cow DhA iv.153.

Kapista

Kapista [Sk. kapista, f. of kapista, s. of kappiti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DA i.103 & KhA 115 for var. meanings. -- I. Literal Meaning. -- 1. (adj.) fitting, suitable, proper (cp. "ṭā") (kappiya) in kappākappesu kusalo Th 1, 251, "kovidu Mhvs 15, 16; Sn 911; as juice Miln 161. <-> ( "") made as, like, resembling Vin i.290 (ahata'); Sn 35 (khaggavisāṇa'); hetu' acting as cause to Sn 16; Miln 105; -- a' incomparable Mhvs 14, 65; -- 2. (nt.) a fitting, i.e. harness or trapping (cp. kappana) Vv 209 (VvA 104); -- a small black dot or smudge (kappabindu) imprinted on a new robe to make it lawful Vin i.255; iv.227, 286: also fig. a making-up (of a trick): lesa' DA i.103; VvA 348. -- II. Applied Meaning. <-> 1. (qualitative) ordinance, precept, rule; practice, manner Vin ii.294, 301 (kappati singiloṇa -- kappo "fit is the rule concerning . . ."); cp. Mhvs 4, 9; one of the chalanga, the 6 disciplines of Vedic interpretation, VvA 265; -- 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA i.103 (cp.kappan); as a cycle of time-saṃsāra at Sn 521, 535, 860 (na eti kappan); as a measure of time: an age of the world Vin iii.109; Miln 108; Sdhp 256, 257; Pva 21; It 17=Bdhd 87=S ii.185. There are 3 principal cycles or aeons: mahā", asankheyya", antara"; each mahā" consists of 4 asankheyya -- kappas, viz. saṃvattā" saṃvattatathā" vivaṭṭha" vivaṭṭhatathā" A ii.142; often abbreviated to saṃvattā -- vivaṭṭa" D i.14; It 15; freq. in formula ekampiṇjātiṇ, etc. Vin iii.4=D iii.51, 111= It 99. On pubbanta" & aparanta", past & future kappas see D i.12 sq. paṭhama - - kappe at the beginning of the world, once upon a time (cp. atite) J i.207. When kappas stands by itself, a Mahā -- kappas is understood: DA i.162. A whole, complete kappas is designated by kevala" Sn pp. 18=46=125; Sn 517; also digha" S ii.181; Sdhp 257. For similars as to the enormous length of a kappas see S ii.181 & DA i.164=Pva 254. -- acc. kappan adv.: for a long time D ii.103=115= Ud 62, quot. at DA i.103; Vin ii.198; It 17; Miln 108; mayi āyukappan J i.119, cp. Miln 141. Cp. sankappa. -- ātta one who has gone beyond time, an Arahant Sn 373. -- āvasesaṇ (acc.) for the rest of the kappas, in kappan vā k -- āvasesaṇ vā
D ii.117=A iv.309=Ud 62; Miln 140: -- ayuka (one) whose life extends over a kappa Mḥvs v.87; -- utthāna arising at or belonging to the (end of a) kappa: -- aggi the fire which destroys the Universe J ii.397; iii.185; iv.498; v.336; vi.554; Vism 304; -- kāla the time of the end of the world J v.336; Vism 415; -- kata on which a kappa, i.e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin i.255; iv.227, 286; DA i.103; -- (ñ)jaha (one) who has left time behind, free from saṃsa, an Arahant Sn 1101 (but expld at Nd2 s. v., see also DA i.103, as free from dve kappā: diṭṭhi' taptha'). -- jāla the consumption of the kappa by fire, the end of a kappa Dḥvs i.61. -- ajjha staying there for a kappa, i.e. in purgatory in pātāyiko nerayiko + atekiccho, said of Devadatta Vin ii.202, 206; A iii.402 --iv.160; It 11--85. -- tāhāyin lasting a whole cycle, of a vimāna Th 1, 1190. -- tāhika enduring for an aeon: kībīsa (of Devadatta) Vin ii.198=204; (cp. Vin. Texts iii.254) sālārūkka J v.416; see also thitakappīj Pug 13. -- thitikā id. DḥA i.50 (vera); Miln 108 (kamman). ("sabbe pi magga -- samangino puggalā thīta -- kappiṇo.") -- tīhiya -- =prec. A v.75; J i.172, 213; v.33; Miln 109, 214; "rūkka the tree that lasts for a kappa, ref. to the cītāpātāla, the pied trumpet -- tree in the abode of the Asuras J i.202; -- nibbatā originated at the beginning of the k. (appl. to the flames of purgatory) J v.272; -- parivattha the evolution of a k; the end of the world Dḥvs i.59; -- pādapa= rūkka Mḥbv 2; -- rūkka a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J vi.117, 594; Vism 206; Pva 75, 176, 121; VvA 32 (where combd with cintāmāṇi); DḥA iv.208; -- latā a creeper like the kapparūkka VvA 12; -- vināsaka (sc. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DḥA iii.362; -- saṃāna an ascetic acc. to precepts, an earnest ascetic J vi.60 (cp. saṃāna -- kappa); -- halāhala "the k -- uproar," the uproar near the end of a kalpa J i.47.

Kappaka

Kappaka [fr. klp, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv ii.937) or nahāpita ("ā") (DA i.157) Vin. i.344; ii.182; D i.51 (=DA i.157, in list of various occupations); J i.60, 137; iii.315; Pv ii.937; iii.14 (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad i.106) DḥA i.85 ("vesa disguise of a barber"); 342 (pasādhana" one who arranges the dress, etc., hairdresser). -- jātika belonging to or reborn in the barber class, in this sense representing a low, "black" birth Pva 176.

Kappaṭa

Kappaṭa [kad -- paṭa=ku -- paṭa] a dirty, old rag, torn gar- ment (of a bhikkhu) Th 1,199.

Kappaṭā

Kappaṭā (f.) [abstr. fr. kappa] fitness, suitability Dā i.207.

Kappati

Kappati [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D ii.162; Vin ii.263, 294; iii.36; Th 1,488; Mḥvs 4, 11; 15, 16.

Kappana

Kappana (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, harnessing, saddling J i.62; -- 2. (nt.) (--') procuring, making: jīvika'; a livelihood J iii.32; putting into order; danta' J i.321; -- 3. (adj.) (--') trimmed, arranged with: nānāratana' VvA 35.

Kappara

Kappara [cp. Sk. kūrpara] the elbow Vin iii.121=iv.221; J i.293, 297; DḥA i.48, 394; VvA 206.
Kappāsa

Kappāsa [cp. Sk. karpīsa] 1. the silk -- cotton tree J iii.286; vi.336. -- 2. cotton D ii.141; A iii.295; S v.284; J i.350; vi.41; comb. w. unṇa A iii.37= iv.265=268. -- āṭhā 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, 343; vi.184: -- maya made of cotton PvA 77.

Kappāsika

Kappāsika (adj.) made of cotton D ii.188, cp. A iv.394; D ii.351; Vin i.58=97=281; J vi.590; Pv ii.117. (nt) cotton stuff Miln 267. -- paṇṇa the leaf of the cotton tree, used medicinally

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Vin i.201; -- sukhuma fine, delicate cotton stuff D ii.188; A iv.394; Miln 105.

Kappāsī

Kappāsī (f.) [=kappāsa] cotton J vi.537; PvA 146.

Kappika

Kappika ( -- ' ) (adj.) [fr. kappa] 1. belonging to a kappa, in pathama" -- kāla the time of the first Age DA i.247; Vbh 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) at J i.222; as noun the men of the first Age J ii.352. -- 2. In cpds. . . . pubbanta˚ and aparanta˚ the ika˚ belongs to the whole cpd. D i.39 sq.; DA i.103. See also kappiya 2.

Kappita

Kappita [pp. of kappeti] 1. prepared, arranged, i. e. har- nessed D i.49; J vi.268; i. e. plaited DA i.274; i. e. trimmed: "kesamassu "with hair & beard trimmed" D ii.325; S iv.343; J v.173, 350; vi.268; Vv 731. <> 2. getting procuring; as "jivika a living J v.270; made ready, drawn up (in battle array) D ii.189; <> 3. decorated with, adorned with Sdhp 247. -- su˚ well prepared, beautifully harnessed or trimmed Vv 601.

Kappin

Kappin (adj.) [fr. kappa] 1. (cp. kappa ii.1a) getting, procuring, acquiring (pañña˚) Sn 1090; -- 2. (cp. kappa ii.1b) having a kappa (as duration), lasting a Cycle Pug 13; in Mahā" enduring a Mahākappa DA i.164=PvA 254.

Kappiya

Kappiya (adj.) [fr. kappa] 1. (cp. kappa ii.1a) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchāvika paṭiritūpā) J i.392; DA i.9; PvA 25, 141. -- a˚ not right, not proper, unlawful Vin i.45, 211; ii.118; iii.20; (nt) that which is proper A i.84; Dhs 1160; -- a˚ ibid; -- kappiyākappiya (nt) that which is proper and that which is not J i.316; DA i.78. <> 2. (cp. kappa ii.1b) connected with time, subject to kappa, i. e. temporal, of time, subject to saṃsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. pathama " -- kāla the time of the first Age J ii.352. -- a˚ delivered from time, free from saṃsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika. -- anuloma (nt), accordance with the rule Nett 192. -- kāraka "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin i.206; -- kutt (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin i.139; ii.159; -- dāraka a boy given
to the Bhikkhus to work for them in the Vihāra DA i.78 (v. l. BB "kāraka"); -- bhanḍa utensils allowable to the Bhikkhus J i.41; Da i.41.2. a’ thing unauthorised Vin. ii.169; a list of such forbidden articles is found at Vin i.192; -- bhūmi (f.) a plot of ground set apart for storing (allowable) provisions Vin i.239 (cp. "kuṭi"); -- lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; -- saññin (a) imagining as lawful (that which is not) A i.84; a’ opp. ibid. -- "tā the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; a’ opp. ibid.

Kappu

Kappu (nt)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesālī, D i.54; Da i.164 (a Burmese MS. reads kappi, and so do Pv iv.332; PvA 254).

Kappūra

Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J vi.537. -- (b) the resinous exudation, the prepared odoriferant substance (cp. katukapphala) J ii.416=DhA iii.475; Miln 382; Dāvs v.50.

Kappeti

Kappeti [Der. from kappa, cp. Sk. krpa shape, form; *qṛep caus. from. fr. *qṛ=Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order. I. lit. 1. in special sense: to prepare, get done, i. e. harness: J i.62; plait DA i.274, an offering (yañña) Sn 1043; i. e. to trim etc. Mi ii.155; J i.223; Mhvs 25, 64, 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. iiryāpathan to keep one's composure Th i.570; J v.262; Bdhd 33; jivitañ: to lead one's life PvA 3, 4, 13; divāvihārañ to take the noonday rest Mhvs 19, 79; nisañjan to sit down Vin iii.191; vāsañ, saññañ to make one's abode D ii.88; Sān 283; PvA 36, 47; sañvāsañ to have (sexual) intercourse with J iii.448; Mhvs 5, 212; PvA 6; seyyañ to lie down, to make one's bed Pug 55 etc. (acelaka -- passage=D i.166). II. fig. 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; Da i.103; -- 2. generally: to ordain, prescribe, determine J v.238 (say vidahati) -- Caus. II. kappāpeti to cause to be made in all senses of kappeti; e. g. Vin ii.134 (massun k. to get one's beard done); J v.262 (hatthiyānāñi k. to harness the elephant -- cars); Da i.147 (pañca hatthinikan -- satāni k. harness the 500 elephants). Pass. kappiyati in prr. kappiyamāna getting harnessed J i.62.

Kabara

Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow ("gāti") DhA i.71 ("go -- rūpa") ibid. 99; of a calf ("vaccha") J v.106; of a dog ("vāna=sabala q. v.") J vi.107; of leprosy J v.69; of the shade of trees ("cchāya, opp. sanda") M i.75; J iv.152; DhA i.375. -- kucchi having a belly striped with many colours, of a monster J i.273; -- kuṭha a kind of leprosy J v.69; -- mani the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabala

Kabala (m., nt.) [cp. Sk. kavala BSk. kava Divy 290 (+ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin ii.214; It 18=f iii.409; iv.93; Dh 324; Miln 180, 400; Bdhd 69; DhA ii.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J i.68; Miln 231; -- sakabala appl. to the mouth, with the mouth full of food Vin ii.214; iv. 195; -- Sometimes written kabala. -- āvacchedaka choosing portions of a mouthful, nibbling at a morsel Vin ii.214; iv.196.

Kabalinkāra
Kabalinkara (adj.) [kabala in compn form kabalt’ before kr & bhū; kabalin for kabalt’] always in combn with āhāra, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k’āhāra oḷaṅkiko và sukhuṃko và . . . at M i.48= S ii.11, 98=D iii.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA i.120. Written kabaliṅkāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114 -- 118. -- āhāra -- bhakkha (of attā, soul) feeding on material food D i.34, 186, 195; -- bhakkha, same A iii.192=v.336 (appl. to the kāṃvācara devas); DA i.120.

Kabalikā

Kabalikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin i.205 (cp. Vin. Texts ii.58 n4).

Kabba

Kabba (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in ”ṇ karoti to compose a song J vi.410; -- kāraṇa making poems DA i.95; and -- kāra a poet Kh 21; J vi.410.

Kabya

Kabya=kabba in cpds. ”ālankāra composing in beautiful verse, a beautiful poem in ”ṇ bandhati, to compose a poem ibid.; and -- kāraka a poet, ibid.

Kama

Kama [fr. kram, cp. Vedic krama ( -- ”) step, in uru”, BSk. krama reprieve, Divy 505] -- 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth’āvihakkama "having a course on all sides unobstructed" Sdh 425; vaḍḍhana’ process of development Bdhd 96 paṭiloma’ (going) the opposite way Bdhd 106; cp. also

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Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with uppaṭṭik”, pahāna”, patiṭṭik”, bhūnik”, desanāk”, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppaṭṭik”, pahānak”, desanāk”) -- 2. oblique cases (late and technical) “by way of going,” i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs i.30; SnA 455; Bdhd 88; yathākkaññat Bdhd 96. -- 3. (adj.) ( -- ”) having a certain way of going: catukkaṇa walking on all fours (= catuppāda) Pāv i.113.

Kamaṇa

Kamaṇa a step, stepping, gait J v.155, in expln J v.156 taken to be ppr. med. -- See san’.

Kamaṇḍalu

Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long spout used by non -- Buddhist ascetics S i.167; J ii.73 (=kuṇḍikā); iv.362, 370; vi.86, 525, 570; Sn p. 80; DhA iii.448 -- adj. kamaṇḍaluka [read kā’?] "with the waterpot” A v.263 (brāhmaṇa pacchābhūmakā k.).

Kamati
Kamati [kram, Dhtp. expld by padavikkhepe; ppr. med. kamamana S i.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S i.33; akase D i.212=M i.69=A iii.17; -- 2. c. acc. to go or get to, to enter M ii.18; J vi.107; Pv i.12 (saggaj) -- (II) fig. 1. to succeed, have effect, to affect M i.186; J v.198; Miln 198; -- 2. to plunge into, to enter into A ii.144; <= 3. impers. to come to (c. dat) S iv.283.

Kamattha


Kamaneya

Kamaneya (adj.) [grd of kaymenta] (a) desirable, beautiful, lovely J v.155, 156; Miln 11; (b) pleasant, sweet (-- sounding) D ii.171; J i.96. -- As nt. a desirable object S i.22.

Kamala

Kamala (nt.) a lotus, freq. combd with kuvalaya; or with uppala J i.146; DA i.40, expld as varikinjakka DhA 77. 1. lotus, the lotus flower, Nelumbium J i.146; DA i.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; -- At J i.119, 149 a better reading is obtained by corr. kambala to kamala, at J i.178 however kamb should be retained. -- 2. a kind of grass, of which sandals were made Vin. i.190 (s. Vin. Texts ii.23 n.) -- 3. f. kamalā a graceful woman J v.160; -- komalakārā (f.) (of a woman) having lotus -- like (soft) hands Mhbv 29; -- dala a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. -- -- pādukā sandals of k. grass Vin i.190.

Kamalin

Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī -- kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. 1. "sāmikā perhaps to be preferred).

Kampa

Kampa ( -- ".) [fr. kamp] trembling, shaking; tremor DA i.130 (paṭhavi`); Sdhp 401; a` (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhbvs 15, 175.

Kampaka

Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi`).

Kampati

Kampati [kamp to shake Dhtp. 186: calane; p. pres. kam- panto, kampaŋ, kampamāna; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs xvii.51; ger. kampayitvāna D ii.108; J v.178] -- to shake, tremble, waver Kh 6; J i.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84; -- Cp. anu`, pa`, vi`, sam` -- kampamāna (adj.) trembling J iii.161; agitated, troubled (’citta) J ii.337; a` not trembling, unhesitating, steadfast J vi. 293.

Kampana

Kampana [fr. kamp] 1. adj. causing to shake DhA i.84, trembling Kacc 271; 2. (nt) (a) an earthquake J i.26 47; (b) tremor (of feelings) J iii.163. -- rasa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.
Kampin

Kampin (adj.) [fr. kampa] see vi".

Kampiya

Kampiya (adj.) [grd. of kampati] in a’ not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balâñi) DA i.64.

Kampur

Kampur (va.) at Th 2, 262 is to be corr. into kambu -- r -- iva (see Morris, J.P.T.S. 1884, 76).

Kambala

Kambala (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J iv.353 it appears that it was a product of the north, probably Nepal (cp. J.P.T.S. 1889, 203); enumd as one of the 6 kinds of cīvaras, together w. koseyya & kappāsika at Vin i.58=96, also at A iv.394 (s. `sukhuma’); freq. preceded by ratta (e. g. DA i.40. Cp. also ambara2 and ambala), which shows that it was commonly dyed red; also as pāṇḍu Sn 689; Bdhd 1. -- Some woollen garments (aḍṭhakāsika) were not allowed for Bhikkhus: Vin i.281; ii.174; see further J i.43, 178, 322; iv.138; Miln 17, 88, 105; DhA i.226; ii.89 sq. 2. a garment: two kinds of hair<-> (blankets, i. e.) garments viz. kesa˚ and vâla˚ mentioned Vin i.305=D i.167=A i.240, 295. -- 3. woollen thread Vin i.190 (expld by unnã) (cp. Vin. Texts ii.23); J vi.340; -- 4. a tribe of Nāgas J vi.165. -- kañcuka a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; -- kītāgāra a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA i.69; -- pāḍukā woollen slippers Vin i.190; -- puñja a heap of blankets J i.149; -- maddana dyeing the rug Vin i.254 (cp. Vin. Texts ii.154); -- ratana a precious rug of wool J iv.138; Miln 17 (16 ft. long & 18 ft. wide); -- vaṇṇa (adj.) of the colour of woollen fabric, i. e. red J v.359 (`maṇsa'); -- silāsana (pāṇḍu) a stone -- seat, covered with a white k. blanket, forming the throne of Sakka DhA i.17; -- sukhuma fine, delicate woollen stuff D ii.188=A iv.394; Miln 105; -- sutta a woollen thread J vi.340.

Kambalin

Kambalin (adj.) [fr. kambala] having a woollen garment D i.55; ii.150.

Kambalīya

Kambalīya (nt.) [fr. kambala] (a sort of) woollen garment Pv ii.117 (cp. PvA 77).

Kambu

Kambu [cp. Sk. kambu, Halâyudha=šankha; Dhtp. sañvarane] 1. a conch, a shell: sañha -- kambu -- r -- iva . . . sobhate su gīvā Th 2, 262 (for kampur’va); s. cpds. -- 2. a ring or bracelet (made of shells or perhaps gold; see Kern. Toev. s. v.) J iv.18, 466 (+kāṭura); Pv ii.127, iii.93 (=PvA 157, sankhavalaya) Vv 362 (=VvA 167 hatth’āḷankāra, worn on the wrist, while the kāṭura is worn on the upper part of the arm (bhujālankāra ibid.); -- 3. a golden ring, given as second meaning at VvA 167, so also expl. at J iv.18, 130; J v.400, -- gīva (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J iv.130 (=suvaññālingasadigo), cp. above 1; -- tala the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J v.155 (`abhāsa gīva, expld on p. 156 as suvaññālingatala -- sannibhā); also the (polished) surface of a shell, used as simile for smoothness J v.204, 207; -- pariharaka a wristlet or bracelet VvA 167.

Kambussa

Kambojaka


Kambojā

Kambojā (f.) N of a country J v.446 (‘ka raṭṭha); Pv ii.91 (etc.); Vism 332, 334, 336.

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Kamboji

Kamboji (m., nt.) [meaning & etym. unexpld] the plant Cassia tora or alata J iii.223 (˚gumba=elagal gumba; vv. ll. kammoja˚ & tampo˚ [for kambo˚]).

Kamma

Kamma (nt.) [Vedic karman, work esp. sacrificial process. For ending *man=Idg. *men cp. Sk. dhāman=Gr. dh=ma, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karotī) either building (cp. Lit. kūrti, Opr. kūra to build) or weaving, plaiting (still in mālakkamma and latā "the intertwining of garlands and creepers"); also in kamma -- kara possibly orig. employed in weaving, i.e. serving; cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pali almost altogether passed into the -- a decl., the cons. forms for instr. & abl. kammā and kammān gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni. I. Crude meaning. 1. (lit.) Acting in a special sense, i.e. office, occupation, doing, action, profession. Two kinds are given at Vin iv.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammān of a koṭṭhaka and a pupphacchadaka, to the latter belong vāṇijjā and gorakkhā. -- Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expld by navakamma (see below 2a). -- kassa˚ ploughing, occupation of a ploughman Vism 122; Pva 161, purohita˚ office of a high -- priest (=abstr. n. porohicca˚) SnA 466; vāṇijja˚ trade Śāsv. 40. -- kamarāṇa by profession Sn 650, 651; kammān (pl.) occupations Sn 263=Kh v.6 (anavajjān k=anākula kammānta Sn 262). paresaṅ kāñ katvā doing other people's work=being a servant VvA 299; sa˚ pasutā bent upon their own occupations D i.135, cp. attano kā -- kubbānaṃ Dh 217. kamma -- karaṇa -- sālā work -- room (here: weaving shed) Pva 120. 2. Acting in general, action, deed, doing (nearly always -- ˚) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like ctvāra" mending the cloak Vva 250; uposatha" observing the Sabbath Vbh 422; nava˚ making new, renovating, repairing, patching Vin ii.119, 159 ("karoti to make repairs"); J i.92; Vism 94, adj. navakammika one occupied with repairs Vin ii.15; S i.179; patthita˚ the desired action (i.e. sexual intercourse) DhA ii.49; kammañ karotī to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M i.414; kata˚ the job done by the thieves DhA ii.38 (corehi), as adj. kata˚ (adj. & kata˚) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i.e. necessity, purpose: ukkāya kammañ n‘atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done ( -- "'), anything done (in its result), work, often as collect. abstr. (to be trsld. by E. ending -- ing): apaccakka˚ "not being aware, deception Vbh 85; dāhi˚ strengthening, increase Vbh 357, Vism 122; citta˚ variegated work, mālā garlands, latā˚ creeper ( -- work) Vism 108; nāma˚ naming Bdhd 83; paññā˚ questioning, "questionnaire" Vism 6. -- So in definitions nīṭṭhurīya˚= nīṭṭhurīya˚ Vbh 357; nimitta˚= nimitta˚, obhāsa˚=obhāsa˚ (apparition > appearing) Vbh 353. -- (c) (intrs.) making, getting, act, process ( -- "'). Often trsl. as abstr. n. with ending -- ion or -- ment, e.g. okāsa˚ opportunity of speaking, giving an audience Sn p. 94; pātu˚ making clear, manifestation DhA iv.198 anāvī˚, anutattā˚ concealment Vbh 358; kata˚ (adj.) one who has done the act or process, gone through the experience SnA 355; aṭṭhā˚, sāṁcī˚ veneration, honouring (in formula with nipaccakāra abhivādana paccuṭṭhāna) D iii.83 (=Vin ii.162, 255); A i.123; ii.180; J. i.218, 219. 3. (Specialised) an "act"
in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin i.49, 53, 144, 318; ii.70, 93; v.220 sq.; Khus J.P.T.S. 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the ḍatti Vin i.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a ṭittadituyakamma Vin ii.89; if put three times, a āṭtiṭacatuttha’ Vin i.56 (cp. Vin. Texts i.169 n2). There are 6 kinds of official acts the Sangha can perform: see Vin i.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin i.312 -- 333 (cp. Vin. T. ii.256 -- 285). The most important ecclesiastical acts are: apalokanakamma, ukkhepaniya’ uposatha’ tajjaniya’ tassapāpiyasikā’ nissaya’, patiṇākāraṇiya’, patipucchākāraṇiya’ paṭisāranaṇiya’ pabbājanīya’, sammukhākaraṇīya’. -- In this sense: kamman string (w. gen.) to take proceedings against Vin i.49, 143, 317; ii.83, 260; kamman garahati to find fault with proceedings gone through Vin ii.5; kamman patippassambhetti to revoke official proceedings against a bhikkhu Vin iii.145. 4. In cpds.: -- -- ādhīthayaaka superintendent of work, inspector Mhvs 5, 174; 30, 98; -- ādhipateyya one whose supremacy is action Miln 288; -- ārāmbha commencement of an undertaking Mhvs 28, 21; -- āraha (a) entitled to take part in the performance of an “act” Vin iv.153; v.221; -- ārāma (a) delighting in activity D ii.77; A iv.22; It 71, 79; -- ārāmatā taking pleasure in (worldly) activity D ii.78=A iv.22, cp. Vbh 381; A iii.116, 173, 293 sq., 330, 449; iv.22 sq., 331; v.163; It 71; āvādana a tale of heroic deeds J vi.295; -- kara or “kāra: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso+pubbuthāyī “willing to work” D i.60 et sim. (=DA i.168: anāsalo). A i.145; ii.67; Vv 754; 2. (n.) a workman, a servant (a weaver?" usually in form dāsā ti vā sēssā ti vā kammakāra ti vā Miln i.243; D i.141=Pug 56 (also “kāra”); A ii.208; iii.77, 172; Th 2, 340; J i.57. Also as dāsā āsā kārā A iii.37= iv.265, 393, and dāsā k’ kārā Vin i.240, 272; ii.154; D iii.191; S i.92; -- a handymen J i.239; Miln 378; (f) -- t a female servant Vin ii.267; “kāra Vin iv.224, kārt Dhs A98=VvA 73 (appl. to a wife); -- karana 1. working, labour, service J iii.219; PtvA 120; DA i.168; 2. the effects of karma J i.146; -- karana and kāraṇa see below; -- kāma liking work, industrious; a’ lazy A iv.93= ii.348; -- kāraka a workman, a servant DA i.8; Mhs 30, 42; Nd2 427; a sailor J iv.139; - - garu bent on work Miln 288; -- ccheda the interruption of work J i.149; 246; iii.270; -- jāta sort of action J v.24 (=kammav eva); -- dhura (m. nt.) draught -- work J i.196; -- dhērya work to be performed, duty A iv.285= 325; cp. J vi.297; -- dhoryeya “fit to bear the burden of action” Miln 288 (cp. Mil. trsl. ii.140); -- niketavā having action as one’s house or temple ibid.; -- nippadhana accomplishing the business J vi.162; -- ppatta entitled to take part in an eccles. act Vin i.318; v.221; -- bahula abounding in action (appl. to the world of men) Miln 7; -- mtla the price of the transaction Miln 334; -- rata delighting in business D ii.78; It 71; -- vatthu objects, items of an act Vin v.116; -- vàcā the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin i.317 sq.; iii.174, 176; iv.153, etc.).

The number of officially recognized k˚ is eleven, see J.P.T.S. 1883, 1888, 1896, 1907: k˚ j karoti to carry out an official Act Mhvs 5, 207; DhsA 399; -- "k˚ anussāveti to proclaim a k˚", to put a resolution to a chapter of bhikkhus Vin i.317; -- vossagga difference of occupation J vi.216; -- sajja (a) "ready for action," i. e. for battle J v.232; -- sādutā "agreeableness to work" DhsA 151 (cp. kammaññati & kamyatā); -- sāmin "a master in action," an active man Miln 288; -- sipp an artisan VvA 278; -- sill a one whose habit it is

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to work, energetic, persevering Miln 288; a’ indolent, lazy J vi.245; a’ -- ttaq indulgence, laziness Mhvs 23, 21; -- hina devoid of occupation, inactive Miln 288. II. Applied (pregnant) meaning: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character; anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz. 1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit=his character; 3. the deed as having consequences for the doer, as such a
source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus pāpakamma=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed=bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer. Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past=done, meaning deed (with kāta); or future=to be done, meaning duty (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results); (b) in objective relation, i.e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saṃsāra, as driving power of the world), characterized as (a) caused as effect, (b) as consequence, (c) as cause = consequence in the principle of retribution (talio), (d) as restricted to time. 1. (Objective): with ref. to the Past: kiṁ kammañ ākāsi nārī what (has) this woman done? Pv i.92; tassā katakammān puñci he asked what had been done by her PVA 37, 83, etc. -- with ref. to the Future: k. kātabba hoti I have an obligation, under 8 kusstavaṭhūni D iii.255=A iv.332; cattāri kammāni kattā hoti he performs the 4 obligations (of gahapati) A iv.161. 2. (Subjective): (a) doing in general, acting, action, deed; var. kinds of doings enum. under michā́ (V D i.12 (santikamma, panidhi, etc.); tassa kammassa katattā through (the performance of) that deed D iii.156; dukkarañ kamma = kubbañ he who of those who act, acts badly S i.19; ahaññabb o tañ kammañ kātum incapable of doing that deed S iii.225; saññetanika. k. deed done intentionally M iii.207; A v.292 sq.; pāmandākatañ k. D i.251=S iv.322. katarā k. karonto ahañ nirayañ na gaccheyyañ? how (i.e. what doing) shall I not go to Niraya? J iv.340; yañ kiñci sithilān k. . . na tañ hoti mahapphalan . . . S i.49=Dh 312=Th 1, 277; kadañya a sthiling action PVA 25; k. classed with sippa, vijjā -- caraña D iii.156; kāñi k.āni sammā -- nivīṇṭha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. k.a ii.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase kammañ samannañā "endowed with the quality of acting in such and such a manner, being of such and such character": tīthi dhāmmehi samannañātā niraye nikkhitto "endowed with (these) three qualities a man will go to N." A i.292 sq.; asucīnā kāyak.ena sam. asucimanussā "bad people are those who are of bad ways (or character)" Nd2 112; anavajja kāya -- k. sam. A ii.69 (cp. A iv.364); kāya -- kammavac. -- kammāna sam. kusalenā (pabbajīta) "a bhikkhu of good character in deed and speech" D i.63; kāya . . . (etc.) -- k. sam. bāla (and opp. panīta) A ii.252 (cp. A i.102, 104); visamena kāya (etc.) -- k. sam. A i.154+iii.129; sāvajjena kāya (etc.) -- k. sam. A ii.135 -- kammañ vijjā ca dhammo ca sujjhantā, na gottena dhanena v. v. 3.46, 355; M iii.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaṭṭhāna as main ideals of virtue; kammanā by Vism, as opp. to jaccā or jātiya, by birth: Sn 136; 164; 599; nihīnā manussā (of bad, wretched character) Sn 661; manāpeṇa bahuḷaṇ kāya (etc.) -- kammāna A ii.87=iii.33, 131; and esp. with mettā, as enum. under aparāhiṇīya and sārāṇīya dhammad D ii.80; A iii.288; mettena kāya< >> (etc.) -- kammena A ii.144; iii.191; A v.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k. -- dvāra), expressions of personality, as by deed, word and thought (kāyena, vācaya, manasā). Kamma kat) e.co(h.n means action by hand (body) in formula vacasā manosā kammanā ca Sn 330, 365; later specified by kāya -- kamma, for which kāya -- kammatā in some sense (q. v.), and complementing vac. -- k. mano -- k.; so in foll. combin.: citte arakkhi kāya -- k. pi arakkhiṭat hoti (vac. mano) A i.261 sq.; yañ nu kho ahañ idañ kāyena k. kattukāmo idañ me kāya -- k. attabādhāya pi saysavatteyya . . . "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M i.415; kāya -- (vac. etc.) kammāna, which to perform & to leave (sevitābbañ a.) A i.110=iii.150; as anulomika. A i.106; sabbañ kāya -- k. (vac. mano) Buddha saññanupariñnattā "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd2 235; yañ lobhapakatā kammañ karoti kāyaña vācaya vā manasā vā tassa vipākañ anubhoti . . . Nett 37; kin nu kāyena v. m. dukkatañ katañ what evil have you done by body, word or thought? Pv ii.13 and freq.; ekūna -- tiṣṭa kāyakamminā Bhdh 49. (d) Deeds characterized as evil (pāpa -- kammāni, pāpāni k., pāpakāni k.; pāpakamma adj., cp. pāpa -- kammanta adj.). pāpakamma: naṭṭhi loke raho nāma p. pakubbato "there is no hiding (- - place) in this world for him who does evil" A i.149; so p. -- o dummehdo jānañ dukkatañ attano . . . "he, afflicted with (the result of) evil -- doing . . . ." A iii.354; p. -- ni pavaḍdhento ibid.; yañ p. -- k. saññañ tañ idha vedanīyā "whatever wrong I have done I have to suffer for" A v.301; pabbajīṭṭhāna kāyena p. -- ni vivajjīyā "avoid evil acting" Sn 407; nissajjañ p. -- ni . . . "undoubtedly there is some evil deed (the cause of evil) i.e. some evil karma Pv iv.161, -- pāpañ kammañ:
so imaŋ lokañ pabhāsi "he will shine in this world who covers an evil deed with a good one" M ii.104= Dh 173=Th 1, 872; p' -- ssa k' -- ssa samatikkamo "the overcoming of evil karma" S iv.320; p'ssa k'issa kiriyāya "in the performance of evil" M i.372; p'āni k'āni karaŋ bālo na bujjhī "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā p'ēhi k'ēhi niraya upappajare "sinners by virtue of evil deeds go to N." Dh 307; te ca p'esu k'esu abhinham upadissare Sn 140. -- pāpakāni kammāni: p'ānaŋ k'ānaŋ hetu corāŋ rājāŋo gāhētvā vividhā kammakārāŋa kārenti "for his evil deeds the kings seize the thief and have him punished" A i.48; ye loke p'āni k' koronti te vividhā kamma -- kāraŋa kārtyanti "those who do evil deeds in this world, are punished with various punishments" M iii.186=A i.142; k'ēhi karoŋ p'ēhi kāyena vāca uda cetasā va Sn 232 (=kh 190); similarly Sn 127; karontā p'ēhi k'ēhi yaŋ hoti kāṭukapphalan, "doing evil which is of bitter fruit" Dh 66= S i.57=Nett 131; k'ēhi p'ēhi Sn 215. -- In the same sense: na taŋ k'ēhi kātaŋ sāduŋ yaŋ kāṭvā anutappati "not well done is that deed for which he feels remorse" S i.57=Dh 67=Nett 132; āveni -- kammāni karon (with ref. to sangha -- bheda) A v.74; adhammikakammāni A i.74; asuci -- k'āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A iii.269; sāvaŋkammāni (as deserving Niraya) (opp. avajja > sagga) A ii.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enumd at Vbh 378. <-> (e) deeds characterized as good or meritorious (kusala, i.143; kusalehi kēhi vippayutta deserving Niraya) (opp. avajja > sagga) A ii.237; kammabala). vippayutta "doing evil which is of bitter fruit" Dh 66= S i.57=Nett 131; k'ēhi p'ēhi Sn 215. -- In the same sense: na taŋ k'ēhi kātaŋ sāduŋ yaŋ kāṭvā anutappati "not well done is that deed for which he feels remorse" S i.57=Dh 67=Nett 132; āveni -- kammāni karon (with ref. to sangha -- bheda) A v.74; adhammikakammāni A i.74; asuci -- k'āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A iii.269; sāvaŋkammāni (as deserving Niraya) (opp. avajja > sagga) A ii.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enumd at Vbh 378. <-> (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) taŋ k'ēhi kāṭvā kusalān sukhduññayā S i.157; puñña -- kammō of meritorious (character) S i.143; kusalehi k'ēhi vippayutta carati viññānacaryā S i.80; kusalassa k'issa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala -- k'-- paccayāni Bdh 12; puṇñakamma, merit, compd with apparukuñka in its rewarding power VvA 32 (cp. puññabhāva -- nissandena "in consequence of their being affected with merit" PvV 58) -- Cp. also cpds.: kamma -- kilesa, k' -- ṭhāna, k' -- patha; k'kakhāna k' -- sammādāna. 3. (Interaction) A. in subjective relation; (b) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either -- or independent; phala: tassa mayhaŋ attīte katassa kammassā phalaŋ "the fruit of a deed done by me in former times" ThA 270; Vv 479 (=VvA 202); desanaŋ . . . k phalaŋ paccakkakāriṇī "an instruction demonstrating the fruit of action" PVA 1; similarly PVA 2; cp. also ibid. 26, 49, 52, 82 (v. 1. for kammabala). vipāka : yassa k'issa vipākena . . . niraye pacceyyāsi . . . "through the ripening of whatever deed will be matured (i. e. tortured) in N." M ii.104; tassa k'issa vipākena saggān loke upajjī "by the result of that deed he went to Heaven" S i.92; ii.255; k -- vipāka -- kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākena "through the result of what (action)?" PVA v.65; innā asubhenā k -- vipāka Nett 160; k -- vipāka with ref. to avyyākata -- dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k -- vipāka -- ja produced by the maturing of (some evil) action, as one kind of ābāda, illness: A v.110=Nd 3041; same as result of good action, as one kind of iddhi (supernatural power) Ps ii.174; -- vipāka (adj.), asakkacakkatānaŋ kammānaŋ vipāko the reaper of careless deeds A iv.393; der. vepakka (adj.) in dukkha -- vepakka resulting in pain Sn 537. -- phala+vipāka: freq. in form. sukaṭa dukkhaṭaŋ kammānaŋ phalaŋ vipāko: D i.55= iii.264=M i.401=S iv.348=A i.268=iv.226=v.265, 286 sq.; cp. J.P.T.S. 1883, 8; nissanda -- phalabhūto vipāko ThA 270; tināŋ k'ānaŋ phalaŋ, tināŋ k -- ānaŋ vipāko D ii.186 -- (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathāyaŋ puriso kammāŋ karoti tathā tathā taŋ pattaŋvadissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A i.249; na vijjati so jagati -- ppadeso yathā [hito muñceyya papa -- kamma "there is no place in the world where you could escape the consequences of evil - doing" Dh 127=Mīh 150=PVA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A iv.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassākā sattā k -- dāyādā k -- yonī k -- bandhū . . . yaŋ k'ēhi karonti kalāyaŋa vā pāpakā vu tassa dāyāda bhavanti M iii.203=A iii.72 sq.=186=v.88~288 sq. (see also cpds.). The punishment is expressed by kammakaraṇa (or "kāraṇa), "being done back with the deed," or the reaction of the deed, in phrase kamma -- karaŋa kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma -- karaŋa kāryati he is afflicted
with the reaction, i.e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇa, the usual punishments (beating with whips, etc.) are enumerated passim, e.g. M iii.164, 181; and Nd 2604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes kāraṇa f. "pain, punishment, " fr. kṛṣṇa to tear or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative -- abstr. fr. karioti presents no difficulty.] -- ye kira hō pāpakāni k -- āni karonti te dīthi' eva dhamme ervāpūrī vividhā k -- kāraṇa kartyaṃti, kim anga pana paraththa! "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M iii.181; M iii.186=A i.142; sim. k -- kāraṇāṃ kārenti (v. 1. better than text -- reading) S iv.344; Sdhp 7; Nd 2 on dukkha. As k -- kāraṇaṃ sayvidahāṃsa J ii.398; kamma -- kāraṇa -- patta one who undergoes punishment Vism 500. See also examples under 2d and M i.87; A i.47; J v.429; Miln 197. B. in objective relation: universal karma, law of cause and consequence. -- (a) karma as cause of existence (see also d, purāṇa') and pubbe kataj k':) compared to the fruitful soil (kheta), as substratum of all existence in kāma, rūpa, arūpa dhātu A i.223 (kāmadhātu -- vepakkhi ce kammaḥ nābhavissa api nu kāmabhavo paññāyethā ti? No h'etai . . . iti kho kammaṃ khetta' . . . ); as one of the 6 causes or substrata of existence A iii.410; kammānā vattati loko kammānā vattati paṭā "by means of karma the world goes on, mankind goes on" Sn 654; kamma -- paccayā through karma PvA 275 (=Kh 207); k'ṇā kilesā hetu saṃsārassā "k. and passions are the cause of saṃsāra (renewed existence)" Nett 113; see on k. as principle: Ps ii.78; 79 (ch. vii., kamma -- kathā) M i.372 sq.; Nett 161; 180 -- 182; k. as 3 fold: Bdhd 117; as 4 fold M iii.215; and as cause in general Vism 600 (whereenumd as one of the 4 paccaya's or stays of ruddhika, rdhā); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five -- fold order (dhama, cittta, uttā, ahāra); Bdhd 68, 72, 75; " -- vātā, birth -- pains i.e. the winds resulting from karma (cāla, sāla) DhA i.165; DhA ii.262; k' -- nimitta Bdhd 11, 57, 62; k' -- saṃbhava Bdhd 66; k' -- saṃsāthāna Vism 600; Bdhd 67, 72; see further cpds. below. -- (b) karma as result or consequence. There are 3 kamma -- nidānā, factors producing karma and its effect: lobha, dosa, moha, as such (tīṇi nidānā kammānāṃ samudaya, 3 causes of the arising of karma) described A i.134=263=iii.338=Nd 2517; so also A v.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha -- khampana kamma -- nidāna -- samkhaya A v.262. There are 3 other nidānā as attāte anāgata paccuppanne chanda A i.264, -- 193 --

and 3 others as producing or inciting existence (called here kamma -- bhava, consequent existence) are puñāṇa, apuñāṇa, āneja (merit, demerit and immovability) Vbh 137=Nd 471. -- (c) karma as causeconsequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv iv.717: sace taṇ ṭ pāpakāṇ kammānā karissātha karotha vā, na vo dukkkha pamutt' attthi) -- na hi nassati kassaccee kamma "nobody's (trace, result of) action is ever lost" Sn 666; puñāṇa -- kamma -- kāmamaṇaṃ samudaya, 3 causes of the arising of karma) described A i.134=263=iii.338=Nd 2517; so also A v.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha -- khampana kamma -- nidāna -- samkhaya A v.262. There are 3 other nidānā as attāte anāgata paccuppanne chanda A i.264,
abbreviated in M iii.178; Nett. 178; see also similar Sn 587; Bdhd 111; -- upacaya accumulation of k. Kvn works, there are 4 enumd at D iii.181=J iii.321, as the non-performance of k. J i.45; -- kili-k˚--kkhaya (3 B) the termination, exhaustion of the influence of k.; -- kamma (3B) in form. cavam kamma); -- 452. -- âyarahatta exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahantship DhA i.8 (yâMa-rahatta, i.e. the medium by which action is manifested (by kâya, vaqc, mano) (s. 2b) J iv.14; KvuA 135; DhsA 82; Bdhd 8; -- dhâraya name of a class of noun -- compounds Kacc 166; -- nânatta manifoldness

nava>purâna -- kamma: as aparipakka, not ripe, and paropakka, ripe D i.54=S iii.212; as pañca -- kammu satâni, etc. ibid.; kâya . . . purânañ k˚ abhissankhatañ ("our body is an accumulation of former karma") S ii.65=Nd2 680 D; see also A ii.197; Pv iv.71; PvA i.45; Nett 179; and with simile of the snake stripping its slough (porânassa k˚sa parikhñhättat . . . santo yathâ kammañ gacchati) PvA 63. -- k˚ -- nirodh or "kkhaya: so . . . na tâva kâlañ karoñ yâva na tañ pâpakkamañ vyanti hoti "He does not die so long as the evil karma is unexhausted" A i.141=-- nava -- purâññi k˚ñi desissiñ k˚ -- nirodhan k˚ -- nirodha -- gâniniñ ca patipadañ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S iv.132--A iii.410; . . . navanañ k˚ñañ akaranañ setuhathâñ; iti k˚ -- kkkhaya dukkhakhkhyo . . . (end of misery through the end of karma) A i.220=M ii.214; same Ps i.55 -- 57; cp. also A i.263; Nd2 411 (expl. as kamma -- paraññana vipâka -- p’; "gone beyond karma and its results," i.e. having attained Nibbâna). See also the foll. cpds.: k˚ -- abhissankhisa, "ávarana, "kkhaya, "nibandhana. -- âdhikata ruled by karma, Miln 67, 68; "êna by the influence of k. ibid. -- âdhiggahita gripped by karma Miln 188, 189; -- ânurtpla (adj.) (of vipâka) according to one’s karma J iii.160; DA i.37; -- âbhissankhâra (3 B) accumulation of k. Nd2 116, 283, 506. -- âbhissanda in "êna in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; -- âraha see I.; -- áyatana 1. work Vbh 324, cp. Miln 78; 2. action=kamma J iii.542; cp. J iv.451, 452. -- áyâhana the heaping up of k. Vism 530; DhsA 267, 268; cp. k˚ k˚ J i.52; as one mode of the origin of disease Vism 241; -- ávarana the obstruction caused by k. A iii.436= Pug 13=Vbh 341 (in defin. of sattâ abhâbbâ: kammâvaranena samannâgatâ, kiles’, vipâk’ . . .). Kyv 341; Miln 154, 155; Vism 177=âânantariya -- kamma); -- upâga in yatha kamm -- upâge satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamâne upapajjâmâne hine paññeté suvaññe duññbâne sugâte duggate . . . paññâti (or passati) Vin iii.5=Du i.82=S iii.212 (214)= v.266=Av A iv.178= v.13 (35, 200, 340)=Vbh 344; abbreviated in M iii.178; Nett. 178; see also similar Sn 587; Bdhd 111; -- upacaya accumulation of k. Kvn A. 156; -- kathâ exposition of k.; chapter in Ps ii.98; -- kâma (adj.) desirous of good karma Th 2, 275; PvA 174; a˚ opp. = inactive, indolent A iv.92; PvA 174; -- kiriyâ -- dassana (adj.) understanding the workings of k. J i.45; -- kili-ththa bad, evil k. Dh 15 (=Dha i.129, expl. kili-ththa -- k˚); -- kilesa (2) depravity of action, bad works, there are 4 enumd at D iii.181=J iii.321, as the non-performance of sîla 1 -- 4 (see sîla), equal to pâpa -- kâya -- k˚; -- kkhaya (3 B) the termination, exhaustion of the influence of k.; its destruction: sabba - - k˚ -- kkhayañ patto vimutto upadhi -- sankhaye S i.134; as brought about by neutral, indifferent kamma: D iii.230=A ii.230 sq.; M i.93, DhsA 89; -- ja (3 B) produced by k. J i.52; as one mode of the origin of disease Miln 135; Nd2 3041; applpd to all existence Miln 271; Vism 624 (kammajanâ yatanadvâra -- vasena pâkatañ hoti); appld to rûpa Vism 451, 614; appl. to pains of childbirth (’vattâ) J i.52, Dha i.165; a˚ not caused by k., of âkâsa and nibbâna Miln 268, 271; -- òhâna (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M ii.197; A v.83. 2. occupation or ground for (contemplating) kamma (see òhâna ii.2. c.), kamma -- subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahantship DhA i.8 (yâMa-arahatta kamma -- òhâna kathesis), 96; PvA 98 (catu -- saccakkama -- òhâna -- bhâvanâ meditation on the 4 truths and the objects of meditation). Freq. in phrase kammathâne anuyutto (or anuyogo vasena) na cirass’eva arahattañ pûpuni: J iii.36; Sâv 49; see also J i.7, 97, 182, 303, 414; Sdp 493. These subjects of meditation are given as 38 at DhsA 168 (cp. Cpd. 202), as 32 (dvattañ’ âkâra -- k˚) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca -- sandhika at Vism 277; some of them are mentioned at J i.116; Dha i.221, 336; iv.90; -- ’ñ anuyuttjati to give oneself up to meditation Sâv 151; PvA 61; -- ’ñ uguññhâti to accept from his teacher a particular instrument of meditation Vism 277 sq. (also ’assa uggaho & uggahana); KhA 40; Dha i.9, 262; iv.106; PvA 42; -- ’ñ katheti to teach a pupil how to meditate on one of the k˚ Dha i.8, 248, 336; PvA 61; -- ’ñ addási DhA iv.106; ’ganñhati J iii.246; Vism 89; ’acikkhana instruction in a formula of exercise DhAs 246; ’dâyaka the giver of a k˚ object, the spiritual adviser and teacher, who must be a kalyânamitta (q.v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -- òhâñika a person practising kammathâna Vism 97, 187, 189; Dha i.335; -- tappana the being depressed on acct. of one’s (bad) karma DhA i.150. -- ’ñ dâyâda (3 A (b) and cp. ’ssaka) the inheritor of k., i.e. inheriting the consequences of one’s own deeds M i.390; Miln 65=DhsA 66; -- dvâra "the door of action," i.e. the medium by which action is manifested (by kâya, vaqc, mano) (s. 2b) J iv.14; KvuA 135; DhsA 82; Bdhd 8; -- dhâraya name of a class of noun -- compounds Kacc 166; -- nânatta manifoldness
of k. DhsA 64 (also -- nānākarana [ib.]; -- nibandhana (3 B) bound to k. (: rathass'aññat va yāyatō, as the linchpin to the cart) Sn 654; -- nibbatta (3 B) produced through k. Miln 268; DhsA 361; -- nimitta the sign, token of k. DhsA 411; -- nirodha the destruction of k. [see 3 B (d)]; -- paccaya the ground, basis of karma Vism 538; KuV 101; "paccaya by means of k. J vi.105, Vism 538; (adj.) J v.271, DhsA 304; -- patisarana (a) having k. as a place of refuge or as a protector J vi.102; Miln 65; cp. DhsA 66; -- patibāḷha strong by k. Miln 301; -- pathā (2 b) pl. the ways of acting (=stila q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya'; 4 vācā', 3 mano', altogether 10; so at Vin v.138, S ii.168, A v.57, 268; as kus' and akus' at D iii.71, 269, 290; as 7 only at S ii.167; as akus' only at A v.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; "patta having acquired the 10 items of (good) action Sdhp 56, 57. -- phala [3 A (a)] the fruit of k., the result of (formerly) performed actions J i.350; VvA 39, PvA 1, 26, 52; " -- upajīvin 1. living on the fruit of one's labour (ad I) J iv.160; -- 2. living according to the result of former deeds A ii.135; -- bandhu having k. as one's relative, i. e. closely tied to one's karma (see 'ssaka) Th 1, 496; cp. J vi.100, etc. -- bala the power of k. J vi.108; PaV 82; -- bhava [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; -- bhūmi 1. the place of work J iii.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; -- māla (good) k. as a price (for long life, etc.) Miln 333, 334, 341; -- mūlaka produced by k. Miln 134; -- yoni having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. -- lakkhana having k. as distinctive characteristic A i.102; AA 370; -- vagg name of section in Nipātā IV of Anguttara (Nos. 232 -- 238) A ii.230 sq.; -- vavatthāna the continuance of k. DhsA 85; -- vāda (a) holding to the view of (the power and efficacy of) k. S ii.33 sq.; A i.287 (+kiriya, viriyā) va, as the world loka, the world of men; with ˚v.304; A iii.417 sq.; Ps i.174; Vbh 338; -- sahā produced as a result of k.: D ii.20; Mhbv 78; Ps ii.174, 213; Miln 135; Vism 382 (appld to iddhi); concerning disease as not produced by k., see A v.110; Miln 134, 135; AA 433, 556. -- visuddhi meritorious karma Dh 16 (=Dh i.132); -- vissaya variety or difference of k. DhsA 313; -- vega the impetus of k. PvA 284; -- samadāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādīthi" (of wrong views) or sammādīthi (conforming to the right doctrine), so in yathākamm -- āpaga passage (q. v.) D iii.96; M i.70; iii.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S v.304; A i.230 sq.; Ps ii.174; Vbh 338; -- samārmbha [3 B (a)] having its reality only in k.; said of loka, the world A ii.232. -- samādāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādīthi" (of wrong views) or sammādīthi (conforming to the right doctrine), so in yathākamm -- āpaga passage (q. v.) D iii.96; M i.70; iii.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S v.304; A i.230 sq.; Ps ii.174; Vbh 338; -- samārmbha [3 B (a)] having its reality only in k.; said of loka, the world of men; with 'ṭhāyin: lasting as long as the origin (cause) of k. exists A ii.232; -- samuṭṭhāna [3 B (a)] rising from k. Miln 127; DhsA 82; Kv 100; -- sambhava produced by k. Miln 127; -- sarikkhaka [see above 3 B (c)] similar or like in consequence to the deed done Dha iii.334 ('vipāka), -- sarikkhatā (do.) the likeness between deed and result; -- sahāya "companion to the deed," said of thought DhsA 323; -- socana sorrowing for one's (bad) deeds Dha i.128. -- (s)aka [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M iii.203, etc. (in phrase k., kamma -- dāyāda, kamma -- bandhu, etc.; cp. Vism 301); J iv.128; Miln 65; DA i.37=who goes according to his own karma (attano k'ānurūpa gatiñ gacchanti, n'eva pitā putassa kammena gacchati, na putto pitu kammena . . .); der. "tā the fact that every being has his very own karma A iii.186; Dhs 1366; Vbh 324; "ta as adj.: qualifying nāṇa, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

Kammaka

Kammaka (adj.) [fr. kamma] connected with, dependt on karma Miln 137 (a').

Kammañṭha, 'iya & kammañña

Kammañṭha, 'iya & kammañña (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatāpakkilesa mudubbhāta k' thita ānejappatta D i.76, etc.=M i.22=Pug 68; S iii.232; v.92, 233; A 1.9; Dha i.289; Bdhd 101, expld at Vism 377 ('iya). Further of citta (muddhi ca kammañña ca paṭhasarāca ca) A 1.257 (reads "iyaäh)=Vism 247; of upekkhā and sati Nd2 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A iii.375=Vin i.182. Of the body A iv.335. -- a' not ready, sluggish A iv.333; Vism 146. -- kammañña -- bhāva the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a' unworkable condition DhsA 130.
Kammaññatā

Kammaññatā (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A i.9; said of kāya and citta in connection with kammaññatta k’bhāvo k’maduttā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammasadutā) a’ unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expld as cittagalañña DhsA 377; as cetaso Ilmanī Vbh 373.

Kammanta

Kammanta [Sk. karmanta; kamma+anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. pa&icchanna˚ of secret acting Sn 127= Vbh 357; as being punished in Niraya A i .60; S iv.180; as occupation esp. in pl. kammanatā: S v.45=135; Dha i.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula’ Sn 262=Kh v.5; abbhantarā k’ unñā ti vā, kappāsā ti vā as housework, falling to the share of the wife A iii.37=iv.365; khetta˚ occupation in the field A iii.77; see also D i.71; M iii.7; S i.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, Pva 62. Phrases: ’ŋ adhiṭṭhāti to look after the business A i.115; Pva 141; jahati give up the occupation S iv.324; Pva 133; ’ŋ payojeti to do or carry on business D i.71; ii.175; iii.66, 95; A iii.57; ’ŋ pavatteti to set a business on foot Pva 42 (and vicāreti: Pva 93); ’ŋ saṃvidahati to provide with work A iv.269=272. Mhvs vi.16. -- 2. deed, action in ethical sense= kamma, character, etc., Kh 136 (k˚=kamma); pāpa˚ doing wrong Pv iv.81; iv.161; J vi.104 (opp. puñña˚); as specified by kāya’ vac’ mano’ A v.292 sq.; VvA 130 (in parisuddha -- kāya -- kammanatāt); dhammik˚ k˚ M ii.191; ākinn˚ -- k˚ (evam -- ) of such character S i.204; kurtr˚ -- k˚ (adj.) of cruel character A iii.383=Pug 56 (in def. of puggalo orabbhiko); samm˚ of right doing, opp. micch˚, as constituting one element of character as pertaining to "Magga" (: q. v.) D ii.216; S ii.168; v.1; A iii.411; Bdhd 135; expl. as kāya -- kamma (=śiła 1 -- 3) at S v.9=Vbh 105; Vbh 235; as kāya -- ducchārithi ārati virati . . . Vbh 106. -- ādhiṭṭhāyika superintendent of work DhA i.393; -- śhāna: 1. the spot where the ceremonies of the Ploughing Festival take place J i.57; 2. the common ground of a village, a village bazaar J iv.306; -- dāsa a farm -- servant J i.468; -- bheri the drum announcing the (taking up of) business DhA iii.100; -- vipatti "failure of action," evil -- doing A i.270 opp. -- sampad˚ "perfection of action, right -- doing" A i.271; -- saṃvidhāna the providing of work D iii.191 (one of the 5 duties of the gahapati).

Kammantika

Kammantika (adj.) [fr. kammanta] 1. a business manager J i.227. -- 2. a labourer, artisan, assistant J i.377.

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Kammāra

Kammāra [Vedic karmāra] a Smith, a worker in metals generally D ii.126, A v.263; a silversmith Sn 962=Dh 239; J i.223; a goldsmith J iii.281; v.282. The smiths in old India do not seem to be divided into black -- , gold and silver -- smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J iii.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well -- to -- do as appears from what is said of Cunda at D ii.126; owing to their usefulness they were held in great esteem by the people and king alike J iii.281. -- uddhana a Smith's furnace, a forge J vi.218; -- kula a smithy M i.25; kūṭa a smith's hammer Vism 254; -- gaggart a Smith's bellows S i.106; J vi.165; Vism 287 (in comparison); -- putta "son of a Smith," i. e. a Smith by birth and trade D ii.126; A v.263; as goldsmith J vi.237, Sn 48 (Nd2 ad loc.: k˚ vuccati suvaññakāro); -- bhāṇḍu (bhāṇḍ, cp. Sk. bhāṇḍika a barber) a Smith with a bald head Vin i.76; -- sāla a Smithy Vism 413; Mhvs 5, 31.

Kammāsa
Kammāsa [Vedic kalmāsa, which may be referred, with kalusa, kalunaka, and Gr. kelainos to *qel, fr. which also Sk. kāla black -- blue, Gr. khla/s, khli/ s; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J v.69 (vaṇṇa), said of the spotted appearance of leprosy. -- fig. inconsistent, varying A ii.187. - - 2. (nt.) inconsistency, blemish, blot A iv.55; Vism 51. -- a’ not spotted, i.e. unblemished, pure, said of moral conduct D ii.80; A ii.52; iii.36, 572; vi.54, 192; Bdhd 89. -- kārin in a’ not acting inconsistently A ii.187; cp. ibid. 243. -- pada 1. (a) having speckled feet J v.475; (b) (m) one who has speckled feet, i.e. an ogre; also N. of a Yaksha J v.503, 511 (cp. J.P.T.S. 1909, 236 sq.).

Kammika

Kammika (adj. -- n.) [fr. kamma] 1. ( -- ˚) one who does or looks after; one whose occupation is of such & such a character: āya’ revenue -- overseer, treasurer DhA i.184; sabba’ (always with ref. to amacca, the king’s minister) one who does everything, the king’s confidant Vism 130; PvA 81. -- On term ādi’ beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. -- 2. a merchant, trader, in jalapatha˚ and thalapatha˚ by sea & by land J i.121. -- 3. a superintendent, overseer, manager J ii.305 (executioner of an order); vi.294; Mhvs 30, 31. -- 4. one connected with the execution of an ecclesiastical Act Vin ii.5 (cp. p. 22); Bdhd 106.

Kammin

Kammin (adj.) ( -- ˚) [fr. kamma, cp. kammaka] doing, per- forming, practising J vi.105; Sdhp 196, 292.

Kamya

Kamya (adj.) ( -- ˚) [fr. kām] wishing for, desiring Dhsa 365 (sādhu˚; v. l. ’kāma); kamyā, abl. in the desire for, see next.

Kamyā

Kamyā ( -- ˚) in abl. function (of kamyā f. for kamaya or kamya adj.?) in the desire for: S i.143=J i.ii.361 (expld by kāmatāya); Sn 854, 929.

Kamyatā (˚) & kammatā

Kamyatā ( -- ˚) & kammatā (Nd) [fr. kām] wish, desire, longing for, striving after; with inf. or equivalent: kathetu’ VvA 18; muñcitu˚ (+paññākkha) Ps i.60, 65; Bdhd 123; asotu˚, adaṭṭhu˚ and adassana˚ Vbh 372. Esp. in definitions, as of chanda: kattu˚ Vbh 208; Bdhd 20; of japp: puñcikat sādhu˚ Vbh 351; 361=Dhs 1059; Nd2 s. v. tañhāi˚ (: has the better reading mucchañci katā asādhu˚; v. l. puchañcī; both Vbh and Dhs have sādhu in text which should be corrected to asādhu˚; see detail under puñcikat); of māna; ketu’ Nd2 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pādu˚ (v. l. cātu˚) Vbh 246= 352. -- As abl. (=kamyā) in dassana˚ S i.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kappaññatā & kamma - - sāدتā.

Kaya

Kaya [fr. kri] purchase, buying A iii.226 (+vi˚). -- (a)kkaya, buying & selling Pv i.56 (see also Kh vii.6 and note). -- vikkaya (kraya vikraya) buying & selling, trade in ’pativirata D i.5=A ii.209= v.205= Pug 58; D i.64; S v.473; Sn 929; J v.243; Khus 114; DhA i.78; PvA 29 (= KhA 212).

Kayati

Kayati [krt, perhaps connected with kr] to buy; Inf. ketuṇ J iii.282; cp. kiṇāti.
Kayika


Kayin

Kayin a buyer J vi.110.

Kara

Kara [fr. kr̥] 1. (adj.) ( -- "') producing, causing, forming, making, doing, e. g. anta" putting an end to; pabhaṅ causing splendour; pāpa" doing evil; divā' & divasa the day -- maker, i. e. the sun; kaññabhāva" causing a "black" existence (of pāpakamma) J iv.9; padasandhi" forming a hiatus PvA 52; vacana", etc. <= 2. (m) "the maker," i. e. the hand Mhvs 5, 255 -- 256; 30, 67. -- atikarañ (adv.) doing too much, going too far J i.431; -- dukkara (a) difficult to do, not easy, hard, arduous S i.7; iv.260; A i.286; iv.31, 135; v.202; +durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A i.286 (cp. iv.31); J i.395; Miln 121, dukkara -- kārikā "doing of a hard task," exertion, austerity M i.93; Nd2 262b. -- sukara easy to do S i.9; ii.181; Dh 163; Ud 61; na sukarañ w. inf. it is not easy to . . . D i.250; A i.52, 184; iv.334. -- kataka (m. nt.) a hand -- wheel, i. e. a pulley by which to draw up a bucket of water Vin ii.122; cp. Vin. Texts iii.112; -- ja "born of kamma" in karaja -- kāya the body sprung from action, an expression always used in a contemptible manner, therefore=the impure, vile, low body A v.300; J i.5; Vism 287, 404; DA i.113, 217, 221; DhA i.10; iii.420; DhAs 403. karaja -- rūpa Vism 326. -- tala the palm of the hand Mhbv 6, 34; -- mara "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J iii.147, 361; iv.220; DhA iii.487; -- "anītā a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin iii.140 (=dhajāhātā); -- gāhaṇ gāhātī to make prisoner J i.355; iii.361; -- mita "to be measured with (two) hands," in "majjhā, a woman of slender waist J v.219; vi.457.

Karaka

Karaka1 [Etymology unknown. The Sanskrit is also karaka, and the medieval kośas give as meaning, besides drinking vessel, also a coco -- nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. ka/ rua, nut.) It is scarcely possible that this could have been the original meaning. The coconut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water -- pot, drinking -- vessel (=: pānīya -- bhājana PvA 251). It is one of the seven requisites of a sāmaṇa Vin ii.302. It is called dhammakaraka there, and at ii. 118, 177. This means "regulation waterpot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv iii.224; PvA 185. -- 2. hail (also karakā) J iv. 167; Miln 308; Mhvs xii. 9. -- vassa a shower of hail, hail -- storm J iv.167; Miln 308; DhA i.360.

Karakārā

Karakārā (for kaṭṭakatā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭṭakatāpya), i. e. severely (of biting) J iii.203 (passage ought to be read as karakārā nikhāditvā).

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Karaṇa

Karaṇa [cp. Sk. karāṇa, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin i.201; J vi.518, 519.

Karaṇa
Karaṇa [fr. kr, cp. Vedic karaṇa] 1. adj. (f. t) ( -- ˚) doing, making, causing, producing; as cakkhu˚ nāṇa˚ (leading to clear knowledge) S iv.331; v.97; It 83; and acakkhu˚ etc. S v.97; nāṭhā˚ ā dhammāA v.23 (cp. v.89) and ther˚ A ii.22; dubbanṇa˚ S v.217; see also D i.245; M. i.15; S v.96, 115; A iv.94; v.268; Miln 289. �� 2. (nt.) ( -- ˚) the making, producing of; the doing, performance of (=kamma), as bali˚ offering of food=bali kamma˚ PvA 81; gabbha˚ Sn 927; pāṇuja˚ Sn 256. 3. (abs.) (a) the doing up, preparing J v.400, vi.270 (of a building: the construction) (b) the doing, performance of, as pāṇātīpātak˚ ak˚ 

("commission and omission"); DhA i.214; means of action J iii.92. (c) ttg. the instrumental case (with or without 'vacana) PvA 33; VvA 25, 53, 162, 174. -- ˚atthe in the sense of, with the meaning of the instrumental case J iii.98; v.444; PsA 35; VvA 304; DhA 48; Kace 157. -- 4. ( -- ˚) state, condition; in noun -- abstract function= ˚utta (cp. kamma I.2) as n˚ (=natt˚) difference M ii.128; S iv.294; Bdhd 94; kasi˚ ploughing PvA 66; kattabba˚ (=kattabbatta˚) "what is to be done," i. e. duty PvA 30; pūja˚ veneration PvA 30; sakkara˚ reverence, devotion SnA 284. Note: in massu˚ and kamma˚ some grammarians have tried to derive k˚ from a root k˚, to hurt, cut, torture (see Morris J.P.T.S. 1893, 15), which is however quite unnecessary [see kamma 3 A (b), kataii 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J vi.270 where it explains kappita -- kesa -- massu, and J v.309 & DhA i.253 where massukamma takes the place of k˚ ak˚.

Karaṇiya

Karaṇiya [grd. of karotī] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kattabba˚ karanāraha˚ KhA 236) Vin i.58; D i.3, cp. Miln 183; A v.210; DA i.7. Often -- ˚ in the sense of "doing, making," as yathā kama˚ S ii.226; cp. iv.91, 159; "having business" bahu˚ D ii.76; A iii.116; S ii.215; anukampa˚ PvA 61. -- (b) done, in the sense of undoing, i. e. overcome, undone D ii.76 cp. Dial. ii.81 n. -- 2. (m.) one who has still something left to perform (for the attainment of Arahanthood, a sekha J iii.23. -- 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D i.85; ii.68, 74 cp. A iv.16; M i.271; S iii.168; iv.281 cp. Vin iii.12; Vin i.139; A i.58; Sn 143; Sn p. 32 (yan te karaṇya˚ taṇ karoʒi "do what you have to do"); -- ˚ treti to conclude a business Vin ii.158; J v.298. Kataja ˚ done is what was to be done, I have done my task, in freq. formula "khiṇa˚ jati vusita brahmaclariyaŋ . . . " to mark the attainment of Arahanthood D i.84; ii.68=153; Th 2, 223; Vin i.14; Sn p. 16; DA i.226, etc. See Arahant ii.C. �� 2. (nt.) a forbidden matter, prohibition Vin ii.89, 93; sa˚ being left with something to do Miln 140.

Karaṇiyatā

Karaṇiyatā (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin ii.89, 93; sa˚ being left with something to do Miln 140.

Karaṇḍa

Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, "ka, 'ikā. The Dhātu- mañjūsa expls k. by "bhājanatthe"] 1. a basket or box of wicker -- work Mhvs 31, 98; Dāvs v.60; DhA iii.18; -- 2. the cast skin, slough of a serpent D i.77 (=DA i.222 ahi -- kaṇcuka) cp. Dial. i.88.
Karaṇḍaka [fr. last] a box, basket, casket, as dussa” M i.215=S v.71=A iv.230 (in simile); S iii.131; v.351 cp. Pug 34; J i 96; iii.527; v.473 (here to be changed into korāṇḍaka); DA i.222 (viltva’); SnA 11.

Karamanda
Karamanda [etym.?] a shrub Vism 183 (+kanavīra).

Karati
Karati1 [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato ..." D i.52=M i.516; S iii.208.

Karati
Karati2 (˚tī) (f.) a superior kind of bean, the Dolichos catjang J vi.536 (= rājāmāsa).

Karabha
Karabha the trunk of an elephant; in karabhoru (k˚+uru) (a woman) with beautiful thighs Mhbv 29.

Karamara
Karamara see Kara.

Karala
Karaḷa (karala) a wisp of grass (tiṇa”) Dха iii.38; DhsA 272.

Karavī
Karavī [cp. Sk. kala -- kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J vi.539.

Karavīka
Karavīka same J v.204, 416; Vv 364; Vism 112, 206; VvA 166, 219. -- bhānīn speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurīsa -- lakṣṇhaṇas D ii.20=iii.144=173=M ii.137, etc.; cp. Dial. ii.17 n. and BSk. kalaviṅka -- manojā -- bhāṣīn Sp. Av.Ś i.371 (Index p. 225, where references to Lalitavist. are given).

Karavīya
Karavīya (˚iya)=prec. J vi.538.

Karavīra
Karavīra [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) -- 2. a kind of grass J iv.92. -- patta a kind of arrow M i.429.

Karahi
Karahi (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in karaha -- ci (karhi cid) at some time, generally preceded by kadáci D i.17; ii.139; M i.177, 454; A i.179; iv.101; Miln 73, 76.

Karin

Karin (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dávs iv.2. In cpds. kari. -- gajjita the cry of the elephant, an elephant's trumpeting Dávs v.56; -- vara an excellent elephant Mhbv 4, 143; Dávs iv.2.

Kariparibandha

Kari -- paribandha (adj.) [=karñsa -- paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karñsa2 (see note ad loc.).

Karñsa1 (nt.) a square measure of land, being that space on which a karñsa of seed can be sown (Tamil karñsa), see Rhys Davids, Ancient Coins and Measures of Ceylon, p. 18; J i.94, 212; iv.233, 276; VvA 64.

Karñsa2 (nt.) [cp. Sk. karñsa, to chṛpatti to vomit, cp. Lat. -- cerda in m (scerda, s (cerda] refuse, filth, excrement, dung D ii.293; J i.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta˚ urine and faeces A i.139; Sn 835. -- magga the anus J iii.267 (=gūthakūpa); -- vāca (nt.) a cesspool J iii.263 (=gūthakūpa); -- vāya, f. `init.diffusing an odour of excrement PvA 87.

Karñuññā

Karñuññā (f.) [cp. Vedic karuññā nt. (holy) action; Sk. karuññā, fr. kr. As adj. karuññā see under 3.] pity, compassion. Karuññā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto -- vimutti) in the 4 sentiments, viz. mettā k˚. upekkhā mutta˚ urine and faeces A i.139; Sn 835. -- magga the anus J iii.267 (=gūthakūpa); -- vāca (nt.) a cesspool J iii.263 (=gūthakūpa); -- vāya, f. `init.diffusing an odour of excrement PvA 87.

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Karunāyati

Karunāyati [v. den. fr. karunā; cp. BSk. karunāyati Divy 105] to feel pity for, to have compassion on Sn 1065 ("āyamāna; expl. by Nd2 as anuddayamāno anurakkh’ anuganān” anukamp’); Vbh 273; Vism 314. Der. "āyānā compassionateness Vbh 87= 273 (and "āyitattañ ibid.).

Karumbhaka

Karumbhaka a species of rice -- plant of a ruddy colour Miln 252 (see Mil. trsl. ii.73).

Kareṇu

Kareṇu [metathesis for kaņeru, q. v., cp. Sk. kareṇu] elephant, in cpd. -- lolita resounding with the noise made by elephants, of a forest Th 2, 373.

Kareṇukā

Kareṇukā (f.) [fr. kareṇu) a female elephant J ii.343; DhA i.196 (v. l. for kaņeru).

Kareri

Kareri in Childers the tree Capparis trifoliata, but see Brethren, p. 363, n. 2: musk -- rose tree or "karer"; Th 1, 1062; Ud 31; J v.405; vi.534.

Karoṭi

Karoṭi1 (f.) 1. a basin, cup, bowl, dish J i.243; ii.363; iii.225; iv.67; v.289, 290. -- 2. the skull (cp. kalopi. On the form cp. Dial. i.227 n.) J vi.592.

Karoṭi

Karoṭi2 (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J i.204, associated with the nāgas (cp. Divy 218; and Morris, J.P.T.S. 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expld as "tesaṇ karoṭi nāma pānabhojanan” by C. on J i.204. Kern, Toev. s. v. compares BSk. karoṭapāṇayah a class of Yakṣas MVastu i.30.
Karoti v. irreg. [Sk. karoti, *q*uer to form, to build (or plait, weave? see kamma), cp. kar -- man, Lith. kūrūti to build, O.Tr. crūth form; Lat. corpus, with p -- addition, as Sk. kṛpa, klā=krp. Derived are kalpa > kappā, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. Act. 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666= Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freg.), kareyyāsi PV 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J vi.206; Ppr. karan Dh 136, or karonto (f. karontī) Dh 16, 116. -- 2. Impf. (akara, etc.). -- 3. Aor. (akān) akarānī, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Sn i.112; PV 45, 75; 3rd pl. akarīnsu; akansu Sn 882; PV 74; without augment karī Dha ii.59. Prohibitive mā(akāsi) Sn 339, 106, etc. -- 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; KhA 168. -- 5. Fut. karīmasi, etc.; kassāmi PV iv.139; kāsan J iv.286; vi.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puṇṇa & kusala poetic only) Pv ii.113; Vv 33192; 2nd sing. kāhāsi Sn 427, 428; Dh 154; 1st pl. kāhāma PV iv.1011. -- 6. Inf. kātun PV 4, 61, 69, 115, Kh vi.10, etc.; kattun VvA 13; kātave Mhvs 35, 29; Vv 4413 (=kātūṅ); kātyūne Th 2, 418. -- 7. Ppr. kāta, see sep. -- 8. Ger. kātvā Sn 127, 661, 705, etc.; kātvāna (poet.) Sn 89, 269, Pv i.13; karītvā see iv. II. Med. 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67. Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728=1051; S i.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv i.1111; KhA 224; kubbye Sn 943. -- Ppr. (korumā, kubbāno, karāno) (a) kubba Sn 844, 913; (ak)kubbanto It 86; f. (vi)kubbanti Vv 112; (ak)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 331. -- 2. Impf. (akariṇ, 2nd sing. akarase, etc.) 3rd sing. akubbatha PV ii.1318; 1st pl. akaramhase J iii.26, ’a Dha i.145. -- 3. Aor. (none) -- 4. Imper. (2nd sing. kurusu, 3rd sing. kurutan, 2nd pl. kurusvo) 3rd sing. kurutan (=Sk. kurtatān) J vi.288. - - 5. Fut. (none). III. Pass. 1. Ind. pres. (karīyati, etc.) kayirati Dh 292=Th 1 , 635; KhA 168; and ktrati Th 1, 143. Ppr. (kāryamāna, kayṛa’). <= > 2. Fut. kariyissati Vin i.107. -- 3. Grd. karantīya (q. v.), (kayya) kātabbha Dha i.338. IV. Caus. i. (Denom. to kāra) kārayati=kāreit, in origin, meaning of build, construct, and fig. perform, exercise, rule, wield (rajja): kārei PV 81 (of huts), kārayissati PV ii.64 (of doll); kāressa J v.297 (do.), akārayi PV ii.1310; akārayu Mhvs iv.3; akāresi Mhvs 23, 85;

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kāreṇa PV 74; kārayamāna VvA 9 (of chair); kāreṭvā (nāmaṇ) PVa 162; karītvā Sn 444 (vasiṇ) 674; 680 (vittis); p. 97 (uttarāsangā). V. Caus. II. Kārāpeti S i.179; PVa 20; Aor. kārpasesi he had (=caused to be) erected, constructed Vin ii.159; fut. kārāpessati Mhvs 20, 9; ger. kārāpetvā PVa 123; grd. kārāpettaba Vin ii.134. Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). -- 2. to act, perform, make, do Vin i.155; J i.24; ii.153 (tathā karomi yathā na . . . I prevent, cp. Lat. facio ne . . .); iii.297; Pv i.88=ii.619; Mhvs 3, 1; 7, 22. -- 3. to produce Dha i.172; -- 4. to write, compose J vi.410; PVa 287; -- 5. to put on, dress Vin ii.277; J i.9; -- 6. to impose (a punishment) Mhvs 4, 14; -- 7. to turn into (with loc. or two acc.) J ii.32; Mhvs 9, 27; -- 8. to use as (with two acc.) J i.113; ii.24; -- 9. to bring into (with loc.) J v.454 <= > 10. to place (with loc.) J v.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsln would simply employ the noun as verb, e.g. katha k˚ D ii.98; kodha k˚ and kopān k˚ to be angry J iv.22; vi.257; cāyā k˚ to hoard up; cōra k˚ to steal Vin i.75; tāna k˚ (c. loc.) to desire J i.5; sītāk˚ to cool D ii.129. -- It is often compd with nouns or adjectives with a change of final vowel to i (i) uttānī to make clear D ii.105; pākati’, bahuli’, mutthi’, etc. (q. v.). Cp. the same process in conn. with bhavati. -- The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aṣe k˚ to place on one’s shoulder J i.9; antarāyaṇ k˚ to prevent J i.232; ādiṇ k˚ (c. acc.) to begin with; nimittaṇ k˚
to give a hint D ii.103; pātarāsaṇ k˚ to breakfast; mānasāṇ k˚ to make up one's mind; mahaṇ k˚ to hold a festival D ii.165; massuṇ k˚ to trim the beard DhA i.253; musāvādoṇ k˚ to tell a lie J vi.401; rajjaṇ k˚ to reign S i.218; vase k˚ to bring into one's power J i.79; sandhiṇ k˚ to make an agreement Mhvvs 16; sinehaṇ k˚ to become fond of J i.190. -- Similarly, cpd with adverbs: alaṇ k˚ to make much of, i.e. to adorn, embellish; dūrtako k˚ to keep at a distance, i.e. keep free from PvA 17; Sdhp 287; purak k˚ (purakkharoti) to place before, i.e. to honour Pv iii.71. -- Note phrase kiṇ jkarissati what difference does it make? (Cp. Ger. was macht's) D i.120; or what about... J i.152.

Kalakala

Kalakala (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the tramping of an army); in -- mukhara sounding confusedly (of the ocean) ibid. 18. Cp. karakara.

Kalati

Kalati [kal, kālayati] to utter an (indistinct) sound: pp. kalita Th 1, 22.

Kalanda


Kalandaka

Kalandaka 1. a squirrel Miln 368; -- 2. an (ornamental) cloth or mat, spread as a seat J vi.224; -- nivāpa N. of a locality in Velluvana, near Rājagaha, where oblations had been made to squirrels D ii.116; Vin i.137; ii.105, 290, etc.

Kalabha

Kalabha [cp. Sk. kalabha] the young of an elephant: see hatthi˚ and cp. kalāra.

Kalamba

Kalamba (nt.) [cp. Sk. kalamba menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J iv.46 (=tālakanda), cp. p. 371, 373 (where C expls by tāla -- kanda; gloss BB however gives latā -- tanta); vi.578. See also kaḍamba & kaḷimba. -- rukkha the Cadamba tree J vi.290.

Kalambaka

Kalambaka=kalamba, the C. tree J vi.535.

Kalambukā

Kalambukā (f.)=kalambaka D iii.87 (vv. ll. kaladukā, kalabakā) the trsln (Dial. iii.84) has "bamboo."

Kalala

Kalala (m. nt.) 1. mud J i.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (= kaddama); DhA iii.61; iv.25. -- su˚ "well -- muddied" i.e. having soft soil (of a field) Miln 255. -- 2. the residue of sesamum oil (tela˚), used for embalming J ii.155. -- 3. in Embryology: the "soil," the placenta S i.206=Kvu ii.494; Miln 125. Also the first stage in the formation of the foetus (of which the first 4 during the first month are k., abbuda,
pesi, ghana, after which the stages are counted by months 1 -- 5 & 10; see Vism 236; Nd1 120; & cp. Miln 40). -- 4. the foetus, appl. to an egg, i. e. the yolk Miln 49. -- In cpds with kar & bhū the form is kalaṅa. -- gata (a) fallen into the mud Miln 325; -- gahana "mud thicket," dense mud at the bottom of rivers or lakes J i.329; -- kata made muddy, disturbed Vv 8431 (VvA 343); -- bhūta=prec., A i.9, cp. J ii.100; A iii.233; Miln 35; -- makkhita soiled with mud DhA iii.61.

Kalasa

Kalasa (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M iii.141; J iv.384; Dāvs iv.49; PvA 162. -- 2. the female breasts (likened to a jar) Mhbv 2, 22.

Kalaha

Kalaha [cp. Sk. kalaha, fr. kal] quarrel, dispute, fight A i.170; iv.196, 401; Sn 862, 863 (+vivāda); J i.483; Nd2 427; DhA iii.256 (udaka" about the water); iv.219; Sdhp 135. "ṇ udāreti to quarrel J v.395; karoti id. J i.191, 404; PvA 13; vaḍāñheta to increase the tumult, noise J v.412; DhA iiii.255. -- a" harmony, accord, agreement S i.224; mahā" a serious quarrel, a row J iv.88. -- abhirata delighting in quarrels, quarrelsome Sn 276; Th 1, 958. -- ṇkara picking up a quarrel J vi.45; -- karaṇa quarrelling, fighting J v.413; -- kāraka (f. -- t) quarrelsome, pugnacious A iv.196; Vin i.328; ii.1; -- kārāṇa the cause or reason of a dispute J iii.151; vi.336; -- jāta "to whom a quarrel has arisen," quarrelling, disputing A i.70; Vin i.341; ii.86, 261; Ud 67; J iii.149; -- pavaḥdhant growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D iii.182=DhsA 380; -- vaḍādhana (nt.) inciting & incitement to quarrel J v.393, 394; -- sadda brawl, dispute J vi.336.

Kalā

Kalā [Vedic kālā *quel, to Lat scalpo, Gr. ska/lw, Ogh scolla, scilling, scala. The Dḥtp. (no 613) expls kala by "sankhyāne." ] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA ii.63), in this sense in the expression kalaṅ nāgghatā sasi "not worth an infinitesimal portion of"=very much inferior to S i.19; iii.156= v.44=It 20; A i.166, 213; iv.252; Ud 11; Dh 70; Vv 437; DhA ii.63 (=ko & ha) DhA iv.74. -- 2. an art, a trick (lit. part, turn) J i.163. -- kalaṅ upeti to be divided or separated Miln 106; DhA i.119; see sakala. -- In cpd. with bhū as kālī -- bhavatī to be divided, broken up J i.467 (=bhijjati). Cp. vikala.

Kalāpa

Kalāpa [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo -- or sugar -- canes, sometimes of hair and feathers S iv.290 (tiṇa"); J i.158 (do.); 25 (nāla"), 51 (māla") 100 (uppalakumuda") v.39 (uṣṭra"); Miln 33; PvA 257, 260 (ucchu"), 272 (velu") 46 (kesā), 142 (mora -- piṇḍa") -- 2. a quiver Vin ii.192; It 68; J vi.236; Miln 418; PvA 154, 169. -- 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa") Vism 364 (dasadhama") 626 (phassa -- pañcamakā dhammā); Bdhd 77 (rūpa") 78, 120. -- agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA i.98.

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-- sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

Kalāpaka

Kalāpaka 1. a band, string (of pearls) Vin ii.315; Mhbv 30, 67. -- 2. a bundle, group J i.239.
Kalāpin

Kalāpin (adj.) [fr. kalāpa] having a quiver J vi.49 (acc. pl. "ine). f. kalāpinī a bundle, sheaf (yava") S iv.201; ii.114 (nala").

Kalābuka

Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin ii.136, 144, 319;

Kalāya

Kalāya a kind of pea, the chick -- pea M i.245 (kalāya); S i.150; A v.170; Sn p. 124; J ii.75 (=varaka, the bean Phaseolus trilobus, and kālarūja -- māsa); J iii.370; DhA i.319. Its size may be gathered from its relation to other fruits in ascending scale at A v.170=S i.150=Sn p. 124 (where the size of an ever -- increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaśi). -- matta of the size of a chick -- pea S i.150; A v.170; Sn p. 124 (); J iii.370; DhA i.319.

Kalāyati

Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J i.163 (taken here as "trick, deceive").

Kalāra

Kalāra in hatthi” at Ud 41, expld in C by potaka, but cp. the same passage at DhA i.58 which reads kalabha, undoubtedly better. Cp. kaḷārikā.

Kali

Kāli (m.) [cp. Sk. kāli] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhātaka . . . An extra seed was called the kāli" (Dial. ii.368 n.) D ii.349; J i.380; Dh 252 (=DhA iii.375) at J vii.228, 282, 357 it is opposed to kaṭa, q. v. -- 2. (=kalīgāha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaḷiṇi vicinātī "gathers up demerit" Sn 658; appamatto kali . . . akkhesu dhanaparājyao . . . mahantataro kali yo sugatesu manam padosaye S i.149=A ii.3=v.171, 174=Sn 659=Nett 132; cp. M iii.170; A v.324; Dh 202 (=DhA iii.261 aparādha). -- 3. the last of the 4 ages of the world (see ’yuga). -- 4. sinful, a sinner Sn 664 (=pāpakā).

Kalingara

Kalingara (m. nt.) (BB) [cp. Sk. kaṭhankara & kaṭhangara, on which in sense of "log" see Kern, Toev. s. v. kalingara] 1. a log, a piece of wood M i.449, 451; S ii.268; DhA iii.315; often in sense of something useless, or a trifle (combd with kaṭha q. v.) Dh 41; DhA i.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 408 (id.) as kaṭṭhakalingarāṇī DhA ii.142. -- 2. a plank, viz. a step or a staircourse, in sōpāna’ Vin ii.128, cp. sōpāṇa -- kālevara. -- ṭupādhāṇa a wooden block used for putting one’s head on when sleeping S ii.267; Miln 366; -- kaṇḍa a wooden arrow J iii.273 (acittān k˚: without feeling)
Kalingu

Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J vi.537.

Kalita

Kalita [pp. of kalati] sounding indistinctly Th 1, 22.

Kalusa

Kalusa [cp. Sk. kalu + a] muddy, dirty, impure; in "bhāva the state of being turbid, impure, obscured (of the mind) DA i.275.

Kalevara

Kalevara see kalëbara.

Kalya

Kalya see kalla; -- rūpa pleased, glad Sn 680, 683; a˚ not pleased Sn 691.

Kalyatā

Kalyatā (f.) 1. the state of being sound, able, pliant J ii.12. -- 2. pleasantness, agreeableness, readiness, in a˚ opp. (appld to citta) Dhs 1156; DhsA 377 (=gilānabhāva).

Kalyāṇa

Kalyāṇa (& kollāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116 and kusala (S ii.118; PvA 9, 122); opp. pāpa (S i.83; M i.43; PvA 101, 116 and under "mitta"). kata˚= katūpakāra PvA 116 Appld to dhamma in phrase ādi˚ majjhē˚ pariyosāne˚ D i.62 and =; S v.152; Sn p. 103; Vīva 87; Vism 213 sq. (in var. applications); etc. -- As m. one who observes the sīlapadañ (opp. pāpa, who violates it) A ii.222, cp. k˚ -- mittā=stḷādhi adhikā SnA 341. -- S iv.303; v.2, 29, 78; A iii.77; iv.361; Vin ii.8, 95; J i.4; Miln 297; -- kata˚ (opp. kata -- pāpa) of good, virtuous character, in phrase k˚ katalusala, etc. It 25, etc. (see katal ii.1 a). k˚ of kitti ( -- sadda) D i.49 (=DA i.146 setṭha); S iv.374; v.352; of jhāna (tividha˚) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte . . . bhajetha m˚ kalyāṇe˚), 116, 375 (=suddhājīvini); Sn 338. -- 2. (nt.) (a) a good or useful thing, good things Vin i.117; A iii.109; cp. bhadra˚. <>< (b) goodness, virtue, merit, meritorious action J v.49 (kalyāṇa here nt. nom. in sense of pl.; cp. Vedic nt.), 492; -- ˚j karoti to perform good deeds S i.72; A i.138 sq.; Vin i.73; PvA 122. -- (c) kindness, good service J i.378; iii.12 (=upakāra), 68 (˚j karoti). <>< (d) beauty, attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa˚, mañsa˚, āṭhi˚, chavi˚, vaya˚ i. e. beauty of hair, flesh, teeth, skin, youth J i.394; DhaA i.387. -- ajjhāsaya the wish or intention to do good DhaA i.9; -- adhimuttika disposed towards virtue, bent on goodness S ii.154, 158; It 70, 78; Vbh 341; -- kāma desiring what is good A iii.109; -- kārin (a) doing good, virtuous (opp. pāpa˚) S i.227, cp. J ii.202=iii.158; DhaA 390; (m.) who has rendered a service J vi.182; -- carita walking in goodness, practising virtue Vbh 341; -- jātika one whose nature is pleasantness, agreeable J iii.82; -- dassana looking nice, lovely, handsome Sn 551=Th 1, 821 (+kañcanasannibhattaca); -- dhamma (1) of virtuous character, of good conduct, virtuous Vin i.73; iii.133; S v.352; Pug 26; It 96; Pv iv.135; Miln 129; DhaA i.380; J ii.65 (=sundara˚), PvA 230 (= sundara -- sīla); sīlavā˚k˚ (of bhikkhu, etc.) M i.334; S iv.303; PvA 13. -- k˚ena k’atara perfectly good or virtuous A ii.224. -- (2) the Good Doctrine DhaA i.7. -- "tā the state of having a virtuous character A ii.36; -- pañña "wise in goodness" possessed of true wisdom Th 1, 506; It 97; -- patipadā the path of goodness or virtue, consisting of dāna,uposathakamma & dasakusalakammapaññā J iii.342; -- paṭibhāna of happy retort, of good reply A iii.58, cp. Miln 3; -- pāpaka good and bad J v.238;
vi.225; Kvu 45; (nt.) goodness and evil J v.493; -- ptti one who delights in what is good Sn 969; -- bhattachai
having good, nice food Vin ii.77; iii.160 (of a householder); -- mitti 1. a good companion, a virtuous
friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M
i.43 (opp. pāpa’); S i.83, 87 (do.); A iv.30, 357; Pug 37, 41; J iii.197; Bdhd 90; a’ not a virtuous friend
DhsA 247. -- 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence,
but any other Arahant can act as such S v.3; Vism 89, 98, 121; cp. kammaṭṭhāna -- dāyaka. -- mittatā
friendship with the good and virtuous, association with the virtuous S i.87; such friendship is of immense
help for the attainment of the Path and Perfection S v.3, 32; it is the sign that the bhikkhu will realize the 7

bojjhangas S v.78=101; A i.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D iii.212;
A iv.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. -- a’ not having a virtuous friend and good
adviser DhsA 247. -- rūpa beautiful, handsome J iii.82; v.204; -- vākkaraṇa, usually comb. with ’vāca, of
pleasant conversation, of good address or enunciation, reciting clearly D i.93, 115; A ii.97; iii.114, 263;
v.279; Vin ii.139; Miln 21; DA i.263 (=madhura -- vacana); a’ not pronouncing or reciting clearly D i.94.
122; -- ’tā the fact of being of good and pleasing address A i.38; -- vāca, usually in form. k’ k’ -- vākkaraṇo
poriyā vācāya samannāgato D i.114; A ii.97; iii.114, 195, 263; v.279; Vin ii.139; DA i.282; -- sadda a
lucky word or speech J ii.64; -- sampavanka a good companion A iv.357 (in phrase k’ -- mitta k’ -- sahāya
t’ -- s’); Pug 37; -- ’tā companionship with a virtuous friend S i.87. -- sahāya a good, virtuous companion
A iv.284; 357; Pug 37; cp. prec., -- ’tā=prec. S i.87; -- sīla practising virtue, of good conduct, virtuous Th 1,
1008; It 96.

Kalyāṇaka (adj.) [fr. last] good, virtuous DA i.226; DhsA 32.

Kalyāṇatā

Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k’ -- kusala clever,
experienced in what is good Nett 20.

Kalyāṇin

Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv iv.5; -- (b) auspicious, lucky, good, proper J v.124;
Ud 59; -- (c) f. [cp. -- Vedic kalyāṇī] a beautiful woman, a belle, usually in janapada’ D i.193=M ii.40; S
ii.234; J i.394; v.154.

Kalla & Kalya

Kalla1 & Kalya (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin i.291. -- 2. clever, able, dexterous Miln
48, 87. -- 3. ready, prepared J ii.12, cp. -- citta. -- 4. fit, proper, right S ii.13 (pañha). -- nt. kallajñ it is
proper, befitting (with inf. or inf. -- substitute): vacanāya proper to say D i.168, 169; A i.144; abhinandītuñ
D ii.69; -- kallajñ nu [kho] is it proper? M iii.19; S iv.346; Miln 25. -- a’ 1. not well, unfit Th 2, 439, cp.
Tha 270. <= 2. unbecoming, unbefitting D ii.68; J v.394. -- kāya sound (in body), refreshed Vin i.291; --
kusala of sound skill (cp. kallita) S iii.265; -- citta of ready, amenable mind, in form. k’, mudu -- citta,
vinnīvaraṇa’, udaggā’, etc. D i.110=148=ii.41=A iv.209=Vin i.16=ii.156; VvA 53, 286; Vv 5019
(=kammatiya -- citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. --
cittatā the preparedness of the mind (to receive the truth) J ii.12 (cp citta -- kalyatā); -- rūpa 1. of beautiful
appearance Th 1, 212. -- 2. pleased, joyful (kalya’) Sn 680, 683, 691; -- sarīra having a sound body, healthy
J ii.51; a’ -- tā not being sound in body, ill -- health VvA 243.

Kalla
Kalla2 (m. nt.) ashes J iii.94 (for kalala), also in ° -- vassa a shower of ashes J iv.389.

Kallaka

Kallaka (adj.) [fr. last] in a° unwell, indisposed Vin iii.62; J iii.464; DhsA 377.

Kallatā

Kallatā (f.) see kalyatā; -- a° unreadiness, unpreparedness, indisposition (of citta), in expln of thīna Nd2 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

Kallahāra

Kallahāra [cp. Sk. kahlāra, the P. form to be expld as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J v.37; Dpvs xvi.19.

Kallita

Kallita (nt.) [fr. kalla] pleasantness, agreeableness S iii.270, 273 (samādhismiñ -- 'kusala); A iii.311; iv.34 (id.).

Kallola

Kallola [cp. Sk. kallola] a billow, in -- 'mālā a series of billows Dāvs iv.44.

Kalāya

Kalāya=kalāya.

Kalāra

Kalāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PVA 152: tikhiṇāyatakaṭhina - - ṭāho and the figure of the witch in fairy -- tales) J v.91 (=nikkhantadanto); vi.548 (= sūkara -- ṭāhehi samannāgato p. 549); Pv ii.41 (=k° -- danto PVA 90).

Kalārikā

Kalārikā (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1. 178 (so read with v. l. for kal°). Cp. kalāra.

Kalinga

Kalinga=kalārā.

Kalimb(h)aka

Kalimb(h)aka (cp. kadamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin ii.116, 317 (v. l. kalimpara).
Kaḷṭra

Kaḷṭra the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco -- nut tree) which is edible Sn 38 (vaṇṣa=veluģumha Nd2 556 and p. 58); Th 1, 72; J i.74, cp. iii.179; vi.26; Miln 201 (vaṇṣa’); Vism 255 (vaṇṣa’ -- cakkalaka, so read for kalira’; KhA 50 at id. passage reads kaḷṭra -- daṇḍa). -- (c)chejjha (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. i.270 and kadallccheda.

Kaḷēbara

Kaḷēbara (: kale’ and kalevara) (m. & nt.) [cp. BSk. kađe- bara Av. Š. ii.26] 1. the body S i.62=A ii.48;=iv.429 =M i.82; J ii.437, iii.96, 244; Vism 49, 230. -- 2. a dead body, corpse, carcass; often in description of death: khandhānaṃ bhedo k’assa nikkhepo, D ii.355=M. i.49=Vbh 137; Th 2, 467; J iii.180, 511; v.459; Mhvs 2010; 3781; PvA 80. Cp. kuṇapa. -- 3. the step in a flight of stairs M ii.92, cp. kalingara.

Kaḷopī

Kaḷopī (=khaḷopī) f. 1. a vessel, basin, pot: see cpds. - 2. a basket, crate (= pacchi ThA 219; J v.252) M i.77, 342; S i.236=Th 2, 283 (where osenti is to be corr. to openti); J v.252. -- On the form of the word (=karoti?) see Trenchner J.P.T.S. 1908, 109 and Davids, Dial. i.227. kaḷopī (as khaḷopī) is expld at Pug A p. 231 as "ukkhali, pacchi vā," -- mukha the brim of a pan or cooking vessel D i.166 =M i.77=342=A i.295= ii.206 (kumbhi -- m˚+kaloim˚); -- hattha with a vessel or basket in his hand A iv.376.

Kavaca

Kavaca (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D ii.107=Ud 64 (appld to existence); Th 1, 614 (of stla); J iv.92, 296; Miln 199, 257; Vism 73. -- jālikā a mail -- coat Miln 199.

Kavandha

Kavandha (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin iii.107; cp. S ii.260 (astṣaka’); Miln 292; DhA i.314. -- 2. a headless dwarf, whose head has been crushed down into his body J v.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Rāghuvaṣa xi.57).

Kavāṭa

Kavāṭa (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin ii.114, 120, 207, 208 (see Vin ii.148 for the description of a door) iv.269, 304 ('baddha =āvasatha); J i.19; Nd2 2351d; Vism 28 ('koṇa doorcorner). -- 2. dvāra’ a door -- post J i.63; ii.334; PvA 280. -- 3. a window Mhvs ix.17; -- ‘ṇa paṇāmeti to open the door Vin ii.114, 120, 207; ‘ṇa ākoṭeti to knock at the door D i.88 (=DA i.252); Vin ii.208. -- akavāṭaka (adj.) having no doors, doorless Vin ii.148, 154 (v. l. for akkavāṭa Text).

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-- piṭṭha the panels and posts of a door; the door and the door -- posts Vin i.47, 48=ii.208, 218; -- baddha "door -- bound," closed, secure Vin iv.292 (see also above).

Kavāṭaka

Kavāṭaka=kavāṭa Vin ii.148; DA i.62 (nīvaraṇa’).
Kavi

Kavi [Vedic kavi] a poet S i.38; ii.267; Dāvs i.10; four classes enumd at A ii.230 & DA i.95, viz. 1. cintā’ an original p. 2. suta’ one who puts into verse what he Las heard. 3. attha’ a didactic p. 4. paṭibhāna’ an improvisor. -- kata composed by poets S ii.267; A i.72.

Kavya


Kaviṭṭha

Kaviṭṭha [cp. kapittha] the elephant -- apple tree, Feronia elephantum J v.38 (‘vana).

Kasaka

Kasaka see kassaka.

Kasāta

Kasāta (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A i.72; J ii.96; 159. -- 2. (m.) (a) fault, vice, defect M i.281; Ps ii.87. -- (b) leavings, dregs VvA 288 (v. i. sakaṭa). -- (c) something bitter or nasty J ii.96; v.18. -- (d) bitter juice J ii.105 (nimba’). -- sa’ faulty, wrong, bitter to eat, unpalatable Miln 119. -- òdaka insipid, tasteless water J ii.97.

Kasati

Kasati [kṛṣ or karṣ] to till, to plough S i.172, 173=Sn 80; Th i.531; J i.57; ii.165; vi.365. -- kassate (3rd sing. med.) Th 1, 530. -- pp. kattha (q. v.) Caus. II. kasāpeti Miln 66, 82; DhA i.224.

Kasana

Kasana (nt.) ploughing, tilling J iv.167; vi.328, 364; Vism 384 (+vapana sowing).

Kasambu

Kasambu [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S i.166; S n 281=Miln 414=A iv.172; Vism 258 (maṣṣa’), 259 (parama’). -- jāta one whose nature is impurity, in comb. brahmacāripaṭīṭho antopūti avassuto k’ S iv.181; A ii.240; iv.128, 201; Vin ii.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). “ka -- jāta ibid. in vv. ll.

Kasā

Kasā (f.) [Vedic kaśa] a whip Vin i.99 (in Uddāna); M i.87, etc.; Dh 143; Miln 197. -- -- kasāhi tāleṭi to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma -- karaṇa) M i.87=A i.47= ii.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA ii.39 (id.). -- nivittiṭha touched by the whip, whipped Dh 144 (=DhA iii.86); -- pahāra stroke with the whip, a lash J iii.178; -- hata struck with the whip, scourged Vin i.75; 91=322; Sdhp 147.

Kasāya
Kasya and Kasava [Derivation uncertain. The word first appears in the late Vedic form kasya, a decoction, distillation, essence; used figy of evil. The old Pali form is kasava] 1. a kind of paste or gum used in colouring walls Vin ii.151. -- 2. an astringent decoction extracted from plants Vin i.201, 277; J v.198. -- 3. (of taste), astringent DhS 629; Mil5 65; DaA ii.31. <> 4. (of colour) reddish -- yellow, orange coloured Vin i.277. -- 5. (ethical) the fundamental faults (rāga, dosa, moha) A i.112, Dh 10; Vbh 368. -- a’ faultless, flawless, in akasāvattāj being without defect A i.112 (of a wheel, with -- sa˚ ibid.); -- sa˚ faulty DhA i.82; -- mahâ˚ wicked J iv.387. In cpds. both forms, viz. (kasya) -- yoga an astringent remedy J v.198 (kasava˚ ibid.); -- rasa reddishyellow dye J ii.198; (kasava) -- ōdaka an astringent decoction Vin i.205; -- gandha having a pungent smell Vin i.277; -- rasa having an astringent taste ibid.; -- va˚na of reddish -- yellow colour ibid.

Kasyyatta

Kasyyatta (nt.) [abstr. fr. kasyya] astringency Mil5 56.

Kasi

Kasi and Kasî (f.) [fr. kasıti] tilling, ploughing; agricul- ture, cultivation M ii.198; S i.172, 173=Sn 76 sq.; Vin iv.6; Pvi.566 (k˚, gorakkha, vanijjā); PVA 7; Sdhp 390 (k˚, vanijjā); VvA 63. -- "ka kasati to plough, to till the land J i.277; Vism 284. -- kamma the act or occupation of ploughing, agriculture J ii.165, 300; iii.270. -- karana ploughing, tilling of the field PVA 66; -- khetta a place for cultivation, a field PVA 8 (kas˚); -- gorakkha agriculture and cattle breeding D i.135; -- bha˚na ploughing implements DhA i.307.

Kasîna

Kasîna1 [Vedic krtsa˚] (adj.) entire, whole J iv.111, 112.

Kasîna2 [Deriv. uncertain] (nt.) one of the aids to kam- maṭhāna the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A v.46 sq., 60; usually enumerated as ten [sāvakā dasa k˚ -- āyatanaṁ bhāveniti]; pathav˚, āpo˚, tejo˚, vāyo˚, nīl˚, pīta˚, lohita˚, oḍāta˚, ākāsa˚, viṇṇha˚ -- that is, earth, water, fire, air, blue, yellow, red, white; space, intellection (or perhaps consciousness) M ii.14; D iii.268, 290; Nett 89, 112; Dhs 202; Ps i.6, 95; cp. Manual 49 -- 52; Bdhd 4, 90 sq., 95 sq. -- For the last two (ākāsa˚ and viṇṇha˚) we find in later sources oloka˚ and (paricchinn˚) akāsa˚ Vism 110; cp. Dhs trsl. 43 n. 4, 57 n. 2; Cpd. 54, 202. -- Eight (the above omitting the last two) are given at Ps i.49, 143, 149. -- See further J i.313; iii.519; DhA 186 sq. There are 14 manners of practiseing the kasinas (of which the first nine are: k˚ -- ānuloma˚; k˚ -- paṭiloma˚; k˚ -- ānupaṭiloma˚; jhāna解脱; jh˚ -- ānupaṭi˚; jh˚ -- ōkkantiκa; k˚ ōkk; jh˚ -- ōkk.) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. <> Nine qualities or properties of (pathavī -- ) kasiṇa are enumd at Vism 117. -- Each k. is fivefold, according to uddhaṇa, adho, tiriyaṇa, advaYaṇa, appamāṇaṇ; M ii.15, etc. -- kasiṇaṇa olokiṭa to fix one's gaze on the particular kasiṇa chosen J v.314; "ka samanāṇhārati to concentrate one's mind on the k. J iii.519. -- āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D iii.268; M ii.14; Ps i.28, etc.; -- ārammana=āyatana Vism 427 (three, viz. tejo˚, oḍāta˚, āloka˚). -- kamma the k. practice J i.141; iv.306; v.162, 193. -- jhāna the k. meditation DhsA 413. -- oḍaš fault of the k. object Vism 117, 123 (the 4 faults of oṭapati -- kasiṇa being confusion of the 4 colours). -- parikamma the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J i.8, 245; iii.13, 526; DhsA 187; -- "ka katheti to give instructions in these preparations J iii.369; "ka karoti to perform the k -- preparations J iv.117; v.132, 427; vi.68; -- maṇḍala a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. Cpd. 54 f. 202 f. J iii.501; DhA iv.208. -- sāṃparaṇa attainment in respect of the k. exercise Nd2 4668 (ten such).
Kasita

Kasita (pp. of kasati) ploughed, tilled Anv 44; -- a˚ un- tilled ibid. 27, 44. -- Cp. vi˚.

Kasira

Kasira (adj.) [Probably fr. Vedic kṛcchra, the deriv. of which is uncertain] miserable, painful, troubled, wretched A iv.283; Sn 574; J i.136; iv.113= vi.17; Pv iv.121 (=PvA 229 dukkha). -- adv. kasirā (abl.) with difficulty J v.435; -- kasirena (instr.) D i.251; M i.104; S i.94; Vin i.195; J i.338; iii.513. a˚ without pain, easy, comfortable J vi.224 (=niddukkha); -- làbhin obtaining without difficulty (f˚ inf A iv.342) in formula

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akicchalamābhī akasirālābhī etc. M i.33; S ii.278; A i.184; ii.23, 36; iv.106; Ud 36; Pug 11, 12. -- ābhata amassed with toil and difficulty (of wealth) J v.435; -- vuttika finding it hard to get a livelihood A i.107=Pug 51.

Kaseruka

Kaseruka [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaśṭruka for kiṃśuka?). See also kaṭeruha.

Kassaka

Kassaka [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D i.61 (k˚ gahapiko kārakārako rāsi -- vadhako); A i.241; A. i.229, 239 (the three duties of a farmer); S i.172=Sn 76; iii.155 (v. l. for T. kasaka); iv. 314; Vin iv.108; Bdh 96; DA i.170; often in similes, e. g. Pv i.11; ii.968 (likeness to the doer of good works); Vism 152, 284, 320. -- vaṇṇa (under) the disguise of a peasant S i.115 (of Māra).

Kassati

Kassati [krṣ] see ava˚, anu˚ (aor. anvakāsi), pari˚; other- wise kasati; cp. also kissati.

Kassāma

Kassāma fut. of karoti.

Kahanj

Kahanj [cp. Vedic kuha; for a: u cp. kad˚.] interr. adv. where? whither? Vin i.217; D i.151; Sn p. 106; J ii.7; iii.76; v.440. -- k -- nu kho where then? D i.92; ii.143, 263.

Kahāpana

Kahāpana [doubtful as regards etym.; the (later) Sk. kārṣūpaṇa looks like an adaptation of a dial. form] 1. A square copper coin M ii.163; A i.250; v.83 sq.; Vin ii.294; iii. 238; DhsA 280 (at this passage included under rajataṇ, silver, together with loha -- māsaka, dārumāsaka and jatu -- māsaka); S i.82; A i.250; Vin ii.294; iv.249; J i.478, 483; ii.388; Mhvs 3014. The extant specimens in our museums weigh about 5/6 of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. -- Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J ii.96); 18 koṭis (J i.92); 1,000 (J ii.277, 431; v.128, 217; PvA 153, 161); 700 (J iii.343); 100 (DhA iii.239); 80 (PvA 102); 10 or 20 (DhA
iv.226); 8 (which is considered, socially, almost the lowest sum J iv.138; i.483). A nominal fine of 1 k. (=a farthing) Miln 193. -- ekà k˚ pi not a single farthing J i.2; similarly eka -- kahàpanen' eva Vism 312. -- Various qualities of a kahàpana are referred to by Bdhgh in similes at Vism 437 and 515. Black kahàpanas are mentioned at DhA iii.254. -- See Rh. Davids, Ancient Measures of Ceylon; Buddh. India, pp. 100 -- 102, fig. 24; Miln trsl. i.239. -- gabbha a closet for storing money, a safe DhA iv.104; -- vassa a shower of money Dh 186 (=DhA iii.240).

Kahàpanaka

Kahàpanaka (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahàpana, all over the body, with sharp razors M i.87=A i.47, ii.122; cp. Miln 97, 290, 358.

Kà

Kà (indecl.) interj. imitating the crow's cry: kà kà J iv.72.

Kà*

Kà* in composition, is assimilated (and contracted) form of kad* as kàpuppha, kàpurisa.

Kàka

Kàka [onomat., cp. Sk. kàka; for other onomat. relatives see note on gala] the crow; freq. in similes: S i.124= Sn 448; J i.164. Its thievish ways are described at DhA iii.352; said to have ten bad qualities A v.149; J i.342; iii.126; kàka và kulàla và Vin iv.40. -- As bird (of the dead) frequenting places of interment and cremation, often with other carcass -- eating animals (sigàla, gijjhà) Sn 201; Pva 198 (=dhanka); cp. kàkojà. -- In cpds. often used derisively. -- f. kàkti J ii.39, 150; iii.431. -- āmasaka "touching as much as a crow," attr. of a person not enjoying his meals DhA iv.16; DhsA 404; -- úttapaka a crow -- scarer, a boy under fifteen, employed as such in the monastery grounds Vin i.79 cp. 371. -- opanà the simile of the crow DhA ii.75. -- orava "crow -- cawing," appld to angry and confused words Vin i.239, cp. iv.82; -- òlùka crows and owls J ii.351; DhA i.50; Mhbv 15; -- guyha (tall) enough to hide a crow (of young corn, yava) J ii.174; cp. J. trsl. ii.122; -- nìla a crow's nest J ii.365; -- paññà "crow -- wisdom," i. e. foolishness which leads to ruin through greed J v.255, 258; cp. vi.358; -- paññà aka a deserted village, inhabited only by crows J vi.456; -- pàda crow's foot or footmark Vism 179 (as pattern); -- peyyà "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatìttika k˚ "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D i.244; S ii.134 (do.); D ii.89; M i.435; A iii.27; J ii.174; Ud 90; cp. note to J. trsl. ii.122; Pva 202. See also peyyà. -- bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the crows J ii.149; -- vanà "crow -- coloured" N. of a king Mhvs 2211; -- vassa the cry of a crow Vin ii.17; -- sìsa the head of a crow J ii.351; as adj.: having a crow's head, appld to a fabulous flying horse D ii.174; cp. J ii.129; -- stàra a "crow -- hero," appl. to a shameless, unconscientious fellow Dh 244; DhA iii.352; -- ssaraka (having a voice) sounding like a crow Vin i.115.

Kàkacchati

Kàkacchati [derived by Fausbôll fr. kàs, to cough; by Trenckner fr. krath; by Childers & E. Müller fr. kath; should it not rather be a den. fr. kakaca a saw?] to snore Vin iv.355; A iii.299; J i.61, 160 (=ghurûghurûpassàsa; cp. DA i.42 ghurû -- ghurûpassàst); i.318; vi.57; Miln 85; Vism 311.

Kàkàna

Kàkàna (nt.) [kà (for kad*) + kàna=less than a particle] a coin of very small value Sdhp 514.

Kàkànikà
Kāṇaṇīkā (f.)=prec. J i.120, 419; vi.346; DA i.212; DhA i.391; VvA 77= DhA iii.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being 1/8 of a kahāpana; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpana, adṛha, pāda, māsaka, kāṇaṇīkā, upon which follows mudhā "for nothing." -- agghanaka "not even a farthing's worth," worth next to nothing J vi.346.

Kākola

Kākola and Kākola [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J iii.246 (=vanakāka); v.268, 270 (gijjha k˚ā ca ayomukh˚ā . . . khadanti naraṇ kibbisakārīnaṇ); vi.566. -- gaṇā (pl.) flocks of ravens Sn 675; VV5215 (=VvA 227).

Kāca

Kāca1 [Der. unknown. The word first occurs in the Śat Br. & may well be non -- Aryan] a glass -- like substance made of siliceous clay; crystal Vin i.190; ii.112 (cp. Divy 503, kācamaṇi rock -- crystal). -- a˚ not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D ii.244=J ii.418 (=akakkasa) Sn 476. In the same sense also MVastu i.164. -- ambha (nt.) red crystal J vi.268 (=rattamaṇi); -- maya made of crystal, crystalline Vin i.190; ii.112.

Kācanā

Kācanā (f.) [fr. kācā2] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

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Kācin

Kācin (adj.) [fr. kācā1], only neg. a˚ free from quartz, free from grit, flawless Vv 601 (=niddosa VvA 253).

Kāja

Kāja=kācā2, i. e. carrying -- pole M iii.148; J i.9; iii.325; v.200; Dpvs xii.3; Mhvs 5, 24; DhA iv.232. -- koṭi the end of a carrying -- pole J i.9; v.200. -- hāraka a pingo -- bearer DhA iv.128.

Kāṭakoṭacikā

Kāṭa -- koṭacikā [kāṭa + koṭacikā] a low term of abuse, "pudendum virile & muliebre" Vin iv.7 (buddhagh iv.354: kāṭan ti purisa -- nimittaṇ); cp. Morris, J.P.T.S. 1884, 89.

Kāṇa

Kāṇa (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occa- sionally of both (see PugA 227) S i.94; Vin ii.90= A i.107=ii.85=Pug 51 (in expln of tamaparyāṇa purisa); Th 2, 438; J i.222 (one -- eyed); vi.74 (of both eyes); DhA iii.71. -- kaccha Np. Sdhp 44; -- kacchapa "the blind turtle" in the well -- known parable of
a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M iii.169=S v.455.

Kātabba

Kātabba (adj. -- n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J i.264, etc. Also as kattabba PvA 30.

Kātuṇja

Kātuṇja and Kātu’ (in compn with kāma) inf. of karoti. -- kāma desirous of doing or making, etc. Mhvs 3734 (a’). PvA 115; -- kāmatā the desire to do, etc. J iv.253; v.364. See also kattu’ in same combns.

Kātuye

Kātuye is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṇja ayye!).

Kādamba

Kādamba [cp. Sk. kādamba] a kind of goose with grey wings J v.420; VvA 163.

Kādambaka

Kādambaka made of Kadamba wood; also ’ya for ’ka; both at J v.320.

Kānana

Kānana (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (= Nd2 s. v. vanasaṇḍha); Th 2, 254 (=ThA 210 upavana); J vi.557; Sdhp 574.

Kānāmā

Kānāmā f. of konāma of what name? what is her (or your) name? Vin ii.272, 273; J vi.338.

Kāpilani

Kāpilani patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kāpillavatthava

Kāpillavatthava (adj.) of or from Kapilavatthu, belonging to K. D ii.165, 256; S iv.182.

Kāpurisa

Kāpurisa [kad + purisa] a low, vile, contemptible man, a wretch Vin ii.188; D iii.279; S i.91, 154; ii.241; v.204; Th 1, 124, 495; J ii.42; vi.437; Pv ii.930 (PvA 125=lāmaka’); sometimes denoting one who has not entered the Path A iii.24; Th 2, 189.

Kāpotaka
Kāpotaka (adj.) [fr. kapota] pigeon -- coloured, grey, of a dull white, said of the bones of a skeleton D i.55; Dh 149 (=DhA iii.112).

Kāpotikā

Kāpotikā (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpiśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i.e. fr. kap] a kind of intoxicating drink, of a reddish colour (like pigeons' fect) Vin iv.109, cp. J i.360 (surā).

Kāma

Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "icchāyaṇ,” cp. Vedic kāma, kam=Idg. *qā] to desire, cp. Lat. carus, Goth. hōrs, E whore. -- 1. Objective: pleasantness, pleasure -- giving, an object of sensual enjoyment; (2) subjective: (a) enjoyment, pleasure on occasion of sense, (b) sense -- desire. Buddhist commentators express 1 and 2 by kāma as sensual pleasure finds its -- 204 --

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most marked application in the sphere of the sexual: kāmesu micchācārin, transgressing in lusts, sinning in
the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, in chastity (see sīla)
Pug 38, 39; It 63, etc. itihi -- kāmehi pariarceti "he enjoys himself with the charms of woman" S i.434.
Kāmesu brahmacariyāvā practising chastity Sn 1041. Kāmatthā for sexual amusement A iii.229.
Redemption from kāma is to be effected by selfcontrol (sāyama) and meditation (jhāna), by knowledge,
right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is
expressed by: kāmānaññahānaññanānaññanānaññ naṁ bhānaññanānaññanānaññanānaññ
samugghātā kāma -- parilāhāhānaṁ vūpaso Vāc iii.111; -- kāmesu (ca) appatiibadhacitto "uddhāsoto" ti
vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th
2, 12; -- tasmā janu sadā sato kāmāni parivajjīya Sn 771; -- yo kāme parivajjīti Sn 768=Nett 69. --
nikkhamma gharā panuñja kāme Sn 359; -- ye ca kāme pariññāya caranti akutobhayā te ve pāragatā loke ye
pattā āsāvakkhaññayā A iii.69. -- Kāmānaññ pariññā pariññepi Gotamo M i.84; cp. A v.64; kāme pājahati: S
i.12=31; Sn 704; kāmānaññ vippahāna S i.47; -- ye kāme hitvā aghā caranti Sn 464; -- kāma nīrujjhantī
trough jhāna) A iv.410; kāme panudati Dh 383=S i.15 (context broken). cp. kāmasukhaññ anālankarītā
Sn 59; -- kāmesu anāpekkhinn Sn 166=Ś i.16 (abbrev.); S ii.281; Sn 857; -- cp. rāgaṁ vinayetha . . . Sn 361.
vivicc' eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna -- exercise. Applications of
these expressions: -- kāmesu palālīta A i.5; kāmesu mucchīcā S i.74; kāmālaye asatā S i.33; kāmesu
kathanā nameyya S i.117; kāmesu anikīlītīvin S i.9 (cp. kela); kittassa munino carato kāmesu anapekhañ
oghatiṁnassā pihayanti kāmesu gathitā pājā Sn 823 (gathitā Nd1); -- kāmesu asaññata Sn 243; -- yo na
lippati kāmesu tasm āhan brūmi brāhmañañ Dh 401; -- Munī santivādo agiddho kāme ca loke ca anāpalitto
Sn 845; kāmesu giddha D iii.107; Sn 774; kāmesu gedhañ appajjati S i.73; -- na so rajjati kāmesu Sn 161;--
kāmānaññ vasam upāgaman Sn 315 (=kāmānaññ āsattanā paṇünjīsa SnA 325); kāme parivajjīya Sn 768.
Character of Kāma. The pleasures of the senses are everpresent, transient (sabbe kāmā aniccatā, etc. A i.177),
and of no real taste (appassatē); they do not give permanent satisfaction; the happiness which they yield
is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: ādīnavo
ettha bhūyov" (see k -- sukhā). Thus kāmā kā kālikā (needing time) S i.9, 117; aniccatā (transitory) S i.22;
kāmā citrā madhurā "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also appassadā bahudukkhā
bahupayāsā: quot. M i.91; see Nd 72. Another passage with var. descriptions and comparisons of kāma,
beginning with app' assadā dukkhā kāmā is found at J iv.118. -- attitaṁ yeva kāmesu antako kurute vasanā
dh 48; -- na kāhanavasassa tatti kāmesu vijjati appassadā dukkhā kāmā iti viññāya paññito "not for
showers of coins is satisfaction to be found in pleasures -- of no taste and full of misery are pleasures: thus
say the wise and they understand" Dh 186; cp. M i.130; Vin ii.25 (cp. Divy 224). -- Kāmato jāyati soko
kāmato jāyati bhajanā kāmeso vippamuttañ n'atthi soko kuto bhayan ti "of pleasure is born sorrow, of
pleasure is born fear" Dh 215. << Kāmānā adhipacanā, attributes of kāma are: bhaya, dukkha, roga,
gañña, salla, sanga, panka, gabbha A iv.289; Nd 2.62 on Sn 51; same, except salla & gabbha: A iii.310.
The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M
i.85 and parallel passages (see e. g. Nd 2.199), how kāma is the cause of egoism, avarice, quarrels between
kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. Kāmānañ
ādīnavo (the danger of passions) M i.85 sq. =Nd2 199, quot. SnA 114 (on Sn 61); as one of the five
anupubbikathās: K' ādīnavo okāraṁ saṁkilesa A iv.186, 209, 439; -- they are the leaders in the army of
Māra: kāmaṁ te pathamānāṁ Sn 436; -- yo evamvadā . . . n'atthi kāmesu doso ti so kāmeso pātavayaṁ
appajjati A i.266=Ma i.305 sq. Similes. -- In the foll. passage (following on appassadā bahudukkhā, etc.) the
pleasures of the senses are likened to: (1) atthi -- kankhāla, a chain of bones; (2) manāsapesi, a piece of
decaying) flesh; -- (3) tiṁ'ukkā, a torch of grass; (4) angāra -- kāsū, a pit of glowing cinders; -- (5) supiña, a
dream; (6) yācita, beggings; -- (7) rukkha -- phala, the fruit of a tree; -- (8) asissatā, a slaughter -- house; --
(9) satti -- sūla, a sharp stake; -- (10) sappa -- sira, a snake's head, i. e. the bite of a snake at Vin ii.25; M
i.130; A iii.97 (where atthāsikkhāla); Nd 72 (leaving out No. 10). Out of this list are taken single
quotations of No. 4 at D iii.283; A iv.224=Ś i.175; No. 5 at DhA iii.240; No. 8 at M i.144; No. 9 at S
i.128=Th 2, 58 & 141 (with khandhānaññ for khandhāsanā); No. 10 as āstīva (poisonous fangs of a snake)
yesu mucchītā bāla Th 2, 451, and several at many other places of the Canon. Cases used adverbially: --
kāmañ acc. as adv. (a) yathā kāmañ according to inclination, at will, as much as one chooses S i.227; J
i.203; PVA 63, 113, 176; yena kāmañ wherever he likes, just as he pleases A iv.194; Vv i.11 (=
icchānuṛtāṇa VvA 11) -- (b) willingly, gladly, let it be that, usually with imper. S i.222; J i.233; i.147;
iv.273; VvA 95; kāmañ taco nahāru ca aṭṭhi ca avassāsatā (avasassuṭā in J) sartre upassassuṭa mañsa--
lohitat "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M
realm of sensual pleasures. This pleasure term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensual experience (D i.34). For the soul, explained in DA 120: cha k˚ -- devapariyāpanna); J i.47; Dhs 1, 431; Ps i.83, J vi.99; Vism 392; or of the kāmāvācara -- devaloka J vi.586; -- bhūmi and -- loka the plane or world of kāma Ps i.83; J vi.99; see also avacara; -- avacaraka belonging to the realm of kāma J vi.159; -- ānusārān pursuivi worldly pleasures J i.117; -- andha blinded by passion Ud 76=Th 1, 297; -- ābhībhū overcoming passions, Ep. of the Buddha D ii.274; -- ābhīmukha bent upon lust, voluptuous PvA 3; -- āvacara "having its province in kāma," belonging to the

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pleasures. Def. as cakkhuviññeyyā rūpā, etc. A iii.411; D i.245; ii.271; iii.131, 234; Nd2 s. v.; Ps i.129; as manāpīyehi rūpādhī pañcahi kāma -- koṭṭhāsehi bandhanehī vā DA i.121, where it is also divided into two groups: māṇusākā and dibbā. As constituents of kāmarāga at Nett 28; as vana (desire) Nett 81. -- In the popular view they are also to be enjoyed in "heaven": saggā lokaṇ upapajjissāmī tattha dibbhe pañcāhi k - - gunēhi samappito samangibhūto paricīressāmī ti Vin iii.72; mentioned as pleasures in Nandana S i.5; M i.505; A iii.40, iv.118; in various other connections S iv.202; Vv 307; Pv iii.71 ('cīhī sabbha; expl. PVa 205 by kāma -- koṭṭhāsehi); PVa 58 (paricārenti); cp. also kāma -- kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (māṇusākā k' guṇa) S v.409; A v.272, but the same passage with "dibbhe pañcāhi k" -- gunēhi samappita "..." also refers to earthly pleasures, e. g. S i.79, 80 (of kings); S v.342 (of a Cakkavatti); A ii.125; iv.55, 239; v.203; of the soul D i.36; Vbh 379; other passages simply quoting k' g' as worldly pleasures are e. g. S i.16=Sn 171; S i.92; iv.196. 326; A iii.69 (itiṁrūpasmi); D i.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmagūṇa begins with "pañc' ime bhikkhave kāmagūṇa ..." and is found at various places, e. g. in full at M i.85=Nd2 s. v.; M i.454; ii.42; iii.114; quoted at M i.92; A iii.411; iv.415, 430, 449, 458. Other expressions voicing the same view are: gedho pañcanna k' -- gunāṇa adhivacaṇa A iii.312 sq.; assūnā ... adhivaca M i.144; nivāpa ... adhivaca M i.155; sāvattā ... adhivaca' It 114. In connection w. rata & giddha PVa 3; paṭhā M iii.295; gathīta & mucchita M i.173; mā te kāmagūne bhamassu cittaṇ "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vossaṅgo Vbh 370; asantu pasmiyo (see also Sn 50, 51, 171, 284, 337. -- guṇika consisting of fivefold desire, appl. to rāga S ii.99; J iv.220; Dhs A.371; -- gedha a craving for pleasure S i.100; ThA 225; -- cāgīn he who has abandoned lusts Sn 719. -- citta impure thought J ii.214; -- chanda excitement of sensual pleasure, grouped as the first of the five series of obstacles (pañcā nivāranaṇa) D i.156, 246; iii.234, 278; A i.231; iv.457; A i.134=Sn 1106; S i.99; v.64; Bdhd 72, 96, 130; Nd2 200, 420A. Also as the first in the series of ten fetters (sāṇyojanaṇi) which are given above (p. 31) as synonyms of kāma. Enumerated under 1 -- 10 at Nd2 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pīpāsa and gedha) Vbh 364; Nd2 1114, 1153; Nd2 ad chandāra and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4; A ii.10; -- as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; -- as five in order: 1, 5, 9, 6, 7, (cp. above passage A ii.10) at M i.241; -- as four in order: 1, 5, 9, 7 at S iv.188; -- as six nivārasa (5 + avijjā) at Dhs 1170, 1486. See also D i.246; iii.234, 269; Ps i.103, 108; ii.22, 26, 44, 169; Vism 141; Sdhp 459; -- jāla the net of desires Th 1, 355; -- taṇhā thirst after sensual pleasures; the first of the three taṇhās, viz. kāma, bhava, vihbava' D iii.216, 275; It 50; Vbh 365 (where defined as kāmadhātupātiṣunyutto rāgo); Dhs 1059, 1136 (cp. taṇhā: jappāpassage); as the three taṇhā, viz. ponobhavikā, nandirāga -- sahagatā, tatratattā 'ābhinnadīn at Vin i.10=Vbh 101; as k -- taṇhāhi khajjāmā ko -- parīlāhena paridayahamānā M i.504. See also D ii.308; S i.131; A ii.11; Th 2, 140; J ii.311; v.451; Miln 318. -- da granting desires, bestowing objects of pleasure and delight; Ep. of Yakkhas and of Vessantarā (cp. the good fairy) J vi.498, 525; Mhv 19, 9; as sabba' Pv ii.138; -- dada= prec. Pv ii.918; PVa 112; J vi.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh viii.10: esa devamanussanānā sabbakāmadado nidihi "this is the pleasure which gives all pleasures to gods and men"; -- dukkha the pain of sensual pleasures J iv.118; -- duha granting wishes, like a cow giving milk J v.33; vi.214; f. 'duhā the cow of plenty J iv.20; -- dāhū "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avīci -- niraya to the heaven of the Vbh 86). -- ndnf sensual delight (cp. "chanda) A ii.11; Dhs 1114, etc. -- nidāna acc. adv. as the consequence of passion, through passion, M i.85, etc. (in kāmagūṇa passage); -- nisaraṇa deliverance from passion, the extinction of passion It 61 (as three nissarāṇyā dhātuvo), cp. A iii.245; -- nissita depending on craving Miln 11; -- nīta led by desire J ii.214, 215; -- panka the mire of lusts Sn 945; Th 2, 354; J v.186, 256; vi.230, 505; Mhbv 3; -- paṭisandhi -- sukhi finding happiness in the association with desire M iii.230; -- parīlāha the flame or the fever of passion M i.242, 508; S iv.188; A i.68 (paridayahati, khajjati, etc.); A ii.11; Vin iii.20; Nd2 374 (comd with "palibodha); DhA ii.2; see also kāmacchanda passage. -- pāla the guardian of wishes, i. e. benefactor J v.221; -- pūpāsa thirst for sensuality M i.242; A ii.11, and under k' --
chanda; -- bandha Ud 93, and -- bandhana the bonds of desire J vi.28, also in the sense of k' -- gunā, q. v.; - - bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma -- dhātu A i.223. It is the first form of the 3 bhavas, viz. kāma', rūpa', artu' in i.36; D iii.216; A iv.402; Vism 572.

Emancipation from this existence is the first condition to the attainment of Arahantship: kāmabhave asatta akiñcanā Sn 176, 1059, 1091 (explan. SnA 215: tividhe bhave alaggana); Bdhd 61. 'parikkhīna one who has overcome the desire -- existence Dh 415=Sn 639. -- bhoga enjoyment of sensual pleasures, gratification of desires S i.74 (sārattā -- 'esu giddhā kāmesu mucchitā); Th 2, 464; It 94 ( -- 'esu pañḍito who discriminates in worldly pleasures); J ii.65; -- bhogin enjoying the pleasures of the senses Vin i.203, 287; ii.136, 149; D iii.124, 125; Miln 243, 350, as Ep. of the kāmāpapatti -- beings It 94; as ten kinds A v.177; as bringing evil, being blameworthy S i.78; cp. A iv.281, 438; S i.33 sq.; A iii.351; Th 2, 486; J iii.154. ye keci kāmesu asaññāta janā avittarāga idha k -- bhogino (etc.) A ii.6, cp. ii.17. kāmabhogi kām'ārāmo kāmārato kāma -- samuddita A iv.439; -- 'seyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhogāseyyā vāmēna passena) A ii.244; -- bhujin='bhogin Ud 65; -- magga the path of sensual pleasures J v.67; -- matta intoxicated with sensual pleasures J vi.231; -- mucchā sensual stupor or languor S iv.189; A ii.11; Dhs 1114, etc. (see kāmacchanda); -- yoga application to sensual enjoyment, one of the four yogas, viz. kāma', bhava', dīthī', avijjā' (cp. āsavā) A ii.10; only the first two at It 95; cp. D iii.230, 276; S v.59; DhsA 166; -- rata delighting in pleasures J v.255; -- rati amorous enjoyment (as arati) Th 2, 58 and 141; J i.211; iii.396; iv.107. -- n'atthi nissara bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by passion Th 2, 355=ThA 243; J v.220, 225.

Relinquishing this desire befits the Saint: Sn 139 (˚katha); -- relinquishing the desire -- existence Dh 415=Sn 639. -- bhoga enjoyment of sensual pleasures, gratification of desires S i.74 (sārattā -- 'esu giddhā kāmesu mucchitā); Th 2, 464; It 94 ( -- 'esu pañḍito who discriminates in worldly pleasures); J ii.65; -- bhogin enjoying the pleasures of the senses Vin i.203, 287; ii.136, 149; D iii.124, 125; Miln 243, 350, as Ep. of the kāmāpapatti -- beings It 94; as ten kinds A v.177; as bringing evil, being blameworthy S i.78; cp. A iv.281, 438; S i.33 sq.; A iii.351; Th 2, 486; J iii.154. ye keci kāmesu asaññāta janā avittarāga idha k -- bhogino (etc.) A ii.6, cp. ii.17. kāmabhogi kām'ārāmo kāmārato kāma -- samuddita A iv.439; -- 'seyyā sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhogāseyyā vāmēna passena) A ii.244; -- bhujin='bhogin Ud 65; -- magga the path of sensual pleasures J v.67; -- matta intoxicated with sensual pleasures J vi.231; -- mucchā sensual stupor or languor S iv.189; A ii.11; Dhs 1114, etc. (see kāmacchanda); -- yoga application to sensual enjoyment, one of the four yogas, viz. kāma', bhava', dīthī', avijjā' (cp. āsavā) A ii.10; only the first two at It 95; cp. D iii.230, 276; S v.59; DhsA 166; -- rata delighting in pleasures J v.255; -- rati amorous enjoyment (as arati) Th 2, 58 and 141; J i.211; iii.396; iv.107. -- n'atthi nissara bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by passion Th 2, 355=ThA 243; J v.220, 225.

Kāmaka

Kāmaka (adj.) [fr. kāma] only -- " in neg. akāmaka un- willing, undesirous D i.115; M i.163; Vin iii.13; J iv.31; cp. kāmuka.

Kāmaṇḍaluka
Kāmaṇḍalukā (adj.) having a kamandalu (q. v.) S iv.312 cp. A v.263.

Kāmatā

Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: viveka” . . . to be alone PvA 43; anattha” J iv.14; with inf. PvA 65 (gahetu’); J iii.362 (vināsetu’); Mhv 5, 260; Dhā i.91.

Kāmin

Kāmin (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in kāma -- kāmin realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakhas, Devas or Devaṇaṭṭaras (Pv i.33 =PvA 16), as a reward for former merit; usually in comb with bhuṇjāmi paribhogavant (Pv iv.346) or as "nandino devalokasmi modanti kāmino" A ii.62= It 112; Th 1, 242; J iii.154; Pv ii.115; Pv iii.116 (expl. "as enjoying after their hearts' content all pleasures they can wish for"). - - 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in athakāminī devatā Sn 986. -- akāmakāmin passionless, dispassionate Sn 1096, syn. of vīttatāṇhā without desire (cp. Nd2 4).

Kāmuka

Kāmuka (adj. -- n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J v.306; Mhbv 3.

Kāmeti

Kāmeti [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J iii.154; iv.167; v.480; -- 2. to desire a woman, to be in love with D i.241; M ii.40; J ii.226; v.425; vi.307, 326, etc. <-> pp. kāmita in kāmita -- vatthu the desired object PvA 119; VvA 122; grd. kāmitabbā to be desired, desirable PvA 16 (v. l. for kañña, better), 73; VvA 127; and kāmetabba J. v.156 (=kamanīya); ppr. (kāmaṇ) kāmayamānassa Sn 766 (=icchamānassa, etc., Nd1); J vi.172=Nett 69.

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Kāya

Kāya [der. probably fr. ci, cinoti to heap up, cp. nikāya heap up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. -- Definitions and synonyms. -- SnA 31 gives the foll. synonyms and similes of kāya: kutta, guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S iv.292), dhaja, vammika (M i.144), kutikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarire, sartrañ hi asucisañcayato kuechitānañ vā kesāmnāñ āyabhūtato kāyo ti vuccati. . . . It is equivalent to deha: S i.27; PvA 10; to sarra KhA 38; PvA 63, to nikāya (deva’) D iii.264; and cp. formula of jāti: sattanāñ tamhi sattanikāye jāti . . . Nd2 257. Literal meaning. -- 1. mahājana -- kāya a collection of people, a crowd S iv.191; v.170; VvA 78; -- bala’ a great crowd Sn p. 105; Dhā i.193, 398. -- 2. group or division: satta kāyā akāṭā, etc. (seven eternal groups or principles) D i.56=M i.517=S iii.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense -- organs, as vedanā -- kāya, saññā, viññā, phassa’, etc. S iii.60, 61; D iii.243, 244; takā’ D iii.244; appl. to hatti’, ratha’, patti’, groups of elephants, carriages or soldiers S i.72. -- A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J ii.91, viz. camma’, dāru’, loha’, ayo’, vāluka’, udaka’, phalaka’, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. -- Var. other combs: Asura’ A i.143; D iii.7; Ābhassara’ ("world of radiance") D i.17=iii.29, 84; Devā’ S i.27, 30; D iii.264 ("nikāya"); dibbā kāya A i.143; Tāvatiṃsa’ D iii.15. Applied meaning. -- 1. Kāya under the physical aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D i.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up
and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the psychological aspect is the seat of sensation (Dhs §§ 613−616), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, Bud. Psy. Ethics Ivi. ff.; Bud. Psy. 143, 185 f. I. (Physical). -- (a) Understanding of the body is attained through introspection (sati). In the group of the four sati -- paṭṭhānas, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is kāye kāyānupassā ... contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh iii.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D ii.293, 294; iii.104, 141; A iii.323=v.109; S iv.111=v.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhānupassā ... A iii.142 sq.; v.109 (under asubhānasī); It 81; cp. kāye aniccānupassā S iv.211; and kāyagatā sati. -- This accumulation is described in another formula with: ayañ ... kāye rūpi cātum(m)ahābhūtiko mātā -- pettika -- sambhava odana -- kummās upacayo, etc. "this body has form (i.e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D i.55=S iii.207; S ii.94; iv.194; v.76, 209; M i.144, 500; ii.17; A iv.386=S iv.83. (b) Various qualities and functions of the material body. As trunk of the body (opposed to pakkhā and rūpa) S i.131; iii.120. -- Bdhgh. at Vism 240 defines imassā kāya A v.109; as anicca dukkha, etc. M i.500; ii.17; kāna S iv.111=v.278; Vbh 193, 194. (c) Valuation of physical body. From the contemplating of its true character (kāya), so also the seat of feeling, kāya dvatīṣa asubhānupassā ... dissati imassa kāyassa acayo pi apacayo pi ādānam pi nākkhepanam pi S ii.94. -- This body is eaten by crows and vultures after its death: S v.370. Represented as pūtuś fowl S i.131; iii.120. -- Bdgh. at Vism 240 defines kāya as "cattu -- mahābhūtika pūti -- kāya" (cp. similar passages on p. 367: pathadhdo bhavati kāya, pūtiko bhavati kāyo). (d) Similes. -- Out of the great number of epithets (adhivacana) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an absciss (gandha) S iv.83=A iv.386; a city (nagara) S iv.194; a cart (ratha) S iv.292; an anthill (vammatā) M i.144; all in reference to its consisting of the four fundamental elements, cp. also: phen' āpamañ kāya imān viditā: "knowing that the body is like froth" Dh 46; kumbh' ūpamañ kāya imān viditā nagar' ūpamañ cittaṇ idaṇṭhāpitvā Dh 40: the body is as fragile as a water -- pot. (e) Dissolution of the body is expressed in the standard phrase: kāyassa bhedaḥ param maraṇa ... i.e. after death ... upon which usually follows the mention of one of the gatis, the destinies which the new kāya has to experience, e.g. D i.82, 107, 143, 162, 245, 247, 252; iii.96, 97, 146, 181, 235; M i.22; S ii.94; iii.241; Dh 140; It 12, 14; J i.152; PvA 27, etc., etc. Cp. also iv. (Psychological). -- As the seat of feeling, kāya is the fifth in the enumeration of the senses (āyatanā). It is ajjhāttika as sense (i.e. subjective) and its object is the tangible (phoṭṭhāba). The contact between subject and object consists either in touching (phusītva) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e.g. kāya -- viññeyya phoṭṭhāba D i.245; kāyena phoṭṭhābabhā phusītva D iii.226, 250, 269; M i.33; iii.42; S iv.104, 112; kāyena phusītva A v.11; kāya c' eva phoṭṭhābabhā ca D iii.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy;
the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), piti -- suka, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṃ eva kāyaṃ vivekajena piti -- sukhena abhisandaneti . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D i.73 sq.=M i.277; A ii.41, etc. A similar context is that in which kāya is represented as passesaddha, calmed down, i.e., in a state which is free from worldly attachment (vivekaja). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (pamuditā) in attaining the desired end. The formula is pamphitassa piti jāyati pitmanassa kāyaṃ passambhati, passaddhakāya sukhān vereti, sukhino cittan samādhīyati D iii.241, 288; iv.351; M i.37; A iii.21, 285; iv.176; v.3, 333; Vbh 227. => Similarly: pamuditā piti jāyati, pitmanāṇaṃ pāpā , passaddhakāya sukhāṇa veda D vii.244 (cp. Vin. Texts ii.224: "all my frame will be at peace," or "individuality"; see note) passaddhakāya -- sankhāra mentioned at A v.29 sq. is one of the ten ariya -- vāsā, the noblest conditions. A quasi -- analogy between kāya and kāma is apparent from a number of other passages: kāya -- chando -- "snehī -- avayaptā pahityati M i.500; ajjhāṭṭā ca bhaddhā ca kāye chaṇḍaṃ virājaye Sn 203; kāye avigata -- rāgo hoti (kāme, rūpe) D iii.238=A iii.249; madhurakajāto viya kāyo S ii.106; A iii.69. III. (Ethical). . . -- Kāya is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being kāya, vaci (vāca) and manas. These three kammantas, activities or agents, form the three subdivisions of the sīla, the rules of conduct. Kāya is the first and most conspicuous agent, or the principle of action kat) e/coxh/n, in which character its pregnant sense. Kāya as one of a triad. -- Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. kāyenā vācaya udatetas: yañ na karotī kāyenā vācaya udatetas tañ hi tassa sañca hoti tañ ca ādhāya gacchati S i.93 yo dharmacārt kāyenā vācaya udatetas idh eva nam pāsaṅsanti paccag saggio pamodati S i.102. -- So also at A i.63; Sn 232. Besides in the formula arakkhitena kāya a' vācaya a' cittana S ii.231=271; iv.112. => With su -- and duccarita the comb is extremely frequent, e.g. S i.71, 72; M i.22, etc., etc. In other comb. we have kāya -- (v' ', m ') kamma, moneya, socceyya, etc. -- k' . v', m'. hiṃsāti S i.165; saṃsappati A v.289 sq.; kāye (v', m') sati kāya -- sañcetanā -- hetu uppajjati S ii.39 sq.; The variations of k -- in the ethics of the Dhamma under this view of k' . v', m'. are manifold, all based on the fundamental distinctions between good and bad, all being the raison d'être of kamma: yañ . . . etaraḥ kiṃmaṇaḥ karoti kāyena v. m. idaṃ vuccati navakamma S iv.132. -- Passages with reference to good works are e. g. D iii.245; A i.151; v.302 sq.; (see also Kamma ii.2 b. c.). -- With reference to evil: S iii.241, 247; A i.201; kīna kāyena vācaya manasā dukkataṃ katan P v.ii.13 and passim. Assāvu puthujjano tihi thānēhi micchā paṭipajjati kāyena v. m. S ii.151; pāpaṃ na kaiyir vacasā manasā kāyena v. kiñcana sabbaloke S i.12=31; yassa kāyena vācaya manasā n'atthi dukkataṃ sañcayan tihi thānehi, tam ahaṃ brūtu brāhmaṇanā Dh 391=183. Kāyena sañcaya sañcaya sādhū sādhū vācaya sañcayo manasā sañcayo sādhū sādhū sabbattha sañcaya Dh 361=S i.73=Mil 399; ye ca kāyena v. m. ca suññatāna te Māravasānāgūya, te Mārāsa paccag S i.104; vācānurakkhi manasā suññatā kāyena ca akusalāna ca kaiyir Dh 281=Nett 183. Kāya as one of a dyad: vācā at kāya: S i.172 ("gutta") M i.461 (rakkhita at a'); P v.22 ("saññatā at opp."); Vism 28 (k" -- vac" -- kamma); PVA 98. Kāya alone as a collective expression for the three: A i.54; Dh 259, 391; Sn 206, 407; kāye avtarāgo M i.101; A ii.249; iv.461 sq.; " -- samācāra S v.354; kāyaṇ paṇidhāya Ps i.175; Vbh 244=252; bhavita at a'M i.239; A i.250; iii.106 sq.; cp. kāya -- pakkopāṇa rakkhaya, kāyaṇa sañcaya siyā kāyaduccaritaḥ hitvā, kāyena saranarājya Dc 231. Ahiṃsākā ya muñayo niçaṃ kāyena sañcaya Dv 225. Kāya in comb with citta: thīto va kāyo hoti thīto cittan . . . S v.74; anikātāha -- kāyo nīkahāthī -- citta A ii.137; sāraddha -- kāyo sañcikītīthī -- citta A v.93=95=97; bhavita -- kāyo, "sitū", "citta", "pañño S iv.111; A iv.11; v.42 sq. Apakassa kāyaṃ apakassa cittan S ii.198. Kāya -- citta -- passaddhi, etc. Dhs §§ 29 -- 51. In these six couples (or yugalas) later Abhidhamma distinguished kāya as= the cetasikas (mental properties, or the vedanā, saññā and sankhārā khandhas), body being excluded. Cpd. 96. See also comb kilantakāya, kilanta -- citta under kilamati. IV. (Various). -- Kāyena (i. e. "visibly") ahaṃmahāṇaṃ passituḥ A ii.61; as nānattā and ekattā at A iv.39 =Nd2 570. The relation between rūpa -- kāya (= cātumahābhūtakah), and nāma -- kāya, the mental compound (=vedanā saññā, etc.) is discussed at Nett 77, 78, and Ps i.18 sq.; see also S ii.24. K. is anatā, i.e. k. has no soul A v.109; S iv.166. n'āyaṃ kāyo tumbhāya n'āpi paresaḥ, puṇān añc idaṃ kammaṃ . . . neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S ii.64, 65=Nd2 680. Dissamānena kāyena and
upadha -- dissamānena S i.156. "-- Manomaya -- kāya a body made by the mind (cp. VvA 10 and DA i.110, 120, 222) according to Bdhgh only at the time of jhāna S v.282 sq.; manomaya pitti -- bhakkha sayanapabbha D i.17=VvA 10; manomaya kāya abhinimmināya . . . D i.77; m' sabbanga -- paccangi D i.34, 77, 186, 195. "-- Under the control of psychic powers (iddhi): kāyena va sanyavetti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S v.265= D i.78= A i.170: see also S v.283, 284. "-- In the various stages of Saṅgāra: kāya nikkhipati he lays down his (old) body S iv.60, 400; cp. S iii.241 (ossasātha -- kāya); referring to continuous change of body during day and night (of a Pet.) Pv ii.1211. "-- anga a limb of the body, kāyaṅga va'c'anga va na kopeniti: they remain motionless and speechless (ref. to the bhikkhus begging) J iii.354; DhsA 93, 240; -- ānupassin in comb kāye kāyānapasit 'realizing in the body an aggregate' D ii.94, 100, 291 sq.; D iii.58, 77, 141, 221, 276; M i.56; A i.39, 296; ii.256; iii.449; iv.300, 457 sq.; S iv.211; v.9, 75, 298, 329 sq.; Vbh 193 sq.; see also above. Der.: ānupassan 276; M i.56; A i.39, 296; ii.256; iii.449; iv.300, 457 sq.; S iv.211; v.9, 75, 298, 329 sq.; Vbh 193 sq.; -- see also above. Der.: 'ānupassanā Ps. i.178, 184; ii.152, 163, 232; 'passita Nett. 123; -- āyatana the sense of touch D iii.243, 280, 290; Dhs 585, 613, 653, 783; -- indriya same D iii.239; Dhs 585, 613, 972; -- ujjukatā straightness of body (+citta, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. "-- āpaga going to a (new) body S ii.24; -- kamma "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D i.250; iii.191, 245, 279; M i.415; iii.206; A i.104; iii.6, 9, 141 sq.; v.289; Th 2, 277; Ps ii.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. -- kammaññatāeldiness, alertness of the bodily senses included under nāma-kāya Dhs 46, 277, 326. "-- kammanta=kamma, in comb. 'sampatti and 'sandosa A v.292, 294, 297; M i.17. "-- kali "the misfortune of having a body"=this miserable body Th 2, 458, 501; ThA 282, 291; -- kasāva bodily impurity or depravity A i.112; -- gata "relating to the body," always combined with sati in the same sense as 'ānupassin (see above) S i.188; M. iii.92; A i.44; Sn 340

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(cp. SnA 343); Th 1, 468, 1225; J i.394; Dh 293= Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. -- gantha bodily tie or fetter (binding one to saṅsāra), of which there are four: abhijjhā, byāpāda, sīlabbata -- parāmāsa, ida= saccābhinnivesa D iii.230= S v.59=Dhs 1135=Vbh 374; cp. Mrs. Rh. D., Dhs. trsl. p. 304; -- gandha spelling for 'gantha at Nett 115<> 119; -- gutta one who guards his body, i. e. controls his action (+vac'gutta) S i.172=Sn 74; -- gutti the care or protection of the body Vin i.295; J ii.162; -- citta body and mind: 'abāda physical and mental disease J iv.166; see other combin above; -- dāha fever Vin i.214; -- tapana chastisement of body, curbing one's material desires, asceticism PvP A 98. -- thāma physical strength J iii.114; -- daratha bodily distress J v.397; vi.295; -- dalhā bodily vigour Vin ii.76, 313; -- dukkha bodily pain (+ceto') M iii.288; -- duccarita misconduct by the body, evil deeds done through the instrumentality of the body (cp. "kamma") D iii.52, 96, 111, 214; A i.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; -- dūthullā unchastity Th 1, 114; -- dvāra the channel or outlet of bodily senses J i.276; iv.14; VvA 73; DhsA i.207; -- pasāda clearness of the sense of touch or sense in general DhsA 306; Bdhd 62, 66, 74; cp. Dhs. trsl. p. 173n, 198n; -- paccadhi serenity or quietude of the senses S iv.125 (cp. iv.351 and above); v.66, 104; Dhs 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; -- pāgabbhīya "body -- forwardness" inmodesty, lasciviousness, gener. said of women J ii.32; v.449; -- pāgabbhiniya same J i.288; -- pāgnānāti good condition of the mental faculties, fitness of sense, opp. kāyagelānā, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; -- phandita (nt.) bodily activity J iii.25; -- pākkha fastened to the body, appl. to robes DA i.207; -- bandhana a girdle or waistband Vin i.46, 51; ii.118, 135, 177, 213, 266; M i.237; -- bala physical strength PvP A 30; -- bhāvanā meditation or training with regard to action D iii.219; M i.237; cp. Miln 85; -- macchera body -- selfishness, pampering the body Th 1, 1033; -- mudutā pliability of sense= kammaññatā Dhs 44, 277, 324; Bdhd 16, 20, 157; -- muni a sage with regard to action It 56; -- moneyya the true wisdom regarding the use of the body as an instrument of action It 56; 67; D iii.220; A i.273; Nd2 514; -- ratha the "carriagelike" body J vi.253; -- lathā buoyancy of sense = 'mutuda, same loci; -- vanka crookedness of action A i.112; -- vikāra change of position of the
body J i.ii.354; -- vijambhana alertness DhA iv.113; -- viññātti intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; -- viññāṇa consciousness by means of touch, sensory consciousness D iii.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; 'dhatu element of touch -- consciousness Dhs 560; Vbh 88; Kv 12; -- viññīṇeyya to be perceived by the sense of touch (+phoṭhabba, see above) D i.245; ii.281; iii.234; M i.85, 144; Dhs 589, 967, 1095; Vbh 14; Kv 210; Miln 270; -- vipphandana throbbing of the body, bodily suffusion, appld to 'vinnatti Bdhd 69, 70; DhsA 323; -- viveka seclusion of the body, hermitism J i.12; DhsA 165; -- vūpākāsā= viveka D iii.285 (+citta "singleness" of heart); -- veyyvacca menial duties J i.12; ākara a servant J ii.334; -- veyyvacca same J vi.418; Sn p. 104; DhA i.27; ākamma id. J v.317 (=veyyvacca) DhsA 160; -- saṅgaha control of body (+citta˚) Nett 91; -- sañceyya purification of body (+vac cetan˚, mano˚) D iii.285 (+citta˚, mano˚). -- sankhara the material aggregate, substratum of body Vin iii.71; S ii.40; iii.125; iv.293; A i.122; ii.158, 231; Ps i.184, 186; Vism 530. -- sampālana crushing the body (of dukkha) Nett 29; -- samphassa the sense of touch (see yatana) D iii.243; S v.351; Dhs 585, 616, 651, 684; 'ja arisen through touch or sensibility DhsA 323; -- sucarita good conduct in action, as one of the three ākammā (vac˚, mano˚) D iii.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; -- suci purity of body, i. e. of action (+vac˚, mano˚) A i.271; v 264, 266; It 55.

Kāyika

Kāyika (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (=acted as opposed to spoken or thought). sukha physical happiness (opp. cetasika˚) S v.209; A i.81; dukkha D ii.306; M i.302 (opp. cetasika˚); kāyikaš (sc. dhamman) sikkhati to teach the conduct of body (opp. vācasikā) Vin ii.248. In comb. with vācasikā also at S i.190; Pug 21; Vism 18 (of anācara); PVA 119 (of sañčera, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd2 219=SnA 86. 2. -- "of devas" belonging to the company of --: D i.220; gandhabba˚ PVA 119.

Kāyūra & Kāyura

Kāyūra & Kāyura [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'ālankāra P; bhuj˚ Vv) or neck (gūvāya pilandhana J iii.437); a bracelet or necklace Vin ii.106; J iii.437; iv.92; Pv iii.93; Vv 362. -- 2. adj. as sakāyura raṭṭha having the insignia "regis" J v.289=486.

Kāyūrīn

Kāyūrīn (adj.) [fr. last] wearing bracelets Pv iii.91.

Kār

Kār -- secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

Kāra

Kāra [fr. kār -- , cp. Vedic kāra song of praise, which is, however, derived fr. kr=krir to praise; also Vedic "kāra in brāhma", fr. kr] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra -- pannaka J vi.24 (vegetable as oblation); appako pi kato kāro devūpapattī avahati "even a small gift of mercy brings about
rebirth among the gods" PvA 6. -- kāraka one who performs a religious duty D i.61 (=DA i.170). (b) doing, manner, way: yena kārena akattha tena k' pavattamānā phalaṃ "as you have done so will be the fruit" PvA 45. -- 2. ( -- *) (a) the production or application of, i.e. the state or quality of . . . : atta' one's own state =ahan kāra, individuality; para' the personality of others A iii.337; citti' reflection, thought PvA 26; see e. g. andha' darkness, sak' homage, etc. -- balakkārena forcibly PvA 68. -- (b) as ttg. the item, i.e. particle, letter, sound or word, e.g. ma -- kāra the letter m PvA 52; ca -- kāra the particle ca PvA 15; sa -- kāra the sound sa SnA 23. -- (c) (adj. -- n.) [cp. kara] one who does, handles or deals with: ayakāra iron -- smith Miln 331.

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Kāraka

Kāraka (usually -- *) the doer (of): Vin ii.221 (capu -- capu'); sāsana' he who does according to (my) advice Sn 445; Bdhd 85 sq.; -- f. kārikā: veyyāvacca' a servant PvA 65 (text reads 'tā); as n. the performance of ( -- *), service: dukkara -- kārikā the performance of evil deeds S i.103; Th 2, 413 (=ThA 267). -- agga -- kārikā first test, sample Vin iii.80.

Kāraṇa

Kāraṇa (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2= Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. -- (a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M iii.181; see kamma 11 3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Hercules or the labours of Hades. kāraṇa' kārapeti "he makes somebody perform the task." Pass, kāraṇa or kāraṇā karīyati. Thus as a set of five tasks or purgatory obligations under the name of pañcavidha -- bandhana "the group of five" (not, as Warren trsl. p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, Miln trsl. i.254, and others with wrong derivation from kāra). 'mara' punishment also at J iv.87 (tantarajjuka' manner, way: yena kāra the reason for not crying PvA 63; asocana' same, ibid. (a) acting, action as (material) cause: k' -- bhūta being the cause of . . . PvA 15; -- (b) (intellectual) cause, reason Miln 150; DhA i.389; esp. as -- ': arodana' the reason for not crying PvA 63; asocana' same, ibid. 62; āgamana' the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36. =attha, SA on i.215, SnA. i.238 -- instr. kārāṇena by necessity, needs PvA 195; tena k' therefore ibid. 40 -- abl. kāraṇā by means of, through, by (=hetu or nissāya) PvA 27; imasmā k' therefore PvA 40; kāraṇaṭṭha (expl. as attha -- kāraṇā Nd2) for the purpose of some object or advantage Sn 75; opp. nikkāraṇā from unselfishness ibid. -- sakāraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika

Kāraṇika [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu' S ii.257 however used simply in the sense of making: arrow -- maker, fletcher. Perhaps the reading should be 'kāraka.

Kāraṇḍava
Kāraṇḍava1 [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava˚ A iv.169 (chaff); samaṇa˚ ibid. -- In passage kāraṇḍavaṇṇa niddhamatha, kasambuṇṇa apakassatha A iv.172=Sn 281=Miln 414 trsl by Rh. Davids Miln trsl. ii.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note3 loc. cit. is to be modified according to the parallel passages just given.

Kāraṇḍava

Kāraṇḍava2 [cp. Sk. karaṇḍava] a sort of duck Vv 358 (expld as also by Halāyudha 2, 99 by kādamba, black goose).

Kārā

Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in 'bheda cora a thief who has broken out of jail Vin i.75.

Kārāpaka

Kārāpaka [fr. kārāpeti] a schemer, inventor J vi.333.

Kārāpāṇa

Kārāpāṇa see kāreṇi.

Kārāpita


Kārikā

Kārikā see kāraka

Kārītā

Kārītā = kārikā (performance); see pāripūrī".

Kārin

Kārin ( -- ') (adj.) doing: yathāvādi tathākārt "as he says so he does" D iii.135, Sn 357; see for examples the various cpds. as kamma˚, kibbisa˚, khaṇḍa˚, chidda˚, dukkaṭa˚, dvaya˚, paccakkha˚, pubba˚, sakkacca˚, sampajāṇa˚, etc.

Kāriya

Kāriya (adj.) [grd. of kāreṇi, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

Kāruṇā

Kāruṇā (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S ii.199; A iii.189; Vism 300; PvA 75; Sdhp 509.
Kāruṇāta

Kāruṇāta (f.) compassionateness S i.138.

Kāruṇika

Kāruṇika (adj.) [fr. karuṇa] compassionate, merciful Pv ii.113; PvA 16; Bhdh 49; often with mahā': of great mercy Sdp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

Kāreti

Kāreti (Causative of karoti), to construct, to build, etc.; pp. kārita; der. -- kārāpana the construction of (vihāra') DhA i.416. For details see karoti iv.; see also kārāpaka & kārāpita.

Kāla

Kāla (and Kāla) -- Preliminary. 1. dark (syn. kanha, which cp. for meaning and applications), black, blueblack, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. -- There are two etymologies suggestible, both of which may have been blended since IndoAryan times: (a) kāla=Sk. kāla, blue -- black, kālī black cloud from *qāl (with which conn. *qel in kalanka, spot, kalusa dirty, kāmāsā speckled, Gr. kēlaios/s, Mhg. hilwe mist)=Lat. cālīdus spot, Gr. khλ/ν < Gr. khλ/ν =Lat. cāllum spot, and khλ/s dark cloud; cp. Lat. cālīgo mist, fog, darkness. -- (b) see below, under note. -- Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. māurūngs twilight, Sk. marka eclipse, darkness; and also gloaming= gleaming=twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i.e. term or terminus (a quo or ad quem). -- Note. The definition of colour -- expressions is extremely difficult. To a primitive colour -- sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for dark which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāla and kanha as well, as e. g. by *skei in Sk. chāyā=Gr. skia/ shadow as against Ags. hāven "blue" (E. heaven) and Ohg. skīna, E. to shine and sky. The psychological value of a colour depends on its light -- reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāla) may readily be called "brilliant." In the same way kāla, combined with other colour -- words of black connotation does not need to mean "black," but may mean simply a kind of black, i.e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. šyāma (dark -- grey) and šyāva (brown) under kāsāya. That the notion of the speckled or variegated colour

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belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kāmāsā), and is also shown by the second etymology of kāla=Sk. śaśra, notted, speckled=Lat. caerulus, black -- blue and perhaps caelum "the blue" (cp. heaven)=Gr. khλ/νos the blue ice -- bird. (On k > s cp. kanha > śrṇga, kīlamati > śramati, kilissati > ślis", etc.) The usual spelling of kāla as kāla indicates a connection of the l with the r of śaśra. -- The definition of kāla as jhām' angārasadisa is conventional and is used both by Bdhgh. and Dhpāla: DhA 317 and PvA 90. 1. Kāla, dark, black, etc., in enum of colours Vv 221 (see VvA 111). na kālo samāno Gotamo, na pi sāmo: mangura -- cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M i.246; similarly as kālī và sāmā và manguracchavī và of a kalyānī, a beautiful woman at D i.193= M. ii.40; kāla -- sāma at Vin iv.120 is to be taken as dark -- grey. -- Of the dark half of the month: see 'pakkha, or as the new moon: āgame kāle "on the
next new moon day" Vin i.176. -- of Petas: Pv ii.41 (kālī f.); PvA 561 ("rūpa"); of the dog of Yama ("sunakha") PvA 151. -- In other conn: kālavāṇa -- bhūmi darkbrown (i. e. fertile) soil Vin i.48=ii.209, -- ațjana black collyrium Vini .203; -- ānusāri black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts i.51) Vin i.203; S iii.156= v.44= A v.22; -- ayasa black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. ii.364; cp. blacksmith > silversmith) Miln 414, 415; -- kānjaka a kind of Asuras, Titans D iii.7; J v.187; PvA 272; -- kānnī "black -- cared," as an unlucky quality. Cp. iii.611; J i.239: iv.189; v.134, 211; vi.347; DhA i.307; ii.26; the vision of the "black -- eared" is a bad omen, which spoils the luck of a hunter, e. g. at Dha iii.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA iii.38, 181; as k -- k. sākuṇa, a bird of ill omen J ii.153; -- kāṇḍika= prec.; -- kābara spotted, freckled J vi.540; -- kesa (adj.) with glossy or shiny hair, by itself (kāla -- kesa) rare, e. g. at J vi.578; usually in cpd. susukāla -- kesa "having an over -- abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash -- Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāla in this connection is to be interpreted just as kanha (q. v.) in similar combinations (e. g. as Kṛṣṇa Ṛṣikesa or Kesāvā). On this feature of the Sun -- god and various expressions of it see ample material in Palmer, The Samson Saga pp. 33 -- 46. -- The double application of su (v.) does not offer any difficulty, sukāla is said to be a simplex in the same way as eu)plokamos/o or duh "in combins like sudubbala PvA 149, sudullabha VvA 20. Bdghh. already interprets the cpd. in this way (DA i.284= suitṣu -- k', ațjana -- vaṇṇa k' va huvāτ; cp. kaņṭ -- ațjana J v.155). Cp. also siniddha -- nfa -- mudu -- kučcita -- keso J i.89, and sukanhakaṇha J v.202. -- susukāla of others than the Buddha: M ii.66. Modern editors and lexicographers see in susu' the Sk. šiṣu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kālašekos at M i.82=A ii.22 =J ii.57; M i.163=A i.68=S i.9, 117; also in Childrens' (relying on Burnouf), or even susu' k' at S iv.111; the only passages showing the right reading susu -- k' are D i.115, M i.463. Konow under susu J.P.T.S. 1909, 212 has both. -- kokila the brown (black) cuckoo VvA 57; -- jallika (k -- jallīka) a sort of bird J vi.539; -- loha "black metal," iron ore Miln 267; -- loha a black thread or wire, a carpenter's measuring line J ii.405; -- sutta a black (dark) iron (to distinguish it from the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāla in the sense of "every fortnight or every ten days"). kāla in this connection is to be applied just as kanha (q. v.) in similar combinations (e. g. as Kṛṣṇa Ṛṣikesa or Kesāvā). 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Opposed to evening or night in kālena in the morning Pv i.63 (opp. sāyā). Kāle junhe by day and by night Nd2 631. -- (b) time in general: gacchante gacchante kāle in course of time Dha i.319; evan gacchante kāle as time went on PvA 54, 75, 127, etc. -- kālaŋ for a time Vin i.176 (spelt kālan); kačći kālaŋ some time yet VvA 288; ettaŋkālaŋ for a long time PvA 102. -- kālaŋ kālaŋ (1) from time to time PvA 151; VvA 255, 276; -- (2) continuously, constantly A iv. 45; Pug 11 (+sāyāmena samayaŋ); D i.74 (: but expld at DA i.218 by kāle kāle in the sense of "every fortnight or every ten days"). kāle in (all) time, always (cp. a)ei) Sn 73 (expl in Nd2 by nickāle under saddā; but at SnA 128 by phāsu -- kālaŋ "in good time"); -- kāle kāle from time to time, or repeatedly VvA 352. See also cira', sa'ba'. -- (c) Time in special, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. kairi/s and w=ra; or (3) time of death, death. <= (1) Mealtime: PvA 25; VvA 6. esp. in phrase kālo bho Gotamo, nīthitān bhattār "it is time, Gotama, the meal is ready" D i.119=226; Sn p. 111; and in kālaŋ ārōceti or ārōcāpeti he announces the time (for dinner) D i.109, 226; Sn p. 111; PvA 22, 141; VvA 173. -- date: kālato from the date or day of . . ., e. g. dītha' paṭṭhāya "from the day that she first saw her" VvA 206; gihī paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, right time: also season, as in utu' favourable time (of the year) Vin i.299; ii.173; kālaŋ jānāti "he knows the proper time" A iv.114; as cattāro kāla, four opportunities A ii.140; yassa kālaŋ mānṇasi for what you think it is time (to go), i. e. goodbye D i.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. -- kāla' (adj.) in (due) time, timely Vism 229 ('maraṇa timely death'). -- Opp. akāla (it is the) wrong time or inopportune D i.205; akāla -- cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144. -- kāle at the proper time, with vikāle (opp.) Vin i.199, 200; J ii.133; Sn 386. ākāle in the wrong time VvA 288. kālena in proper time, at the right moment A
ii. 140; Sn 326, 387 (= yutta kālena SnA 374); Pv i.53 (= hitakālena PvA 26); Pug 50; It 42; KhA 144 (= khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. h)mar, illa dies. So in the meaning of death applied not only to this earthly existence, but to all others (peta˚, deva˚, etc.) as well, in phrase kāla karoti "he does his time=he has fulfilled his time" Vin iii.80; Sn 343, DhA i.70; and frequently elsewhere; cp. -- kata, -- kiriyā. -- As death in kāla kankhati to await the appointed time S i.187; Sn 516 (cp. kankhati) and in dern kālika. -- Other examples for this use of kāla see under bhatta˚, yañña˚, vappa˚. -- antara interval, period: kālantareṇa in a little while PvA 13; na kālantare at once PvA 19; -- kata (adj.) dead Sn 586, 590; in combn petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv i.57; i.121. Also as kālankata Pv ii.79; Vv 809; Vism 296.

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-- kiriyā death (often combd with maraṇa) M ii.108; A i.22, 77, 261 (as bhaddikā, cp. A iii.293); iv.320; Sn 694; Pv i.1012 (of a Petti who has come to the end of her existence); DhA ii.36; iv.77. -- gata="kata PvA 29, 40. -- nāṇa knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A iv.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. attaṇhā, dhamma˚, matta˚, k˚, parisa˚) A iii.148; one of the seven qual. of a sappurisa, a good man (= prec.+atta˚, puggala˚) D iii.252, 283; as quality of the 'Tathāgata D iii.134=Nd2 276; Pug 50. -- nāṇutā n. abstr. to prec. A ii.101; -- (p)pavedana announcement of death ( -- time) Th 1, 563=Vism 389=DhA i.248. -- bhojana in a˚ eating at the improper time S v.470; -- vādin speaking at the proper time, in formula kāla˚ bhūta˚ dhamma˚ vinaya˚ under sāla No. 7: D i.4; iii.175; DA i.76; A ii.22, 209; Pug 58; -- vipassin considering the right moment, taking the opportunity It 41. -- sataṇ ("sahassa, etc." a hundred (thousand, etc.) times Vism 243.

Kālika

Kālika (adj.) [fr. kāla 2] belonging to time, in time, as sabbha -- kālika always in time, cp. Gr. w(rai_os Vv 392; with time, i. e. gradual, slowly, delayed S i.117=Nd2 645; usually neg. akālika 1. not delayed, immediate, in this world, comb. with sandiṭṭhi S ii.58; S i.117= iv.41=339=v.343; -- 2. subject to time, i.e. temporal, vanishing PvA 87; -- 3. unusual, out of season Miln 114 (cp. akāla). -- See also tāva -- kālika.

Kālīya

Kālīya a kind of (shiny) sandal wood; so to be read for tiḷīṣa at Vin i.203 (see note on p. 381).

Kālusiya

Kālusiya (and Kālussiya) (nt.) [der. fr. kalusa, stained, dirty see cognates under kamma˚ and kāla] darkness, obscurity DA i.95; PvA 124 (cakkhu˚); fig. (dosa˚) VvA 30.

Kāla

Kāla see kāla 1.

Kāḷaka

Kāḷaka (adj.) [fr. kāla] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with niḷa, pittaka, lohitaka, oḍāta, k˚, mañjīṭṭha; of a robe A ii.241; f. kālīka VvA 103; -- (nt.) a black spot, a stain, also a black grain in the rice, in apagata˚ without a speck or stain (of a clean robe) D i.110=A iv.186=210=213; vicita˚ (of rice) "with the black grains removed" D i.105; A iv.231; Miln 16; vigata˚ (same) A iii.49. -- A black spot (of hair) J v.197 (= kanha -- r -- iva). -- Fig. of character DhA iv.172.

Kāḷārika
Kālārika see kalārika.

Kāveyya

Kāveyya (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvyaya] 1. poetry, the making of poems, poetry as business. one of the forbidden occupations D i.11 (= DA i.95 kabba -- karaṇa) -- 2. poetry, song, poem (of suttanta) A i.72=ii.107. -- matta intoxicated with poetry, musing, dreaming S i.110, 196.

Kāsa

Kāsa1 [cp. Sk. kāśa] a kind of reed, Saccharum spontaneum S iii.137.

Kāsa

Kāsa2 [cp. Sk. kāsa] cough; in list of diseases under ābādhā A v.110=Nd2 3041.

Kāsāya

Kāsāya and Kāsāva (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind of, thus meaning a kind of brown, i.e. yellow. See further under sāma and cp. kāla] 1. Kāsāya as attr. of vatthāni, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v’ accḥādetvā agārasmā anagāriyaṇ pabbajitvā, describing the taking up of the "homeless state" D i.60, 61, 63, 115; M ii.67; A i.107; ii.208; iv.118, 274, 280; Pug 57; Nd2 172. "vattha (adj.) with yellow robes Sn 64; cp. śnivatthā J iii.179 (dressed in yellow, of the executioner: see Fick, Soziale Gliederung p. 104 & cp. kāsāya -- nivāsana J iii.41; kāsāviya J iv.447); PvA 20; 'vāsin dressed in yellow Sn 487. -- 2. Kāsāva (vattha) the yellow robe (never in above formula) Vin i.287; S iv.190=v.53=301; Dh 9, 10=Th 1, 969, 970=J ii.198 =v.50; Miln 11. "kaṇṭhā (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= Dha iii.480)=It 43; 'pajjota glittering with yellow robes Vbh 247; Miln 19.

Kāsāvaka

Kāsāvaka [fr. kāsāva] a yellow robe DhA ii.86.

Kāsāviya

Kāsāviya [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya -- vattha) J iv.447 (=cora -- ghātaka C.).

Kāsika

Kāsika (adj.) [cp. Sk. kāśika & in a diff. sense āḍḍha -- kāsika] belonging to the Kāśī country, or to Benares; in 'uttama (scil. vattha) an upper garment made of Benares cloth Pv i.108; J vi.49 (where to be read kāśik' 'uttama for kāśi -- kuttama). 'vattha Benares muslin A i.248; iii.50; Pug 34; Miln 2; DhA i.417; Vism 115.

Kāsu

Kāsu [cp. Sk. kārsū, fr. krṣ] a hole; only in cpd. angāra- kāsu a cinderhole, a fire -- pit, usually understood as a pit of glowing cinders J i.232. Mostly found in similes, e.g. S iv.56, 188; Sn 396; Sūhp. 208; and in kāmā angārakāś' úpamā metaphor A iv.224=v.175; see also kāma.

Ki’
Ki [nt. of rel. pron. ka] 1. as nt. subst. what? sothansa kiññ̄aṁraṇa what is the obstruction? Sn 1032; kiññ̄a patthanaṁya what is it about your wish, i.e. what good is your wish? VvA 226; kiññ̄a idaṁ this is what, that is why, therefore, PvA 11; often with su in dubitative question: kiññ̄a st̄̄hānaḥ purissasa seṣṭhaṇ what, then, is the best treasure of man in this world? Sr 181; or with nu: kiññ̄a nu kha what is it then (in series evaṁ nu kho, na nu kho, kathanu kho) Nād 186. -- Gen. kiñc̄a of what? Pvi 1.91; 2.90 (≡kiñc̄aṇa) and in kiñc̄a ṛetu on the ground of what i.e. why? Sr 1131; Pvi 1.81 (=kiññ̄aṁmaṇi) -- Instr. kiññ̄aṁ by what or how is it that? kena iva nivuto lokasa 1032. -- Acc. kiññ̄a kāhaṇi what will you do? Sn 428; kiññ̄aṁmaṇa kiññ̄a ṛabbha on what grounds & for what reason? D i.13, 14, etc.; kiñc̄aṁmaṇa to what purpose Sn 1043. -- Loc., kiñc̄aṇa in what or about: kiñc̄aṇa viṁvādo "what is the quarrel about?" D i.237; or kimi, e.g. kimi sikkhamāṇo in what instructed? D ii.241 (corresponds to ivaṁ= in this). The n̄i of kiñc̄a in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha=kiñc̄a na Ṛha 78, kiñc̄aṁ iva ni ni 1032; kiñc̄aṇa (q. v.)=kiñc̄a disa; kiñc̄a (see below)=kiñc̄a cid; kiñc̄a va a little: see kiñc̄a. -- 2. as interr. particle, introducing a question=Lat. nonne, Gr. a)/n: kiñc̄a idāni pi dinne ṛabheyyaṇ "Will they receive that which is given now?" Pva 22. So as disjunctive particle in comb. with udāhu (whether -- or): kiñc̄a -- udāhu what (about this) . . . or is it (otherwise), is it so . . . or is it not so? (cp. po/teron -- h)/, Lat. utrum -- an): kiñc̄a imasmin atbhāhāvya pitaraṇa pucchasi udāhu atte? "do you enquire about your father in this existence, or in a past one?" Pva 38; kiññ̄aṁ maṇḍatāṇa kiñc̄āsasi udāhu bhātīṇ karissasi? "Will you take a holiday or will you work?" VvA 63. -- Very often modified and intensified by other exhortative particles: kiñc̄a aṭṭhaṇa (with abl.) unless (by), except for Sn 206 (see aṭṭhaṇa) kiñc̄a na kho why, but why, why in the world? D ii.131; J ii.159; DHA

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ii.91. As kimo in kimo why then? J iii.373; v.479 (=kimo eva); kimo Ṛdh 137; kimo pana=nonne: kimo pana bhaṇte adassā? "Have you not seen?" D ii.132; kimo pana tvaṁ maṅnasi what then do you think=do you not think then, that? . . . J i.171; kimo anga how much more or less, i.e. far more, or far less Miṅ 274 as kimo anga pana why then? M iii.181; Miṅ 23: Vism 233; kimo di when then? D ii.74; kimo ti sutaṇa have you not heard? D i.104; kintikaro= kathankaro q. v.; kiñc̄a (cp. kiñc̄c̄a under kiñc̄a)= num -- que, nonne; is it not that, rather J i.135 (explnd in c. by garahate ca anu garhate ca nāmāyaṇa). -- kiñc̄a in comb. with yaṁ or ya: whatever; in other comb positive: some, neg.: na kiñc̄a nothing; yaḥ atthi kiñc̄a whatever there is of . . . Sn 231; n̄i atthi kiñc̄a there is nothing: see under atthi and kiñc̄aṇa; kiñc̄a n̄i atthi loke there is nothing in this world . . . Sn 1122. << kiñc̄a whatever, however much: kiñc̄a te tathāya yatā carati "however much they endeavour in this" Sn 1080; J i.147; Jha 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) kiñc̄c̄a hi . . . pana although . . . yet DHa i.391; kiñc̄c̄a with pot. . . atha kho although -- yet; it may be that -- but S i.72. -- 3. In composition (" - - ) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e.g. kinnara a kind of man (but not sure about it), a half -- man; kimpakka odd -- looking or doubtful (poisonous) fruit; kimpurisa a strange man (doubtful whether man or beast); cp. kiñc̄a. -- akkāṇīṁyin preaching what? in conn. with kiñc̄a vādīn saying what? i.e. holding views? A i.62; -- atthāṇa for what purpose J i.279. -- atthiya to what purpose J iv.239; Miṅ 19; VvA 230; to any purpose, of any use S v.171; -- abhiññāha having what name? J vi.126. -- kara doing whatever (his duty), a servant, in k̄̄ -- patissāvin an obedient servant D i.60 (cp. expln at Da i.168) A iii.37; iv.265 sq.; ThA 252; -- karanīya business, occupation A iii.113, 116, 258; v.24, 90, 338; -- kāranā (abl. of kāraṇa) by reason of what, i.e. why? Pva 25; -- kusala vāsēs in striving after that which is good M i.163=240; -- jaccā of what caste? Sn p.80; -- nāma of what name? Miṅ 15, 17; DHa iii.397 (both konāma and kiññ̄aṇa). -- pakka strange or unknown (doubtful) fruit, in "rukka a tree with odd fruit (i.e. poisonous fruit, cp. Rām. ii.66, 6; Kern, Teov. s. v. takes it to be Strychnos nux vomica) J i.368. -- purisa 1. a wild man of the woods J iv.254; vi.272, 497. -- 2. =kinnara (q. v.) A i.77; J iv.42, 416. f. kimpuris J v.215, 216. -- phala= pakka, in "rukka a tree with unknown (poisonous) fruit J i.271. -- rukkha
what kind of tree J v.203. -- vädin holding what view? A i.62; -- samācāra (a) of what conduct, in comb. with; -- sīla of what character Sn 324 (=SnA 331).

Kiñsuka

Kiñsuka [kiñ+su+ka] N. of a tree ( creeper), lit. "what- ever -- like," or "what do you call it," i.e. strange tree (see kiñ su & kiñ 3), pop. name for the Butea frondosa S iv.193 (parable of the k.); J ii.265 ('opama -- jātaka); v.405; vi.536. Perhaps v. l. at SnA 284. -- puppha the (red) flower of the k. tree Vism 252. -- vañña of the colour of the k. (flower) J i.73 (angārā ashes).

Kikita

Kikita (?) dense, thick (?) SS at S iv.289 (for kuṭṭhita), said of the heat.

Kikī

Kikī [onomat. to sound -- root kī( see note on gala), cp. Sk. kṛka -- vāku cock, after the cry of the bird] 1. (m.) the blue jay (J ii.350 k. sakuṇa). -- 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (anḍañ anurakkhamānā); J iii.375 (rakkhañi); cp. SnA 317 (kikī sakunikā anḍassa upari seti).

Kinkānika

Kinkaṇika (m. nt.) [=kinkinikā] a small bell J iv.362; VvA 12.

Kinkiṇika

Kinkiṇika (m. nt.) [onomat. formation fr. sound part. kiṇi, see note on gala] a small bell J iv.259, 413; (suvaṇṇa'); Vv 781 (=kinkiṇi VvA 303); Vin iii.42 (kinkiṇikā saddo). -- jāla a net or fringe of tinkling bells D ii.183; J i.32; DhA i.274.

Kicca

Kicca (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do Dха i.15. Defd as kāttabān ti kicca, kiṃcid eva karāṇyān ti Kha 218; kattabān karāṇyān Dха iii.452. -- 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. -- adj. ( -- ˚) one who is under an obligation, etc., or to whom an obligation, etc., is due A ii.67; Dh 276, 293; J iii.26; Dха i.5. -- kattabak" -- karaṇa "the performance of incumbent duties" Pva 30; idaṇ me kicca akāsi "he has done me this service" Pva 29. -- In special sense of the duties to the dead: ahaṇ tava pitu "ṇ karomi "I will do the last duty to your father" Pva 274. -- a" that which is not (his) duty A ii.67; Dh 292, 293. -- (b) (as philos. term) function; rasa (essence) is either kicca r˚ -- or sampatti r˚, function or property. Čdp. 13, 213, n. 1.; Vism 162 (parivyatta" quite conspicuous f.), 264 (abhañjana" f. of lucubrating), 338, 493 (indriyānaṇa kicca), 547 (tad -- ārammaṇa", bhavanga", cuti", etc.); kiccasenās by way of f. Abhdh. -- sangaha v.8, cp. Dhs. trsl. 132 (with ref. to DhsA 264); kiccatā Vism 581. -- appa" having few or no duties Sn 144 (cp. Kha 241. -- āramika" duties of the Ārāma J i.38. -- udaka" water -- performance, ablation D ii.15. -- kata" one who has performed his duties or mission, i.e. an Arahānt Sn 1105; Vv 531 (cp. VvA 231. -- bahu" having many obligations, being very busy A iii.116 sq. -- bhatta meal DA i.45 sq.; Pva 76; freq. in formula kata" (see kata), cp. kat -- annakicca Dāv i.59. -- mata" funeral rites Pva 274. -- sartra" the duties of the body, i.e. funeral rites Pva 74). <> Note. In compn with kud" kicca appears as kuk -- kucca (q. v.). -- ākiccā pl. (kicca+kičca, see Trenckner, Notes J.P.T.S. 1908, 127; cp. tāṇāṭhāna, bhavabhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kicca kiccesu "they shall serve me in all duties" Dh 74 (Dха ii.78=khuddakamahantesu karāṇyāsesu "in small and great duties"); āsu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; āsu ussukā
endeavouring to do all duties Sn 298 (but expld at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+ akicca cp. akicca); -- ādhikara a settlement of the agenda at formal meetings of a chapter Vin ii.89= iii.164; iii.168; v.101 sq.; 150 sq.; See Vin Texts iii.45; -- kara doing one's duty S i.91; Sn 676; -- karāntyāṇi pl.=kiccākicca, various duties A iv.87; -- kārīn=kiccakara A iii.443.

Kiccayaṭā

Kiccayaṭā (f.) [abstr. fr. last] duty Vin ii.89 (k’ karānt- yatā); Miñ 42.

Kiccha

Kiccha [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kiccha vatāyāṇ idha vutti yañ yan jano passati kibbisākārī (miserable is the life of one who does wrong) Sn 676=parihāṇatha, in poverty PvA 220 (kicco= kiccho). -- (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). -- 2. (nt.) distress, misery, pain, suffering: kiccha āpanno loko D ii.30; S ii.5; "ŋ vā so nīgacchati "he gets into difficulties (i. e. becomes poor)" J v.330 (=dukkha nīgacchi); Vism 314; DhA i.80. -- Oblique cases used adverbially: instr. kicchena with difficulty J i.147, 191 (patijaggita); v.331 (id.) abl. kicch id. J v.330. -- akiccha ("--") without difficulty, easily, in phrase akiccha -- läbhin taking or sharing willingly (+kasira -- läbhi) M i.33, 354=S ii.278=A ii.23, 36; A iii.31, 114. -- patta fallen into misery Pv iii.54 (=PvA 199 dukkhappatta) -- vuttin living in misery, poor Pv ii.914 (=dukkhajīvita).

Kicchati

Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchṛyatate] to be troubled, to be weared, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: k’ kāyo kilamati Th 1, 1073. Used in a play of words with vicikicchati by Bdhgh at DhsA 354 as "ārammanañ nicchetu asakkonto kicchati kilamati" and at Bdhd. 25 (on vicikiccha) as sabhāva vicinanto etāya kicchati kilamati.

Kiñcana

Kiñcana (adj. -- nt.) [kiñ+can, equal to kiñ+ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. <> Def. as the 3 impurities of character (rāga, dosa, moha) at D iii.217; M i.298; S iv.297; Vbh 368; Nd2 206b (adding māna, diṭṭhi, kilesa, duccarita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA iii.258 (on Dh 200). Khīṇa -- saṃsāra na c’aththi kiñcanañ "he has destroyed saṃsāra and there is no obstruction (for him)" Th 1, 306. n’āḥaṃ kassaci kiñcanañ taṃniṇ na ca mama kathaci kiñcanañ n’āththi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A ii.177,<> akiñcana (adj.) having nothing Miln 220. -- In special sense "being without a moral stain," def. at Nd2 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca maṃṭhe ca n’āththi kiñcanañ akiñcanañ anādānañ tam ahaṃ brūmi brāhmaṇan" Dh 421=Sn 645, cf. Th i. 537; kāme akiñcana "not attached to kāma" as Ep. of a kiñcana A v.232 sq.=253 sq. Often combd with anādāna: Dh 421; Sn 620, 645, 1094. -- Akiñcana kāmbhave asatto "having nothing and not attached to the world of rebirths" Vin i.36; Sn 176, 1059; -- akiñcanañ nānupatanti dukkhā "ill does not befall him who has nothing" S i.23. -- sakiñcana (adj.) full of worldly attachment Sn 620=DA 246.

Kiñcikkha
Kiñcikkha (nt.) [E. Müller P. Gr. p. 35 expls kiñcid+ka] a trifle, a small thing: yañ vä tañ vä appamattakañ
Sn 121; 131; PugA 210 (iii.4). ämisa -- kiñcikkha -- hetu "for the sake of a little gain" A i.128=Pug 29; at
Pv ii.83 as ämisa -- kiñci -- hetu (but all vv. ll. B. have 'kiñcakkha') "for some food" (expld at PvA 107:
kiñci ämisañ patthento); -- katä kiñcikkhabāvanā at S iv.118 is evidently corrupt (v. l. "bhādhanā for
bādhana? "). -- kamyatā in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiñcid eva
icchāya).

Kiñjakkha

Kiñjakkha (m. nt.) [cp. Sk. kiñjulka & remarks at Aufrecht Halāyudha p. 186] a filament, esp. of the lotus S
iii.130; J i.60, 183; Vv 221; -- väri’ Pv ii.120 (=kesara PvA 77) in combn with kesara VvA 12, 111,
175.

Kiṭaka

Kiṭaka [doubtful] only at Pv i.92,4, of clothes which are changed into missā kiṭakā, which is expl. at PvA
44 by kiṭakasadisāni lohaṭṭasadisāni bhavanti "they become like (hot) copper plates."

Kiṭika

Kiṭika at Vin ii.153 of ālinda, a verandah, said to be sañ- sarañ” ugghātana” (a movable screen or a curtain
that can be drawn aside) Vin Texts iii.174, 176.

Kiṭṭha

Kiṭṭha [cp. Sk. krṣṭa krṣ] growing corn, the crop on the ground, a cornfield A iii.393 (in simile), cp. S
iv.195. -- āda eating corn A iii.393. -- ārakkha the guardian of the cornfield S iv.196. -- sambādha "when
the corn is thick," in "samaye near harvest -- time M i.115 (in simile); J i.143 (sassa -- samaye+), 338.

Kiṅkināyati

Kiṅkināyati [=kinkināyati, denom. fr. kinki, small bell] to tinkle; also spelt kiṅkiniāyati J iii.315. See
also kilikilāyati and cp. Sk. kiṭṭikīṭayati to grind (one's teeth) & Prk. kiḍikidiyā (chattering) Weber,
Bhagavatī p. 289; also BSk. katakaṭṭayati Tal. Vist. 251. See taṭṭaṭṭayati & note on gala.

Kiṅtī

Kiṅtī [kṛ Vedic kriṅtī] to buy Vism 318; pot. kiñe J v.375; ger. kiṅṭvā M i.384; J i.92, 94; inf. kiṅtuñ J
iii.282.

Kiṅi

Kiṅi (indecl.) a part., expressing the sound of a small bell: "tink" DhA i.339 (v. l. kiri; see also kili and note
on gala).

Kiṅṇa

Kiṅṇa1 [cp. Sk. kiṅva] ferment, yeast; Vin ii.116; VvA 73.

Kiṅṇa
Kiṃṇa lies strewn, scattered, covered; only in compn with profixes: ā", o", ud", upa", pari", sa";
see also appa".

Kiṃha

Kiṃha (adj.) [see kaṇha; Da i.254 kiṃha ti kaṇha, kāḷakā ti attho] black; in the stock phrase munḍakā
samaṇṇakā ibbhā k˚ bandhupādāpaccā D i.90=116; S iv.117; M i.334; ii.177; in a moral sense=bad, wicked,
with nālam -- ariyā dhammā D i.163.

Kīta

Kīta [pp. of kr, with i for a, cp. kiranā for karaṇa. The Dhōp. expld by nivāsane] 1. adorned: māla˚ adorned
with garlands Vin iii.249. -- 2. soiled, only in cpds. kaṇā˚ said of a wall, also of the ground at Vin i.48=
ii.209; and paṇsu˚, soiled with dust Vin ii.121, 174.

Kitava & kitavā

Kitava & kitavā [=kaṭavā? cp. katā] one who plays false; a cheat; adj. deceitful S i.24; J v.116; 117 (a˚); --
kitavā at Dh 252 (=DhA iii.375) in combn with sātha also at J vi.228, where the connection with katā is
evident: katā Aḷāto gahātī kitavā sikkhito yathā= like one who is skilled in having the katā, the lucky die.
Expld at DhA iii.375 as taken from fowling: kitavāya attabhāvañ paticchādeti "he hides himself by means
of a pretence" (behind sham branches).

Kittaka

Kittaka (pron. interr.) [fr. kīva, cp. ettuka & BSkt. kettaka (MVsutu i.50); see Trenckner, Notes p. 134] how
much? how great? nt. as adv.: to what extent? pl.: how many? Vin i.297; k˚ antovassa˚ avasiha
"how much of the rainy season is left?" VvA 66; kītakā pana vo bhante parivāra -- bhikkū˚ "How many
bhikkhus are in your retinue?" J i.32. -- As indef.: a little; kittakañ jīvissāmi, J v.505; kītakañ addhānañ a
short time VvA 117 (=kīnva cirañ).

Kittana


Kittavatā

Kittavatā (adv.) to what extent? how far? in what respect? K˚ nu kho mahāpurisa hoti "in what respect is a
man a great man?" Nd2 502 B; k˚ nu kho paññiñvavā ti vuccati? M i.292.

Kitti & Kittī

Gr. kh_ruc herald, Lat. carmen hymn of praise. -- The expls of Dhōp (579) & Dhtm (812) are saṃsaḍde &
saṃsaddane] fame, renown, glory, honour, yaso ca kitti ca S i.25; kittiñ ca sikhāñ ca S i.187; yaso kitti
sukhāñ ca A ii.32 yaso kitti ca "fame and renown" Sn 817 (=Nd1 147, where appl. to the religious
perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhīra˚ -- bhāva becoming known
outside); yaso kitti Sdhp 234. -- sadda the sound of fame, praise, renown (thūṭihosa DA i.146) esp. appld
to the Buddha, whose fame is heralded before him: Bhagavantañ Gotamañ evañ

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kalyâno k’ -- saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D i.49, 87, 115, 116, 236; S iv.323, 374; v.352; A i.57, 180; iii.30, 39, 58, 253, 267; iv.80; etc. The same with reference to others: Miln 284. Appld to the good reputation of a man (of a kalyānamitta) at Pug 37; the opposite is pâpako kittisaddo, bad reputation: A i.126; iii.269; Pug 36; -- vânna praise, in "hara receiving or deserving praise D iii.191; cp. "bhatâ Nd 1 147.

Kittika


Kittita

Kittita (pp. of kitteti) told Bdhd 124; su’ well told Sn 1057.

Kittima

Kittima (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata i.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, -- f. kittimā at J iii.70; vi.508 is according to Kern, Toev. s. v. a misspelling for tittima.

Kitteti


Kinnara


Kinnāma

Kinnāma see under kiñ.

Kipillikā

Kipillikā (f.) & Kipillaka (nt.) [Cp. Sk. pipilikā, see Trenckner, Notes, p. 108] an ant Sn 602 (kuntha’); DhA i.360; J iv.142 (kuntha’); v.39 (tamba” -- ”ani); Mil 272. -- kipillaka J i.487 (v. l. BB. for pillaka); iv.375 (tamba” -- puṭa); DhA iv.134 (v. l. SS. for T. pillaka). -- Cp. kuntha & pipilikā.

Kibbisa

Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, démerit, fault, usually with "ṇ karoti to do wrong Sn 246; Sdhp, 204; J iii.135 or "ṇ pasavati A v.75; Vin ii.198. -- kata” (adj.) having done wrong in akata -- kalyāna, etc. A ii.174 and = (see kalyāna and kata ii.1 a); M i.39; Pv iv.77; PvA 59. -- kāraka1=next J iii.14; -- kārin, doing wrong Sn 665 sq.; PvA 58.

Kibbisaka
Kibbisaka=kibbisa Sdhp 290.

Kimi

Kimi m. [Vedic krmi] a worm, vermin: setā kimi kaṇṭha- sīśā A iii.241; Miln 272; DA i.199; -- As animal of death and putrefaction M i.507; J i.146; Sn 201; esp. with ref. to the punishment of Petas: Pva i.31; Th 2, 439; Pva 192; Sdhp 603. As glow -- worm M ii.34; 41 (with khajopanaka); sālaka" a very minute insect Miln 312. In similes: Th 1, 1175 (kimi va mlhasallitto); Vism 500, 598. In cpd. kimi -- kula the worm kind (genus worm) Miln 100; Vism 235; 'gaṇa crowd of worms Vism 314.

Kimina

Kimina (adj.) [from kimi] covered with worms J v.270.

Kira

Kira (& Kila) [Vedic kilā] adv. 1. emphatic: really, truly, surely. (Gr. dh/) -- 2. presumptive (with pres. or fut.): I should think one would expect. -- 3. narrative (with aor.): now, then, you know (Gr. de', Lat. at, G. aber). << kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard":\n\nkirasaddo anussavane: "kira refers to a report by hearsay" Pva 103; kira -- saddo anussav'atthe J i.158; Pva 322 are conventional and one -- sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J i.158 & ii.430 (kíra ti anussavattāthe nipātō). -- 1. mahanta kira Bārānasirajjan "the kingdom of B. is truly great" J i.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghañ kira me puṭṭhañ Sn 356. -- na kira surely not Sn 840; J i.158. -- 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) Dха i.399; petā hi kira jānanti "the petas, I should say, will know" Pvi.710; evañ kira Uttare? "I suppose this is so, Uttarā" VvA 69. evañ kira saggāñ gamissatha "thus you will surely go to Heaven" Vv 828; "I hear" Dха i.392. -- 3. attē kira with aor. once upon a time . . . Pvi.46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J i.125; sā kira dāst adāsi now the maid gave her . . . Pvi.46; cp. J i.195, etc.

Kiranā


Kirati

Kirati [ktr] to scatter, strew; not found in simples, only in cpds. apa’, abbhuk’, abhi’, ava’ (o’), pari’, vi’. See also pp., kiṃṇa2.

Kirāta

Kirāta (& kirāta) [prob. dial.] a man of a tribe of jungle- men, classed with dwarfs among the attendants of a chief DA i.148. See on the Kirāta as a mountain tribe Zimmer, Altindisches Leben p. 34. Cp. also apakirītunā & okirati2, okirāna. -- A secondary meaning of kirāta is that of a fraudulent merchant, a cheat (see kirāsa & kerāti).

Kirāsa

Kirāsa (adj.) [a by -- form of kirāta] false, fraudulent J iv.223 (=kerāti).
Kiriyati

Kiriyati [Pass. of kirati or karoti] to be affected or moved Vism. 318.

Kiriya, Kiriyā & Kriyā

Kiriya, Kiriyā & Kriyā [abstr. fr. karoti] 1. (n.) (a) "action, performance, deed; the doing=fulfilment; cp. 'karaṇa, anta', making an end of, putting a stop to (dukkhassa) S iii.149; iv.93; Sn 454, 725; -- kāla" "fulfilment of one's time" i.e. death S iii.122; Pv i.1012; Sn 694; Pug 17; kusala" performance of good actions S i.101; v.456; dāna" the bestowing of gifts PvA 123; pāpa" commission of sin Pug 19=23; puñña" the performance of good works S i.87=89=A iii.48; a' PvA 54 mangala" celebration of a festival PvA 86; massu -- kiriyā the dressing of the beard J iii.314 (cp. m -- karana and kappanā); sacchi" realization, see s. v. -- akiriyā the non -- performance of, omission, abstaining from (a' akaraṇa=veramaṇi) J iii.530; Vbh 285. <-> (b) an act in a special sense=promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaṃ bhindati to break one's vow Miln 206. -- (c) philosophically: action ineffective as to result, non -- causative, an action which ends in itself (Mrs. Rh. D. in Dhs. trsl. xciii.), inoperative (see Cpd. 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā = Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kamma, n'atthi kiriya, n'atthi viriya ti= there is no karma, no after -- effect and no vigour in this world A i.286 (different at D i.53); n'atthi kiriyā it does not matter M i.405. -- 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākata

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dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhātu kiriya neva kusala nākusala na ca kammavāpātā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. -- (b) indecisive, in akiriyā vyākaroti to give an indecisive answer, to reply evasively D i.53 and= -- pada (ttg.) the verb (i.e. that which supplies the action) VvA 315; -- vāda (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually combd with kammavāda (q. v.) also 'vādin: D i.115 (of Gotama) A i.62; Vin i.71; a'<> denying the difference between merit & demerit A iv.174=Vin i.234; 242, Vin iii.2; A iv.180 sq.; S iii.73. (+natthikavāda); -- vādin adj. to prec. A i.62; -- hetu being a cause of discrimination Dhs 1424 sq.

Kiriyatā

Kiriyatā (f.) [abstr. fr. last] the performance of ( -- '), state of, etc. See sakkacca", sacchi", sātacca".

Kirtin

Kirtin (adj.) enveloped, adorned Pv iii.91 (=vēthitastā)

Kila

Kila see kili (the sound click).

Kilañjā

Kilañjā (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbañña kilañjā -- kāndūvānañña viya hutvā . . . J ii.249; "his music was like the scraping of a mat"; suvañña -- kilañjā a gill mat J iv.212. As a fascine, used in making a road: DhA i.442. as a screen (combd with chatta, fan) PvA 127; as faggots: J i.158; Miln 287; as a crate or basket, used by distillers: M i.228= 374 (soṇḍikā -- kilañjā) (cp. the trsln under soṇḍa in J.P.T.S. 1909); to which is likened the hood of a snake: S i.106 (snake=māra).
Kilanta

Kilanta [pp. of kilamati] tired, exhausted, weary, either with "kāya tired in body PvA 43; VvA 65 (indicating the falling asleep); or "citta tired in mind D i.20= iii.32 (paduṭṭhacitta+, of the waning of the gods); or both "kāya -- citta Pv iii.23; opp. akilanta -- kāya -- citta alert, vigorous; with sound body and mind.

Kilama


Kilamati

Kilamati [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ē cp. kaṇṇa > śṛṅga, kilissati > śliṣyati, etc. The Dhp (222) & Dhtm (316) paraphrase kilam by gilāne. 1. to go short of, to be in want of (instr.) DhA ii.79; na pindakena kilamati does not go short of food Vin ii.15, 87; iv.23 sq. 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommodated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari’. -- pp. kilanta.

Kilamatha

Kilamatha [fr. klam, in formation cp. samatha] tiredness, fatigue, exhaustion M i.168; A ii.199; S i.136; as kāya’, citta’ S v.128; as daratha’ A iii.238; PvA 23; as niddā’ A ii.48, 50.

Kilamita

Kilamita [pp. of kilameti] worn out, tired, fatigued Pvii.83.

Kilameti

Kilameti [denom. fr. kilama] to be tired or fatigued J i.115; ppr. kilamayanto D i.52. -- pp. kilamita.

Kilāsa

Kilāsa [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enumd under the var. diseases (ābādhā) together with kuṭṭha gaṇḍa k’ sosa Vin ii.271; A v.110; Nd2 3041.

Kilāsika & ’iya

Kilāsika & ’iya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same combn as kilāsa, Vin i.93; Kv u 31 (’iya).

Kilāsu

Kilāsu [fr. sram, cp. kilamatha. E Müller P. Gr. 38= glāsnu, glā, cp. glānā] exhausted, tired of (c. dat. or inf.) Vin iii.8; a’ untiring in (c. dat. or acc.) S i.47; v.162; J i.109; Miln 382.

Kili
Kili (sometimes kila) [onomat. fr. sound -- root k&lcircle;] 1. in- decl. the sound "click," of the noise of a trap when shutting J i.243; ii.363, 397 (as "kili"). -- Also repeated "kilikili ti" click, click J i.70. -- 2. as n. f. tinkling, clicking, ticking (cp. kiñi), in kilin karoti to tinkle J v.203.

Kilikilayati

Kilikilayati [denom. fr. kili with reduplication] to tinkle J v.206; (freq. fr. kili or den. fr. kilikilà; cp. kilakila "shouting for joy" AvŚ i.48 and in cpd. hāhākārilakilà "shouting hâ -- hâ and hail -- hail" ibid. i.67 MVastu iii.312 and Divy 459). See also kinakinâyati. Note. -- Kil is one of the variations of the sound -- imitating qel, which otherwise appears as qal, qul in Gr. kel -- ados, L. cal -- are, Ohg. hell -- an (cp. Sk. krandati?) also Gr. kla/zw, L. clango, Goth. hlahjan ("laugh") and in Sk kolhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululì, ulûka (owl), Gr. o)lolu/zw, L. ululare. See also the cognate qer under kitti.

Kilijjati

Kilijjati [med -- pass. of kilid=Sk. klid, to be wet. prob. = šliṣ to stick to, and confounded with svid, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. -- The Dhtm (199), however, expls k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between klid & klī in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin i.205 (vaño kilijjittha festered); Sn 671 (gloss for kilissati, expld at SnA 481 by pūti hoti). -- pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

Kilitha

Kilitha [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs J i.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA ii.261; of pāvāra -- puppha, mango blossom KhA 58=Visn 258. -- 2. unclean, lustful (morally) bad, in 'kamma dirty pursuit, i. e. cohabitation J iv.190; PvA 195 (of a gaṇikā); together with kuthita Miln 250.

Kilinna

Kilinna [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin iii.37; J i.61 (lālā'); 164 (khela'); DA i.284 (assu'); VvA 67 (sed'a'). -- 2. The other meaning of kilid (to get inflamed) is to be found in kilinna -- sartra (adj.) with an inflamed body (i. e. suffering from a skin -- disease), which is Bdgh's expln of okilin: see under okirana.

Kilissati

Kilissati [Sk. kliṣyati=kliś or šlis to adhere, cp. P. khela and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. lei/mac snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a heated state. This lies at the bottom of the Dhtp. (445) & Dhtm. (686) expln by upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilissantì, for kilissanti); Ps i.130. Kilisseyya Dh 158 (expld as nindan labhati) to do wrong. Cp. pari'.

Kilissana

Kilissana (nt.) getting dirty, staining J i.8.

Kilesa
Kilesa (and klesa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Pītakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions. 1. Kilesa as obstacle (see "āvaraṇa," -- sampāyutta," -- vippayutta, "pahāna) Ps i.33; Sdhp 455; bhikkhu

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bhinnakileso "one whose passions are broken up" Vbh 246, PVA 51; upasanta kileso "one whose passions are calmed" PVA 230; no ce jātā puriso kilese vāto yathā abbhaghaṇaṃ vihāne Sn 348; pariyoḍapeyya attānaṃ citta-kilesehi pāṇḍito S v.24=A v.232, 253=Dh 88. 2. Occurs in such combinations as kilesa+khandhna abhisankhara ca Nd2 487; kilesa+khandha: Ps i.69<< 72; ii.36, 140; cp. Vbh 44, 68; kilesa+saṇṣāra PVA 7; kamma+saṇṣāra Nett 113, cp. 191. 2. Occurs in such combinations as kilesa+khandhna abhisankhara ca Nd2 487; kilesa+khandha: Ps i.69<< 72; ii.36, 140; cp. Vbh 44, 68; kilesa+saṇṣāra PVA 7; kamma+saṇṣāra Nett 113, cp. 191. 3. kilesa+saṇṣāra Nett 113, cp. 191. -- 3. kilesa also occurs in a series explanatory of taṇhā, in the stereotype combn of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd2 s. v. taṇhāv.). -- 4. In the same function it stands with rāga, viz. rāga dosa moha kilesa, i.e. sensuality, bewilderment and lust (see Nd2 s. v. rāgā i.), cp. Dhs 982, 1006. << The grouping as dasa kilesa -- vatthuṇīi is: lobha dosa moha māna diṭṭhi vicikicchā thānaṃ uddhaccanaḥ ahirikaḥ anottappag Dh 1548=Vbh 341; Vism 683; mentioned at Ps i.130. -- These with the exception of the last two, are also grouped as aṭṭha kā -- vatthuṇī at Vbh 385. -- As three kilesas (past, present and future) at Ps ii.217. -- 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd2 s. v. dukkha ii.). Kilesa in this connection interchanges with samudaya, as denoting the origin of evil; cp. samudayo kilesa Nett 191. -- āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; "āvaraṇatā id. A iii.436; -- kkhaya the destruction of lust Bdhd 81; -- paripantha danger of lust J vi.57; -- pahāna the giving up of worldly lust Vin iii.92 sq., iv.25; Bdhd 129, 131; -- puñja the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each); vipallāsā, upādānā, yogā, gandhā, āsāvā, oghā, sallā, viññāṇaṭṭhitī, agatigamanī. Nett 113, 114; 116 sq. -- bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya’, pariyuṭṭhāna’, sānyojana’, upādāna’; -- māra death which is the consequence of sinful desire DhA i.317 (in expl. of Māra); -- vatthuṇī (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. -- vinaya the discipline of lust Nett 22; -- vippayutta free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; -- sampāyutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323.

Kileseti

Kileseti [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kileseti Sdhp. 364.

Kiloma

Kiloma [=next?] at J iii.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṣakhaṇḍa as simile for kiloma -- vācā).

Kilomaka

Kilomaka [=Sk. kloman, the right lung, cp. Greek pleu/mwn, Lat. pulmo] the pleura M i.185 = Kh iii, Nett 77=Vbh 193; J iv.292; Miln 26. Discussed in detail at Vism 257, 357.

Kisa

Kisa (adj.) [Sk. krśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pva ii.113; Sn 426, 585; Sdhp 101; Miln 303. For phrase kisa -- dhamani -- santhata see the latter.

Kisaka
Kisaka=kisa Vin i.36=J i.83; f. kisikā Th 2, 27.

Kissati


Kissava

Kissava in neg. akissava at S i.149 is doubtful in origin and meaning. The trsln gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a’, although this latter does not quite agree with the sense required?

Kiṭa

Kiṭa (nt.) [cp. Sk. kiṭa] a general term for insect DhA i.187; usually in combn with paṭaṅga, beetle (moth?) M iii.168 (with pulava); Sn 602; J vi.208; Miln 272 (*vaṇṇa); PvA 67; Vism 115. kiṭa at J v.373 means a kind of shield (= cāṭipāla ? c.), the reading should prob. be kheṭa.

Kiṭaka

Kiṭaka (nt.) one or all kinds of insects Vin i.188.

Kiṭa

Kiṭa [pp. of kiṅāti] bought J i.224 (*dāsa a bought slave) ii.185.

Kiṭasa


Kiṭra

Kiṭra [cp. Sk. kiṭa] a parrot Abhp 640 (cp. cīrṭi).

Kiṭrisa

Kiṭrisa=kiṭasa Th 2, 385 (cp. ThA 256).

Kiḷa

Kiḷa= a pin, a stake, see Khila.

Kiḷati

Kiḷati [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin iv.112 (udake k. sport in the water); Pv ii.121 (=indriyāṇi paricārāmi PvA 77) D ii.196; J v.38; Th 2, 147; PvA 16, 67, 77, 189; -- c. acc. to celebrate: nakkhattaṇ J i.50; VvA 63; PvA 73; ThA 137; chanāṇ DhA iii.100. -- pp. kiḷita. Caus. II. kiḷāpeti to make play, to train J ii.267 (sappaṇ to train or tame a snake).
Kīlanaka

Kīlanaka [fr. kīlāti] a plaything, a toy Th 2, 384 (with ref. to the moon).

Kīlanā

Kīlanā (f.) [fr. same) playing, sport, amusement Nett 18; PvA 67; DhA iii.461 (nakkhatta° celebration).

Kīlā

Kīlā f. [fr. krīḍā, cp. Sk. krīḍā] play, sport, enjoyment; udakākīlān kīlānti enjoying herself on the water PvA 189. -- uyyāna° amusement in the park DhA i.220; iv. 3; nakkhatta -- kīlān kīlāti to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāḷa -- kīlā sport in the sāḷa woods J v.38; kīlābdhippāyena in play, for fun PvA 215; -- Cp. kīlikā. -- gola a ball to play with Vism 254. -- golaka id. Vism 256 (cp. KhA 53); ThA 255; -- pasuta bent on play J i.58; -- bhandaka (nt.) toy Miln 229 (= kīlāpanaka M i.266); -- mandala play -- circle, children's games, playground J vi.332; DhA iii.146; -- sāḷa playhouse J vi.332.

Kīlāpanaka

Kīlāpanaka 1. (nt.) a plaything, toy M i.266, 384; a list given at A v.203. -- 2. (adj.) one who makes play J iv.308 (sappa° a snake -- trainer, cp. sappān kīlāpeti J ii.267).

Kīlikā

Kīlikā (f.) play, sport, amusement; always °, like kumāra° D ii.196; uyyāna° (sport in the garden) J iii.275; iv.23, 390; udaka° ThA 186.

Kīlita

Kīlita [pp. of kīlāti] played or having played, playing, sporting; celebrated (of a festival) A iv.55 (hasatalapita°); PvA 76 (sāḍhu°). -- (nt.) amusement, sport, celebration M i.229 (kīlita -- jātañ kīlāti). Cp. sahapaṇsu°°; see also keśi & khidḍā.

Kīvant & Kīva

Kīvant & Kīva (interr. adj. and adv.) [Sk. kiyant and kīvant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yāva). As indef.: Kīvantato tattha bheravā "however great the terrors" Sn 959. -- Kīva kaṭuka how painful? PvA 226; k° -- cirañ how long? Pj and Sn 1004; k° -- dighañ same Sn p. 126; k° dūre how far? Miln 16; DhA i.386; k° -- mahantañ how big? DhA i.29; VvA 325; k° bahuñ how much? DhA iv.193.

Kīvatika


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Ku
Ku (kud -- and kum --) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat.* qur in (qu)ubi, like katara < (qu)uter; cp. also Vedic kū how? Sk. kutaḥ, kuḥa, kva) where? when? whither? whence?

As adv. in cpds. in disparaging sense of "what of"? i.e. nothing of, bad, wrong, little, e.g. kum -- magga wrong path; kū -- kuca=kūc doing wrong, troubling about little=worry. -- kuñ at PVA 57 (in expl. of kuñjara) is interpreted as paññā.

1. Kuto where from? whence? Dh 62; k˚bhaya whence i.e. why fear? Dh 212 sq.; Sn 270, 862; Pī 69; how? J vi.330; with nu whence or why then? Sn 1049 (=kacca ssa Nd2 s.v.). kut -- etha=kuto etha J. i.53. -- na kuto from nowhere Sn 35, 919; a -- kuto id. in akutobhaya "with nothing to fear from anywhere" i.e. with no reason for fear S i.192; Th 1, 510; Th 11, 333; Sn 561 (modàni akutobhayo); Pī ii.121 (id.); kuto -- ja arisen from where? Sn 270; -- *nidāna having its foundation or origin in what? Sn 270, 864 sq. 2. Kud at what time, when? (cp. kad) Pug 27; indef. kudācanā: at any time, na k˚ never Sn 221 (expl. by solasim pī kalaṇaṇa SnA 277); Dh 5, 210; Bhdh 125; gamanena na pattabbo lokass' anto k˚ "by walking, the end of the world can never be reached" S i.62. 3. Kuva, kva, where? Sn 970 (kuva & kuva) indef. kvaci anywhere; with na: nowhere; yassa n˚ "atthi upamā vara kvaci "of whom (i.e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expld by Nd2 like kuhīca. kuva at D iii.183. 4. Kutha (kudha) where? J v.485 (=kuhīj). 5. Kuhī (=kuhā, cp. Sk. kuha) where? whither? Often with fut.: k˚ bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pī ii.81; tvān ettaka divasa k˚ gatā where have you been all these days? Pī v.12. 13; 42; indef. kuhīicī, anywhere, with na k˚: nowhere, or: not in anything, in: n˚ "atthi tanah k˚" he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180.

Kukutthaka

Kukutthaka (v. i. BB. kukkūthaka) a kind of bird J vi.539. Kern (Toev. s. v.) takes it to be Sk. kukkanțaka, phasianus gallus.

Kukku

Kukku [cp. Sk. kisku?] a measure of length S v.445= A iv.404, and in kukkukata Vin i.255=v.172 (cp. however Vin. Texts i.154, on Bhdhg's note= temporary).

Kukkuka

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. -- akukkuka -- jāta of enormous height (of a tree) M i.233=S iii.141 (text: akukkajātā); hattha˚ alone J ii.142. -- na koci k˚ "has nobody any remorse?" S iii.120=iv.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k˚ vinodetu A v.72; k. pahāya D i.71=A ii.210=Pīg 59; chinnakukkuca (adj.) free from remorse M i.108; khandasa k˚ "vūpasanta S i.167=Sn 82. -- akukkuca (adj.) free from worry, having no remorse Sn 850. Kukkucañj kuruṭe (c. gen.) to be scrupulous about J i.377; kariṇsu DhA iv.88; cp. kukkucañj āpajjati (expl. by sankati) J iii.66.

Kukkuccaka
Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in little" J i.376; VvA 319.

Kukkuccâyati

Kukkuccâyati [denom. fr. kukkucca] to feel remorse, to worry A i.85; Pug 26. Der. are kukkuccâyana and 'āyitatta=kukkucca in def. at Dhs 1160=Nd2 s. v.

Kukkucciya

Kukkucciya=kukkucca Sn 972.

Kukkuța

Kukkuța (Sk. kurkuṭa & kukkuṭa; onomatopoeic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J iv.58; VvA 163; f. kukkuttī a hen DhA i.48; ThA 255; in simile M i.104=357=A iv.125 sq., 176 sq. (cp. 'potako). - - anda (kukkut') a hen's egg Vism 261. -- patta the wing of a cock A iv.47. -- potaka a chicken, in simile M i.104=357=A iv.126=176. -- yuddha a cock fight D i.6; -- lakkhaṇa divining by means of a cock D i.9; -- sampātika a shower of hot ashes (cock as symbol of fire) A i.159=D iii.75, cp. Divy 316 and see Morris, J.P.T.S. 1885, 38; -- sūkārā (pl.) cocks and pigs D i.5= A ii.209=Pug 58; D i.141; A ii.42 sq.; It 36.

Kukkura

Kukkura [Sk. kurkura & kukkuṭa; onomatopoeic=Lat. cucurio, Ger. kikeriki) a dog. usually of a fierce character, a hound A iii.389; v.271; J i.175 sq.; 189; Pv iii.79; Sdhp 90. In similes: S iv.198; M i.364; A iv.377. -- f. kukkurinī Miln 67. -- vatika (adj.) imitating a dog, cynic M i.387 (+dukkara kāraka; also as k’ -- vata, 'śīla, 'citta, 'ākappa); D iii.6, 7; Nett 99 (+govatika; -- sangha a pack of hounds A iii.75.

Kukkula

Kukkula [taken as variant of kukkuța by Morris, J.P.T.S. 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu i.6; iii.369, 455. The classical Sk. form is kukṭā] hot ashes, embers S iii.177; J ii.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S i.209; J v.143 ('nāma Niraya); Sdhp 194; Pgdp 24. - - vassa a shower of hot ashes J i.73; iv.389 (v. 1.).

Kukkusa

Kukkusa 1. the red powder of rice husks Vin ii.280 (see Bdgii i.328; kukkuṣaṃ mattikaṇḍuḍakaṇḍa eva mattikaṇḍa). -- 2. (adj.) variegated, spotted J vi.539 (=kālakaraṇa 540; v. 1. B. ukkusa).

Kunkuma

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kunkumin

Kunkumin (adj.) fidgety J v.435.

Kunkumiya

Kunkumiya (nt.) noise, tumult J v.437 (=kolāhala).

Kucchi
Kucchi (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; aṇṇava" the interior of the ocean i.119, 227; J v.416; jāla" the hollow of the net J i.210. As womb frequent, e. g. mātu" J i.149; DA i.224; PVA 19, 63, 111, 195; as pregnant womb containing gabbha J i.50; ii.2; vi.482; DhA ii.261. -- dāha enteric fever DhA i.182; -- parihārika sustaining, feeding the belly D i.71=Pug 58; -- roga abdominal trouble J i.243; -- vikāra disturbance of the bowels Vin i.301; -- vitthambhana steadying the action of the bowels (digestion) Dhs 646=740=875.

Kucchita

Kucchita [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Coms VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paṅsu -- kūla Vism 60.

Kucchimant


Kujati

Kujati [or kujjati? see kujja] in kujantā dīnaloçaṇā Sdhp 166: to be bent, crooked, humpbacked?

Kujana

Kujana (adj.) [fr. kujati] only neg. a˚ not going crooked, in ratho akujano nāma S i.33.

Kujja

Kujja (adj.) [Sk. kubja, humpbacked; v'qub, Lat. cubare, Gr. kufo/s, Mhg. hogger, humpback] lit. "bent," as nt. kujja in ajjhena -- kujja Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūta?). Cp. kujati & khujja, see also ava˚, uk˚, nīk˚, paṭi˚, pali˚.

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Kujjhāti

Kujjhāti [cp. Vedic kruṇhyate, fr. krudh] to be angry with (dat.) A i.283=Pug 32, 48; Vism 306; mā kujjhīththa kujjhataq, "don't be angry" S i.240; mā kujjhi J iii.22; na kujjheyya Dh. 224; ger. kujjhītvā PvA 117, grd. kujjhītabba Pv iv.1.11

Kujjhāna

Kujjhāna (adj.) [fr. kujjhāti] angry=kodhana VvA 71; Pug A 215 ("bhāva"). Kujjhānā (f.) anger, irritation, together with kujjhītattān in defn of kodha Dhs 1060= Pug 18, 22.

Kujjhāpana

Kujjhāpana (nt.) [Caus. formation fr. kujjhāti] being angry at DhA iv.182.

Kuñca

Kuñca (nt.) [kruṇč, cp. Sk. krośati, Pali koṇca, Lat. crocio, cornix, corvus; Gr. krw/cw, kraugh/; all of crowing noise; from sound -- root k&rcircle;, see note on galaj a crowing or trumpeting noise (in compounds only). -- kāra cackling (of a hen) ThA 255; -- nāda trumpeting (of an elephant) J iii.114.
Kuñcikā (f.) a key, Bdhgh on C. V. v.29, 2 (Vin ii.319) cp. tāla Vin ii.148; Vism 251 ("kosaka a case for a key"); DA i.200, 207, 252; DhA ii.143.

Kuñcīta

Kuñcīta (adj.) [pp. of kuñc or kuṇc; cp. Sk. kuṇcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcīta bent] bent, crooked J i.89 ("kesa with wavy hair"); v.202 ("agga: kaṇṇesu lambanti ca kuñcītaggā: expld on p. 204 by sthakaṇḍale sandhāya vadati, evidently taking kuñcīta as a sort of earring"); of Petas, Sdhp 102.

Kuñjā

Kuñjā (m.) a hollow, a glen, dell, used by Dhpāla in expln of kuñjara at VvA 35 (kuñjaro ti kuṇje giritale ramati) and PvA 57 (kuṇ pathavi jīrayati kuṇjo suvārañj aticarati kuñjaro ti). -- nadī’ a river glen DA i.209.

Kuñjara

Kuñjara (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h˚ and k˚] an elephant Vin ii.195; M i.229, 375; S i.157; Dh 322, 324, 327; J v.336; Vv 51; Pv i.113; DhA iv.4; ThA 252; Miln 245. -- deva’ chief of the gods, Ep. of Sakka Vv 477; J v.158. -- vara a state elephant VvA 181. -- sālā an elephant’s stable DhA iv.203.

Kuṭa

Kuṭa a pitcher Vv 509; J i.120; DhA ii.19, 261; iii.18. Kuṭa is to be read at J i.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). Note. Kuṭa at DhsA 263 stands for kuṭa3 sledge -- hammer.

Kuṭaka

Kuṭaka a cheat Pgd 12; read kūṭaka. So also in gāma kuṭaka S ii.258.

Kuṭaja

Kuṭaja a kind of root (Wrightia antidysenterica or Neri- cum antidysentericum), used as a medicine Vin i.201 (cp. Vin. Texts ii.45).

Kuṭati

Kuṭati see paṭi’ and cp. kūṭa1, koṭṭeti & in diff. sense kuṭa1.

Kuṭava

Kuṭava (v. l. S. kū’; B. kulāvaka) a nest J iii.74; v. l. at DhA ii.23 (for kuṭikā).

Kuṭikā

Kuṭikā (f.) from kuṭṛ [B. Sk. kuṭikā Av.Ś. ii.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin iii.35, 41, 42 =VvA 10; PvA 42, 81; DhA ii.23. Cp. also tiṇa”, dāru”; araṇṇa’
a hut in the woods S i.61; iii.116; iv.380. Often fig. for body (see kāya). Th 1, 1. -- As adj. -- "*, e. g. aṭṭhakuti ko gāmo a village of 8 huts Dh i.313.

Kuṭṭimbika

Kuṭṭimbika (also kuṭṭumbika) a man of property, a land- lord, the head of a family, J i.68, 126, 169, 225; ii.423; PvA 31, 38, 73, 82. Kutumbiya -- putta Np. Vism 48.

Kuṭṭila

Kuṭṭila (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S. 1893, 15) J i.iii.112 (=jimha); Miln 297 ("sankuṭṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. -- a˚ straight Vv 167 ( -- magga). -- bhāva crookedness of character Vism 466; PvA 51; VvA 84. -- a˚ uprightness Bdhd 20.

Kuṭṭilatā

Kuṭṭilatā (f.) [fr. kuṭṭila] crookedness, falseness, in a˚, up- rightness of character Dhs 50, 51; DhA i.173.

Kuṭṭi

Kuṭṭi (kuṭṭi") (f.) any single -- roomed abode, a hut, cabin, cot, shed Vin iii.144 (on vehāsa -- kuṭṭi see vehāsa & Vin iv.46); Sn 18, 19; Pv ii.28; VvA 188, 256 (cīvara", a cloak as tent). See also kappiya", gandha", paṇṇa", vacca", -- kāra the making of a hut, in "sikkhāpada, a rule regarding the method of building a hut J ii.282; iii.78. 351; -- dūsaka (a) destroying a hut or nest DhA ii. 23; -- purisa a "hut man," a peasant Miln 147.

Kuṭṭukaṇcaka

Kuṭṭukaṇcaka see kaṭukaṇcuka.

Kuṭṭumba

Kuṭṭumba (nt.) family property & estates J i.122, 225; rāja" (and "kuṭṭumbaka) the king's property J i.369, 439. -- kuṭṭumban saṇṭhapeti to set up an establishment J i.225; ii.423; iii.376.

Kuṭṭimbika

Kuṭṭimbika see kuṭṭimbika.

Kuṭṭa

Kuṭṭa1 [cp. koṭṭeti, kuṭ to crush, which is expld by Dhtp (90, 555) & Dhtm (115, 781) together with koṭṭ by chedana; it is there taken together with kuṭ of kuṭṭa1, which is expld as koṭṭli] powder. Sāsapa’ mustard powder Vin i.205; ii.151 (at the latter passage to be read for "kuḍḍa, cp. Vin Texts iii.171), 205.

Kuṭṭa

Kuṭṭa2 [of doubtful origin & form, cp. var. BSk. forms koṭṭa -- rājā, koṭa” & koḍḍa”, e. g. MVastu i.231] only found in cpds. "dārṇi sticks in a wattle & daub wall Vism 354, and in kuṭṭa -- rājā subordinate prince, possibily kuḍḍa` a wattle and daub prince S iii.156 (v. l. kuḍḍa”); =v.44 (v. l. kuja’); cp. kuḍḍa” J v.102 sq., where expl. pāpa -- rājā, with vv. ll. kuṭa and kuṭa. See also khujja and khuddaka -- rājā.
Kuṭṭha

Kuṭṭha1 (nt.) (cp. kus; Sk. kuṣṭhā) leprosy J v.69, 72, 89; vi.196, 383; Vism 35 (+ganda); DA i.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J v.69, iv.196.

Kuṭṭha

Kuṭṭha2 a kind of fragrant plant (Costus speciosus) or spice J vi.537.

Kuṭṭhīta

Kuṭṭhīta hot, sweltering (of unha) S iv.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkutṭhita.

Kuṭṭhin

Kuṭṭhin a leper M i.506 (in simile); Th 1, 1054; J v.413; vi.196; Ud 49; DhA iii.255.

Kuṭṭhiliṅkā

Kuṭṭhiliṅkā the pericarp or envelope of a seed (phala’v) VvA 344 (=sīpāṭikā).

Kuṭṭhārī

Kuṭṭhārī (f.) [cp. Sk. kuṭṭhāra, axe=Lat. culter, knife from *(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin iii.144; S iv.160, 167; M i.233=S iii.141; A. i.141; ii.201; iv.171; J i.431; DhA iii.59; PvA 277. Purisassa hi jātassa kuthārī jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S i.149=Śn 657=A v.174.

Kuḍumalaka

Kuḍumalaka [for kusuma'] an opening bud A iv.117, 119.

Kuḍḍa

Kuḍḍa [to kṣud to grind, cp. cuṇṇa] a wall built of wattle and daub, in "nagaraka "a little wattle and daub town" D ii.146, 169 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such kinds of simply -- built walls are mentioned at Vin iv.266, viz. itṭhakā’ of tiles, silā’

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of stone, dāru’ of wood. The expln of kuḍḍa at Vism 394 is "geha -- bhittiyā etam adhivacanaṃ." Kuḍḍa -- rājā see under kuṭṭha). Also in tirokuḍḍaṇ outside the wall M i.34=ii.18; A iv.55; Vism 394, and tirokuḍḍesu Kh viii i=Ps i.51. -- parakuḍḍaṇ nissāya J ii.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṅ. B. kutaṅ and kuṭṭhaṅ. (kuḍḍa -- ) pāda the lower part of a lath and plaster wall Vin ii.152. Note. Kuḍḍa at Vin ii.151 is to be read kuṭṭha.

Kuḍḍamūla

Kuḍḍa -- mūla a sort of root Vin iii.15.
Kuḍḍaka

Kuḍḍaka in eka° and dvi° having single or double walls J i.92.

Kuṇa

Kuṇa (adj.) [cp. kuṇi lame from *qer, to bend=Gr. kullo/s crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv ii.926 (v. l. kuṇa; cp. PvA 123. kuṇita patikunīta an -- ujubhūta); DhA iii.71 (kāṇa° blind and lame).

Kuṇapa

Kuṇapa [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, Vin iii.68=M i.73=A iv.377 (ahi°, kukkura°, manussa° pūṭi°); A iv.198 sq.; Sn 205; J i.61, 146; PvA 15. Kanṭhe āsatto kuṇapo a corpse hanging round one's neck M i.120; J i.5; also Vin iii.68=-- The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiṣa°, manussa°, ahi°, kukkura°. Cp. kaḷebara. -- gandha smell of a rotting corpse SnA 286; PvA 32.

Kuṇalin

Kuṇalin in kuṇalikata and kuṇalimukha contracted, con- torted Pv ii.9.26.28. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍali°), expld PvA 123 by mukhaviṅkāra vikūṇita (or vikucita SS.) sakūṇita (better: sankucita°) (cp. Sk. kuc or kuṇc to shrink).

Kuṇāla


Kuṇālaka

Kuṇālaka [fr. kuṇāla] the cuckoo J v.406 (=kokila).

Kuṇi

Kuṇi (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A iv.19 either of one or both arms (hands) J i.353 (expl. kuṇṭhahaththa)= DhA i.376; Pug 51 (kāṇa, kuṇi, khaṇja); see khaṇja.

Kuṇita

Kuṇita (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita°). Cp. paṭi°.

Kuṇṭha

Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA i.311 ('kuddāla); Pug A i.34 (of asi, opp. tikkhina); "tiṇa a kind of grass Vism 353. -- 2. a cripple J ii.117.

Kuṇṭhita

Kuṇṭhita [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv ii.38 and kuṇḍita S i.197, both in phrase paṇṣu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭheti).
The v. l. at both places is 'kuṭṭhita. Also found as paṇsukunṭṭhita at J vi.559 (=makkhita C; v. l. B B. kunḍita).

Kuṇḍa

Kuṇḍa (a) bent, crooked DA i.296 ('daṇḍaka); PvA 181.

Kuṇḍaka

Kuṇḍaka the red powder of rice husks (cp. kukkusa) Vin ii.151; 280; J ii.289 (text has kuṇḍadaka)=DhA iii.325 (ibid. as acāma’). Also used as toilet powder: DhA ii.261 (kuṇḍakena sarīraṇ makkhetvā). -- sakunḍaka ( -- bhatta) (a meal) with husk powder -- cake J v.383. -- angārapīṭa pancake of rice powder DhA iii.324; -- kucchi in "sindhavapotaka "the rice -- (cake -- ) belly colt" J ii.288; -- khādaka (a) eating rice -- powder J ii.288; (cp. DhA iii.325); -- dhūma, lit. smoke of red rice powder, Ep. of the blood J iii.542; -- pūva cake of husk -- powder J i.422 sq.; -- muṭṭhi a handful of rice -- powder VvA 5; DhA i.425; -- yāgu husk -- powder gruel J ii.288.

Kuṇḍala

Kuṇḍala [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A i.254= iii.16; J iv.358 (su” with beautiful earrings); DhA i.25. Frequent as mani”, a jewelled earring Vin ii.156; S i.77; M i.366; Pv ii.950; sīha’ or sīhamukha’ an earring with a jewel called "lion's mouth" J v.205 (=kuṇcita), 438. In sāgara” it means the ocean belt Mln 220=J iii.32 (where expl. as sāgaramajjhe dīpavasena thitaṭtā tassa kuṇḍalabhūtaṇ). Cp. also rajju” a rope as belt VvA 212. -- kuṇḍalavatta turning, twisting round D ii.18 (of the hair of a Mahāpurisa).

Kuṇḍalin


Kuṇḍalin


Kunđi

Kunđi (f.) [=kuṇḍikā] a pail or pot, in phrase kunđi- paddhana giving a paīful of milk J vi.504 (Kern, Toev. s. v. compares phrase Sk. kāṇṣyöpadohana & proposes reading kunđ opadohana. See also kaṇṣupadāraṇa).

Kuṇḍika

Kuṇḍika [cp. kuṇḍa] bending, in ahi -- kuṇḍika (?) a snake charmer (lit. bender) J iv.308 (v. l. S. guṇṭhika) see ahi; and catu -- kuṇḍika bent as regards his four limbs, i. e. walking on all fours M i.79; Pv iii.24 (expl. at PvA 181).

Kuṇḍikā

Kuṇḍikā (f.) a water -- pot J i.8, 9, ii.73 (=kamanḍalu), 317; v.390; DhA i.92 (cp. kuṭa).

Kutuka
Kutuka (adj.) eager, in sakutuka eagerness Dāvs iv.41.

Kutumbaka

Kutumbaka ( -- puppha) N. of a flower J i.60.

Kutūhala

Kutūhala (m. nt.) tumult, excitement; Dāvs v.22; DhA iii.194 (v. l. kot˚). a˚ (adj.) unperturbed, not shamming J i.387 (expl. by avikiña -- vaco of straight speech). See also kotūhala. -- mangala a festivity, ceremony, Nd2 in expl. of anekarūpena Sn 1079, 1082; -- sālā a hall for recreation, a common room D i.179=S iv.398=M ii.2, cp. Divy 143.

Kuto

Kuto see under ku˚.

Kutta

Kutta (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛṛtra=P. kutta, cp. Sk. kṛtrima artificial=P. kuttima, in caus. -- pass. sense=kappita of kḷp)] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D iii.28. -- 2. behaviour, i. e. charming behaviour, coquetry J ii.329, combd with v˚ (graceful carriage) J i.296, 433; and with vilasa (charming behaviour) J ii.127; iv.219, 472; itthi˚ and purisa˚ A iv.57=Dhs 633 (expl. at DhsA 321 by kiriy˚). -- As adj. in kuttavala, well arranged, plaited tails D i.105 (expld at DA i.274 as kappita -- våla; cp. kappita).

Kuttaka

Kuttaka [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA i.87=as used for dancing -- women), together with kaṭṭhissa and koseyya in list of forbidden articles of bedding D i.7=A i.181=Vin i.192=ii.163. -- 2. adj. "made up," pretending, in samaña -- k˚ a sham ascetic Vin iii.68 -- 71.

Kuttama

Kuttama in kasī -- kuttama J vi.49 should be read as kāsik˚ uttama.

Kutti

Kutti (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin ii.108 (sara˚: accuracy in sound, harmony); J iii.314 (mass˚ beard -- dressing, expld by

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massu -- kiriy˚. Here corresponding to Sk *kḷpti!); iv.352 (hattha˚, elephant trappings, cp. kappan˚); v.215 (=karaṇa, cp. Sk. kalpa).

Kutthaka

Kutthaka S i.66 should be replaced by v. l. koṭṭhuka.
Kutha

Kutha see under ku’.

Kuthati


Kuthana


Kuthita


Kudāṇḍaka

Kudāṇḍaka a throng J iii.204.

Kudassu

Kudassu (kud -- assu) interj. to be sure, surely (c. fut.) A i.107; Nett 87; SnA 103.

Kudā

Kudā see under ku’.

Kudāra

Kudāra (ku -- dāra) a bad wife Pv iv.147.

Kudārikā

Kudārikā at Pv iv.147 & PvA 240 is spelling for kuṭṭhārikā.

Kuditti

Kuditti (f.) [ku+diṭṭhi] wrong belief Sdhp 86.

Kuddāla

Kuddāla a spade or a hoe (kanda -- mūla -- phalagain, atthaṇ DA i.269) Vin iii.144; J v.45; Dha iv.218. Often in combn kuddāla -- piṭaka "hoe and basket" D i.101; S ii.88; v.53; A i.204; ii.199; J i.225, 336.

Kuddālaka

Kuddālaka=prec. Dha i.266.
Kuddha
Kuddha (adj.) [pp. of kujjhati] angry A iv.96 (and akkuddha iv.93); Pv i.77; J ii.352, 353; vi.517; DhA ii.44. Nom. pl. kuddhæse It 2=7.

Kudrūsa
Kudrūsa a kind of grain Miln 267; also as kudrūsaka Vin iv.264; D iii.71; Nd2 314; DA i.78; DhsA 331.

Kunta
Kunta [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J iv. 466.

Kuntanī
Kuntanī (f.) a curlew (koñca), used as homing bird J iii.134.

Kuntha
Kuntha, only in combn kuntha -- kipillaka (or ’ikā) a sort of ant J i.439; iv.142; Sn 602 (’ika); Vism 408; KhA 189. Cp. kimi.

Kunda
Kunda (nt.) the jasmine Dāvs v.28.

Kunnadī
Kunnadī (f.) (kuñ -- nadī) a small river, a rivulet S i.109; ii.32, 118; A iv.100; J iii.221; Vism 231, 416; DA i.58.

Kupatha
Kupatha (kuñ+patha) wrong path (cp. kummagga) Miln 390.

Kupita
Kupita (adj.) [pp. of kuppati] -- 1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J iii.344 (’indriya). <--> 2. offended, angry D iii.238=M i.101=A iv.460= v.18; M. i.27; A iii.196 sq.; Pv i.67. Often combd with anattamana "angry and displeased" Vin ii.189; D i.3, 90 (=DA i.255 kuddha). -- As nt. kupitā disturbance, in paccanta’ a disturbance on the borderland J iii.497; Miln 314; PvA 20.

Kuppa
Kuppa (adj.) [ger. of kuppati] shaking, unsteady, movable; A iii.128 (’dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin ii.71 (also a’). nt. kuppañ anger Vin ii.133 (karis<-> sämi I shall pretend to be angry). -- akuppa (adj.) and akuppañ (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa -- dhammo Pug 11 (see akuppa). Akuppañ as freedom from anger at Vin ii.251.

Kuppati
Kuppati [Sk. kupyate, *qup to be agitated, to shake= Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A iii.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravåto kuppi (or kupita) J ii.393, 433; paccanto kuppi the border land was disturbed J iv.446 (cp. kupita).

Kuppila

Kuppila [?] a kind of flower J vi.218 (C: mantålaka- makula).

Kubbati

Kubbati2 etc. see karoti ii.

Kubbanaka


Kubbara


Kumati

Kumati wrong thought, wrong view (cp. kudi- hi) Bdhd 137.

Kumåra

Kumåra [Vedic kumåra] a young boy, son Sn 685 sq. (kuhï kumåro aham api daþthukåmo: w. ref. to the child Gotama); Pv iii.52; PvA 39, 41 (=måna); dahaår kumåro M ii.24, 44. -- a son of ( -- ) råja˚ PvA 163; khattiya˚, bråhmanåa˚ Bdhd 84; devå J iii.392 yakkha˚ Bdhd 84. -- kïla the amusement of a boy J i.137; -- paññå questions suitable for a boy Kh iii.; -- lakkhaña divination by means of a young male child (+kumåri˚) D i.9.

Kumårika

Kumårika 1. m. a young boy, a youngster, kumårikå vå kumåriyo boys and girls S iii.190. 2. nt. "ñ a childish thing A iii.114. -- f. "ikå a young girl, a virgin J i.290, 411; ii.180; iv.219 (thulla˚); vi.64; DhA iii.171. -- våda speech like a young boy's; S ii.219.

Kumårī

Kumårī (f.) a young girl Vin ii.10; v.129 (thulla˚); A iii.76; J iii.395 (dahaår k˚); Pug 66 (itthå vå k˚ vå). -- paññå obtaining oracular answers from a girl supposed to be possessed by a spirit D i.11 (cp. DA i.97).

Kumina

Kumina (nt.) a fish net Vin iii.63; Th 1, 297; J ii.238; ThA 243.

Kumuda
Kumuda (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); J v.37 (seta˚); Vism 174; DA i.139. -- 2. a high numeral, in visati kumudā nirayā A v.173=Snp p. 126. -- naḷa a lotus -- stalk J i.223; -- patta ( -- vaṇṇa) (having the colour of) white lotus petals J i.58 (Ep. of sindhavā, steeds); -- bhaṇḍikā a kind of corn Miln 292; -- vaṇṇa (adj.) of the colour of white lotus (sindhavā) PvA 74, -- vana a mass of white lotuses J v.37.

Kumbha

Kumbha [for etym. s. kūṇa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA i.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A i.130, 131=Pug 32; A v.337; S ii.83; Miln 414. As uda˚ waterpot Dh 121; J i.20; Pv i.129. -- 2. one of the frontal globes of an elephant Vin ii.195 (hatthisa); VvA 182 (˚lanka ornaments for these).

Kumbha

Kumbha 1. m. a class of fairies or genii grouped with Yakkhas, Rakshasas and Asuras S ii.258 (k˚puriso vehāsaṅ gacchanto); J i.204; iii.147 (with det.); Miln 267; DhA i.280; PgdP 60. -- 2. nt. a kind of gourd J i.411 (lābu˚); v.37; (elāluka -- lābuka˚); DA i.73= DhA i.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhandī Vism 183 (lābu˚).

Kumbhāra

Kumbhāra 1. m. a class of fairies or genii grouped with Yakkhas, Rakshasas and Asuras S ii.258 (k˚puriso vehāsaṅ gacchanto); J i.204; iii.147 (with det.); Miln 267; DhA i.280; PgdP 60. -- 2. nt. a kind of gourd J i.411 (lābu˚); v.37; (elāluka -- lābuka˚); DA i.73= DhA i.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhandī Vism 183 (lābu˚).

Kumbhī

Kumbhī (f.) a large round pot (often combd with kalopī) Vin i.49, 52, 286; ii.142, 210; Th 2, 283. loha˚ a copper (also as lohamaya k˚ Sn 670), in ˚pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Čp. nidhi˚. -- mukha the rim of a pot (always with kalopī -- mukha) D i.166 and=(see kalopī); Vism 328.

Kumbhlā

Kumbhlā (kuṃ+bhṛa?) a crocodile (of the Ganges) J i.216, 278; DhA i.201; iii.362. -- bhaya the fear of the crocodile, in enumeration of several objects causing fear, at M i.459 sq.=A ii.123 sq.; Miln 196=Nd2 on bhaya. -- Th 2, 502; -- rājā the king of the crocodiles J ii.159.

Kumbhlāka
Kumbhlaka [fr. kumbhlā] a kind of bird ("little crocodile") J v.347.

Kumma

Kumma [Vedic kūrma] a tortoise S iv.177 (+kacchapa); M i.143; J v.489; Miln 363, 408 (here as land -- tortoise: cīttaka -- dhara").

Kummagga

Kummagga (and kumagga) [kuṇ+magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaṇ patipajjati to lose one's way, to go astray. lit. Pv iv.35; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

Kummāsa

Kummāsa [Vedic kulmāsa] junket, usually with odana, boiled rice. In formula of kāya (cātumahābhūtika etc., see kāya) D i.76=M ii.17 and ≤; in enum. of material food (kabālinkārahāra) Dhs 646, 740, 875, <> Vin i.15; J i.228; Vv 146 (=VvA 62 yava"); VvA 98 (odana"). In combn with pūva (cake) DhA i.367; PvA 244.

Kummiga

Kummiga (kuṇ+miga] a small or insignificant animal Miln 346.

Kuyyaka

Kuyyaka a kind of flower J i.60 (’puppha).

Kuranda
daka


Kurara

Kurara an osprey J iv.295, 397 (=ukkusa); v.416; vi.539 (=seta").

Kuravaka


Kurung
daka

Kurunga [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in -- miga the antelope deer J i.173 (k” -- jatāka); ii.153 (do.).

Kuruṭṭharū

Kuruṭṭharū (v. l. kuruṭṝ) a badly festering sore D ii.242.
Kurundī

Kurundī N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. Vin. Texts i.258; ii.14).

Kuruvināda

Kuruvināda vermilion in cuṇṇa, a bath -- powder made from k. J iii.282; and 'suttī a string of beads covered with this powder Vin ii.106 (cp. Bdhgh Vin ii.315; Vin. Texts iii.67).

Kurūtra

Kurūtra (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. kre/as (raw) flesh, Ohg. hrō, E. raw] bloody, raw, cruel, in 'kammanta following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A iii.383= Pug 56 (expld. Pug A 233 by dāruṇa"), also at PvA 181.

Kurtūrin

Kurtūrin=kurūtra Pv iii.23.

Kula

Kula (nt.; but poetic pl. kulā Pv ii.943 [Idg.  *(qu)el (revolve); see under kaṇṭha, cakka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) fua/, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan; "house" in sense of line or descent (cp. House of Bourbon, Homeric gene/h). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. nāṭikula & upāṭhāka -- kulañ. -- 1. A ii.249 (on welfare and ill -- luck of clans); Sn 144; 711; lt 109 sq. (sabrahmakāni, etc.); Dh 193. -- brāhmaṇa" a Brahmanic family A v.249; J iv.411, etc.; vāṇīja" the household of a trader J iii.82; kassaka" id. of a farmer J ii.109; purāṇasēṭṭhi" of a banker J vi.364; upāṭhāka" (Sāriputta) a family who devoted themselves to the service of S. Vin i.83; sindhava" VvA 280. -- uccākula of high descent Pv iii.116, opp. nīca" of mean birth Sn 411 (cp. "kulno); viz. cāṇḍālakula, nesāda", vēṇa", etc. M ii.152=A i.107=ii.85=iii.385=Pug 51; sadisa" a descent of equal standing PvA 82; kula -- rūpa -- sampanna endowed with "race" and beauty PvA 3, 280. -- 2. household, in the sense of house; kulāni people DhA i.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appa--ibaddhacitto not in love with a particular family Sn 65; cp. kule gane āvāse (asatto or similar terms) Nd2 on taṇhā iv. -- devakula temple J ii.411; rāja" the king's household. Palace J i.290; iii.277; vi.368; kulāni bahuṭhikāni (= bahuṭhikāni, bahukitthī" A iv.278) appapūrīsāni "communities in which there are many women but few men" Vin ii.256=S ii.264=A iv.278; nāṭi -- kula (my) home Vv 3710 (: pitugehaṇ sandhāya VvA 171). -- angāra "the charcoa of the family" i. e. one who brings a family to ruin, said of a squanderer S iv.324 (text kulangāroti: but vv. ll. show ti as superflouous); printed kulanguro (for kul -- ankuro? v. l. kulangāro) kulapacchimako (should it be kulapacchijjako? cp. vv. ll. at J iv.69) dhanavināsako J vi.380. Also in kulapacchimako kulagarō pāpadhammo J iv.69. Both these refer to an avajāta putta. Cp. also kulassa angārābhūta DhA iii.350; Sn A 192 (of a dujjāto putto), and kulagandhana; -- itthi a wife of good descent,

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together with kuladhītā, 'kumārī', 'sunhā', 'dāst at Vin ii.10; A iii.76; Vism 18. -- āpaka (also read as 'upaka, 'ūpaga; 'upaga; for āpaga, see Trenchner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulāpako hoti bahukāni kulāni upasankamati, e. g. Vin iii.131, 135; iv.20. -- Vin i.192, 208; iii.84, 237; v.132; S ii.200 sq.; A iii.136, 258 sq.; Pv iii.85; Vism 28; DA i.142 (rāja"); PvA 266. f. kulāpikā (bhikkhunī) Vin ii.268; iv.66; -- gandhana at It 64 and kule gandhina at J iv.34 occur in the same sense and context as kulangāra in J. -- passages on avajāta -- putta. The It -- MSS. either explain k -- gandhana by
kulacchedaka or have vv. ll. kuladha and kusajantuno. Should it be read as kulangraka? Cp.
gandhina; -- geha clanhouse, i. e. father's house DhA i.49; -- tanti in kulatantikulapaveni -- rakkhako
anujāto putto "one who keeps up the line & tradition of the family" J vi.380; -- dattika (and "dattiya") given
by the family or clan J iii.221 ('sāmika); iv.146 (where DhA i.346 reads 'santaka), 189 ('kambala); vi.348
(pati). -- dāst a female slave in a respectable family Vin ii.10; VvA 196; -- dūsaka one who brings a family
into bad repute Sn 89; DhA ii.109; -- dvāra the door of a family Sn 288; -- dhītā the daughter of a
respectable family Vin ii.10; DhA iii.172; VvA 6; PvA 112; -- pasāda the favour received by a family, 'ka
one who enjoys this favour A i.25, cp. SnA 165, opp. of kuladūsaka; -- putta a clansman, a (young) man of
good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic
of a Brahmin (with sujāto as 1st) in formula at D i.93, 94=; Vin i.15, 43, 185, 288, 350; M i.85=(in
kāmānānā udnava passage), 192, 210, 463; A ii.249; J i.82; vi.71; It 89; VvA 128; PvA 12, 29; --
macchariya selfishness concerning one's family, touchiness about his clan DhA i.346 (where J iv.146 reads 'santaka).

Kulanka

Kulanka -- pādaka "buttresses of timber" (Vin. Texts iii.174) Vin ii.152 (cp. Bdhgh. p. 321 and also Morris,
J.P.T.S. 1884, 78).

Kulattha

Kulattha a kind of vetch M i.245 ('yūsa): Miln 267; Vism 256 ('yūsa).

Kulala

Kulala a vulture, hawk, falcon, either in combn with kāka or gijjha, or both. Kāka+k˚ Vin iv.40; Sn 675
(=SnA 250); gijjha+k˚ PvA 198, gijjha kāk˚ Vin iii.106; kāk˚ gijjha M i.58; cp. gijjho kanko kulalo M
i.364, 429.

Kulāla

Kulāla a potter; only in -- cakka a potter's wheel J i.63; -- bhājana a potter's vessel DhA i.316; PvA 274.

Kulāva

Kulāva 1. waste (?) Vin ii.292: na kulāvan gamenti "don't let anything go to waste." Reading doubtful. -- 2.
a cert. bird J vi.538.

Kulāvaka

Kulāvaka (nt.) a nest D i.91 (=DA i.257 nivāsaṭṭhanā); S i.8; S i.224=J i.203 (a brood of
birds=supānnapotakā); J iii.74 (v. l. BB), 431; vi.344; DhA ii.22.

Kulika

Kulika (adj.) [fr. kula] belonging to a family, in agga' coming from a very good family PvA 199.

Kulika
Kužka (?) in kata’ -- kalápaka a bundle of beads? Bdhgh Vin ii.315 (C.V. v.1, 3) in expln of kuruvindaka -- sutti.

Kulinka

Kulinka a bird J iii.541 (=sakuṇika 542). Cp. kulunka.

Kulin

Kulin=kulika, in akulino rājāno ignoble kings Anvs. introd. (see J.P.T.S. 1886 p. 355, where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 1024).

Kulīna

Kulīna=prec. in abhijāta -- kula -- kulīna descendant of a recognized clan Miln 359 (of a king); uccā’ of noble birth, in uccākultatā descent from a high family S i.87; M iii.37; VvA 32; nīca’ of mean birth Sn 462.

Kulīra

Kulīra a crab, in kulīra -- pādaka "a crab -- footer," i. e. a (sort of) bedstead Vin ii.149; iv.40 (kulīra), cp. Bdhgh on latter passage at Vin iv.357 (kulīra’ and kulīya’): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts iii.164).

Kulīraka

Kulīraka a crab J vi.539 (=kakkaṭaka 540).

Kulunka

Kulunka a cert. small bird J iii.478. Cp. kulunka.

Kulla

Kulla1 a raft (of basket -- work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. kaulos, Ohg. hol, E. hollow) Vin i.230; D ii.89 (kullaBandhāti); M i.134 (kulla Pañcama dhamma).

Kulla


Kullaka

Kullaka crate, basket work, a kind of raft, a little basket J vi.64. -- vihāra (adj.) the state of being like one who has found a raft (?') Vin ii.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and Vin. Texts iii.404; an easy life). More correct is Kern's expln (Toev. s. v.) which puts kullaka in this comb=kulla2 (Sk. kauyla), thus meaning well -- bred, of good family, gentlemanly. -- saṃṭhāna consisting of stalks bound together, like a raft J ii.406 -- 408 (not correct Morris, J.P.T.S. 1884, 78). Cp. Kern, Toev. i.154.

Kuva
Kuva see ku.

Kuvalaya

Kuvalaya the (blue) water lily, lotus, usually combd with kamala, q. v. Vv 354; DA i.50; VvA 161, 181; PvA 23, 77.

Kuviḷāra

Kuviḷāra=koḷiḷāra J v.69 (v. l. B. ko’).

Kusa

Kusa 1. the kusa grass (Poa cynosuroides) DhA iii.484: tikhiṇadhāraṇaṁ tināṁ antamaso tālapanam pi: Dh 311; J i.190 (=tiṇa); iv.140. -- 2. a blade of grass used as a mark or a lot: pātīme kusa "when the lot has been cast" Vin i.299: kusaṁ sāmkāntevā "having passed the lot on" Vin iii.58. -- agga the point of a blade of grass PvA 254=DA i.164; Sdhp 349; kusagena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Vin i.305=D i.164; J i.190 (=tiṇa); iv.140. -- 2. a blade of grass used as a mark or a lot: pātīme kusa "when the lot has been cast" Vin i.299; kusaṁ sankāṁtevā "having passed the lot on" Vin iii.58. -- muṭṭhi a handful of grass A v.234= 249.

Kusaka

Kusaka=prec. Vv 355 (=VvA 162).

Kusala

Kusala (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M i.226; Dh 44; J i.222. Esp. appl. in moral sense (=puṇṇa), whereas akusala is practically equivalent to papa. ekam pi ce pāṇañj adūṭhacitto mettāyati kusalo tena hoti It 21; sappāṅno pāṇḍito kusalo naro Sn 591, cp. 523; Pv i.33 (=nipuṇa). With kamma=a meritorious action, in kammaṃ katvā kusalaṃ D iii.157; Vv iii.27; Pv i.1011 see cpds. -- aćāra -- k˚ good in conduct Dh 376; parappavāda’ skilled in disputation Dpvs iv.19; magga’ (and opp. amagga’) one who is an expert as regards the Path (lit. & fig.) S iii.108; samāpatti˚, etc. A v.156 sq.; sālittaka -- payoge k˚ skilled in the art of throwing

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potsherds PvA 282. -- In derivation k. is expld by Dhpāla & Bdhgh by kucchita and salana, viz. kucchita -- salanādi atthena kusalaṁ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhansenti ti kusala DhAs 39; where four alternative derivations are given (cp. Mrs. Rh. D., Dhs. trsl. p. lxxxii). -- 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpañj kataṁ kusalaṁ kusalena pithiyati, so imaṅ lokān pabhāseti "he makes this world shine, who covers an evil deed with a good one" M ii.104=Dh 173=Th 1, 872; sukhaṁ ca k. puĉci (fitness) Sn 981; Vv 301 (=ārogayan); D i.24; J vi.367; Pv i.13 (=puṇṇa); PvA 75; Miln 25. -- In special sense as ten kusalāni equivalent to the dasaślañj (cp. sīla) M i.47; A v.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase -- kusala -- dhammā Sn 1039, 1078, expld. in extenso Nd2 s. v. See also cpd. 'dhammā. -- Kusala karoti to do what is good and righteous, i. e. käyena, vācāya, manasā It 78; cp. Dh 53; sabba -- pāpamasa akaraṇaṁ kusalaṁ upasampadā sacittapariyodapanan etan Buddhānusāsanān D i.i.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusala bhāveti to pursue righteousness (together with akusala) pājhati to give up wrong habits) A i.58; iv.109 sq.; It 9. -- akusala adj.: improper, wrong, bad; nt.: demerit, evil deed D i.37, 163; bālo+akusalo Sn 879, 887;=pāpa PvA 60, cp. pāpapasuto akatakusalo ib. 6. kusalaḥ & akusalaḥ are discussed in detail (with ref. to rūpāvacara’ fivefold, to arūpāvacara’ & lokuttara’ fourfold, to kāmāvacara’ eight & twelvefold) at Vism 452 -- 454. -- kusalākusala
good and bad M i.489; S v.91; Miln 25; Nett 161, 192; Dhs 1124 sq. -- sukusala (dhammānañ) highly skilled D i.180 (cp. M. ii.31). -- anuesin striving after righteousness Sn 965; cp. kinkusalūnesin D ii.151 and kinkusalagavesin M i.163 sq.; -- abhisanda overflow of merit (+puñña) A ii.54 sq.; iii.51; 337; -- kamma meritorious action, right conduct A i.104; 292 sq.; Ps i.85; ii.72 sq.; PvA 9, 26; -- citt (pl.) good thoughts Vbh 169 -- 173, 184, 285 sq., 294 sq.; -- cetanā right volition Vbh 135; -- dhammā (pl.) (all) points of righteousness, good qualities of character S ii.206; M i.98; A iv.11 sq.; v.90 sq.; 123 sq.; -- kamma makkha (pl.) good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sahetuka). -- vedanā good, pure feeling Vbh 3 sq.; cp. sāññā and sānkharā Vbh 6 sq.; Nett 126 (three sāññā, same as under vitakka); -- sīla good, proper conduct of life M ii.25 sq.; adj. slin D i.115 (=DA i.286).

Kusalatā

Kusalatā [fem. abstr. fr. kusala] (only kusalatā) skill, cleverness, accomplishment; good quality. -- lakkañha skill in interpreting special signs VVa 138; aparicita neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345 -- 348; āpatti skill as to what is an offence; samāpatti in the Attainments; dhātu in the Elements; manasikāra proficiency in attention; āyatana skill in the spheres; paticcasamuppāda skill in conditioned Genesis; thāna and atthāna skill in affirming (negating) causal conjuncture: all at D iii.212 and Dhs 1329 -- 1338; cp. A i.84, 94.

Kusi

Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin i.287; ii.177; and addhā intermediate cross seam ibid. See Bdhgh's note in Vin. Texts ii.208.

Kusita

Kusita (adj.) [Sk. kusīda; cp. kosajja] indolent, inert, inactive. Expl. by kāma -- vitakkādi vitakkehi vītānāmanakapuggalo DhA ii.260; by nibbiriyo DhA iii.410; by alaso PvA 175, Often combd with hinaviyā, devoid of zeal; It 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to alasa Dh 112; combd with dusslā Miln 300, 396; with duppanā D iii.252=282; A ii.227, 230; iii.7, 183, 433. -- In other connections: M i.43, 471; A iii.7 sq., 127; v.95, 146, 153, 329 sq.; S ii.29, 159, 206; It 71, 102; J iv.131 (nibbiriya+); Vism 132; DhA i.69. The eight kusitavatthūni, occasions of indolence, are enumerated at A iv.332; D iii.255; Vbh 385. -- akusīta alert, mindful, careful Sn 68 (+alāñcatito); Nd2 s. v.; Sdhp 391.

Kusitatā


Kusuma

Kusuma (nt.) any flower J iii.394 (’dāma); v.37; PvA 157 (=puppha); VVa 42; Dpvs i.4; Sdhp 246, 595; Dāvs v.51 (’aggihika), fig. vimutti the flower of emancipation Th 1, 100; Miln 399.

Kusumita

Kusumita (adj.) in flower, blooming VVa 160, 162.
Kusumbha

Kusumbha (nt.) the safflower, Carthamus tinctorius, used for dying red J v.211 (rattavattha); vi.264 (do); Khus iv.2.

Kussubha

Kussubha and kussobbha (nt.) [Sk. kuśvabhra] a small pond, usually combd with kunnadh and appld in similes: S ii.32=A i.243=v.114; S ii.118; v.47, 63, 395; A ii.140; iv.100; Sn 720; PvA 29; DA i.58.

Kuha

Kuha (adj.) [Sk. kuha; *qeu'dh to conceal, cp. Gr. keu'dw; Ags hidan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A ii.26=Th 1, 959=It 113. -- akuha honest, upright M i.386; Sn 957; Miln 352.

Kuhaka

Kuhaka [der. fr. prec.] deceitful, cheating; a cheat, a fraud, combd with lapaka D i.8; A iii.111. -- A v.159 sq.; Sn 984, 987; J i.375 (tāpasa); DhA iv.152 (brāhmaṇa); iv.153 (cara); Miln 310, 357; PvA 13; DA i.91.

Kuhanā

Kuhanā (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in combn kuhana -- lapana "deceit and talking -- over"=deceitful talk D i.8; A iii.430; DA i.92; Miln 383; Nd2 on avajja. -- M i.465=It 28, 29; S iv.118; A v.159 sq.; Vism 23; Vbh 352; Sdhp 375. -- 2. menacing SnA 582. -- Var. commentator's derivations are kuhāyanā (fr. kuhanā) and kuhitattāj (fr. kuheti), to be found at Vism 26. -- vatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd2 on nikkuha, mentioned also at Vism 24; DA i.91 & SnA 107.

Kuhara

Kuhara (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding-place Dāvs i.62.

Kuhiṇḍ

Kuhiṇḍ see under ku°.

Kuhilikā

Kuhilikā (pl.) kuhali flowers Attanugaluvaṇṣa 216.

Kuhyati

Kuhyati only in pahaṇśiyati+k° "he exults and rejoices" at Miln 325 (cp. Miln trsl. ii.220, where printed kuhīyati).

Kuheti

Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhītvā deceiving J vi.212.
Kūjati

Kūjati [kuj, expld with guj at Dhtp 78 by "avyyatte sadde"] to sing (of birds; cp. vikūjati) J ii.439; iv.296; Dāvs v.51. -- pp. kūjita see abhi", upa".

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Kūta

Kūta1 (nt.) [Dhtp 472 & Dhtm 526 expl. kuṭ of kūta1 by kotilje (kotilye), cp. Sk. kūta trap, cp. Gr. paleu/w to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J i.143 (kūtpāsādī); iv.416 (expln paṭiccchannapāsā). As deceit, cheating in formula tula" kaṃśa' māna" "cheating with weight, coin and measure" (DA i.78=vañcana) D i.5=ii.176=S v.473=M i.180 =A ii.209; v.205=Pug 58. māna' Pva 278. -- As adj. false, deceitful, cheating, see cpds. -- Note. kūte J i.145 ought to be read kuṭe (antokute padīpo viya, cp. ghāta). -- āṭṭa a false suit, in 'kāra a false suitor J ii.2; DhA i.353; -- jaṭila a fraudulent ascetic J i.375; DhA i.40; -- māna false measure Pva 191; -- vānija a false -- trader Pvi.42; Pva 191; -- vinicchayikatā a lie (false discrimination) Pva 210. -- vedin lier, columniator J iv.177.

Kūta2 (m. nt.) [Vedic kūta horn, bone of the forehead, prominence, point, *qele to jut forth, be prominent; cp. Lat. celsus, collis, columna; Gr. κολλως, κολδων; Ags. holm, E. hill] -- (a) prominence, top (cp. koṭi), in abba` ridge of the cloud Vv i.1 (=sikhara); āṇa` shoulder, clavicle, VVa 121, 123 pabbata' mountain peak Vin ii.193; J i.73. Cp. koṭa. -- (b) the top of a house, roof, pinnacle A i.261; Vv 784 (=kaṇnikā VVa 304); gaha` Dh 154; Pva 55. Cp. also kūṭgāra. -- (c) a heap, an accumulation, in sankāra` dust -- heap M ii.7; Pva 144. -- (d) the topmost point, in phrase desanāya kūṭa` gaheṭvā or desanā kūṭa` ganhanto "leading up to the climax of the instruction" J i.275, 393, 401; v.151; vi.478; Vva 243. Cp. arahattena kūṭa` ganhanto J i.114; arahattaphalena k. gaṇhiṇi ThA 99. -- anga the shoulder Vv 158 (=VVa 123). -- āgāra (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin i.268; S ii.103= v.218; iiii.156; iv.186; v.43, 75, 228; A i.101, 261; iii.10, 364; iv.231; v.21; Pvi.17; 221; Vv 82 (=ratanamayakaṇñikāya bandhaketuvanto VVa 50); VVa 6 (upari`, with upper storey) v. l. kuṭhāgāra; Pva 282 ("dhaja with a flag on the summit"); DhA iv.186. In cpds.: -- `maṭta as big as an upper chamber J i.273; Miḥn 67; -- `sāla a pavilion (see description of Maṇḍalamāla at DA i.43) Vin iii.15, 68, 87; iv.75; D i.150; S ii.103=v.218; iv.186. -- (n) a gama going towards the point (of the roof), converging to the summit S ii.263= iii.156=v.43; -- tāha standing erect, straight, immovable, in phrase vaṇja k` esikaṭṭhaṁ D i.14=56= S iii.211=M i.517 (expla. DA i.105 by pabbatakūṭa` viya thīta); -- poṇa at Vism 268 is to be read "goṇa: see kūta4.

Kūta3 (nt.) [*qolā to beat; cp. Lat. clava; Gr. kla/w, ko/loś, and also Sk. khaḍga; Lat. clades, procello; Gr. kladaro/s. The exlpn of kuṭa at Dhtp 557 & Dhtm 783 is "ako tane"] a hammer, usually as aya` an iron sledge hammer J i.108; or ayya` Pva 284; ayomaya` Sn 669; kammāra` Vism 254.

Kūta4 (adj.) [Sk. kūta, not horned; *(s)ger to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk krdhau maimed. The exlpn of kuṭ as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūta. See also kuṭa without horns, i. e. harmless, of goṇa a draught bullock Vin iv.5=J i.192 (in play of words with kūta deceitful. J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented as practically useless & sluggish in similes at Vism 268, 269: kūta -- goṇa -- (so read for "poṇa") -- yutta -- ratha a cart to which such a bullock is harnessed (uppathaṇ dhatavi runs the wrong way); kūta -- dhenuyā kḥraṇ pivitvā kūta -- vaccho, etc., such a calf lies still at the post. -- Kūta --
danta as Np. should prob. belong here, thus meaning "ox -- tooth" (derisively) (D i.127; Vism 208), with which may be compared danta -- kūţa (see under danta).

Kūţeyya

Kūţeyya (nt.) [der. fr. *kūtya of kūţa1, cp. in formation sāțeyya] fraud, deceit, in combn with sāțeyya & vankeyya M i.340; A v.167.

Kūpa

Kūpa (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cavity, cp. Lat. cupa, Gr. ku/pellon cup; also Gr. ku/mbh, Sk. kumbha; -- (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: akkhi’ the socket of the eye M i.80, 245; DhsA 306; gūţha’ a cesspool D ii.324; Sn 279; Pv ii.316; Pug 36; mîlha’ a pit for evacuations Pgdp 23, 24; loma’ the root of the hair, a pore of the skin DA i.57; Vism 262, 360; also in na loma -- kūpamattāṇj pi not even a hairroot J i.31; iii.55; vacca’=gūţha’ Vin ii.141, 222. As a tank or a well: J vi.213; VvA 305. -- 2. the mast of a boat J iii.126; Miln 363, 378. See next. -- khaṇa one who digs a pit J vi.213. -- tala the floor of a pit Vism 362.

Kūpaka

Kūpaka=kūpa 1. Vism 361 (akkhi’), 362 (nadîṭṭha’), 449 (id.); =kūpa. 2. J ii.112; iv.17.

Kūla

Kūla (nt.) [Dhtp 271: kūla âvaraṇe] a slope, a bank, an embankment. Usually of rivers: S i.143=J iii.361; A i.162; Sn 977; J i.227; Miln 36: udâpama’ the facing of a well Vin ii.122; vacca/kūpassa k’ the sides of a cesspool Vin ii.141. See also pâpsu’, & cp. uk’, upa’, pâti’.

Kūra

Kūra (nt.) in sukkha’ boiled rice (?) Vin iv.86; DhA ii.171.

Keka


Keṭubha

Keṭubha [deriv. unknown] expld by Buddhaghosa DA i. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, J.P.T.S. 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D i.88; A i.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ ii.19; Divy 619.

Keṭubhin

Keṭubhin [deriv. unknown] MA 152 (on M i 32) has "trained deceivers (sikkhitā kerāṭikā); very deceitful, false all through"; iii.6=A iii.199.

Keṭaka

Ketana
Ketana sign etc., see sañj".

Ketu

Ketu [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (=*caid-lom), Ohg heitar, heit; Goth. haidu; E. -- hood, orig. appearance, form, like] -- 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. -- 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. dhamma -- k˚ having the Doctrine as his banner A i.109=i.149; dhum˚ -- k˚ having smoke as its splendour, of fire, J iv.26; VvA 161 in expln of dhûmasikha. -- kamyatå desire for prominence, self -- advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd2 505; Nd1 on Sn 829 (= uññama); - - mälla "garland of rays" VvA 323.

Ketuŋ

Ketuŋ see kayati.

Ketuvant

Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedåra

Kedåra (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedåre päyetv˚ kariss˚ma "we shall till the fields after watering them" J i.215; as square -- shaped (i. e. marked out as an allotment) Vin i.391 (caturassa˚; Bdhgh on MV viii.12, 1); J iii.255 (catukka˚a˚); surrounded by a trench, denoting the boundary ( -- mariy˚d˚) DhA

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iii.6. -- J iv.167; v.35; PvA 7 (=khetta). The spelling is sometimes ketåra (J iii.255 v. 1.) see Trenckner, J.P.T.S. 1908, 112. Note. The prefix ke -- suggests an obsolete noun of the meaning "water," as also in kebuka, ke -- va˚ṭṭa; perhaps Sk. ksv˚d, ksv˚date, to be wet, ooze? ke would then be k(h)ed, and kedåra= ked+dr˚, bursting forth of water= inundation; kebuka =kedvu˚d˚ka (udaka); keva˚ṭṭa=ked+vr˚, moving on the water, fisherman; (cp. Av˚ Index Kaiâvarta: name of an officer on board a trading vessel). -- ko˚ti top or corner -- point of a field Vism 180.

Kebuka

Kebuka [on ke -- see note to prec.] water J vi.38 (=42; k. vuccati udaka˚). As nad˚ a river at J iii.91, where Seruma at similar passage p. 189.

Keyûra

Keyûra (nt.) a bracelet, bangle DhA ii.220 (v. l. k˚yura).

Keyûrin

Keyûrin (adj.) wearing a bracelet PvA 211 (=k˚y˚rin).

Keyya
Keyya (ger. of kayati) for sale J vi.180 (=vikkinitabba).

Kerättika

Kerättika (adj.) [fr. kirätta] deceitful, false, hypocritic J i.461 (expld by bilāra); iv.220; iv.223 (=kirāsa); MA 152; DhA iii.389 (=saṭha). -- a’ honest, frank J v.117 (=akitava, ajūtakara).

Kerätīya

Kerätīya=prec. J iii.260 (’lakkaṇa); MA 152.

Kelisā

Kelisā at Th 1, 1010 is to be corrected into keḷiyo (see keḷi2).

Keḷanā

Keḷanā (f.) [fr. kilisattī? or is it khelāna?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA i.286 (+paṭikēlanā). In this passage it is given as a rather doubtful expln of cāpalla, which would connect it with kṣetra to jump, or khel to swing, oscillate, waver, cp. expln Dhp 278 kela khela=calane. Another passage is Nd2 585, where it is combd with parikelanā and acts as syn. of vibhūsanā.

Keḷāyati

Keḷāyati [Denom. fr. kēlā in meaning "to amuse oneself with," i.e. take a pride in. Always combd with mamāyati. BSk. same meaning (to be fond of): sālikṣetraṇī k. gopāyati Divy 631. Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: see also keḷanā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M i.260 (alliyati keḷāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. i. S. iii.190 & M i.552); S iii.190 (id.); Miln 73. -- pp. keḷāyita.

Keḷāyana


Keḷāyita

Keḷāyita [pp. of keḷāyati] desired, fondled, made much of J iv.198 (expld with the ster. phrase keḷāyati mamāyati pattheti icchatī attho).

Keḷāsa


Keḷi

Keḷi1 (f.) [fr. kriḍ to play, sport: see kīlāti] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa” merry play, fun J i.116. -- 2. playing at dice, gambling, in "manaḍala "circle of the game," draught -- board; “ṇ bhindati to break the board, i.e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, Stupa of Bharhut, plate 45) J i.379.

Keḷi
Keli2 (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as given under kelaŋā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerṭika & kilissati), or "unsettledness, wavering." -- keli -- sīla of unsettled character, unreliable, deceitful PvA 241. 'sīlaka id. J i.447. -- pañca citta -- keliyo=pañca nīvaranāṇi (kāmācchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelsā to keliyo). -- citta -- keliṇ kīlāntā bahuṃ pāpakammaṅ katvā enjoying themselves (wrongly) to their heart's content J iii.43. Cp. kāmesu a -- ni -- klītāvin unstained by desires S i.9, 117.

Kevaṭṭa

Kevaṭṭa [on ke -- see kedāra] fisherman D i.45 (in simile of dakkho k') A iii.31=342, cp. iv.91; Ud 24 sq.; J i.210; DhA ii.132; iv.41; PvA 178 ("gāma, in which to be reborn, is punishment, fishermen being considered outcast"); cp. J vi.399 N. of a brahmin minister, also D i.411 N. of Kevaḍha (?). -- dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

Kevala

Kevala (adj. -- adv.) [cp. Lat. caelebs=*caivilo -- b˚ to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, whole, complete; adv. altogether or only -- 1. 'ṇ (adv.) (a) only=just: k. tva amhāka vacana karohi "do all we tell you" PvA 4; -- only=but, with this difference: VvA 203, 249; -- k. . . . vippalapi he only talks PvA 93; <> and yet: "sakkā nu kiñci adatvā k. sage nibbattituq? " is it possible not to give anything, and yet go to heaven? kevala mano -- pasāda -- mattena only by purity of mind DhA i.33; kevala vacchake balava -- piyacittāṭaya simply by the strong love towards the babycalf Vism 313; (b) alone: k. araṅṇa gamissāmi VvA 260; -- exclusive Miln 247; -- na k. . . . atha kho not only . . . but also VvA 227. -- 2. whole, entire Sn p. 108; Cp. i.1019; Pvi ii.63 (=sakala pvā 95); Vism 528 (=asammissa, sakala); Pvi ii.63 (=sakala pvā 95). <> k.akevala entire=deficient M i.326. ˚

Kevaḷin

Kevalin (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with mahesi and uttamapurisa. Defn sabbagu a sabba -- yoga -- visañjutta Sn A 153. -- ye suvinuttā te kevalino kevalino vaṭṭaṃ tesaṃ nattithi paññāpanāya S iii.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalaṃ mahesīḥ khaṅā ṭasaṃ Sn 82=S i.167; -- k. vusitavā uttamapuriso Nd2 on tiṇṇa=A v.16. -- with gen.: brahmacariyassa k. "perfected in morality" A ii.23. -- As Ep. of "brāhmaṇa" Sn 519=Nd2 s. v.; of dhammacakka A ii.9; see also Sn 490, 595. -- akevalin not accomplished, not perfected Sn 878, 891.

Kesa

Kesa [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heord=E. hair] the hair of the head S i.115 (haṭa -- haṭa -- k', with dishevelled hair); A i.138 (palita -- kesa with grey hair; also at J i.59); Sn 456 (nivutta'), 608; Th 1, 169; J i.59, 138; iii.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin ii.107 sq.; 133 (cp. kesara) -- massu; -- dark (glossy) hair is a distinction of beauty: susukkāla -- keso (of Gotama) D i.115; cp. kanha and kalyāna; PvA 26. -- The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paticchanna "covered only with my hair" Pv i.102. -- kesasu gahetvā to take by the hair (in Niraya) D i.234; -- kesan oropeti to have one's hair cut Vin ii.133. -- oropana ( -- satthaka) (a) hair -- cutting (knife), i. e. a razor DhA i.431; -- ohāraka one who cuts the hair, a barber Vism 413. -- kambala a hair blanket (according to Bdhgh human hair) D i.167=A i.240, 295ii.206= Vin i.305=M i.78=Pug 55; A i.286. -- kambalin wearing a hair blanket (of Ajita) D i.55. -- kalāpa (pl.) (atimanohara') beautiful tresses PvA 46; -- kalyāna beauty of hair DhA i.387; -- kārika hairdresser Vv 175; -- dhātu the hair -- relic (of the Buddha) J i.81; -- nīvāsin covered only with hair of Petas (: keseh' eva
paṭīcchādita -- kopīnā) Pv iii.16. *massu hair and beard; kappita -- k’ -- m’ (adj.) with h. and b. dressed D i.104; A iv.94; J vi.268. Esp. freq. in form kesa -- massu ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇy pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i.e. renounce the world and take up the life of a Wanderer D i.60, 115; iii.60, 64, 76; A i.107; iii.386; It 75; Pug 57; similarly A ii.207=Pug 56. -- sobha the splendour or beauty of the hair PvA 46. -- hattha a tuft of hair PvA 157; VvA 167.

Kesayati

Kesayati see kisa.

Kesara

Kesara1 a mane, in -- sīha a maned lion J ii.244; SnA 127.

Kesara

Kesara2 [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiṃjakkha PvA 77; VvA 12; 111; -- sa -- kesarehi padumapattehi lotusleaves with their hairs VvA 32; nicula -- k’ fibres of the Nicula tree VvA 134. -- bhāra a sort of fan (cp. vāładhi and cāmara) VvA 278.

Kesarin

Kesarin [fr. kesara1] having a mane, of a lion, also name of a battle -- array (*sangāmo) Dpvś i.7; cp. AvŚ i.56.

Kesava

Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv ii.62.

Kesika

Kesika (adj.) [fr. kesa] hairy, of mangoes Miln 334.

Ko

Ko see ka.

Koka

Koka1 [not=Sk. koka, cuckoo] a wolf J vi.525; Nd1 13= Nd2 420; Miln 267=J v.416. *vighāsa remainder of a wolf's meal Vin iii.58.

Koka


Kokanada
Kokanada (nt.) [cp. Sk. kankanada] the (red) lotus A iii.239=J i.116.

Kokäsika

Kokäsika the red lotus in "jāta "like the red lotus," said of the flower of the Pāricchattaka tree A iv.118.

Kokila

Kokila [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. ko/klkuc, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: kāla" and phusa" black and speckled k. <> As citra" at J v.416. -- Vv 111, 588; VvA 132, 163.

Koca

Koca [fr. kuc] see saŋ”.

Koci

Koci see ka.

Koccha

Koccha1 (nt.) some kind of seat or settee, made of bark, grass or rushes Vin ii.149; iv.40 (where the foll. def. is given: kocchā nāma vāka -- mayaṇā vā usīra -- mayaṇā vā muṇjanayaṇā vā babbaja -- mayaṇā vā anto sanyeyēvā baddhayā hoti. Cp. Vin. Texts i.34; iii.165); J v.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha

Koccha2 (nt.) a comb (for hair -- dressing) Vin ii.107; Vv 8446 (=VvA 349); Th 2, 254, 411 (=ThA 267). -- kāra a comb -- maker Miln 331 (not in corresp. list of vocations at D i.51).

Koja

Koja mail armour J iv.296 (=kavaca).

Kojava

Kojava a rug or cover with long hair, a fleecy counterpane Vin i.281; DhA i.177; iii.297 (pāvāra’); Dāvs v.36. Often in expln of goṇaka (q. v.) as dīgha -- lomaka mahākojava DA i.86; PvA 157.

Koñca

Koñca1 [cp. Sk. krauñca & kruñc] the heron, often in combn with mayṭra (peacock): Th 1, 1113; Vv 111, 358; J v.304; vi.272; or with haṇḍa Pv iii.123. -- Expld as sārasa VvA 57; jiṇṇa’ an old heron Dh 155.

Koñca

Koñca2=abbr. of koñca -- nāda, trumpeting, in koñca karoti to trumpet (of elephants) Vin iii.109; J vi.497. -- nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, J.P.T.S. 1887, 163 sq. to kruñc. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of kroṣa, fr. krus to crow, and
kuñja=kuñjara, elephant (q.v.). Partly suggested at Divy 251; see also expln at VvA 35, where this connection is quite evident]. J i.50; Miln 76 (in etymol. play with koñca); VvA 35. -- rava=prec. DhA iv.70. -- vādiκā a kind of bird J vi.538.

Koṭa


Koṭacakā

Koṭacakā pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin iv.7 (Bdhgh. koṭacakā ti ādhinnimittan . . . hino nāma akkosō).

Koṭi

Koṭi (f.) [cp. Sk. koṭi & kūṭa2] the end -- (a) of space: the extreme part, top, summit, point (cp. anta to which it is opposed at J vi.371): dhanu -- koṭiṣ nissāya "through the (curved) end of my bow," i.e. by means of hunting J ii.200; aṭṭhi -- koṭi the tip of the bone J iii.26; cāpa' a bow VvA 261; vema' the part of a loom that is moved DhA iii.175; khetta' the top (end) of the field SnA 150; cānlamana' the far end of the cloister J iv.30; PvA 79. -- (b) of time: adivision of time, with reference either to the past or the future, in pubba' the past (cp. pubbanta), also as purima"; and pacchima' the future (cp. aparanta). These expressions are used only of saṃsaṇa: saṃsaṇassā purimā koṭi na paññāyati "the first end, i.e. the beginning of S. is not known" Nd2 664; DhA 11; of pacchimā koṭi ibid. -- anamatagg' āyaṇ saṃsāro, pubba' na paññāyati S's end and beginning are unthinkable, its starting -- point is not known (to beings obstructed by ignorance) S ii.178=iii.149= Nd2 664=Kvu 29= PvA 166; cp. Bdh 118 (p.k. na āyaṇi). -- koṭiyaṇṭhito bhāvo "my existence in the past" J i.167. -- (c) of number: the "end" of the scale, i.e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, Kosmographie. p. 336). It follows on satasahasamāṇi Nd2 664, and is often increased by sata' or sahassa", esp. in records of wealth (dhana) Sn 677; J i.227, 230, 345=DhA i.367 (asīti' -- vibhavo); J i.478; PvA 3, 96; cp. also koṭisaṭṭhara sahaṛanto Miln 6, 18. -- kahāpana' -- koṭi -- santhārena "for the price (lit. by the spreading out) of 10 million kahāpanas" Vin ii.159= J i.94 (ref. to the buying of Jetavana by Anāthapiṇḍika). -- gata "gone to the end," having reached the end, i.e. perfection, nibbāna. Nd2 436; -- patta=prec. Nd2 436; as "extreme" J i.67. -- simband N. of a tree (in Avtī) Sdhp 194.

Koṭika

Koṭika (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as eka", dvi", ti", catu", or teeth with one, two, etc., points Vism 251. -- 2. having an end or climax SA on pariṣanta (see KS. p. 320); āpana" lasting till the end of life Miln 397: Vism 10. <> 3. referring to (both) ends (of saṃsāra), in ubhato' paññā questions regarding past & future M i.393 sq.

Koṭin

Koṭin (adj.) [fr. koṭi] aiming for an end or goal J vi.254 (cp. ākoṭana2).

Koṭilla

Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As koṭilya at Dhtp 472.

Koṭumbara

Koṭumbara (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J vi.47 (coming from the kingdom of k.), 500 (spelt kodumb") -- 'ka k. -- stuffs Miln 2.
Koṭṭa

Koṭṭa (?) breaking, asi -- k’ note on Vin iv.363 (for asikoṭṭha Vin iv.171?); ’aṭṭhi at Vism 254 read koṭṭh’.

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Koṭṭana

Koṭṭana [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J i.475; ’pacan’ ādi pounding and cooking, etc. DhA ii.261. -- 2. hammering or cutting (?) in dāru’ J ii.18; vi.86 (maṇṣa’, here ”beating,” T. spells ṭṭh). Cp. adhikutoṭṭanā.

Koṭṭita

Koṭṭita (pp. of kotetti) beaten down, made even Vism 254, 255.

Koṭṭima

Koṭṭima a floor of pounded stones, or is it cloth? Dāvs iv.47.

Koṭṭeti

Koṭṭeti [cp. Sk. kuṭ & kuṭṭa1. Expld one -- sidedly by Dhtp (91 & 556) as ”chedane” which is found only in 3 and adhikutoṭṭanā. The meaning ”beat” is attributed by Dhtp (557) & Dhtm (783) to root kuṭ3 (see kūṭa3) by expla ”akoṭane.” Cp. also kūṭa4; ākoṭeti & paṭīkoṭeti] -- 1. to beat, smash, crush, pound J i.478; vi.366 (spelt ṭṭh); DhA i.25 (suvaṇṇa) 165. -- 2. to make even (the ground or floor) Vin ii.291 (in making floors); J vi.332. -- 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA i.70 (pharasunā). -- pp. koṭṭita. -- Caus. koṭṭapeti to cause to beat, to massage Vin ii.266; J iv.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha

Koṭṭha1 (m. nt.) [Sk. koṭṭha abdomen, any cavity for holding food, cp. kuṭa groin, and also Gr. ku/tos cavity, ku/sdos pudendum muliebre, ku/stis bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as -- 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. -- 2. a closet, a monk’s cell. a storeroom, M i.332; Th 2, 283 (?)=ThA, 219; J ii.168. <> 3. a sheath, in asi’ Vin iv.171. -- aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. -- abbhantara the intestinal canal Miln 67; -- āgāra (nt.) storehouse, granary. treasury: in conn. with kosa (q. v.) in formula paripuṇṇa -- kosa -- koṭṭhāgaṇa (adj.) D i.134, expld at DA i.295 as threefold, viz. dhana” dhañña’ vattha’, treasury, granary, warehouse; PvA 126, 133; -- āgārika a storehouse -- keeper, one who hoards up wealth Vin i.209; DhA i.101; -- āsa [=koṭṭha +aṣa] share, division, part; ”koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J i.254; 266; vi.368; Miln 324; DhA iv.; 108 (=pada), 154; PvA 58, 111, 205 (kāma”-kāmaguṇā); VvA 62; anekena k’ -- ena infinitely PvA 221.

Koṭṭha

Koṭṭha2 a bird J vi.539 (woodpecker?).

Koṭṭha

Koṭṭhaka

Koṭṭhaka1 (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store -- room for various things, a chamber, treasury, granary Vin ii.153, 210; for the purpose of keeping water in it Vin ii.121=142; 220; treasury J i.230; ii.168; -- store -- room J ii.246; koṭṭhake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin i.291.; -- udaka -- k a bath -- room, bath cabinet Vin i.205 (cp. Bdhgh's expln at Vin. Texts ii.57); so also nahāna -- k˚ and piṭṭhi -- k˚, bath -- room behind a hermitage J iii.71; DhA ii.19; a gateway, Vin ii.77; usually in cpd. dvāra -- k˚ "door cavity," i. e. room over the gate; gharāṇa satta -- dvāra -- koṭṭhakapatiṃdāṇitaṇ "a mansion adorned with seven gateways" J i.227=230, 290; VvA 322. dvāra -- koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with bhā: bhā -- dvārakoṭṭhakā nikkhāṃvetvā "leading him out in front of the gateway" A iv.206; 'e thīṭa or nisinna standing or sitting in front of the gateway S i.77; M i.161, 382; A iii.30. -- bala -- k. a line of infantry J i.179. -- koṭṭhaka -- kamma or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin iv.6; Kern, Toev. s. v. "someone who sweeps away dirt."

Koṭṭhaka2 [cp. Sk. koyāṣṭika] the paddy -- bird, as rukkha˚ J iii.25; ii.163 (v. l. ṭ).

Koṭṭhu

Koṭṭhu see kotthu.

Koṭṭheta

Koṭṭheta at J ii.424 the v. l. khobheta (nāvaṇ) should be substituted. See also koṭṭetai.

Koṇa

Koṇa [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin ii.137; catu˚=caṭu -- kaṇṇa PVA 52; -- "racchā crossroads PVA 24. -- 2. a plectrum for a musical instrument Miln 53.

Koṇṭa

Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J ii.209, 210, 212.

Koṇṭha

Koṇṭha a cripple J ii.118.

Koṇḍa

Koṇḍa -- damaka (?) [cp. kuṇḍa] J iv.389; also as v. l. B at J ii.209.

Koṇḍaṇṇa

Koṇḍaṇṇa a well -- known gotta J ii.360.

Koṭṭhéla

Koṭṭhéla (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāv ś ii.80; esp. in 'mangalāṇ paccāgacchati he visits the fair or show of . . . M i.265; A. iii.439; "mangalika celebrating
feasts, festive A iii.206; J i.373; Miln 94 (cp. Miln trsl. i.143n: the native commentator refers it to erroneous views and discipline called kotṭhala and mangalika) -- (b) adj.: kotṭhala excited, eager for, desirous of Miln 4; DhA i.330. -- sada shout of excitement Miln 301.

Kotthalī

Kotthalī (koṭṭhali?) a sack (?) Vin iii.189=iv.269.

Kotthu

Kotthu [koṭṭhu J only: cp. Sk. kroṣṭu, of kruṣ] a jackal D iii.25, 26; M i.334; Nd1 149 (spelt koṭṭhu); J vi.537 (‘sunā: expld by sigāla -- sunakhā, katthu -- sonā ti pi päthho). kotthuka (and koṭṭhuka)=prec. S i.66 (where text has kuthaka) J ii.108; Miln 23.

Kodanda

Kodanda (nt.) [cp. Sk. kodanda] a cross -- bow M i.429 (opp. to cāpa); Miln 351 (dhanu and k˚). 'ka same J iv.433 (expld by dhanu).

Kodumbara

Kodumbara see koṭṭumbara.

Kodha

Kodha [Vedic krodha fr. krudh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions also of dosa), upanāha (always in chain rāga, dosa, mohā, kodha, upanāha) and dhūma (cp. qumo/s. Mhg. toûm=anger). As pair k. and upanāha A i.91, 95; in sequence kodha upanāha makkha paḷśa, etc. Nd2 rāga 1; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M i.36; A i.299=iv.148; cp. A iv.456=iv.209; v.39, 49 sq., 310, 361. As equivalent of āghāta Dhs 1060=Nd2 576, cp. Pug 18. In other comb.: with mada and thambha Sn 245; kadariya Sn 362; pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S i.169). Other passages, e. g. A i.283; S i.240; Sn 537, (lobha˚); Pv ii.37; Dh i.52 (anaptha -- janano kodho); PvA 55, 222. -- kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a well-balanced mind. -- mā vo kodho ajjhabhavi "let not anger get the better of you" S i.240; mānō hi te brāhmaṇa khāribhāro kodho dhūmo bhasmanī mosavajjana, etc. "anger is the smoke (smouldering) in the ashes" S i.169=Nd2 576. -- kodhaṇ chetvā cutting off anger S i.41=47=161=237; kodhaṇ jahe vippajaheyya mānaṇ "give up anger, renounce conceit" J i.23 25=Dh 221; kodhaṇ pajahanti vipassino: "the wise give up anger" It 2=7; panunna -- kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṇ conquer anger by meekness Dh 223=J ii.4=VvA 69. Yo ye uppatita kodhaṇ rathāṇ bhantaṇa dvāraṇa tam ahaṇ sārāthiṇ brūmi -- "He who restrains rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. -- akkodha freedom from anger, meekness, conciliation M i.44; S i.240 (with avihīṇa tenderness, kindness); A i.95; Dh 223=J ii.4=VvA 69. -- ātimāna anger and conceit Sn 968. -- upapāsa companionship or association with anger, the state of being pervaded with anger (opp. akkodh˚) M i.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhupāyasas sa adhivacanāṇ M i.144; "sa -- ummī" It 114; "sobbho papāto" S iii.109; -- garu "having respect for" i. e. pursuing anger (opp. saddhammagaru) A ii.46 sq., 84; -- paññāna (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); -- bhakkha feeding on, i. e. fostering anger, Ep. of a Yakka S i.238; -- vinaya the discipline or control of anger A i.91; v.165, 167 (combd. with upanāha vinaya).
Kodhana

Kodhana (adj.) [fr. kodha] having anger, angry, uncontrolled; usually in combn with upanāhin, e.g. Vin ii.89; D iii.45, 246; A v.156, cp. Sn 116; S ii.206; Pug 18. -- k’ kodhābhībhūta A iv.94 sq.; k’ kodhavicayayassa na vaṃṇavādī A v.165. -- Used of canda PvA 83. -- Cp. S iv.240; M i.42 sq., 95 sq.; PvA 82. <- akkodhana friendly, well-disposed, loving D iii.159; S ii.207; iv.243; M i.42 sq., 95 sq.; Sn 19, 624, 850, 941; Vv 155; VvA 69.

Konta

Konta a pennant, standard (cp. kunta) J vi.454; DA i.244; SnA 317.

Kontīmant

Kontīmant at J vi.454 is expld by camma -- kāra, thus "worker in leather ( -- shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa

Kopa [fr. kup] ill-temper, anger, grudge Vin ii.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M i.27; almost exclusively in phrase kopañ ca dosañ ca appaccayañ ca pātukaroti (pātukāsi) "he shows forth ill-temper, malice and mistrust" (of a "codita" bhikkhu) D iii.159; S iv.305; M i.96 sq., 250, 442; A i.124, 187; ii.203; iii.181 sq.; iv.168, 193; J i.301; Sn p. 92. <- akopa (adj.) friendly, without hatred, composed Sn 499. -- antara (adj.) one who is under the power of ill-temper S i.24.

Kopaneyya


Kopīna

Kopīna (nt.) [cp. Sk. kaupīna] a loin--cloth J v.404; Pv ii.323; PvA 172; Sdhp 106. -- nidda-sanin "one who removes the loin--cloth," i.e. shameless, impure D iii.183.

Kopeti

Kopeti [caus. of kappati] to set into agitation, to shake, to disturb: rājadamme akopetvā not disturbing the royal rules PvA 161; J ii.366=DhA iv.88; kammān kopetuñ Vin iv.153 to find fault with a lawful decision; kāyangañ na kopeti not to move a limb of the body: see kāya. Cp. paṭi’, pari’, vi’, sañ’.

Komala

Komala see kamala; Mhbv 29.

Komāra

Komāra [fr. kumāra] (adj.) juvenile, belonging to a youth or maiden: f. komārī a virgin A iv.210. -- pati husband of a girl -- wife J ii.120. -- brahmacariyā (‘ṇ carati) to practise the vow of chastity or virginity A iii.224; ThA 99. -- bhacca Np. "master of the k’ -- science," i.e. of the medical treatment of infants (see note on Vin i.269 at Vin. Texts ii.174). As such it is the cognomen of Jivaka D i.47 (as Komārabhacca DA i.132); Vin i.71; J i.116; cp. Sdhp 351.
Komāraka

Komāraka (and 'ika)=prec. A i.261; J ii.180 (dhamma virginity); of a young tree S iv.160. -- f. 'ikā J iii.266.

Komudī

Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full -- moon day in the month Kattika, usually in phrase komudī catumāsinī Vin i.155, 176, sq.; D i.47 (expld at DA i.139 as: tadā kira kumudāni supupphitāni honti) or in phrase komudīyā puññamāya DhA iii.461.

Koraka

Koraka (m. nt.) [cp. Sk. koraka] 1. a bud J ii.265. - 2. a sheath J iii.282.

Korakita


Korajika

Korajika (adj.) [fr. ku+raj or rāñj, cp. rāga] affected, excitable, infatuated Nd1 226=Nd2 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

Koranḍaka

Koranḍaka [=kuranḍaka] a shrub and its flower J v.473 ('dāma, so read for karaṇḍaka), vi.536; as Npl. in Koranḍaka -- vihāra Vism 91.

Korabya


Koriyā

Koriyā (f.) a hen v. l. (ti vā pāli) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakāraṇaṇkkuti).

Kola

Kola (m. nt.) [Halāyudha ii.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M i.80; A iii.49 (sampanna -- kolakaṇ sūkaramaṇja "pork with jujube"); J iii.22 (=badara); vi.578. -- mattiyo (pl.) of the size of a j. truit, always comb. w. kolaṭṭhi -- mattiyo, of boils A v.170=Sn p. 125, cp. S i.150; -- rukkha the j. tree SnA 356; DA i.262; -- sampāka cooked with (the juice of) jujube Vv 435 (=VvA 186).

Kolankola

Kolankola [der. fr. kula] going from kula to kula (clan to clan) in saññāra: A i.233=Pug 16; S v.205; Nett 189, cp. A iv.381; A v.120.

Kolañña
Kolañña (adj.) [fr. kula] born of (good) family (cp. ku- laja); as -- "", belonging to the family of . . . D i.89; DA i.252; Miln 256. -- khīṇa -- kolañña (adj.) one who has come down in the world Vin i.86.

Kolaṭṭhi

Kolaṭṭhi the kernel of the jujube, only in cpd. "mattiyo (pl.) S i.150=A v.170= Sn p. 125 (with kolamattiyo), and "mattā Th 2, 498=ThA 289; DhA i.319.

Kolaputti

Kolaputti at A i.38 is composition form of kulaputta, and is to be combined with the foll. -- vanṇa -- pokkharatā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolapuccha heron. A similar passage at Nd1 80=Nd2 505 reads kolaputtikena va vanṇapokkharatāya va, thus taking kolaputtikaṇṭ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read 'puttiṇāṭ.

Kolamba

Kolamba (and kolamba VvA) a pot or vessel in general. In Vin always together with ghaṭa, pitcher: Vin i.208, 213, 225, 286; J i.33; DA i.58; VvA 36.

Kolāhala

Kolāhala (nt.) (cp. also halāhala) shouting, uproar, excite-ment about ( -- "'), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enumd at KhA 120 sq. viz. kappā' (the announcement of the end of the world, cp. Vism 415 sq.), cakkavatti’ (of a worldking), buddha’ (of a Buddha), mangala’ (that a Buddha will pronounce the "eu)agge/lion"), moneyya’ (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā -- )halāhalāni given at J i.48 as kappa -- halāhala, buddha’ and cakkavatti’, eka -- kolāhalāṇ do uproar J iv.404; vi.586; DhA ii.96. See also Vin ii.165, 275, 280; J v.437; DhA i.190; PvA 4; VvA 132.

Koliya

Koliya (adj.) [fr. kola] of the fruit of the jujube tree J iii.22, but wrongly expld as kula -- dattika ph.=given by a man of (good) family.

Kolīniyā

Kolīniyā (f.) well -- bred, of good family J ii.348 (BB koley- yaka).

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Koleyyaka

Koleyyaka (adj.) of good breed, noble, appld to dogs J i.175; iv.437. Cp. kolīniyā, and Divy 165: kolikagadrabha a donkey of good breed.

Kolāpa

Kolāpa (and kolāpa) (adj.) 1. dry, sapless; always appld to wood, freq. in similes S iv.161, 185; M i.242; iii.95; J iii.495; Miln 151; DhA ii.51; iv.166. -- 2. hollow tree Nd2 40; SnA 355 (where Weber, Ind. Streifen v.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).
Kolikā

Kolikā (or kolika?) (f.) adj.=kolaka, appl. to boils, in pṭlikikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pṭlikā vuccati).

Kovida

Kovida (adj.) [ku+vid.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasacchā, closely related to medhāvin and pāṇḍita. S i.146, 194, 196 (ceto -- pariyāya’'); A i.46; M i.1, 4, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaranā’), 653 (kammavipāka’); Pv i.1112; Vv 159 (=VvA 73), 6330 (=VvA 269); Miłn 344; Sdhp 350. -- akovida ignorant of true wisdom (dhammassa) S i.162; Sn 763; S iv.287=Nd2 on attānuditthi.

Kovilāra

Kovilāra [cp. Sk. kovīdāra] Bauhinia variegata; a tree in the devaloka (pāricchattaka kovilāra: k -- blossom, called p. VvA 174) A iv.117 sq.; Sn 44; J iv.29; Vv 381; DhA i.270. -- puppha the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

Kosa

Kosa1 (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kuksi=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store -- room or storehouse, treasury or granary A iv.95 (rāja’); Sn 525; J iv.409 (=wealth, stores); J vi.81 (aḍḍhakosa only half a house) in cpd. -- "kottiḥāgāra, expld at DA i.295 as koso vuccati bhāṅgārah. Four kinds are mentioned: hatthā, assā, rathha, raṭṭhan”. <-> 2. a sheath, in khura’ Vism 251, paṇḍha’ KhA 46. <-> 3. a vessel or bowl for food: see kosaka. -- 4. a cocoon, see -- "kāraka; -- 5. the membranous cover of the male sexual organ, the praeputium J v.197. The Com. expls by sarīra -- saṃkhāta' k”. See cpd. kosohita. <-> Cp. also kosi. -- ārakkha the keeper of the king's treasury (or granary) A iii.57; -- ohita ensheathed, in phrase kosohita vatthaguyha “having the pudendum in a bag.” Only in the brahmin cosmogonic myth of the superman (mahā -- purisa) D iii.143, 161. Applied as to this item, to the Buddha D i.106 (in the Cy DA i.275, correct the misprint kesa into kosa) D ii.17; Sn 1022 pp. 106, 107, Miln 167. For the myth see Dial iii.132 -- 136. -- kāraka the "cocoon -- maker," i. e. the silk -- worm, Vin iii.224; Vism 251. -- kottiḥāgāra "treasury and granary" usually in phrase paripuṇṇa -- k -- k (adj.) "with stores of treasures and other wealth" Vin i.342; D i.134; S i.89; Miln 2; & passim.

Kosa2 at VvA 349 is marked by Hardy, Index and trsl'd by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

Kosaka

Kosaka [fr. kosa] 1. a sheath for a needle J iii.282; -- 2. a bowl, container, or vessel for food J i.349 (v. 1. kesaka); M ii.6, 7, ( -- "āhāra adj. living on a bowl -- full of food; also aḍḍha’”) Vism 263. -- 3. case for a key (kuṭṭikā’”) Vism 251.

Kosajja

Kosajja (nt.) [From kusita] idleness, sloth, indolence; expld at Vbh 369. -- Vin ii.2; S v.277 -- 280; A i.11, 16; ii.218; iii.375, 421; v.146 sq.; 159 sq.; A iv.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA iii.347; iv.85; DhsA 146; SnA 21.
Kosamattha

Kosamattha=ka+samattha "who is able," i. e. able, fit DA i.27.

Kosalla

Kosalla (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D iii.220, Vbh 325 & Vism 439 sq., viz. āya', apāya' and upāya'; at Dhs 16=20=292 = 555=Nd2 ad paññā it is classed between pañdicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā"), 241 sq. (uggaha" & manasikāra"), 248 (bojjhanga"); PvA 63, 99 (upāya").

Kosātakī

Kosātakī (f.) [cp. Sk. kośātakī] a kind of creeper Vv 474; Vism 256, 260, 359; VvA 200; -- bīja the seed of the k. A i.32=v.212.

Kosika

Kosika=kosiya, an owl J v.120.

Kosiya


Kosī

Kosī (f.) a sheath D i.77=M ii.17.

Koseyya

Koseyya [der. fr. kosa, cp. Sk. kauṣeya silk -- cloth and P. kosa -- kāraka] silk; silken material Vin i.58=Miln 267; Vin i.192, 281; ii.163, 169; D i.7, cp. A i.181 (see DA i.87); A iv.394; Pv ii.117; J i.43; vi.47. -- pāvāra a silk garment Vin i.281; -- vattha a silk garment DhA i.395.

Kohañña

Kohañña (nt.) [fr. kuhana] hypocrisy, deceit J ii.72; iii.268; iv.304; DhA i.141.

Kvāṇ

Kvāṇ (indecl.) is together with kuṇ registered as a part. of sound ("sadde") at Dhtp 118 & Dhtm 173.

Kh. Kha

Kha syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "khaṇ saddo pana tucche; tucchaḥ hi ākāsāṇ khan ti vuccati" Vism 494. -- In meaning "space, sky" in cpd. khaga "sky -- goer" (cp. viha -- ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

Khagga
Khagga [Sk. khadga; perhaps to Lat. clades and gladius; cp. also kūṭa] 1. a sword (often with dhanu, bow) at D i.7 (Dh i.89=asi) as one of the forbidden articles of ornament (cp. BSk. khadga -- maṇi Divy 147, one of the royal insignia); -- khaggan bhandati to gird on one's sword PvA 154, khaggan sannahati id. DhA iii.75; 'gāhaka a sword -- bearer Miln 114; 'tala sword -- blade Mhvs 25, 90. -- 2. a rhinoceros J v.406 (=gavaja), 416; vi.277 ('miga'), 538. In cpd. 'visāṇa (cp. BSk. khadgavisāṇa Divy 294=Sn 36) the horn of a rh. (: khagga -- visāṇaj nāma khagga -- miga -- singaṇ SnA 65) Sn 35 sq. (N. of Sutta); Nd2 217 (khagga -- visāṇa -- kappa "like the horn of the rh." Ep. of a Pacceka-buddha, (cp. Divy 294, 582), also at Vism 234.

Khacita

Khacita [pp. of khac as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e.g. VvA 14, 277; maṇi -- muttādi khacita ghanṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta -- khacita) Vin iii.287 (Sam. Pās.). Suvannā -- khacita -- gajak' atharanā "elephants' trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J i.41; of a canopy embroidered with golden stars J i.57.

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Khajja

Khajja (adj. -- nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. -- bhojja solid and other food, divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv i.52 (=PvA 25) J i.58; Miln 2. -- bhājaka a distributor of food (an office falling to the lot of a senior bhikkhu) Vin ii.176 (=v.204); iv. 38, 155.

Khajjaka

Khajjaka (adj.) [fr. last] eatable, i.e. solid food (as 'bhōj- janāṇi opposed to yāgu PvA 23); (nt.) J i.186 (of 18 kinds, opp. yāgu); i.235 (id.); Miln 294. -- 'bhājaka= prec.

Khajjati

Khajjati (=khādiyati, Pass. of khādati: Dhtm 93 bhak- khana) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin ii.113; suṇakhehi Pv i.78; pulavehi J iii.177; cp. Pv iv.52 (cut in two) -- 2. to be itchy, to be irritated by itch (cp. E. "itch"=Intens. of "eat") J v.198 (kh˚ kanduyati); Pv ii.39 (kacchuy kh˚) -- 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇḍhi M. i.504; rūpena S iii.87, 88 (khajjanīya -- parityāya, quoted Vism 479). <-> ppr. khajjamāna Pv ii.15 (consumed by hunger & thirst).

Khajjara

Khajjara caterpillar Pgdp 48.

Khajjopanaka

Khajjopanaka [cp. Sk. khadyota] the fire -- fly M ii.34=41; J ii.415; vi.330, 441; DhA iii.178; also khajjopanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79.

Khañja

Khañja (adj.) [cp. Sk. khañja, Dhtp 81: khañja gati- vekalye] lame (either on one foot or both: PugA 227) Vin ii.90=A i.107=ii.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+kāṇa); DhA i.376 (+kuṇi).
Khañjati

Khañjati [fr. khañja] to be lame Pv iii.228.

Khañjana

Khañjana (nt.) hobbling, walking lame PvA 185.

Khaṭakhaṭa

Khaṭakhaṭa (khāṭ -- kata, making khāṭ; cp. kakkāretri) the noise of hawking or clearing one's throat: -- sadda Vin i.188; DhA iii.330; cp. khakkhaṭa (v. l. khaṭkhaṭa) Divy 518=utkāsanaśabda.

Khaṭopikā

Khaṭopikā (f.) [perhaps connected with Sk khaṭvā? uncertain] couch, bedstead M i.450, 451 (vv. ll. ka˚, khaj˚).

Khaña

Khaña 1 (m.) [Derivation unknown. It has been suggested that khaña and the Sk. kshaña are derived from tiśkhaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. (1) a (short), moment, wink of time; in phrase khañeṇi eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaño ve mā upacaccā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. ii.5 (cp. khaññatta); n' atthi so kh’ vā layo vā muhutto vā yañ (nadi) āramati "there is no moment, no inking, no particle of time that the river stops flowing" A iv.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jīvita’), 473; (khaña -- vasena uppaḍ<=> adi -- khaña -- taya, viz. uppaḍa, thiti, bhanga, cp. p. 431); J iv.128; aṭṭha -- khañna -- vinimmutto kh’ paramadullabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. -- 2. moment as coincidence of two events: "at the same moment." esp. in phrase tañ khañña yeva "all at once," simultaneously, with which syn. thānaso J i.167, 253; iii.276, PvA 19; PvA 27, 35; tasmiñ khaña J ii.154; PvA 67; Sdhp 17. <-> 3. the moment as something expected or appointed (cp. kairo/s), therefore the right moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti -- khañña Bhdh 106; patisandhi’ Ps ii.72 sq.; Bhdh 59, 77, 78; uppatti’ Vbh 411 sq.; sotāppattimagga’ Ps ii.3; phala’ Ps i.26, Bhdh 80; nikanti’ Ps ii.72 sq.; upacāra’ Bhdh 94; citta’ id. 38, 95. -- khañña khañña from time to time Dh 239 (= okāse okāśe DhA iii.340, but cp. Comp. 161, n. 5), Buddhuppada’, Th ii.A, 12. akkhaña see sep. Also akkhañavedhin. -- akkhañña at the wrong time, inopportune Piv iv.140 (=akāle). On kh. laya, muhutta cp. Points of Contr. 296, n. 5. -- aṭṭha having missed the opportunity Sn 333=Dh 315 (=DhA ii.489); -- nññ knowing, realizing the opportunity Sn 325 (cp. SnA 333). -- paccuppanna arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh˚., santati˚, addh˚). -- paritta small as a moment Vism 238.

Khaña


Khañati

Khañati [fr. khan or khañ; Dhtp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern Toev. s. v.), dig out. uproot Dh 247, 337; Sn p. 101; J ii.295; iv.371, 373; Sdhp 394. Also khañati & cp. abhikkhañati, palikkhañati. -- 2. [= Sk. kṣanati] to destroy Vin ii.26 (attānañ); M i.132 (id.). -- pp. khata & khāta (cp. palikkhata).
Khaṇana


Khanika

Khanika (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with ittara, e. g. J i.393; iii.83; PvA 60. -- Vism 626 (khaṇikato from the standpoint of the momentary). Khanikā pti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pti) Vism 143, DhsA 115. -- citta temporary or momentary thought Vism 289. -- maraṇa sudden death Vism 229. -- vassa momentary, i. e. sudden rain ( -- shower) J vi.486.

Khanikatta

Khanikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

Khaṇḍa

Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. kaṇḍa; expld at Dhtp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. <> 2. (m. nt.) a broken piece, a bit, camma" a strip of hide Vin ii.122; cola" a bit of cloth PvA 70; pilotika" bits of rags PvA 171; pūva" a bit of cake J iii.276; -- akhaṇḍa unbroken, entire, whole, in -- kārin (sikkhāya) fulfilling or practising the whole of (the commandments) Pv iv.343 and "stā observing fully the stā -- precepts Vv 113; cp. Vism 51 & Bdhd 89. -- ākhaṇḍa (redupl. -- iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. -- ākhaṇḍika piece by piece, consisting of nothing but bits, in kh`ṣ chindati to break up into fragments A i.204 (of māluvālatā); ii.199 (of thūṇā); S ii.88 (of rukkha); cp. Vin iii.43 (dārtīni "ṣ chedāpetvā); J v.231 ("ṣ katvā). -- danta having broken teeth, as sign of old age in phrase kh`ṣ palitakesa, etc. "with broken teeth and grey hair" A i.138 and =; J i.59, 79 (id.). -- phulla [Bdhgh on Vin ii.160; khaṇḍa =bhinn'okāso, phulla=phalit' okāso.] broken and shattered portions; "ṣ paṭisankharoti to repair dilapidations Vin ii.160 (=navakamma karoti) 286; iii.287; A iii.263; cp. same expression at Divy 22. a" unbroken and unimpaired fig. of stā, the rule of conduct in its entirety, with nothing detracted Vv 8316=Pv iv.176 (cp. ākhaṇḍasālā)=DhA i.32.

Khaṇḍati

Khaṇḍati to break, DhA iv.14; pp. khaṇḍita broken, PvA 158 ( -- kaṇṇo= chinnakaṇṇo).

Khanḍikā

Khanḍikā (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu" Vv 3326 (=ucchu -- yaṭṭhi DhA iii.315).

Khanḍicca

Khanḍicca (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh`ṣ pālicca, etc., as signs of old age (see above) M i.49=D ii.305; A iii.196; Dhs 644=736=869; DhA iii.123; in similar connection Vism 449.

Khaṇḍeti

Khaṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṇ "etvā J iii.188.

Khata
Khata1 [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in combn with upahata D i.86 (=DA i.237); khatañ upahatañ attañañ pariharati "he keeps himself uprooted and half -- dead" i.e. he continues to lead a life of false ideas A i.105=ii.4; opp. akkhatanunupahatañ, etc. A i.89.

Khata2 [pp. of kšan, to wound] hurt, wounded; pādo kh” hoti sakalikāya "he grazed his foot" S i.27=Miln 134, 179. -- akkhata unmolested, unhurt Vv 8452 (= anupadduta VvA 351). See also parikkhata.

Khataka [fr. khata2] damage, injury VvA 206, khatakañ dasiyā deti "she did harm to the servant, she struck the s." Or is it khalikañ? (cp. khaleti); the passage is corrupt.

Khatta (nt.) [Sk. kṣatra, to kṣi, cp. Gr. kta/omai, kth_ma, possession] rule, power, possession; only in cpds.: -- dhamma the law of ruling, political science J v.490 (is it khattu˚ = khatt˚?) -- vijjā polity D i.9, condemned as a practice of heretics. Bdhgh at DA i.93 explains it as nīti -- sattha, political science (="dhamma), See Rh. D. Dialogues i.18. -- vijjāvādin a person who inculcates Macchiavellian tricks J v.228 (paraphrased: mātāpiaro pi māretvā attano va attho kāmetaabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J v.240; -- vijjācariya one who practises k -- vijjā ibid.; -- vida (so read for "vidha")=viţja (adj.) a tricky person, ibid. (v. l. "viţja, better). Cp. Sk. kṣātra -- vidya.

Khattar [Sk. kṣatr[ fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D i.112 (=DA i.280, kh˚ vuccati pucchita -- pucchita -- pañha vy˚karaña -- samattho mah˚matto: "kh˚ is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=katth˚; g˚dh˚ A ii.107=Pug 43 v. l. for katt˚ (cp. Pug A 225).

Khattiya [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J iii.441. A shortened form is khatya J vi.397. -- f. khattiyā A iii.226 -- 229, khatt D. i.193, and khattiy. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in Dialogues i.97 -- 107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. Khattiyo seth˚ jana tasm˚ñ D i.199=ii.97=M i.358=S i.153, i.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M ii.150 -- 157; iii.169; A ii.86; S i.71, 93; Vin iv.6 -- 10. On the religious side of the question D iii.82; 93; M i.149, 177; ii.84; S i.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S i.15. All kings and chiefkattas were khattiyas D i.69, 136; iii.44, 46, 61; A i.106; iii.299; iv.259. Khattiyas are called r˚j˚ Dhp 294, quoted Netti 165. -- abhiseka the inauguration of a king A i.107, 108 (of the crown -- prince)=A ii.87; -- kaññ˚ a maid of khattiyas birth J i.60; iii.394; -- kula a khattiya clan, a princely house, Vin ii.161 (w. ref. to Gotama's descent); iii.80; -- paris˚ the assembly of the khattiyas; as
one of the four parisās (kh’, brāhmaṇa’, gahapati’, sāmanā) at Vin i.227; A ii.133; as the first one of the eight (1 -- 4 as above, Cātumahārājika’, Tāvatiṃsa’, Mara’, Brahma’) at M i.72 =D iii.260; -- mahāsāla "the wealthy khattiya" (see above ii.1) D iii.258, etc.; -- māyā "the magic of the noble" DhA i.166; -- vaṃsa aristocratic descent DA i.267; -- sukhumāla a tender, youthful prince (of the Tathāgata: buddha’, kh’) DhA i.5.

Khattiyī

Khattiyī (f.) a female khattiya, in series brāhmaṇa’ kh’ vessuddaṃ sāmanāsuddaṃ veḷḷapakkusā D iii.229; similarly M ii.33, 40.

"Khattuṇā"

"Khattuṇā [Sk. 'kṛtvah, cp. 'kad] in compn with numerals "times": dvikkhattuṇā, tikkhattuṇā, etc.; twice, three times, etc.

Khadira

Khadira [Sk. khadira; Gr. ἱδρα, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. -- angarcā (pl.) embers of (burnt) acacia -- wood J i.232; PvA 152; -- ghaṇika a piece of a. -- wood J iv.88; -- thambha a post of a. -- wood Dха iii.206; -- patta a bowl made of a. -- wood J v.389; -- vana a forest of acacias J ii.162; -- stūla an impaling stake of a. -- wood J iv.29.

Khanati

Khanati see khaṇati.

Khanittī

Khanittī (f.) [to khan, cp. Sk. khaṇit] a spade or hoe Vin i.270; J vi.520= V.89 (+ankusa).

Khantar

Khantar [n. agent of khanti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A ii.116=iii.161 sq.

Khanī & Khantī

Khantī & Khanī f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khantī khanamātā adhivāsanātā acāndikkaṇ anasuropo attamanatā cittassa. Most frequent combinations: with mettā (love) (see below); -- titikkhā (forbearance): khantī paramānāp tampī titikkhaṇ nibbānānā paramānāp vaddi Buddhā Dh 184=D ii.49=Vism 295; khantīyā bihiyo na vijjati, S i.226; cp. DhA iii.237: titikkhā -- sankhātā khantī; -- avihīṇā (tolerance): kh’, avihīṇā, mettattā, anudayaatā, S v.169; -- akodhana (forbearing, gentle) VvA 71; -- soraccaṇ (docility, tractableness) D i.213=A i.94; also with maddava (gentleness) and s. as quality of a well -- bred horse A iii.248, cp. A ii.13 and khantī; -- sovaccassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. -- Khanī is one of the ten paramitās J i.22, 23: cp. A i.254, 255. -- In other connections: khantīyā upasamena upeta S i.30; ativissutto Šdhp 473; anulomikāya kh’iyā samamāgata (being of gentle and forbearing disposition) A iii.437, 441; Ps ii.236 sq.; Vbh 340. See also A i.372; Sn 189, 292, 897, 944. <> In scholastic language frequent in combination diṭṭhi khanti ruci, in def. of idha (Vbh 245), tattha (Nd2), diṭṭhi (Nd2), cp. Nd2 151 and Vbh 325 sq. -- akkhanti intolerance Vin iv.241 (=kopa); Vbh 360 (in def as opp. of kanti Dhs 1341. q. v. above), 378. -- bala (nt.) the force of forbearance; (adj.) one whose strength is patience: . . . aduṭṭho yo titikkhati khantibalaṃ balānīkaṃ tam ahaṃ brāhmanā Dḥ 399=Sn 623; -- DhA iv.164; Ps ii.171, 176; -- mettā forbearing love, in phrase kh’ -- mettānudayassampanna (adj.)
one whose character is compassion and loving forbearance \( J \) i.151, 262; \( PVa \) 66 (+yuttakāra); \( VvA \) 71 (in expln of akodhana); -- suñña (nt.) the void of khandha \( P \) ii.183; -- soracca (nt.) gentleness and forbearance \( S \) i.100, 222; \( J \) iii.487; \( DhA \) i.56; "e nivīttha "established in forbearance and meekness" \( A \) iii.46=D iii.61.

Khandati

Khandati [skand] to jump, only in cpd. pakkhandati; given as root khand at Dhtm 196 with meaning "pakkhandana."

Khandha

Khandha [Sk. skandha] -- I. Crude meaning: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i.e. its back \( S \) i.95; vāra J iii.392; hatthi -- khandha -- vara -- gata on the back of the state elephant \( J \) i.325; \( PVa \) 75. Also with ref. to an elephant (hatthin) sañjata "to whom has grown bulk=a large back" \( Sn \) 53, expl. \( SnA \) 103 by susaṇhitakhandho "well endowed with bulk." <-> (b) of a person: the shoulder or back: nangala (-233-)

khandhe karitvā \( S \) i.115 appl. to Māra; Vism 100; \( DhA \) iv.168 (ohita" -- bhāra the load lifted off his shoulder). <-> (c) of a tree: the trunk. rukkhassa \( PVa \) 114, also as rukkha J i.324; tala" the stem of a palm \( PVa \) 56; nigrodhassa khandha (see cpds.) \( S \) i.207=S 272; mtlaj atikkamma kha' nj sārañ pariyesitabban "one must go beyond the root and search the trunk for sweetness" \( S \) iv.94. -- (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. -- B. More general as denoting bulk (-- ); e.g. aggi" a great mass of fire \( M \) ii.34, 41; \( J \) iv.139; udaka" a mass of water (i.e. ocean) \( A \) iii.336; \( S \) iv.179; \( J \) i.324; \( PVa \) 62; puñña" a great accumulation of merit \( A \) iii.336=S v.400; bhoga" a store of wealth \( A \) v.84; J i.6; ma" mani" an extraordinarily large jewel (possessing magic power) \( J \) ii.102 sq. -- II. Applied meaning. -- A. (--) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. <-> (a) dukkha" all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the pañicasamuppāda, the chain of causal existence (q.v.) Vin i.1; \( S \) ii.95; iii.14; A i.177; v. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Th 2, 162. -- (b) lobha" dosa" moha" the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), \( S \) v.88 (nibbijjati through the satta bojhanga). -- (c) vayo" a division of age, part of age, as threefold: purima" majjhima" pacchima" Nd2 in def. of sadā. -- (d) sīla (etc.) kha" the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīla" the group dealing with the practice of morality; (2) samādhi" that dealing with the development of concentration; (3) pañña" that dealing with the development of true wisdom. They are also known under the terms of sīla -- sampadā, citta", pañña" \( D \) i.172 sq.; see \( sāla " -- \( D \) i.206; Nett 64 sq.; 126. tthi dhammehi samannāgato "possessed of the three qualities," viz. sīla -- khandhesu, etc. It 51; cp. A i.291; v.326. tthi khandhehi . . . atthangiko maggo sangahito M i.301; silakkhandhan, etc. paripūreti "to fulfill the sīla -- group" \( A \) i.125; ii.20, iii.15 sq. These 3 are completed to a set of 5 by (4) vimutti" the group dealing with the attainment of emancipation and (5) vimutti -- ānā "dassana " the group dealing with the realization of the achievement of emancipation. As 1 -- 4 only at D iii.229 (misprint puñña for pañña); cp. A i.125. As 5 at \( S \) i.99=A i.162; v.162; A iii.134, 271; v.16 (all loc.=\( S \) i.99); It 107, 108; Nd2 under sīla. B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandhā (pl.) the
elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as rāsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. B. Psy. 42. 1.

Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpa⁺ (material qualities), vedanā (feeling), saññā (perception), sankhārā (coefficients of consciousness), viññāna (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. Dhs trsl. pp. 40 -- 56. They are enumerated in a different order at S i.112, viz. rūpaṇa ['vadoṭa] saññāna viññāna yañ ca sankhataṇa 'n 'eso 'ham asimi. Detailed discussions as to their nature see e. g. S iii.101 (=Vbh 1 -- 61); S iii.47; iii.86. As being comprised in each of the dhātu, viz. kāma" rūpa⁺ arūpa -- dhātu Vibh 404 sq. (a) As factors of existence (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaṇ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co -- existence of its various parts, that the word 'chariot ' is used, just so it is when the skandhas are there, we talk of a 'being '" (Rh. D.) (cp. Hardy, Man. Buddh. p. 425) S i.135=Miln 28. Their connotation "khandha" is discussed at S iii.101 = M iii.16: "kittivatā na kho khandhaṇaḥ khandhādhivacaṇaḥ? rūpaṇa (etc.) attānāgatapaccuppannaṇaḥ ajihṭattaṇaḥ vā bahiddhā vā olārīkaṇaḥ," etc. i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? cattāro mahābhūtā . . . paccayo rūpa -- khandhaṇaḥ paññāpanāya; phasso . . . vedana⁺, saññā⁺, sankhārā⁺, etc.; nāmarūpa⁺ . . . viññāṇa⁺: the material elements are the cause of rūpa, touch is that of vedana⁺, saññā⁺, sankhārā⁺, name and shape that of viññāna (S iii.101); cp. M i.138 sq., 234 sq. On the same principle rests their division in: rūpa -- kāyo rūppakkhandho nāmakāyo cattāro arūpino khandhaḥ "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūppakkhandha only is kāmadhātu -- pariyāpanno: Vibh 409; the 4 arūpino kh" discussed at Ps ii.74, also at Vibh 230, 407 sq. (grouped with what is apariyāpanna) -- Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi -- kkhane; see Ps ii.72 -- 76. Thus the var. phases of life in transmigration are defined as -- (jāti:) yaesaṃ tesaṃ sattanaṃ tamhi tamhi satta -- nikāye jāti sañjāti okkanti abhinibbandhi khandhaṇaḥ pātubhāvo āyatanaṇaṃ paṭilābhbo Nd2 on Sn 1052; cp. jāti dvhi khandhehi sangahitā ti VvA 29; khandhaṇaḥ pātubhāvo jāti S i.3; Nett 29; khandhaṇaḥ nibbatti jāti Vism 199. -- (marañjaḥ:) yāesaṃ tesaṃ sattanaṃ . . . cuti cavanatā bheda antaradhaṇṇaḥ maccu marañjaḥ kālabhīryā khandhaṇaḥ bheda kālayevara sikkheho M i.49=Vibh 137=S ii.3, 42. -- vivattā -- khandha (adj.) one whose khandhas have revolved (passed away), i.e. dead S i.121=iii.123. -- kh’anaṇa udaya -- vyaya (or udayabhaya) the rising and passing of the kh., transmigration Dhs 374=Th 1, 23, 379=It 120=Kha 82; Ps i.54 sq. -- (b) Their relation to attachment and craving (kāma): sattisūlīparāmā kāma khandhaṇaḥ adhihkuṭṭaṇaḥ S i.128=Th 2, 58, 141 (ThA 65: natthi tesaṃ adhik); craving is their cause & soil: hetupāṭicca sambhūtā kh. S i.134; the 4 arūpino kh. are based on lobha, dosa, moha Vibh 208. -- (c) Their annihilation: the kh. remain as long as the knowledge of their true character is not attained, i.e. of their cause & removal: yaṃ rūpaṇa, etc. . . . N' etagama 'n 'eso 'haṃ asmi na m' eso attā tā tī; evaṃ etag yatābhirūṣaṃ sammappiṇāṭaḥ passati; evaṃ kho jānato passato . . . ahaṅkāramamanākara -- mānānusaya na honi ti S iii.103; -- pañca -- kkhandhe parināṭya S iii.83; pañca -- kkhandhā parināṭṭa tiṭṭhanti chinnamulākha Th 2, 106. See also S i.134. -- (d) Their relation to dhātu (the physical elements) and āyatana (the elements of sense -- perception) is close. All 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanaṇi: khandha ca dh' 'cha ca āyatanaṇa ime hetuṇ paṭicca sambhūtā hetubhāgā nirujjhare S i.134; kh’ -- dh" -- āyatanaṃ sankhataṇa jātimulān Th 2, 472; dhammaṇ adesesi khandh< > āyatana -- dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabbha -- dhammaṇ Ps i.101= ii.230; under dhammā (states) Dhs 121, as lokuttara -- kkhandha, etc. Dhs 358, 528, 552. -- khandhaṇaḥ khandhāṭṭho abhiññeyyo, dhāṭṭhaṃ dhāṭṭuto, etc. Ps i.17; cp. i.132; ii.121, 157. In def. of kāmāvacara bhūmi Ps i.83. In def. of dukkhā and its recognition Nett 57. In def. of arahanto khīnāsava Nd2 on sankhāta -- dhammaḥ ("kh. sankhāṭha," etc.), on tiṇṇa ("khandha -- (etc.) pariyanthe thīta"), & passim. -- (e) Their valuation & their bearing on the "soul" -- conception is described in the terms of na mama (na tumbhākan), anattā, aniccaṇaḥ and dukkhāṇaḥ (cp. upādānakkha'infra and rūpa) rūpaṇa

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(etc.) . . . aniccaṇaḥ, dukkhāṇaḥ, n' eso 'ham asimi, n' eso me attā "material qualities (etc. kh. 2 -- 5) are evanescent, bad, I am not this body, this body is not my soul" Vin i.14=S iv.382. n' eso 'ham asimi na m' eso attā S i.112; iii.103, 130 & passim; cp. kāyo na tumbhāṣan (anattā rūpaṇa) S ii.65; Nd2 680; and rūpaṇa na
tumhākañ S iii.33 M i.140=Nd2 680. -- rūpañ, etc. as anattā: Vin i.13; S iii.78, 132 -- 134; A i.284= ii.171; 202; cp. S iii.101; Vin i.14. -- as aniccañ: S iii.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202 -- 224, 227; A iv.147 (aniccānapassī dukkhānapassī); anicca dukkha roga, etc., Ps ii.238 sq.; Vbh 324. -- 2. Specified as panca’ upādāna -- khandhā is the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpāpadāna -- khandhā, etc.) S iii.47; 86 -- 88; also Vin i.10; S iii.127 sq. Specified S iii.58 iii.100=M iii.16; S iii.114, 158 sq.; v.52, 60; A iv.458; Vism 443 sq. (in ch. xiv: Khandhā -- niddesa), 611 sq. (judged aniccañ, etc.). -- Mentioned as a set exemplifying the number 5: Kh iii.; Ps i.22, 122. Enumerated in var. connections S i.112; D iii.233; M i.190; A v.52; Kh iv. (expld KhA 82=A v.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). -- What is said of the khandhas alone -- see above 1 (a) -- (e) -- is equally applied to them in connection with upādāna. << (a) As regards their origin they are characterized as chandamālā "rooted in desire, or in wilful desire" S iii.100; cp. yo kho . . . pañcaś upādānakkhandhesu chandārāgo tañ tattha upādāṇān ti M i.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann’ etc. etc. a g rowth or parasite S i.207=Sn 272, expld at SnA 304; khandhe-sa ja˚ at Vin v.132, & D i.5, expld DA i.81: nakkhandhesu chandar vatta vacan a’di. -- rasa taste of the stem, one of various tastes, as mūla’ phalu’ agga’ bīja’ at Vin v.132, & D i.5, expld. DA i.81: nakkhandhesu chandar vatta vacan a’di. -- rasa taste of the stem, one of various tastes, as mūla’ phalu’ taca’ patta’ puppha’, etc. Dhs 629=Nd2 540. -- loka the world of sensory aggregates, with dhātu -- and āyatanaloka Ps i.122. -- vibhanga division dealing with the khandhas (i. e. Vbh. 1 sq.) Miln 12. -- santāna duration of the khandhas Vism 414.

Khandhaka

Khandhaka [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakañ niñhitatañ "here ends the chapter of . . . "); in cpd. ’vatta, i. e. duties or observances specified in the v. khandhas or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin ii.231), 188.

Khandhiman

Khandhiman (adj.) having a (big) trunk, of a tree A iii.43.

Khama
Khama (adj.) [fr. kṣam] (a) patient, forgiving. (b) en- during, bearing, hardened to (frost & heat, e. g.), fit for.  -- (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpāṇaṇṭ, sadānaṇṭ, etc.; indulgent as regards sights, sounds, etc.) A iii.113=138; the same applied to the king's horse A iii.282. Khamā patipadā the way of gentleness (and opp. akkhama), viz. akkosantaṇṭ na paccakosati "not to shout back at him who shouts at you" A ii.152 sq.; cp. Nett 77; classified under the four patipadā at D iii.229. In combn. w. vacana of meek, gentle speech, in vattā vacana a speaker of good & meek words S i.63; ii.282; Miln 380; cp. suvaco khamo A v.24 sq., forgiving: Miln 207.<-> (b) khamo suttassa uṇhassa, etc., enduring frost & heat A iii.389=iv.132; addhānaṇṭ "fit for" A iii.30; rangaṇṭ, anuyogaṇṭ, vimajjanaṇṭ M i.385. -- akkhama (adj.) impatient, intolerant, in combn dubbaca dovacaissa karāṇeṇi dhammehi samānāgata S ii.204 sq.= A ii.147 sq. With ref. to rūpa, sadā, etc. (see also above), of an elephant A iii.156 sq. -- D iii.229; Sdhp 95.

Khamati

Khamati [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, ksāman soil; Gr. xqw/n, xamai] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n'āhaṇ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S i.221, 222; aparādhāṇ kh. to forgive a fault J iii.394. khamatha forgive DhA ii.254; khamatha me pardon me Miln 13; DhA i.40. -- 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D i.60, 108; M i.487. sabbāṇ me na khamati "I do not approve of" M i.497 sq.; na khamati "it is not right" D ii.67. -- 3. to be fit for, to indulge in, to approve of, in nijjhāṇaṇṭ khamanti M i.133, 480; cp. dīṭṭhi -- nijjhānaṇṭ -- khanti M i.480 & A i.189. -- 4. prp. med. khamāṇa Vin i.281 (uppaḍḍhakāsāṇkhā) fit for, allowing of, worth, cp. Bdhgh. note Vin Texts i.195. -- 5. to ask permission or leave (i. e. to say good -- bye) DhA i.14.

Khamana

Khamana (nt.) long -- suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

Khamanatā

Khamanatā (f.) forbearance and a° intolerance, harsh- ness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

Khamā

Khamā (f.) [fr. kṣam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J iv.8 (v. l. B. chamāya).

Khamāpanā


Kambhha

Kambhha [Sk. kambhā & sthambhā] 1. prop, support, in "kata "making a prop," i. e. with his arms akimbo Vin ii.213=iv.188. -- 2. obstruction, stiffening, paralysis,

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in āṭu° "stiffening of the thigh" M i.237 (through pain); J v.23 (through fear). See also chambhetai & thambha.
Khambhetai

Khambhetai [Caus. fr. prec. -- Sk. skambh, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi’, obstruct) -- 2. to obstruct, to put out, in pp. khabhita (=vi’) Nd2 220, where it explains khitta. <-> ger. khabhīya: see vi’.

Khaya

Khaya [Sk. kṣaya to kṣi, kṣiṇoti & kṣināti; cp. Lat. situs withering, Gr. fqi/ sis, fqi/nw, fqi/w wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaḥ kh. It 103 sq., esp. in formula āsavānaḥ khaya ānāsavānaḥ cetovimutto upasampajja A i.107= 221=D iii.78, 108, 132=It 100 and passim. -- rāgassa, dosassa, mohassa kh. M i.5; A i.299, cp. rāga’, dosa’, moha’, A i.159; dosa’ S iii.160, 191; iv.250. -- taṅhānāj kh. Dh 154; sakhārānaḥ kh. Dh. 383; sabbamanīhitānaḥ, etc. M i.486; āyu’, puṇīṇa’ Vism 502. -- yo dukkhassa pajānāt idhi’ eva khayaṃ atano Sn 626=Dh 402; khayaṃ virāgaj amaṭṭa paṇṭaṃ Sn 225. -- In exegesis of rūpānna aniccatā: rūpānna khayaṃ vayo bhudo ḍh 645=738=872. -- See also khiṇa and the foll. cpds. s. v.: āyu’, upadhī’, upādāna’, jīti’, jīvita’, taṅhā’, dukkha’, puṇīṇa’, bhava’, loka’, saṇyojana, sabbadhamma’, samudda’; -- āṭṭa (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; -- ānupassin (a) realizing the fact of decay A iv.146 sq.= v.359 (+vayānupassin); -- āñāna knowledge of the fact of decay M ii.38=Pug 60; in the same sense khaye āñāna Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; -- dhamma the law of decay A iii.54; Ps i.53, 76, 78.

Khara

Khara1 [cp. Sk. kṣara] 1. (adj.) rough, hard, sharp; painful D ii.127 (ābādhā); J iii.26 (vedanā) Miln 26 (+sakkhara -- kathala -- vālikā); PVA 152 (loma, shaggy hair; cp. Np. Khara -- loma -- yakkha Vism 208). - - "kā= khara rough, stony PVA 265 (=thāndila). - 2. (m.) a donkey, a mule, in -- putta, nickname of a horse J iii.278. -- 3. a saw J ii.230 (=kakaca C); vi.261. -- ājina a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina = cammāni Sn A 291); Pug 56; -- gata of rough constitution Dhs 962; also as khari -- gata M i.185; Vism 349 (=pharusa). -- mukha a conch J vi.580. -- ssara of rough sound S ii.128.

Khara2 [Sk. kṣara] water J iii.282.

Khāratta

Khāratta (nt.) [fr. khara] roughness A i.54; PVA 90 (in expln of pharusa).

Khala

Khala [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd2 587; Vism 120; DA i.203 (khalaṣ sodheti). -- 2. threshing, mash, in ekamaṇḍa -- khalaṣ karoti "to reduce to one mash of flesh" D i.52=M i.377 (+maṇḍa -- puṇja; DA i.160=maṇḍa -- rasi). -- agga the best corn for threshing DHA i.98; iv.98; -- kāla the time for threshing DHA iv.98; -- bhaṇḍaggha the best agricultural implement for threshing DHA i.98; iv.98; -- bhaṇḍa -- kāla the time for the application of the latter DHA iv.98; -- maṇḍala a threshing -- floor Vism 123; DHA i.266 ("matta, as large as . . .

Khalanka

Khalanka in -- pāda at J vi.3 should probably be read kalanka” (q. v.).
Khalati

Khalati [Dhtp 260: kampane; Dhtm 375: saṅcalane; cp. Sk. skhalati, cp. Gr. sfa/ llw to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. upā’, pa’.

Khali

Khali a paste Vin ii.321 (:Bdhgh. on C.V. vi.3, 1 for madda).

Khalika

Khalika (or khaliṅka f.) a dice -- board, in khaliṅkā kīlantī to play at dice (see illustr. in Rh. D. Buddh. India p. 77) Vin ii.10; cp. D i.6 (in enumm of various amusements; expl. at DA i.85 by jāṭa -- khalika pāsaka -- kīlāṇaṃ). See also kali.

Khalita

Khalita1 [Sk. khalati=Lat. calvus, bald; cp. khallāta] bald -- headed A i.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

Khalita2 [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khalā=soceyye] (adj. & n.) 1. faltering, stumbling, wrong -- doing, failure A i.198; Nd1 300; Th 2, 261; DhA iii.196 (of the voice; ThA 211=pakkhalita); J i.78; Miln 94, 408. -- 2. disturbed, treated badly J vi. 375. -- akhalita undisturbed Th 1, 512.

Khalu

Khalu [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D i.87; Sn p. 103; J iv.391 (as khaḷu); Mhvs vii.17; or negative: indeed not Vism 60 (=paṭisedhan’ atthe nipāto). -- pacchabhāttika (adj.)=na p’: a person who refuses food offered to him after the normal time Vin v.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

Khalunka

Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. In formation= khalanga>khalka>khalka, cp. kulūpaka for kulūpaga] only appld to a horse= shaking, a shaker, racer (esp. as java A i.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A iv.190 sq.; as a horse which cannot be trusted and is inferior to an ājāntya (a thoroughbred) A v.166. Three kinds at A i.287 sq.=iv.397 sq. In expl. of valavā (mare) at J i.180= sindhavakule ajāto khalunk’asso; as valavā khalunkā J i.184. -- Der. khalunkatā in a’, not shaking, steadiness VvA 278.

Khaleti

Khaleti [Sk. ksālayati of kṣa’?] lit. to wash (cp. pakkhā- leti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J iv.205=382: gale gahetvā khaleti yāmojan “take the rascal by the throat and thrash him” (Com. khalaṭāya khalikāraṇ i.e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayāṭha).

Khallaka
Khallaka in baddhā upāhanāyō shoes with heel -- coverings (?) Vin i.186 (see Bdhgh. note on it Vin Texts ii.15). <−−> Also as khalla -- baddhādhībhedāṇ upāhanāṇ at PvA 127 in expln of upāhana. Kern (Toev. s. v.) sees in it a kind of stuff or material.

Khallāta

Khallāta [Sk. khalvāta, cp. khalita] bald, in -- sīsa a bald head DhA i.309. Der. khallātiya baldness, in khallātiyapet the bald -- headed Petti PvA 46 (where spelled khalātiya) and 67.

Khallika

Khallika only at S v.421; cp. S iv.330 (Dhamma- cakka -- p -- Sutta). It is a misreading. Read with Oldenberg, Vin i.10, kāmesu kāmasukhallikānuyoga (devotion to the passions, to the pleasures of sense). See kāmasukha and allika.

Khalopī

Khalopī [and khalopi, also kalopī, q. v. Cp. Trenckner Notes, p. 60, possibly= karoṭi] a pot, usually with kumbhi: D i.167 ( -- mukha+kumbhi -- mukha); Pug 55; Miln 107.

Khānu

Khānu [also often spelled khānu; prob.=Sk. sthānu, corrupted in etym. with khaṇati, cp. Trenckner, Notes 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with kaṇṭaka, thorns A i.35; iii.389; Vism 261 ('paharaṇā aggi), 342 ('magga); SnA 334. -- jhāma' a burnt stump (as characteristic of kālaka) S iv.193. -- nikhāta' an uprooted trunk DA i.73. Khānu -- kondaṅña N. of a Thera Vism 380; DhA ii.254.

Khānuka

Khānuka=khānu S v.379 (avihata'); J ii.18, 154; v.45 (loha -- daṇḍa -- kh* pins & stakes of brass); Miln 187 (mule và khānuke và . . . khalitvā stumbling over roots & stumps); Vism 381=DhA ii.254 (with ref. to the name

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of Khānu -- kondaṅṇa who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).

Khāta


Khāda

Khāda (nt.) eating, in -- kārāṇa the reason of eating . . . PvA 37.

Khādaka

Khādaka (adj.) eating (nt.) Vism 479; eating, living on (adj. -- '), an eater J iv.307; PvA 44; lohita -- maṇṣa' (of Yakkhas) J i.133, 266; camma' J i.176; gūthā' (of a Peta) PvA 266.
Khādati

Khādati [Dhp 155 "khāda bhakkhane"; cp. Sk. khā- dati, cp. Gr. knw/dwn the barbed hook of a javelin, i. e. "the biter"; Lith. kāndu to bite] to chew, bite, eat, devour (=Ger. fressen); to destroy. -- Pres. Dh 240; J i.152 (sassānī); iii.26; Pv i.63 (puttānī, of a Pett); i.94. -- kaṭṭham khā to use a toothpick J i.80, 282, <-> dante khā to gnash the teeth J i.161. -- santaka khā to consume one's property DhsA 135. -- of beasts, e. g. Sn 201, 675. -- Pot. khādeyā J iii.26. -- Imper. khā J i.150 (maśānī); ii.128 (khādiya); vi.367. (pūvān); PVA 39, 78. -- Part. pres. khādanto J i.61; iii.276. -- Fut. khādiṣati J i.221; ii.129. -- Aor. khādiṣu PVA 20. -- Pass. ppr. khādiyamāna (cp. khajjati) PVA 69 (taṇhāya) (expl. of khajjamāna). <-> Inf. khādituṇ ṣ J i.222; ii.153; DhA iv.226. -- Ger. khāditvā J i.266, 278 (phalāṇi); PVA 5, 32 (devour); poetical khādiyā J v.464 (=khāditvā). -- Gṛd. khādita J iii.52, and khādaniya (q. v.). -- Pp. khādita (q. v.). Cp. pali˚.

Khādana

Khādana (nt.) the act of eating (or being eaten) PVA 158. -- adj. f. khādanī the eater Dpvs 238; khādana at J ii.405 is to be read as ni˚ (q. v.). Cp. vi˚.

Khādaniya

Khādaniya [grd. of khādati; also as khādaniya] hard or solid food, opp. to and freq. combd with bhajaniya (q. v.). So at D ii.127; J i.90, 235; iii.127; Sn. p 110; Miln 9, 11. -- Also in combn anna, pāṇa, kh˚ Sn 924; ii.49. By itself J iii.276. -- piṭṭha˚ pastry Vin i.248.

Khādā

Khādā (f.) food, in rāja˚ royal food Sn 831 (rājakhādāya puṭṭhō=ṛajakhādantyaṇa rājabhajantiyena posito Nd1 171; where printed "khādāya throughout).}

Khādāpana

Khādāpana [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khādāpeti

Khādāpeti (Caus. ii. of khādati] to make eat J iii.370; vi.335.

Khādika

Khādika=khādaka, in aṇānāmāṇṇa˚ S v.456.

Khādita

Khādita (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J i.223; ii.154; PVA 5. -- A twin form of khādita is khāyita, formed prob. on analogy of sāyita, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PVA 25. Used as the poetical form Pv i.1211 (expl. PVA 158=khādita). -- Der. khāditatta (nt.) the fact of being eaten J i.176. -- śṭhāna the eating place, place of feeding J v.447.

Khādin

Khādin, f. khādini=khādaka PVA 31.
Khāyati

Khāyati [pass.=Sk. khyāyate, khyā] to seem to be, to appear like (viya) J i.279; aor. khāyiṣu J i.61; ppr. med. khāyamāṇa J iv. 140; PvA 251. Cp. pakkhāyati.

Khāyita

Khāyita see khādita; cp. avakkhāyika.

Khāra

Khāra [Sk. kṣāra, pungent, saline, sharp to ksā, kṣāyati to burn, cp. Gr. chro/ s, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In combn with ūsa (salt earth) at S iii.131 ( -- gandha); A i.209. -- Used as a caustic Pv iii.102; Sdhp 281. See also chārikā. -- āpatacchika a means of torturing, in enumn of var. tortures (under vividha -- kamma -- kāranā kārenti) M i.87= A i.48=ii.122=Nd2 604; J vi.17 (v. l. "ticch"; C. has āpatacchika, v. l. paticchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaticchaka; -- ōdaka an alkaline solution Vism 264, 420; DhA i.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

Khāraka

Khāraka (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A iv.117 sq.

Khārī

Khārī (f.) [and khāri -- ] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khārī -- load." -- kāja Vin i.33 (cp. Vin Texts i.132); J v.204. -- bhaṇḍa DhA iii.243 (kahaṇ te kh -- bh’ ko pabbajita parikkhārā); -- bhāra a shouder -- yoke S i.169; J iii.83; -- vidha="kāja S i.78=Ud 65; D i.101. At Ud and D passages it is read vividha, but DA i.269 makes it clear: khārī ti araṇī -- kamandalu -- sūcādayo tāpasa -- parikkhārā; vidho ti kāco, tasmā khāribhāritan kācam ādāya ti attho. As Kern (Toev. s. v.) points out, 'vidha is a distortion of vivadha, which is synonymous with kāja.

Khārika

Khārika1 [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at S iii 87; Dhs 629 and =.

Khārika

Khārika2 [adj. of khārī] of the khārī measure, in vīsati kosalako tilavāho A v.173=Sn p. 126.

Khāleti

Khāleti Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti

Khāhinti at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

Khīḍḍā
Khiḍḍā [Vedic krīḍā, cp. kt̟a] play, amusement, pleasure usually combd with rati, enjoyment. Var. degrees of pleasures (bāla, etc.) mentioned at A v.203; var. kinds of amusement enumerated at Nd2 219; as expounded at D i.6 under jāta -- padamāṭṭhāna. Generally divided into kāyikā & vācasikā khiḍḍā (Nd2; SnA 86). Expl. as kīlanā SnA 86, as hassādhippya (means of mirth) PvA 226; sāhāyakādiḥi keli PvA 265. Cp. Sn 926; Pv iv.121. -- dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11 -- 20 years of age Vism 619. -- padosika corrupted by pleasures D i.19, 20= DA i.113 (v. l. padūsika); -- rati play & enjoyment Sn 41, 59; Vv 1612, 327; Pv iv.72; Vism 619.

Khitta

Khitta [pp. of khip, to throw Dhtp 479; peraṇe] thrown; cast, overthrown Dh 34; rajo pāṭivāpaṇa khā, dirt thrown against the wind S i.13, 164=Sn 662=Dh 125= J iii.203; ratti -- khittā sarā arrows shot in the night Dh 304=Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expld Nd2 220 by ukkhittā nūṇā, khambhitā); in interpret. of khettā PvA 7 said of sowing: khitta vutta, -- akkhitta not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyūgā akkhitto D i.113=Sn p. 115, etc. Cp. vi" -- citta (a) one whose mind is thrown over, upset, unhinged, usually combd with ummattaka, out of one's mind Vin i.131, 321; ii.64, etc.; Sdhp 88. Cp. citta -- kkhēpa.

Khipa

Khipa (nt.) [fr. ksip] a throw, anything thrown over, as ajina a cloak of antelope hide D i.167 and =; or thrown out, as a fishing net (=kumina) eel -- basket A i.33=287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

Khipati

Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaṇ); J i.223 (sīsā). 290 (pāsake); ii.3 (dalhaṇ dalhassa: to pit force against force) -- aor. khip S iv.2, 3 (khurakkaṇā); PvA 87 (= athhāresi). -- ger. khipitvā J i.202. -- 1st caus. khepeti (perhaps to kṣi, see khaya) to throw in, to put

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in, to spend (of time): dīgham addhānaṇa khepetvā J i.137; Th 2, 168 (khepeti jātisasāraṇa=pariyosāpeti ThA 159); DhA i.102 (dvenavuti -- kappe khepesu); āyuṇ khepehi spend (the rest of) your life PvA 148; ger. khepayīvāna (saṃsāra) Pv iv.332 (=khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of kṣi to cause to waste. See also khepana. -- 2nd caus. khipāpeti to cause to be thrown J i.202; iv.139 (jalaṇ). Cp also khepa.

Khipana

Khipana (nt.) the act of throwing or the state of being thrown J i.290 (pasaka -- k’).

Khipanā


Khipita

Khipita (nt.) [pp. of khipati=that which is thrown out; acc. to Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration Pv ii.23 (expl. PvA 80: mukhato nikkhamtamala); DhA i.314 (‘roga+kāsa, coughing). -- sadda the sound of expectorations D i.50; DhA i.250.
Khippa

Khippa (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lahu SnA). -- 2. a sort of fishing net or eel -- basket (cp. khipa & Sk. kṣepanī) S i.74. -- nt. adv. khippā Quickly A ii.118=iii.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J iv.142; Pv ii.84, 92, 1221, Pug 32. -- Compar. khippatara Sn p. 126. -- ābhīñā quick intuition (opp. dandh˚) D iii.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

Khippatti

Khippatti [fr. kṣip] to ill -- treat, in ppr. khippamāna Vv 8444, expld at VvA 348 by vambhento, pīlanto.

Khila

Khila (m. nt.) [cp. Sk. khila] waste or fallow land A iii.248; fig. barrenness of mind, mental obstruction. There are five cetọ -- khilā enumd in detail at M i.101=A iv.460= D iii.238 (see under cetọ); mentioned A v.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S v.57; also with other qualities at Nd2 9. In combn with paligha S i.27 (chetvā kh˚); khila pabhindati to break up the fallowness (of one's heart) S i.193; iii.134; Sn 973. <-> akhila (adj.) not fallow, unobstructed, open -- hearted: citta susamhita . . . akhila sabbabhūtesu Dii.261; S iv.118; in combn with anāsava Sn 212; with akankha Sn 477, 1059; with vivattaccchada Sn 1147; cp. vīgatakhila Sn 19.

Khīla

Khīla [cp. Sk. kiṇa] hard skin, callosity J v.204 (v. l. kiṇa).

Khīṇa

Khīṇa [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. ' -- often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusita" brahmacariya kata kara ya nāpara itthatt ya," denoting the attainment of Arahantship. (See arahant ii, formula A) Vin i. 35; D i.84, 177, 203; M ii.39; Sn p. 16; Pug 61 etc. See expln at DA i.225= SnA 138. -- khīṇa mayha kamman J iv.3, similarly khīṇa puraṇa nava nathī sambhava Sn 235 (khīṇa=samucchinna KhA 194); pāpamamme khīṇa one whose cravings are destroyed Sn 370, cp. 162. -- āsava (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin i.183; M i. 145; ii.43; iii.30; D iii.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PVA 7 (=arahanto); cp. BSk kṣṇāśrava Divy 542. -- The seven powers of a kh." (khīṇasava -- balāni) discussed at D iii.283; Ps i.35; ten powers at Ps ii.173, 176; cp. Vism 144 (where a kh. walks through the air). -- punabhava one in whom the conditions of another existence have been destroyed (=khīṇasava) Sn 514, 656; -- bīja one who is without the seed (of renewed existence) (=prepc.) Sn 235 (ucchinna -- bīja KhA 194); -- maccha without fish (of a lake) Dh 155; -- vyappatha without the way of (evil) speech (vyapp˚=vācīya patho; expl. SnA 204 as na phusavāco) Sn 158; -- sota with the stream gone, i. e. without water, in macche appodake kh˚ Sn 777.

Khīṇatta

Khīṇatta (nt.) DA i.225 & khīṇatā (f.) DhA iv.228, the fact of being destroyed.

Khtya

Khtya [cp. khīyati2] in -- dhamma āpajjati to fall into a state of mental depression Vin iv.151, 154; A iii.269; iv.374. See also remarks by Kern, Toev. s. v.
Khīyati

Khīyati [Sk. kṣyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin iv.152; J i.290 (dhana); Pv ii.942; 112; Ps i.94, 96; ii.31 (āsavā); Bdhd 80. -- ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyī D iii.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati2 [Sk. kṣāyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the combn with quāsi -- synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin ii.259 & passim. See ujjhāyati for further refs.

Khīyanaka

Khīyanaka (a) [der. fr. khīya] in combn with pācittiya a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin ii.94, 100; iv.38.

Khīra

Khīra (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin i.243; ii.301; M i.343 sq.=A ii.207=Pug 56; A ii.95 (in simile with dadhi, navanāta, sappi, sappi -- maṇḍa)= D i.201; DhA i.98; enumd with dadhi, etc., as one constituent of material food (kabalinkāro āhāra) at Dhs 646=740=875; -- J iv.138 (mātu kh˚); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA i.98 (nirudaka kh˚, milk without water). -- duddha -- khīra one who has milked Sn 18. -- odaka -- water or milk & water lit. J ii.104, 106; fig. in simile kḥrōdakībhūta for a samaggā parisā "a congregation at harmony as milk and water blend" A i.70; S iv.225=M i.207, 398=A iii.67, 104; -- odana (nt.) milk -- rice (boiled) Vv3324 (=VvA 147). -- gandha the smell of milk J vi.357. -- ghata a pot of milk Miln 48; -- paka drinking milk; sucking (of a calf: vaccho mātari kh˚) Dh 284 (v. l. khīra -- pāna); DhA iii.424; -- paṇḍin (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M i.429; -- matta having had his fill of milk, happy (of a babe) S i.108; -- mūla the price of milk; money with which to buy milk DhA iv.217; -- sāmin master of the milk (+dhīrasāmin) Bdhd 62.

Khīranikā

Khīranikā (f.) a milk -- giving cow S i.174.

Khīla

Khīla [Sk. kīla & khīla] a stake, post, bolt, peg Vin ii.116 (kīlan nikhanītvā digging in or erecting a post); S iii.150 (kh˚ vā thambha vā); iv.200 (dālha˚ a strong post, Ep. of satī); Mhvs 29, 49. -- ayo˚ an iron stake A i.141; S v.444; Nd2 304iii; Sn 28 (nikhāta, erected); SnA 479. Cp. inda˚. -- āyata -- thita standing like a post (of a stubborn horse) A iv.192, 194.

Khīlaka

Khīlaka (adj.) having sticks or stumps (as obstacles), in a˚ unobstructed J v.203 (=akāca nikkanṭaka 206).

Khīlana


Khīleti
Khīleti [to kīl or to kīla?] to scorn, deride, only in combn hīlīta khīlīta garahita (pp.) Miln 229, 288; cp. khīlana.

Khu

Khu ( -- " ) is doubtful second part of inghāla" (q. v.).

Khuṇṣeti

Khuṇṣeti [kruś? Dhtp 625: akkosane; cp. Müller P.G. 52

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to scold, to curse, to be angry at, to have spite against D i.90, DA i.256 (= ghaṭeti); Vin iv.7; SnA 357; DhA iv.38. -- pp. khuṇṣita DhA ii.75.

Khuja

Khuja (adj.) [either Sk kubja, of which khuja would be the older form (cp. Walde, Lat. Etym. Wtb. s. v. cubitum), or Sk. ksudra (?) (so Müller, P.G. p. 52). See also the variant kujja & cp. kuta2] 1. humpbacked Jv.426 (+piṭhasappi); DA i.148 (in combn with vāmana & kirāta); f. DhA i.194, 226. -- 2. small, inferior, in kh˚ -- rājā a smaller, subordinate king Sdhp 453.

Khunḍali

Khunḍali at PvA 162 (mā kh.) is to be read ukkaṇṭhi.

Khudā

Khudā [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtn p. 30] hunger Sn 52 (+piṭpasā: Nd2 s. v. kh˚ vuccati cātako), 966; Pv i.64 (= jighacchā) ii.15 (+taṇhā), 24; PvA 72. See khuppiṭpasā.

Khudda

Khudda (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaṇ samācare kiñci "he shall not pursue anything trifling" Śn 145 (=lāmakaṇ KhA 243); kh˚ ca balaṇ Śn 318. Opp. to strong Vv 3210 (of mīgā= balavasena nihīnā VvA 136). -- ānukhudda, in "āni sikkhāpadāni the minor observances of discipline, the lesser & minor precepts Vi.287=D ii. 154; Vi.v.143; A i.233; cp. Divy 465; -- āvakāsa in akhuddāvakāsa dassanāya not appearing inferior, one of the attributes of a well -- bred brahmin (with brahmavāṇī) D i.114, 120, etc. -- desa, in 'issara ruler of a small district Sdhp 348.

Khuddaka

Khuddaka=khudda; usually in cpds. In sequence khuddaka -- majhima -- mahā Vism 100. Of smaller sections or subdivisions of canonical books Vi.145 sq. (with ref. to the paññattis), see also below. -- catuppade kh˚ ca mahallake Śn 603. Khuddaka (m.) the little one, Miln 40 (mātā "assa). -- nadt=kunndat, a small river PvA 154; -- nikāya name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka -- Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta -- Nipāta, Virāṇa -- Vatthu, Peta -- Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Patissambhidāmagga, Apadāna, Buddha -- Vaṃsa, CariyāPiṭaka. The name Kh -- N. is taken from the fact that it is a collection of short books -- short, that is, as compared with the Four Nikāyas. Anvs (J.P.T.S. 1886) p. 35; Gvns (J.P.T.S. 1886) p. 57; PvA 2, etc. -- pāṭha N. of the first book in the Khuddaka Nikāya; --
mañcaka a small or low bed J i.167; -- rājā an inferior king J v.37 (+mahārājā); SnA 121; cp. khujja & kutta; -- vaggul (f.) a small singing bird Dha iii.223; -- vatthuka belonging to or having smaller sections Vin v.114.

Khapipāsā

Khapipāsā [cp. khudā] hunger & thirst: "āya mīyamāno M i.85. Personified as belonging to the army of Māra Sn 436=Nd2 on visenikatvā. To be tormented by hunger & thirst is the special lot of the Petas: Pv i.1110; ii.22, PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

Khubhati

Khubhati see saṅ & khobha. The root is given at Dhtp 206 & 435 as "khubha= sañcalane."

Khura

Khura1 [Vedic khura] the hoof of an animal Vv 6410 (of a horse=turagāna khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ i.236. khura -- kāse M i.446, read (with Neumann) for khura -- kāye, "in the manner of dragging (kṣ) the hoofs."

Khura

Khura2 [Vedic kṣura, to ksnu, kṣnoti to whet, kṣnotra whet- stone; cp. Gr. xnau /w scrape, cu/w shave, Lat. novacula razor. The Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a razor Vin ii.134; S iv.169 (tiṃha a sharp r.) Dha ii.257. -- agga the hall of tonsure PvA 53; -- appa a kind of arrow D i.96; M i.429 (+vekaṇḍa); Vism 381. -- kosa razor -- sheath Vism 251, 255. -- cakka a wheel, sharp as a razor J iv.3; -- dhāra 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+tiṃha<> dhāra); J v.269; Vism 163. -- 2. the haft of a razor, or its case Sn 716 ("ūpama); Vism 500; Dha ii.257; -- nasa having a nose like a razor J iv.139; -- pariyanta a disk as sharp as a razor, a butcher -- knife D i.52 (=DA i.160; khura -- nemi khura -- sadisa -- pariyanta), cp. "cakka; -- māla N. of an ocean, in "samudda J iv.137; -- mālī (f.)= prec. ibid.; -- munda close -- shaven Vin i.344; VvA 207. Khuramunda karoti to shave closely D i.98; S iv.344= A ii.241; -- bhaṇḍa the outfit of a barber, viz. khura, khura -- silā, khura -- sipatiṅkā, namataka Vin i.249; ii.134, cp. Vin. Texts iii.138; -- silā a whetstone Vin ii.134; -- sipatiṅkā a powder prepared with s. gum to prevent razors from rusting Vin ii.134.

Kulukuluka

Kulukulu -- ka (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M ii.138. Cp. ghuru -- ghuru.

Khèta

Khèta [cp. Sk. khètaka] a shield: see kīta.

Kheta

Kheta (nt.) [Vedic kṣetra, to kṣi, kṣetī, kṣīti, dwelling -- place, Gr. kti/ zw, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with kṣip & trā in his expln at PvA 7: khitaṇja vuttaṇa bijaṇja tāyati . . . ti khettaṇa 1. (lit.) a field, a plot of land, arable land, a site, D i.231; S i.134 (bijāṇa khetta virūhāti; in simile); three kinds of fields at S iv.315, viz. agga', majjhimā', hiṃā' (in simile); A i.229=239; iv.237 (do.); Sn 524; J i.153 (sāli -- yava'); Pv ii.968=Dha iii.220 (khetta bijaṇa rōpiṇa); Mīn 47; PvA 62; Dha i.98. Often as a mark of wealth=possession, e. g. D iii.93 in defn of khattiya: khettaṇaṇa paṭṭi ti khattiya., In the same sense connected
with vatthu (field & farm cp. Haus und Hof), to denote objects of trade, etc. D i.5 (expld at DA i.78: khetta nāma yasmin pūbaṇṇaṇaṁ rūhāti, vatthu nāma yasmin aparāṇaṇaṁ rūhāti, "kh. is where the first crop grows and v. where the second." A similar expln at Nd1 248, where khetta is divided into sāli, vihi. mugga, māsa, yava, godhūma, tila, i. e. the pūbaṇṇāni, and vatthu expld gharā, koṭṭhaka, pure, pacchā, arāma, vihāra without ref. to anña.) S i.41; Sn 769. Together with other earthly possessions as wealth (hirañña, suva) Sn 858; Nd2 on lepa, gahaṁtha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. -- Kast a tilled field, a field ready to bear Pv i.12, cp. PvA 8; jāti "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha -- kkhettā at Vism 414, viz. jāti, anā, visaya. -- 2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhineyyā, puṇṇā (see detailed expln at Vism 220; khetta here= virtūhana -- tṭhāna), brahma. -- A i.162, 223 (kammāṇ, khettaṇ, viṇṇāṇāṇ bījan); iv.237; It 98; VvA 113.=> akhetta barren soil A iii.384 (akhettaṁṇu not finding a good soil); iv.418 (do.); PvA 137. Sukhetta a good soil, fertile land S i.21; PvA 137; opp. dukkhettā S v.379. -- āpama to be likened to a (fruitful) field, Ep. of an Arahat Pv i.11; -- kammanta work in the field A iii.77; -- gata turned into a field, of puṇṇakamma "good work becoming a field of merit" PvA 136, 191; -- gopaka a field watcher J iii.52; -- jāna "born on one's land," one of the 4 kinds of sons Nd1 247; Nd2 448; J i.135. -- jina one unsurpassed in the possession of a "field" Sn 523, 524; -- pāla one who guards a field J iii.54; -- mahānantā the supremeness of the field (of merit) VvA 108; -- rakkhaka the guardian of a field J ii.110; -- vatthu possession of land & goods (see above) D iii.164; S v.473=a A i.209; A v.137; Pug 58; PvA 3; -- sampatti the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta, citta, payoga; -- sāmika the owner of the field Miln 47; VvA 311. -- sodhana the cleaning of the field (before it is ploughed) DhA iii.284.

Kheda

Kheda (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. -- As noun "fatigue" at Vism 71.

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Khepa


Khepana

Khepana [cp. khepeti] -- " the passing of, appld to time: āyu" VvA 311.

Khepita

Khepita [pp. of khepeti] destroyed, brought to waste, annihilated, khepittata (nt.) the fact of being destroyed, destruction, annihilation, DhA ii.163 (kilesavaṭṭassa kh.).

Khepeti

Khepeti see khipati.

Khema

Khema [Vedic kṣema to kṣi, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D i.73 (of a country); S i.123 (of the path leading to the ambrosial, i. e. Nibbāna) i.189=Sn 454 (of vācā nibbānapattiya); M i.227 (vivaṭṭa amatadvāraṇaṁ khemaṁ nibbānapattiya "opened is the door to the Immortal, leading to peace, for the
attainment of Nibbāna") A iii.354 (of ūpāna) It 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv iv.33 (of a road= nibbhaya PvA 250); VvA 85. <- 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D i.11 (peace, opp. bhaya); Sn 896 (+avivādabhūmi); 953. - - In particular of Nibbāna: S iv.371; A iv.455; Vv 5320 (amatañ khe mano); S i.112 (=khe mano); S ii.13; Sn 414, 1098; Nd2 s. v. (+tanato, etc.). -- atta one who is at peace (+viratta) S i.112 (=khe mano); S ii.109; Sn 414, 1098; Nd2 s. v. (+tanato, etc.). -- anta security, in ˚bhā (m. peaceful country (opp. kantarā), a paradise (as Ep. of Nibbāna) D i.73; Nd2 on Satthā; Vism 303. -- āhā the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); -- āhita peaceful, appeased, unmolested D i.135; -- dassin looking upon the Serene Sn 809; -- ppatta having attained tranquillity (=abhayappatta, vesārajappatta) M i.72=A ii.9.

Khemin

Khemin (adj.) one who enjoys security or peace S iii.13; Sn 145 (=abhaya KhA 244); Dh 258.

Khela

Khela [Sk. kheṭa, cp. kṣveḍa and śleṣma, P. silesuma. See also kilid & kilis, cp. ukkheṭita. On root khela see kelaṇṭ; it is given by Dhthp 279 in meaning "calana." The latter (khela) has of course nothing to do with khela] phlegm, saliva, foam; usually with singhāṅkā mucus, sometimes in the sense of perspiration, sweat A i.34; iv.137; Sn 196 (+singhā); Kh ii.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J i.61; iv.23; vi.367; Vism 259, 343 (+singhāṅkā), 362; DhA iii.181; iv.20, 170; Pv ii.23 as food for Petas, cp. Av.S. i.279 (khetamūtpaṭjīvān; ii.113; khetavadutsṭjīva); PvA 80 (=niṭṭhubhāna). -- kilinna wet with exudation J i.164; -- mallaka a spitting box, a cuspidor Vin i.48; ii.175, 209 sq.; -- singhāṅkā phlegm & mucus DhA i.50.

Khelāpaka

Khelāpaka (Vin) & khelāsika (DhA) an abusive term "eating phlegm" (?) [Müller, P.G. 30=kheṭātmaka] Vin ii.188, cp. Vin. Texts iii.239; "vāda the use of the term "phlegm -- eater," calling one by this name Vin ii.189; DhA 140. Cp. āpaka.? spittle -- dribbler; "wind bag."

Kho

Kho [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhiṅkar' antara -- nidassan' atthe nipāto KhA 113; as avadhāraṇaḥ (affirmative particle) PvA 11, 18. -- A few of its uses are as foll.: abhabbo kho Vin i.17; pasādā kho D ii.155. After pron.: mayhañ kho J i.279; ete kho Vin i.10; idān kho ibid.; so ca kho J i.51; yo kho M i.428; -- After a negation: na kho indeed not J ii.111; no ca kho' āsā A v.195; mā kho J i.253; -- Often combd with pana: na sakkhot kho pana "is it then not possible" J i.151; api ca kho pana J i.253; siyā kho pana D ii.154; -- Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tāpi kho; api ca kho; evaṃ bhante ti kho; evaṃ byā kho Vin iv.134; Dh i.27, etc. -- In interr. sentences it often follows nu: kin nu kho J i.279; athi nu kho J iii.52; kahan nu kho J i.255.

Khubha

Khubha (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhañ karoti to shake VvA 35, 36, 278; khobha -- karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

Khoma
Khoma [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually combed with kappāsika Vin i.58, 96, 281; A iv.394; v.234=249 (‘yuga); J vi.47, 500; Pv ii.119; DhA i.417. -- pilotikā a linen cloth Vin i.296.

G. ’Ga

’Ga [fr. gam] adj., only as ending: going. See e. g. atiga, anuga, antalikkha’, ura’, pāra’, majha’, samīpa’, hattha’. It also appears as “gu, e. g. in addha’, anta’, paṭṭha’, pāra’, veda’.-- dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv ii.78 (=duggamana -- ṭhāna PvA 102); ii.925; J ii.385.

Gagana

Gagana (nt.) the sky (with reference to sidereal motions); usually of the moon: g˚ majjhe puṇācando viya J i.149, 212; g˚ tale canda -- mandalaj J iii.365; cando g˚ majjhe ṭhito J v.137; cando gagane viya sabbati Vism 58; g˚ tale candaŋ viya DhA i.372; g˚ tale puṇācanda "the full -- moon in the expanse of the heavens" VvA 3; g˚ talamagga the (moon's) course in the sky PvA 188; etc. Of the sun: suriyo ākāse antalikkhe gaganapathe gagachati Nd2 on Sn 1097. Unspecified: J i.57; Vism 176 (‘tal -- ābhimukhana)

Gaggara

Gaggara [Vedic gargara throat, whirlpool. *guer to sling down, to whirl, cp. Gr. ba/raquo, Lat. gurges, gurgulio, Ohg. querechela "kehle"] 1. roaring, only in f. gaggar a blacksmith's bellows: kamm˚ra, in simile M i.243; S i.106; Vism 287. -- 2. (nt.) cackling, cawing, in ha˚sa the sound of geese J v.96 (expl. by ha˚samadhurassara). Gaggara as N. of a lake at Vism 208. -- See note on gala.

Gaggaraaka

Gaggaraaka [fr. gaggara] a whirlpool, eddy J v.405; according to Kern Toev. s. v. a sort of fish (Sk. gargaraka, Pimelodus Gogra); as gaggalaka at Miln 197.

Gaggarayati


Gaccha

Gaccha [not=Sk. kaccha, grass -- land, as Morris, J.P.T.S. 1893, 16. The passage J iii.287 stands with gaccha, v. l. kaccha for gaccha at A iv.74; g˚ for k˚ at Sn 20] a shrub, a bush, usually together with lat˚, creeper & rukkha, tree, e. g. Nd2 235, id; J i.73; Miln 268; Vism 182 (described on p. 183). With d˚ya, wood A iv.74. puppha˚ a flowering shrub J i.120; khuddaka˚ -- vana a wood of small shrubs J v.37. -- PvA 274; VvA 301 ( -- gumba, brushwood, underwood); DhA i.171 ( -- pothana -- ṭhāna); iv.78 ( -- mt˚la).

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Gacchati

Gacchati [Vedic gacchati, a desiderative (future) formation from *guem "I am intent upon going," i. e. I go, with the foll. bases. -- (1) Future -- present *guemsketi> *gašcati>Sk. gacchati=Gr. ba/skw (to bainw). In meaning cp. i, Sk. emi, Gr. ei)=mi "I shall go" & in form also Sk. prechati=Lat. porsco "I want to know,"
Vedic icchati "to desire." -- (2) Present *guemio=Sk. gamati=Gr. bai/nw, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non -- present formations as Osk. k¨imbened, Sk. gata=Lat. ventus; gantu=(ad)
ventus. -- (3) *gā, which is correlated to *sta, in Pret. Sk. āgām, Gr. e)/bhn, cp. bh_math]. These three formations are represented in Pāli as follows (1) gacch", in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchando, med. gacchamāna; fut. 2nd) gacchissati; aor. agacchi (VvA 307; v. l. gacchāhi), -- (2) gam" in three variations; viz. (a) gam", in pres. caus. gametti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 797; Mhvs vii.9), agamāsi & gami (Pv ii.86) 1. pl. agaminjhāse (Pv ii.310), pl. agamān (Sn 290), agamansu & gaminsu; prohib. mā gami; ger. gamya (J v.31); grd. gamaṃtya (KhA 223). See also der. gama, gamana, gāmika, gāmin. -- (b) gan", in aor. agaṃchi (on this form see Trenceckner, Notes, p. 71 sq. -- In nāgaṃchi J iii.190 it belongs to āgam); pres. -- aor gāchis (Sn 665); inf. gantaṇ; ger. gantvā; g. gantabba. See also der. gant. -- (< > g) ā, in pp. gata. See also ga, gati, gatta. -- 3. gā, in pret. āgā (Pv ii.322), 3rd pl. aor. āgā (=Sk. "āḥ"); in ajjhaṅgu, anvāṅgu (q. v.). Meanings and Use: 1. to go, to be in motion; to move, to go on (opp. to stand still, tiṭṭhati). Freq. in combi with tiṭṭhati nisiṣṭati seyyaṃ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd2 s. v. gacchati. -- evaṃ kāle gacchante, as time went on J iii.52, or evaṃ g" kāle (PvA 54, 75) or gacchante gacchante kāle DhA i.319; gacchati=paleti PvA 56; vemakoṣ gantvā paḥari (whilst moving) DhA iii.176. -- 2. to go, to walk (opp. to run, dhāvati) DhA i.389. -- 3. to go away, to go on, to go forth (opp. to stay, or to come, āgacchati): agamāsi he went Pv ii.86; yo maṅ icchati anvetu yo vā nā icchati gacchati "who wants me may come, who does not may go" Sn 564; āgacchāntānaṃ ca gacchāntānaṃ ca patamānaṃ n' athi "there was no end of all who came & went" J ii.133; gacchāma "let us go" J i.263; gaccha dāni go away now! J i.160; gaccha re mūnḍaka Vism 343; gacchāhi go then! J i.151, 222; mā gami do not go away! J iv.2; pl. mā gamittha J i.263; gacchanto on his way J i.255, 278; agamansu they went away J iv.3; gantukāma anxious to go J i.222, 292; kattha gamissati where are you going? (opp. agacchasi) DhA iii.173; kahaṇ gacchissatha id. J ii.128; kuhinī gamissati where is he going? Sn 411, 412. -- 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to go, to experience, to realize. -- (a) with acc. of direction: Rājagahaṃ gami he went to R. P v ii.86; Devadaha -- nagarāṇ gantaṇ J i.52; gacchāma ahaṃ Kusināraṃ I shall go to K. D ii.128; Suvannabhūmīḥ gacchante they intended to go ("were going") to S. J iii.188; māgavaṃ g. to go hunting J i.149; janapadaṃ gamissama J ii.129; parādaraṇ g. to approach another man's wife Dh 246. -- (b) with adverbs of direction or purpose (atthāya): santikaḥ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA iii.172; devāṇa santike gacche Dh 224 santikante also J i.152: ii.159, etc. Kathānaṃ tathā gamissāmi how shall I get there? J i.159; ii.159; tathā agamāsi he went there J i.160.
dukkhathevañphāvatthāya gacchamāna "going away for the purpose of undergoing suffering" J iv.3; vohāratthāya gacchāmi I am going out (fut.) on business J ii.133. -- Similarly (fig.) in foll. expressions (op. "to go to Heaven," etc.=to live or experience a heavenly life, op. next); Nirayaṃ gamissati J vi.368; saggaj lokaṃ J i.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd2 223 as adhigacchati phusati sacchikaroti, to experience. -- Sometimes with double acc.: Bhagavantaṃ saraṇaṃ gacchiṃ "I entrust myself to Bh." Vin i.16. -- Cp. also phrases as athangacchati to go home, to set, to disappear; antarā -- gacchati to come between, to obstruct. -- 5. to go as a stronger expression for to be, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela va bien=it is good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of gam", which places it on the same level with the verb "to be" (see b). -- (a) sugatiṃ gamissati you will go to the state of well -- being, i. e. Heaven Vin ii.195; It 77; opp. duggatī gacchante Dh 317 -- 319; maggaṇ na jānanti yena gacchante subbatā (which will fall to their share) Sn 441; gamissati yathā gantvā na socare "they will go where one sorrows not" Sn 445; Vv 514; yan ca karoti . . . taṇ ca ādāya gacchati "whatever a man does that he will take with him" S i.93. -- (b) periphrastic (w. ger. of governing verb): nagaraṇ pattharīvā gaccheyya "would spread through the town" J i.62; parināmaṇ gaccheyya "could be digested" D ii.127; śāhacammam ādāya agamaṇṣu "they took the lion's skin away with them" J ii.110; itthiḥ pahāya gamissati shall leave the woman alone J vi.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

Gaja

Gaja [Sk. gaja] an elephant J iv.494; Miln 2, 346; DhAs 295 (applied to a kind of thought). -- potaka the young of an elephant PvA 152; -- ṛṣā the king of the elephants Miln 346.

Gajaka
Gajaka = gaja, in gajakatthara an elephant's cover VvA 104.

Gajjati

Gajjati [Sk. garjati, cp. gargara & jar roaring, cp. uggaj-jati Dhtp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvīs v.29; of a man (using harsh speech) J i.226; ii.412 (mā gajji); Nd1 172 (=abhī'); J iv.25. -- Caus. gajjayati, ger. gajjayitvā (megho g' thanayitvā (megho g' thanayitvā pavassati) It 66.

Gajjitar

Gajjitar [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A ii.102= Pug 42.

Gaṇa

Gaṇa [Vedic gana: *ger to comprise, hold, or come together, cp. Gr. a)gei/rw to collect, a)gora/ meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, Altind. Gr. i.193). Another form of this root is grem in Sk. grāma, Lat. gremium; see under gama] -- 1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to sangha, the order & puggala, the individual) Vin i.58, 74, 195, 197; ii.170, 171; iv.130, 216, 226, 231, 283, 310, 316, 317; v.123, 167. -- (b) in general: a crowd, a multitude, a great many. See cpds. -- 2. as -- : a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. -- (a) deva' J i.203; DhA iii.441; PVA 140 ('parivuta); pisāça' S i.33; tīdasa' Sn 679. -- (b) amacca' suite of ministers J i.264; ariya' troupe of worthies J i.203; pisāca' S i.33; tidasa' Sn 679. -- (c) dvija' J i.152; dija' Pv ii.124; sakuna', of birds J i.207; ii.352; go', of cows A i.229; v.347, 359; J ii.128; kākola', of ravens Sn 675; bhamara', of bees J i.52; migā' of beasts J i.150. -- (d) taru' a cluster of trees PvA 154; tīra', a host of stars A i.215; Pv ii.967; with ref. to the books of the Canon: Suttantika' & Âbhidhammika' Vism 93. -- âcariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghī ca gaṇī ca ganācariyo ca, and always with ref. either to Gotama:

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D i.116; M ii.3; or to the 6 chief sectarian leaders, as Pūrṇaṇa Kassapa, etc.: D i.47, 163; S i.68; iv.398; M i.198, 227, 233; ii.2; Sn p. 91; cp. DA i.143. In general: Miln 4. -- ārāma (adj.) & -- ārāmatā in phrase ganāramo ganaratato ganārmatap anyutto: a lover of the crowd A iii.422 sq.; M iii.110=Nd2 on Sn 54. -- ganin the leader of many, Ep. of Bhagavā Nd2 307. -- (q)ganupāhanā (pl.) shoes with many linings Vin i.185, 187; cp. Vin. Texts ii.14. See also Bdhgh. on ataliyo (q. v. under atāla). -- pūraka (adj.) one who completes the quorum (of a bhikkhus chapter) Vin i.143 sq.; -- bandhana in "ena dānaḥ datvā to give by co-operation, to give jointly DhA ii.160; -- bhojana food prepared as a joint meal Vin ii.196; iv. 71; v.128, 135, 205; -- magga in "ena ganetuṇḍ to count by way of batches Vin i.117; -- vassika (adj.) through a great many years Sn 279; -- sanganika (adj.) coming into contact with one another DhA i.162.

Gaṇaka

Gaṇaka [fr. gaṇ, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enumd as an occupation together with muddika at D i.51 (expl. DA i.157 by achidda -- pāthaka); also with muddika and sankhāyika S iv.376; as an office at the king's court (together with amaccā as gaṇaka -- mahāmattā=a ministerial treasurer) D iii.64, and in same context D iii.148, 153, 169, 171, 177; as overseer Vin iii.43; as accountant Miln 79, 293; VvA 66.

Gaṇaktī
Gañākt (f.)=gañikā Vin iii.135 -- 136, in purāṇa’ a woman who was formerly a courtesan, & as adj. gañakī -- dhittā the daughter of a courtesan.

Gañānā

Gañānā (f.) counting, i. e. 1. counting up, arithmetic, number J i.29; Vism 278 sq.; Miln 79; VvA 194. <> 2. counting, census, statistics; Tikap. 94; J i.35; Miln 4 (ṣenā *= kārteva); Dha i.11, 34. -- 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin i.77=iv.129 (* sikkhati to study ar.); D i.11 (expl. DA i.95 by acchiddaka -- gañāna); M i.85; iii.1 (* jātva); DA i.157. -- gañana -- patha (time -- ) reckoning, period of time Miln 20, 116.

Gañikā

Gañikā I (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gañakī) Vin i.231 (Ambapāli) 268, (do.); ii.277 (Adhakāst); Ud 71; Miln 122; Dha iii.104; VvA 75 (Sirimad); PvA 195, 199. -- Customs of a gañikā J iv.249; v.134. -- Cp. saṅk.

Gañikā2 (f.)=gañanā, arithmetic Miln 3.

Gañin1 (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing combn sanghī gañī gañacariyo (see above). Also in foll.: Sn 955, 957; Dpvs iv.8 (mahāgañī), 14 (therā gañī); gañī = bhūtā (pl.) in crowds, combd with sanghī sanghī D i.112, expld at DA i.280: pubbe nagarassa anto agañī bahi nikkhamítvā gañā -- sainpannā ti. See also pacceka gañin.

Gañin2 a large species of deer J v.406 (=goañā).

Gañeti

Gañeti [denom. to goañ Dhtp 574; sankhyāne] 1. to count, to reckon, to do sums Dh 19; J vi.334; Miln 79, 293; pp. goañita Sn 677; pass. gañiyati Sdhp 434; inf. (vedic) gañeyute Bw. iv.28; caus. gañapeti M iii.1. -- 2. to regard, to take notice of, to consider, to care for J i.300; iv.267.

Gañṭhi

Gañṭhi (m.) [Vedic granthi, to grem to comprise, hold to- getter, cp. Lat. gremium, Sk. gaṇa & grāma, see also gaṇa] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J i.172; DA i.163; Dha i.321 (* jātaq what has be come knotty or hard); -- ditthi -- gañṭhi the tangle of false doctrine VvA 297; anta -- gañṭh -- abāḍha entanglement of intestines Vin i.275. -- 2. a (wooden) block Vin ii.110 (of sandal wood). -- ṭhāna (for gañṭhikaṭṭhāna?) the place of the block (i. e. of execution) J iii.538; (reads gañṭhi -- gaṇṭhi -- ṭhāna); Vism 248. -- bhedaka, in "cora "the thief who breaks the block" (or rope, knot?) Dha ii.30.

Gañṭhikā

Gañṭhikā (f.) [freq, spelled gañṭikā, q. v.=gañṭhi, viz. 1. a knot, a tie DA i.199 (catu -- pañca -- gañṭhikāhata patta a bowl with 4 or 5 knots, similarly āni -- gañṭhik<-> āhata ayopatta Vism 108; but see āni); Dha i.355 (* jāta= gañṭhijāta knotty part), 394. -- 2. a block (or is it knot?) Vin ii.136 (? +pāsaka; cp.
Vin. Texts iii.144); v.140. Esp. in phrase gaṇṭhikaṇa paṭimunicitvā Vin i.46= ii.213, 215, trsld at Vin. Texts iii.286 "fasten the block on (to the robe)" but at i.155 "tie the knots." Also in dhamma -- gaṇṭhikā a block for execution J i.150 (v. l. gaṇṭika). -- 3. N. of a plant PvA 127. -- ucchuga sugar cane: see ucchu. -- kāsāva a yellow robe which was to be tied (or which had a block?) J iv.446.

Gaṇḍa

Gaṇḍa [a variation of gaṇṭha ( -- i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk] -- 1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S iv.83=A iv.386, of kāma A iii.310, iv.289; Nd2 on Sn 51; also Th 2, 491 (= dukkhatā sūlaya ThA 288); S iv.64 (=ejā); Sn 51, 61 (v. l. for gālā); J i.293; Vism 360 ('piliākā); DhA iii.297 (gaṇḍ -- a -- gaṇḍajāta, covered with all kinds of boils); iv.175; PvA 55. Cp. Av. S ii.1681. -- 2. a stalk, in N. of a plant -- "tindu -- rukkha J v.99, and in der. gaṇḍikā & gaṇḍi, cp. also Av. S ii.13312. << 3.=gaṇḍupāda in cpd. gaṇḍamattikā clay mixed with earth -- worms Vin ii.151 (cp. Bdhgh. gaṇḍupādāgūtha -- mattikā clay mixed with excrement of earthworms Vin. Texts iii.172). -- uppāda (lit. producing upheavals, cp. a mole) an earth -- worm, classed as a very low creature with kiṭṭa & pulavā at M iii.168; J v.210 ("pāṇa); DhA iii.361 ("yoni); SnA 317.

Gaṇḍaka

Gaṇḍaka (adj.) having boils Sdhp 103.

Gaṇḍamba

Gaṇḍamba N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba -- rukkha -- mule yamakāṭhāriyāṅ katvā J i.77; iv.263 sq.; DA i.57; PvA 137; Miln 349; Dāvs v.54. Also at DhA iii.207 in play of words with ambā -- rukkha.

Gaṇḍikā

Gaṇḍikā (f.) [a -- n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā] -- 1. a stalk, a shaft (cp. gaṇḍi) J i.474; DhsA 319 (of the branches of trees: g˚ -- ākoṭaṇa -- sadda). -- 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). -- 3. N. of a plant Vv 354 (=bandhujvaka VvA 161). -- ādhāna the putting on of a shaft or stem, as a bolt or bar Vin ii.172; cp. Vin. Texts iii.213 and gaṇḍi; also gaṇḍikā2.

Gaṇḍin

Gaṇḍin [adj. fr. gaṇḍa] -- 1. having swellings, in ure gaṇḍi (f.) with swellings on the chest, i. e. breasts J v.159, 202 (thane sandhāyāha 205). -- 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvū 31.

Gaṇḍī

Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob.=Sk. gaṇṭā in meaning 2] -- 1. a shaft or stalk, used as a bar J i.237. -- 2. a gong DhA i.291 (gaṇḍin paharati to beat the g.); ii.54, 244; gaṇḍin ākoṭetvā KhA 251. Cp. AvS i.258, 264, 272; ii.87, 95 & Divy 335, 336. Also in gaṇḍisaṅgā "sign with the gong" J iv.306. -- 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J iii.41.

Gaṇḍusa

Gaṇḍusa [cp. Sk. gaṇḍūṣa] a mouthful J i.249 (khaṭra’).
Ganñhati & Ganñhāti

Ganñhati & Ganñhāti [Vedic grah (grahb), grññati pp. grññita to grasp. *gher to hold, hold in, contain; cp. Gr. xo/ toss enclosure, Lat. hortus, co -- hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic gha (house) in P. gaha", gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) gaññha- (Sk. grñña -- ); Pres.: ind. ganñhati (ganñhāsi PvA 87), pot. ganñheyya, imper. ganñha (J i.159; PvA 49=handa) & ganñhā (J i.279). Fut. ganñhissati; Aor. ganñhi. Inf. ganñhituñ (J i.281). Ger. ganñhitvā. Caus. ganñhāpeti & gāhāpeti. -- 2. gahi -- (Sk. grñth -- ); Fut. gahessati. Aor. agahesi (Sn 847; J i.52). Inf. gahetuñ (J i.190, 222). Ger. gahetvā & gahetvāna (poet.) (Sn 309; Pv ii.3). -- 3. gah -- (Sk. gṛth -- ); Aor. agah. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahita. C.p. gaha, gahanā, gāha. Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādañ g. to take advice J i.159; khaggañ to seize the sword J i.254 -- 255; gocarañ to take food J iii.275; jate to seize people J i.253; dhananñ to grasp the treasure J i.255; nagañañ to occupy the city J i.202; pade gālhañ gahetvā holding her feet tight J i.255; macche to catch fish J iii.52; mantañ to use a charm J iii.280; rajanañ to seize the kingdom J i.263; ii.102; sākhañ to take hold of a branch Sn 791; J i.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiñ g. to be born J i.149; maraññañ g. to die J i.151; mūlana g. to buy J iii.126; vacañañ g. to obey J iii.276 (in neg.). The ger. gahetvā is very often simply to be translated as "with," e. g. tidaññañ gahetvā caranto J ii.317; satta bhikkhū gahetvā agāmāsi VvA 149. Caus. ganñhāpeti to cause to be seized, to procure, to have taken: phalañ J ii.105; rājanañ J i.264. C.p. gāhāpeti.

Gata

Gata [pp. of gacchati in medio -- reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. thita: gate thite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D i.70; opp. āgata: yassa maggañ na jānasi āgatassa gatassa và Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi parīvatvā gatañ "the bone fell down" J iii.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamhiti): y o ca Buddhaḥ . . . saraññañ gato (cp. gacchati 4) Dh 190; attano vasaṅñhānañ gato he went to his domicile J i.280; ii.160; nāvā Aggimālāñ gatañ the ship went to Aggimālā J iv.139. <-2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. gone; aṭṭhagatañ gone home, set; addhañ done with the journey (cp. gat -- addhin); gone into: tathāñ fallen a victim to thirst, tamañ obscured, rahoñ, secluded, vyasanañ fallen into misery; having reached: antañ arrived at the goal (in this sense often combd with patta: antagata antappatta Nd2, 436, 612), koṭiñ perfected, parinibbānañ having ceased to exist. vijjññañ having attained (right) knowledge; connected with, referring to, concerning: kāyañ relating to the body (kāyagata sati, e. g. Vism 111, 197, 240 sq.); diṭhiñ being of a (wrong) view; sankhārañ, etc. -- Sometimes gata is replaced by kata and vice versa: anābhavākatañ-anābhavān gacchati; kāḷagatañ-kāḷakatañ (q. v.). āgata not gone to, not frequented: "nī disan (of Nibbāṇa) Dh 323; purisañtaranañ "nī mātugāmañ "a maid who has not been with a man" J i.290. sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatiñ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin i.35; iii.1; D i.49; S i.192; A ii.147 et passim (see Sugata). -- D i.83; Sn 227 (see expl. KhA 183). duggata of miserable existence, poor, unhappy, ill-fated, gone to the realm of misery (duggatgata PvA 33, see gati) Pv i.62; ii.317; duggata -- bhāva (poverty) J vi.366; duggata -- itthi (miserable, poor) J i.290; parama -- duggatānī kulāni clans in utmost misery (poverty) PvA 176. -- Compar. duggatatarā Dha i.427; ii.135. -- atta (fr. attā) self -- perfected, perfect D i.57 (expl. by kotippatta -- citto DA i.168); cp. paramāñya satiyā ca gatiyā ca dhītiyā ca samannāgata M i.82; -- addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; -- kāle (in gata -- gata -- kāle) whenever he went J iii.188; -- tthāna place of existence PvA 38; =gamana in āgata -- tthānañ vā: coming and going (lit. state of going) J iii.188; -- yobbañā (adj.) past youth, of old age A i.138; Sn 98=124.

Gataka
Gatatta 1. = Sk. gat -- ātman (see prec.). -- 2. = Sk. gatataññ the fact of having gone KhA 183.

Gati

Gati (f.) [fr. gacchati; cp. Gr. ba/sis, Lat. (in -- ) ventio, Goth. (ga -- ) gums] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D ii.16=Sn p. 106; Sn 1001, or of a gih arahattaṃ patto Miln 264, with ref. to the distinction of the child Gotama J i.56; -- phassāyatanāññan gati (course or direction) A ii.161; jagato gati (id.) A ii.15, 17; sakuntānā g. the course, flight of birds Dh 92=Th 1, 92. -- Opp. āgati Pv ii.922. -- tassā gatiṃ jānāti "he knows her going away, i.e. where she has gone" Pv A 6. -- 2. going away, passing on (=cuti, opp. upapatti coming into another existence); course, esp after death, destiny, as regards another (future) existence A i.112; D ii.91; M i.388 (tassa kā gati ko abhisamparāpayo what is his rebirth and what his destiny?); in comb āgati vā gati vā (=cutūpapatti), rebirth & death M i.328, 334. In defn of saṃsāra expld as gati bhavābhava cuti upapatti=one existence after the other Nď 664; as gati upapatti paṭisandhi Nď 2 on dhātu (also as puna -- gati rebirth). -- The Arahant as being beyond Saṃsāra is also beyond gati; yassa gatiṃ na jānanti devā gandhabba -- mānasā Dh 420=Sn 644; yesan gati n' atthi Sn 499; and Nibbāna coincides with release from the gatis: gatippamokkhakan parinnibbāna Sn A 368. -- attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā māccharino gati "this is the fate of the selfish" Pv iii.114; sabbagati te ijjhanto "all fate be a success to you" J v.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv i.122. <3. behaviour, state or condition of existence, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaṃ pavanā, ākāso pakkhinānaṃ gati, vibhavo gati dhammānaṃ, nibbānānaṃ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin v.149=Sn A 346; apuṇhaḷabhgo ca gatī ca pāpiṅkā Dh 310; duggati J i.28; avijjāvatī eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M i.82; see also defn at Vism 237. <4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) nīrya purgatory, (2) tiracchānāyoni the brute creation, (3) pittivisaya the ghost world, (4) manussā (m -- loka) human beings, (5) devā gods: M i.73; D iii.234; A iv.459; Nď 550; cp. S v.474 -- 77; Vism 552. They are described in detail in the Pañcagatidipana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in Annales du Musée Guimet v. 514 - 528) under

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Narakā -- kaṇḍa, Tiracchāna, Peta, Manussa, Deva. Of these Nos. 1 -- 3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1 -- 3 as above, (4) asūrā, (5) manussā, (6) devā, of which 1 -- 4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv iv.11, cp. Pv A 103). These six also at D iii.264. -- lokassa gatiṃ pañānti Bhagavā Sn 377 (gati=nīrayāḍipañcappahedānā Sn A 368). The first two gatis are said to be the fate of the micchādītiṣṭhaṇa D i.228, dvā niñāthā DA 1.249 (q. v. for var. appl. of gati) as well as the dussflā (A i.60), whilst the last two are the share of the sftware (A i.60). -- gata gone its course (of a legal enquiry, vinicchaya) Vin ii.85 (cp. Vin Texts iii.26); J ii.1. agati 1. no course, no access, in agati tava tattha: there you have no access S i.115. -- 2. =duggati, a wrong course. agatigamana a wrong course of life D iii.133; A i.72; ii.18 sq.; iii.274 sq.; J v.510; PvA 161. Technically the four agati -- gamanāni are: chanda dosā moha bhaya D iii.228 (see also under chanda). sugati (sometimes sugatti after duggati e.g. J vi.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugati) & gata "gone to Heaven" Vin ii.195; D ii.202; It 77; Pv A 65. In comb w. sagga loka (sugati, etc. upajjati) D i.143; A i.97; J i.152, parammaraṇa sugati pāṭikankhā It 24; suggatiṃ gata Dh 18; sugati pāpehi kammehi sulabhā na hotī "bliss is not gained by evil" Pv A 87; =sugga & dibbatthāna Pv A 89; sugati -- parāyana sure of rebirth in a realm of bliss, ib. duggati a
miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatī gata, reborn in a miserable state) or uppajjati D i.82; A i.97, 138 (+vinīpāta niraya); vi.123; iii.3; iv.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatī, one’s own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv i.62; ii.16; 113; 317. Cp. duggata.

Gatika

Gatika (adj.) 1. going to, staying with, in bhikkhu˚ a person living with the bhikkhus Vin i.148. -- 2. leading to: ya˚ what they lead to (of the 5 indriyas) S v.230. -- 3. having a certain gati, leading to one of the four kinds of rebirth: eva˚ D i.16 (w. ref. to one of the first 3 gatis: DA i.108); niyata˚ whose destiny is certain (w. ref. to sugati) and aniyata˚ whose destiny is uncertain (w. ref. to a duggati) DhA iii.173.

Gatin

Gatin (adj.=gatika) 1. going, i. e. having a certain course: sabbā naññī vankagatī "every river flows crooked" J i.289. -- 2. having a certain gati, fated, destined, esp. in su˚ & dug˚: sampar˚ye sugatī going to a happy existence after death Vin ii.162=J i.219; saggaj sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant

Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M i.82.

Gatta

Gatta (nt.) [Vedic gatra] the body, pl. gattāni the limbs. - As body: Vin i.47; S i.169=183 (analla˚ with pure bodies; anallin˚ at 169, but v. l. analla˚); A i.138; Sn 673 (samacchida˚ with bodies cut up); Pv i.112 (bhinn˚ -- pabhinn˚, id.); PvA 56 (=sartra˚); 68. -- As limbs: S iv.198 (arupakkāni festerering with sores); M i.506 (id.); M i.80=246; J i.61 (lālāk różin˚); Sn 1001 (honti gattesu mahāpurisalakkhan˚), 1017, 1019; Pv iii.91 (=sartravaya˚ PvaA 211); Miln 357 (arupakkāni).

Gathita

Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in combn w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmaguṇe). Usually in standing phrase gathita mucchita ajjh˚̄panna (ajjhopanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhapanna: D i.245; iii.43; M i.162, 173; S ii.270; iv.332; A v.178, 181 Nd2 on nissita C. -- c. loc.: J iv.371 (gharesu); DA i.59 (kāmaguṇe). In other connections: ādānagathan gathita˚̄ vajjajja Sn 794 (cp. Nd1 98); yāni loke gathitāni na tesu pasuto sīy˚̄ Sn 940. -- J iv.5 (=giddha); v.274 (gedhita for pagiddha); PvaA 262 (gadhita as expln of giddha) -- agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (§m˚, a˚) S ii.194, 269; A v.181; Miln 401 (trsl. Rh.D. ii.339: "without craving, without faintness, without sinking").

Gada

Gada speech, sentence Dh i.66, DA i.66 f.; and on D iii.135 (§ 28); gada at S ii.230 (v. l.) in phrase diṭṭhadagadena sallena is to be read diddhagadena s.

Gaddula

Gaddula (and gaddula) a leather strap S iii.150; J ii.246; iii.204; fig, in tañha -- gaddula "the leash of thirst," Nd2 on jàppa (tañha)=Dhs 1059=Vbh 361, cp. DhsA 367.
Gaddūhana

Gaddūhana (nt.) [Derivation unknown; Sk. dadrūghna] a small measure of space & time M iii.127; S ii.264 ("mattam pi, SA "pulling just once the cow's teat"); A iv.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375.

Gaddha

Gaddha [Vedic gṛdhā; see gjījha] a vulture; in gaddha-.badhipubbo, of the bhikkhu Arittha, who had been a vulture trainer in a former life Vin ii.25= iv.218= M i.130; see also Vin. Texts ii.377.

Gadrabha

Gadrabha [Vedic gardabha, Lat. burdo, a mule; see Walde Lat. Wtb., s. v.] an ass, donkey Vin v.129; M i.334; A i.229; J ii.109, 110; v.453; DA i.163. -- f. gadrabhī J ii.340. -- bhāraka a donkey load J ii.109; DhA i.123; -- bhāva the fact of being an ass J ii.110; -- rava (& -- ra) the braying of an ass ibid. & Vism 415.

Gadhita

Gadhita see gathita.

Gantar

Gantar [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, combd w. sōtā hantā khantā, of the king's elephant A ii.116=iii.161; v. l. for gatā at M ii.155.

Gantha

Gantha (in BB often misspelt gandha) [fr. ganthati] -- 1. a bond, fetter, trammel; always fig. and usually referring to and enumd as the four bodily ties, or knots (kāya’, see under kāya): S v.59=Dhs 1135; D iii.230; Nd 1 98; DhA iii.276; 4 kāyaganthā, viz., abhijjhā, byāpāda, sīlabbataparāmasa, idaṃsaccābhīnivesa; thus Nd 1 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd2 on jappā (tanṇā); Dh 211; Ps i.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. -- chinna” (adj.) one who has cut the ties (of bad desires, binding him to the body). Combn w. anigha nirāsa S i.12 (’gandha), 23; w. asita anāsava Šn 219. Cp. pahināmānassa na santi ganthā Šn i.14. See also ādana”; cp. ganthaniya. -- 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2). -- dhura the burden of the books, i.e. of studying the Scriptures, expld as one who knows by heart one, two, or all Nikāyas. Always combd w. vipassaṇādhuraṇ, the burden of contemplation DhA i.8; iv.37; -- pamocana the state of being released from, freed from the fetters of the "body" always w. ref.to Nibbāna Šn i.210; A ii.24; It 104, cp. 122; -- pahīna (adj.) connected with or referring to the ganthas Dhs 1480; opp. vi” Dhs 1482.

Ganthati & Gantheti

Ganthati & Gantheti [Vedic grath, granthā, grathnāti, to *grem, cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, knot, bind, fasten together: kathanj

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mittāni ganthathi "how does he bind friends" S i.214= Šn 185; mālaṅ ganthamāna tying a garland Vv 381 (ganthento VvA 173). Of medicines: to mix, to prepare J iv.361. -- pp. ganthita tied, bound, fettered: catūhi
Ganthehi

Ganthehi (adj.) [fr. gantha 2] hard -- studying DhA i.156 (bhikkhu; cp. gantha -- dhura).

Gandha

Gandha [Vedic gandha, from ghrā ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragrā= E. fragrant] smell, viz. -- 1. odour, smell, scent in gen. J iii.189; Dh 54 -- 56=Miln 333; Dh 605 under ghnāyatanāṇi); āma smell of raw flesh A i.280; D ii.242; Sn 241 sq: maccha' the scent of fish J iii.52; muttakarta' the smell of faeces and urine A iii.158; catuṭā' four kinds of scent J i.265; PvA 127; dibba -- g' puppha a flower of heavenly odour J i.289. -- 2. odour, smell in particular: enumerated as mūla', sāra', puppha', etc., S iii.156=vv.44=A v.22; Dh 625 (under ghnāyatanāṇi, sphere of odours). Specified as māla', sāra', puppha' under tīṇi gandhajātāni A i.225; -- puppha' Dh 54=A i.226. -- 3. smell as olfactory sensation, belonging to the sphere (āyatanāṇi) of sense -- impressions and sensory objects & enum. in set of the 12 ajjhāta -- bāhīrāṇi āyatanāṇi (see under rūpa) with ghānena gandhaṁ ghāyitvā "sensing smell by means of the olfactory organ" D iii.102; 244=250=269=Nd2 on rūpa; M iii.55, 267; S iv.71; Vin i.35; Defined at Vism 447. Also as gandhā ghnāvāniṇeyya under kāmagnā M ii.42; D iii.234, etc. In series of 10 attributes of physical quality ( -- rūpa, etc.) as characteristic of devas D iii.146; Pīv ii.958; as sāra', phegu', taci', etc. (nine qualities in all) in definition of Gandhabba -- kāyikā devā S iii.250 sq. -- In the same sense & similar connections: vaṭṭa -- g' -- ras'ūpeto Dh 49; J i.106; gandhānaṁ khamo & akkhamo (of king's elephant) A iii.158 sq.; itthi', purisa' A i.1, 2; i.68; in comb w. other four senses Sn 387, 759, 974. <-> 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallaesthetics is stated in the Sūtras (D i.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with māla (flowers, garlands): D i.5=Kha ii; D i.7 ('kathā'); Vin ii.123; Sn 401; J i.50, 291; PvA 62. The use of scented ointment ( -- vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin i.206); and the giving of this, together with other commodities, is included in the second part of the deyyahammas (the list of meritorious gifts to the Sangha), under Nos. 5 -- 14 (anna -- pāna -- vattha -- yānamāla -- gandha -- vilepana -- sēyy -- āvasatha -- padīpeyya): S iii.252; Nd2 523=It 65. Out of this enumeration: g' -- m' -- m' -- v' -- Pīv ii.316; chatta -- g' -- m' -- m' -- upāhānā Pīv ii.49; ii.936; m' -- g' -- v' kappārā -- katukapphalāṇi J ii.416. <-> The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PīvA 50 (on Pīv i.106); J i.254, 265; i.277. Var. kinds of perfumes or scented substances are given as g' dhūpa -- cuṇṇa -- kappārā (incense, powder, camphor) J i.290; vāsa -- cuṇṇa -- dhupānādi g' Kha 37. See also cpds. -- 5. occurs as v. 1. for gantha (book). duggandhā a disagreeable smell Dhs 625; 'ṇṭ vāyati to emit a nasty odour PīvA 14; as adj. having a bad smell, putrid Sn 205; PīvA 15 (=püttigandha), f. -- ā: duggandhā pūṭi vāyaṣi 'you emit a bad odour') Pīv i.61 (=anīṭha'). -- sugandha an agreeable smell Dhs 625; as adj. of pleasant smell J iii.277; Sdhp. 246. -- āpāṇa a perfumery shop J i.290; 'ika perfume seller Miln 344; -- āyatana an olfactory sense -- relation, belonging to the six bāhīrāṇi āyatanaṇi, the objective sensations D iii.243, 290; Dh 585, 625, 655; -- ārammaṇa bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; -- ālepa (nt.) anointing with perfumes Vin i.206; -- āsī "hunger for odours," craving for olfactory sensations Dhs 1059; -- odaka scented water J i.50; ii.106; iii.189; -- karanḍaka a perfume -- box S iii.131; v.351; Pug 34; -- kuṭṭ (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J i.92). Gotamassā g' J ii.416, cp. Av. Š ii.401; DhA iv.203, 206; -- cuṇṇa scented (bath -- ) powder J iii.277; -- jāta (nt.) odour, perfume ("consisting of smell"). Three kinds at A i.225 (māla', sāra', puppha'); enum. as candanāṇi DhA i.423; in defin. of gandha DA i.77; -- Dh 55; -- tāpāḥ thirst or craving for odours (cp. g' -- āsā) Dhs 1059=Nd2 on jappā; -- tela scented oil (for a lamp) J i.61; ii.104; DhA i.205; -- thena a perfume -- thief S i.204; -- dhātu the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. āyatana); -- paṅcangulika see sep.; -- saṁcetanā the olfactory sensation; together
with "sanñā perception of odours D iii.244; A iv.147; v.359; sannidhi the storing up of scented unguents D i.6 (DA i.82).

Gandhana

Gandhana see gandhina.

Gandhabba

Gandhabba [Vedic gandharva] 1. a musician, a singer J ii.249 sq.; iii.188; VvA 36, 137. -- 2. a Gandharva or heavenly musician, as a class (see kāyika) belonging to the demigods who inhabit the Cātumahārājika realm D ii.212; A ii.39 (as birds); iv.200 (with asura & nāga), 204, 207; cp. S iii.250 sq.; also said to preside over child -- conception: Mi i.265 sq.; Miln 123 sq. -- kāyika belonging to the company of the G. S iii.250 sq.; PvA 119; -- mānusā (pl.) G. & men Dh 420= Sn 644; -- hatthaka "a G. -- hand," i.e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin ii.106, see Vin. Texts iii.67.

Gandhabbā

Gandhabbā (f.) music, song J ii.254; VvA 139; Miln 3; "ñ karoti to make music J ii.249; iii.188.

Gandhāra

Gandhāra (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijā N. of a magical charm D i.213; at J iv.498 it renders one invisible.

Gandhika

Gandhika (and 'uja Pvi.120; ii.121) -- 1. having perfume, fragrant, scentful, J i.266 (su-); Pv ii.110 (=surabhi-gandha); ii.121 (sogandhiya); VvA 58 (read gandhi-gandhikei). -- 2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

Gandhin

Gandhin (adj.) 1. having a scent of, smelling of ( -- "), i.e. candana' of sandal wood J iii.190; gūtha of faeces Pvi.315 (=kārśavāyinā PVA). -- 2. dealing with scents, a perfumer PvA 127 (=māgadhā; cp. gandhika 2).

Gandhina

Gandhina in kule antimagandhina J iv.34 (expl. by sabba- pacchimaka) and gandhana in kula -- gandhana It 64 see under kula'.

Gabbita

Gabbita (adj.) proud, arrogant J ii.340 ('bhava=issariya); iii.264 ('sabhāva= dittasabhāva); Sum. V. on D iii.153 (=avamata).

Gabhha

Gabhha [Vedic garbha, either to *gelbh, as in Lat. galba, Goth. kalba, Ohg. kalba, E. calf, or *gve bh, as in Gr. delfus womb, adelfo/s sharing the womb, brother, de/lfac young pig; cp. *gelt in Goth. kilpei womb.
Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling

1. interior, cavity (loc. gabbhe in the midst of: angāra’ J iii.55); an inner room, private chamber, bedroom, cell. Of a Vihāra: Vin ii.303; iii.119; iv.45; VvA 188; 220; -- J i.90

2. the swelling of the (pregnant) womb, the womb (cp. kucchi). ‘upeti to be born Dh 325=Th 1, 17= Nett 34, 129; ‘upapajjati to be born again Dh 126; gabbha gabbha... dukkhāniggacchante from womb to womb (i. e. from birth to birth) Sn 278; gabbhato pa\text{\`{a}}nhī from womb to womb (i. e. from birth to birth) Sn 278; gabbbhato pa\text{\`{a}}nhī from the time of birth J i.290, 293. As a symbol of defilement g. is an ep. of k\text{\`{a}}ma A iv.289, etc. -- 3. the contents of the womb, i. e. the embryo, foetus: dasam\text{\`{a}}se ‘kucchi pariharitv\text{\`{a}} having nourished the foetus in the womb for 10 months D ii 14; dibbā gabbhā D i.229; on g. as contained in kucchi, foetus in utero, see J i.50 (kucchimhi pati\text{\`{a}}hito) 134; ii.2; iv.482; M i.265; Miln 123 (gabhassa avakkanti); DhA i.3, 47; ii.261. -- Pv i.67; PvA 31; gabbho vuṭṭhāsi the child was delivered Vin ii.278; itthi -- gabbho & purisa’ female & male child J i.51; gabbhān pātete to destroy the foetus Vin ii.268; apagatagabhā (adj.) having had a miscarriage Vin ii.129; mūlha -- gabbhabhā id. M ii.102 (+visatā’); paripuṇṇa -- gabbhā ready to be delivered J i.52; PvA 86; saññī’ a conscious foetus D i.54=M i.518=S iii.212; sannissimā -- gabbhā having conceived Vin ii.278. -- avakkanti (gabbhe okkanti Nd2 3041) conception D iii.103, 231; Vism 499, 500 (’okkanti); this is followed by gabbhe thiti & gabbhe vuṭṭhāna, see Nd2; -- asaṭa the impurities of childbirth Pv iii.53 (’mala); -- karaṇa effecting a conception Sn 927; -- gata leaving the womb, in putte gabbhagate when the child was born PuA 112; -- dvāra the door of the bed -- chamber J i.62; -- pariharana =next Vism 500; -- parihāra "the protection of the embryo," a ceremony performed when a woman became pregnant J ii.2; DhA i.4; -- pātana the destruction of the embryo, abortion, an abortive preparation Vin iii.83 sq.; Pv i.66 (akarin); PvA 31 (dāpesi); DhA i.47 ('bhesajja); -- mala the uncleanness of delivery, i. e. all accompanying dirty matter PuA 80, 173 (as food for Petas), 198; DhA iv.215; -- vsa in ahañc' amhi gabbhavāso "I am 20 years, counting from my conception" Vin i.93; -- vuṭṭhāna (nt.) childbirth, delivery J i.52; DhA i.399; ii.261; -- seyyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaṃ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 5324; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

Gabbhara

Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri’); Vv 635 (giri’).

Gabhinnī
gabhinnī (adj. f.) pregnant, enceinte Vin ii.268; S iii.202; J i.151, 290; iv.37; Pv i.66; PvA 31, 82; VvA 110 (‘bhāva): in combn g’ pāyaṃmān purisantaragatā (pregnant, lactating & having had sex. intercourse) A i.295= ii.206=M i.77, 238, 307, 342=Pug 55; with utunā anutunā (menstruating & having ceased to menstruate) A i.226 sq.

‘Gama

‘Gama 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th i.1108: J i.216 (cp. gamana): aghāsi’ id. Vv 161 (= vehāsaṅ ‘ VvA 78); nabhāsi’ going on clouds Sn 687; nibbāna’ leading to N. S v.11; dūraṅ’ going far, hadayaṅ’ going to one’s heart, q. v. -- 2. m. course, going to; in athāṅ’ going home, going to rest, etc., q. v.

Gamana

Gamana 1. (nt.) the fact or the state of going, movement, journey, walk; (‘) striving for, the leading of, pursuit A ii.48 sq. (gamanena na pattabbo lokass’ anto=one cannot walk to the end of the world); Dh 178
Gamanlya

Gamanlya (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in a" not to be gone to (+ṭhāna) VvA 72. -- 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh viii.8 (see expl. as KhA 223); VvA 87 (=kālikā, transient).

Gamika

Gamika (and gamiya J i.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin i.292 ("bhatta food for outgoing bh."); ii.170 (āgantuka"), 211, 265; v.196; J vi.333 (āgantuka"). See also under abhisankhāra. Cp. Av S i.87; Divy 50.

Gamina

Gamina (adj.) being on a "gati," only at Sn 587 in "aṇñe pi passe gamine yathākamm' ūpage nare."

Gameti

Gameti [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaṇ to destroy), see under gacchati.

Gambhīra

Gambhīra (adj.) [Vedic gambhīra & gambhīrā] deep, pro- found, unfathomable, well founded, hard to perceive, difficult. -- (a) lit. of lakes: Dh 83; Pv ii.119 (= agāḍha); Pug 46; of a road (full of swamps) J i.196. -- (b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M i.487; S i.136; Tathāgato g. appameyyo duppariyogāho M i.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A i.70; g. ṭhāna w. ref. ṭhāna, etc. Ps ii.21; saddhamma g. Sdhp. 530; g. gūḷha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J vi.355; Miln 234; Bdhd. 118, 137; -- (nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh viii.1, 3 (see KhA 217). -- avabhāsa (adj.) having the appearance of depth or profundity, D ii.55; S ii.36; Pug 46 (+uttāna), cp. Pug A 226; -- pāṇḍa one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA iv.169 & see Ps ii.192 for detailed explanation; -- sita resting on depth (of soil), well -- founded A iv.237.

Gambhiratā

Gambhiratā (f.) [abstr. fr. prec.] depth DhA i.92.

Gamma
Gamma (adj.) [fr. gāma. Vedic grāmya] of or belonging to the village, common, pagan (cp. Fr. villain), always combd with hina, low & pagan Vin i.10 and ≈ (anta, standard of life); A i.325 (dassana, view); D iii.130 (sukhallikānuyoga, hedonist) Sdhp 254. Cp. pothuujjanika.

Gayha

Gayha (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in gayhūpaga (adj.) for being taken up, for common use SnA 283. -- (nt.) that which comes into one's grasp, movable property, acquisition of property DhA ii.29; iii.119; PvA 4. As gayhūpakaṇṇ at J iv.219.

Gayhaka

Gayhaka (adj.=gayha) one who is to be taken (prisoner), in "niyyamāṇa id. S i.143=J iii.361 (expl. as karamaragāhāṇ gahetvā niyyamāṇa; cp. karamara).

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Gayhati

Gayhati [Pass. to gahati] to get seized, to be taken (see gaṅhāti); p.pres. gayhamāna being caught DhA iii.175 ("ka). -- grd. gayha.

Garahaka

Garahaka (adj.) finding fault with, rebuking; in pāṭhavī "āpa", etc., combd w. pāṭhavī -- jīgucchaka, etc. (disgusted w. the great elements) M i.327.

Garahaṇa

Garahaṇa (nt.) reproof VvA 16, as f. "ṇā at Vism 29.

Garahati

Garahati [Vedic garhati Dhtp 340 nindāyaṇ] to reproach, to blame, scold, censure, find fault with: agarāhīyam mā garahitthā "do not blame the blameless" S i.240; D i.161 (tapaṇ to reject, disapprove of); D iii.92, 93 (aor. garahi, grd. garahitabbā); Sn 313, 665; Miln 222 (+jīgucchanti); PvA 125, 126; Sdhp. 382. -- pp. garahita blameworthy Dh 30 (pamādo); Sn 313; J v.453; Miln 288 (dasa puggalā g.). agarāhīta blameless, faultless PvA 89 (=anindita, 131). -- See also gārayha & cp. vī'.

Garahā

Garahā (f.) blame, reproach D i.135 "stating an example," see DA i.296; D iii.92, 93; Sn 141; J i.10 (garahapatīcchādanabhāva preventing all occasion for finding fault); 132 (garaha -- bhaya -- bhīta for fear of blame), 135 (garahattthe as a blame); Nett 184.

Garahin

Garahin (adj.) blaming, censuring Sn 660 (ariya"), 778 (atta"), 913 (anatta"); Miln 380 (pāpa`).

Garu
Guru [Vedic guru; Gr. baru/s, Lat. gravis & brutus, Goth. kaurus] I. adj. (a) lit. heavy, opp. lahu light, applied to bhāra, a load S iii.26; J i.196 (= bhārika); vi.420; DhA i.48; Sdhp 494 (rūparagurbhāra the heavy load of "form"). Compar. garutara (as against Sk. garīyaṇ) PvA 191. -- (b) fig. important, to be esteemed, valued or valuable A iii.110 sq. (piya manāpañ g. bhavāṇiya); c. gen. or -- "bent on (often in sequence 'guru, 'ninna, 'pōna, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, venerated: Satthugaru esteeming the Lord; Dhamma", Sanghe g. A iii.331=iv.28 sq.: dosa" S i.24; kodha", saddhamma" (pursuing, fostering) A ii.46 sq.=84 sq.; Sdhp 1 (sabba -- loka" worshipped by all the world); Dpvs iv.12. -- agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. guruka, gārava; also agaru & agalu. -- 2. N. a venerable person, a teacher: garunnañ dassanāyā & sakāsañ Sn 325, 326 (v. l. garūnañ to be preferred, so also SnA 332, 333); garūnañ dārā it 36. -- garukaroti (for garu k") to esteem, respect, honour; usually in series sakkaroti g" māṇeti pūjiti Vin ii.162; M i.31; D i.91; A iii.76; iv.276; Nd2 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA i.256 by gāravañ karoti. -- garukātabba worthy of esteem PvA 9. -- garukāra (sakkāra g. māṇana vandana) esteem, honour, regard Pug 19=Dhs 1121. -- See also guru. -- upanissita (adj.) depending on a teacher, one being taught Ps ii.202. -- ṭhāniya one who takes the place of a teacher A iii.21, 393; Nett 8; Vism 344. -- dhamma a rule to be observed. There are 8 chief rules num. at Vin ii.255=A iv.276, 280; see also Vin iv.51, 315; v.136. Taken in the sense of a violation of these rules Vin i.49=ii.226; i.52, 143, 144; -- nissaya in "ṅ ganhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin ii.303. -- sanyasa association with a teacher Nd2 235 4'; Miln 408.

Garuka

Garuka [from guru] somewhat heavy. -- 1. lit. J i.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuaka, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, digha, rassa Miln 344; DA i.177 (in expl. of dasavidha vaññājana). -- 2. fig. (a) heavy, grave, serious esp. appld to -- apatti, breach of regulations, offence (opp. lahuaka) Vin v.115, 130, 145, 153; Dh 138 (ābādha, illness); appld to kamma at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 ('ṅ parinamati). <-> (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sasana=garukātabba ThA 251); Miln 140. -- (c) "heavy on," bent on, attaching importance to: nahāṇa" fond of hathing Vin i.196; tadattha" engaged in (jhāna) Nd2 264; kamma" attributing importance to k. Nd2 411; saddhamma" revering the Doctrine Sdhp. 520. Nibbahā -- garuka Vism 117 (+Nādhimutta & N -- pabhbhāra). -- apatti a grievous offence, see above. As terasa g -- "ino at Miln 310.

Garutta

Garutta (nt.) the fact of being honoured or considered worthy of esteem, honourableness A v.164 sq.

Garuļa

Garuļa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps ii.196=Nd2 235, 3 q.; Vism 206; VvA 9 (= supāṇa); DhA i.144.

Gala

Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and *guel, as Gr. de/lear, cp. also Sk. girati, glatili Dhtp 262 gives as meaning of gal "adana." This root gal also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?) the throat J i.216, 264, ii.26; iv.494: i.194 (a dewlap); PvA 11, 104. -- agga the top of the throat Sdhp 379; -- ajihojaraniya able to be swallowed (of solid food) Dhs 646, 740, 875; -- gghaha taking by the throat, throttling D i.144 (+daṇḍapahāra); -- nāl the larynx DhA i.253; ii.257; -- ppamāna (adj.) going up to the neck J i.264 (āvāṭa); -- pariyosāṇa forming the end of the throat J iii.126; -- ppavedhaka (nt.) pain in the throat M i.371; -- mūla the bottom of the throat Sdhp 283. -- vāṭaka the bottom (?) of the throat (oesophagus?) Vism 185, 258. Note. -- gala with many other words containing a guttural+liquid element belongs to the onomatopoetic roots kl &gcircle;l (k &gcircle;l; e. g. ghal &gcircle;l;), usually reduplicated (iterative), the main applications of which are the following: 1. (The sounding) throat in designation of swallowing, mostly with a dark (guttural) vowel: gulp, belch,
gargle, gurgle. 2. The sound produced by the throat (voice) or sound in general, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough per se to form a sufficient means of recognition (i.e. name) of the animal which utters this sound (cuckoo, e.g.). To be divided into: A. palatal group ("light" sounds): squeak, yell, giggle, etc., applied to -- (a) Animate Nature: the cackling, crowing noise of Palmiped & related birds, reminding of laughter (heron, hen, cock; cp. P. koñça, Lat. gallus) -- (b) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.). B. guttural group ("dark" sounds): groan, growl, howl, etc., applied to -- (a) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, cp. P. koñça, kuñjara; pig, boar) -- (b) Inanimate N.: the roaring, crashing, thundering noises (P. galagalàyati, ghurughuràyati). 3. The sound as indicating motion (produced by motion): A. palatal group ("sharp" sounds, characteristic of quick motion: whizz, spin, whirl): P. gaggeraka whirlpool, Gr. kerki/s spindle, bobbin. B. guttural group ("dull" sounds, characteristic of slow and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound -- element applied to swelling & fullness, as in "bulge" or Gr. sfarage/w (be full). These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. -- The formation of kl ꞑ ꞑ ꞑ roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli <--> (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): kal (2A): kla/zw, clango, Goth. hlahjan laugh; kár (2A): kh_ruc, Sk. kárú (cp. P. kitti), càrmen; kel (2A): ke/lados, calo (cp. P. kandati), Ohg. hellan; ker (2Aa): karkai/rw, ko/koros=quergedula=kakkara (partridge); kol (2B): cuculus, kokila (a); koláhala and haláhala (b); kor (2B): cornix (cp. P. káka), corvus=corv=raven; Sk. kroñati; P. koñça. - - - gýel (1) Lat. gula, glutio, de/lear; gyer: (1) bo/ros, bibrw/skw, Lat. voro, Sk. girati, Ohg. querka; (3) ba/raçron (whirlpool) Sk. gargara: gel (1) Sk. giñati, Ohg. kela -- gal (2A): gallus (a) gloria (b); gar (2Ab): gh_rus, garrulus, Ohg. kara: gel (2A): xelidw/n (a) hirrio (to whine), Ohg. gellan (b): ger: (1) gargari/zw (gargle) Sk. ghurghara (gurgling). (2Aa) ge/ranos = crane, Ger. krähen, Lat. gracillo (cackle); (2Aa) Ohg. kerran (grunt), Sk. grñati (sing); (2Ab) Sk. jarate (rustle); gur (2B): gru/zw=grundio= grunt; Lat. gurgulio; Sk. ghurghura. With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. k_a is the Pāli cerebral t, th, ñ, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & ga) -- kil (kin) (2Ab): kikt (cp. Sk. krka’), kilikilañati & kinkñayati (tinkle), kili (click), kinkñika (bell); kur (2B): åkurati to hawk, to be hoarse; khat(1) khañakhata (hawking), kakkacñati (snore); (2Aa) kukkuta (cock); gal (1) gala (throat) uggilati (vomit); (2Ab) galati (trickle): (2B) Pk. galagajjia (roar) & guluguli (bellow); (2Bb) galagalàyati (roar); gar (2A): gaggara (roar & cackle, cp. Sk. gargara to 3); (2B): gaggaryati (roar); (3) gaggaraka (whirlpool); ghar (1) Sk. ghurghara (gurgling); (2B) gharati (trickle). Sk. gharghariñi (bell); (2Bb) ghurughuràyati (grunt). -- See also kakaca, kanka, kankañà, cakora (cankora), cakkavaka, jagghati, cìcìcìyati, tañatàyati, timingala, paphàsa.

Galaka

Galaka (nt.) throat J iii.481; iv.251.

Gala

Gala [same as gala, see note on prec.] 1. a drop, i.e. a fall: see galàgala. -- 2. a swelling, a boil (=gànda) J iv.494 (mattà gajà bhinnagàla elephants in rut, with the temple -- swellings broken; expl. p. 497 by madañ galantà); Sn 61 (? v.1. gànda). -- 3. a hook, a fishhook Sn 61 (?), expl. at SnA 114 by àkàdhànanavasena baliso. galàgalà gàcchati to go from drop to drop, i.e. from fall to fall, w. ref. to the gatis J v.453 (expl. by apàyan gàcchati).

Galagalàyati
Galagāyati [gaggarāyati, see note on gala] to roar, to crash, to thunder; deve galagalāyate (loc. abs.) in a thunderstorm, usually as deve vassante deve g˚ amidst rain and heavy thunder D ii.132; S i.106; A v.114 sq. (gala˚); Th 1, 189; Miln 116 (gagana˚ ravati galag˚); KhA 163 (mahāmegha). -- Gangā galagalant the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

Galati

Galati (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin i.204 (natthu g.); M i.336 (śisān lohitena galati); J iv.497 (mada˚); iv.3 (lohitan g.); v.472 (do. v. l. paggharati); Pv iv.53 (assukānī g.). -- 2. to rain Th 1, 524 (deve galantamhi in a shower of rain. Cp. gala -- galāyati). -- 3. to drop down, to fall DhA ii.146 (suriyo majjaṭṭhānato galito). -- Cp. pari˚.

Galayati

Galayati [denom. to gala in sense of galati 1] to drip, to drop, in assukānī g. to shed tears Sn 691.

Gaḷita

Gaḷita rough, in a˚ smooth J v.203, 206 (+muḍu & akak- kasa); vi.64.

Gaḷocī

Gaḷocī (f.). N. of a shrub (Cocculus cordifolius); in galocilatā DhA iii.110; a creeper. Cp. puṭilatā.

Gava˚

Gava˚ base of the N. go, a bull, cow, used in cpds. See gav˚, go. -- akkha a kind of window Mhvs 9. 15, 17; -- āghāṭana slaughtering of cows Vin i.182; -- āssa cows & horses Vin v.350; D i.5~; Sn 769; -- caṇḍa fierce towards cows Pug 47; -- pāna milky rice pudding J i.33; -- (‘m)pati "lord of cows," a bull Sn 26, 27 (usabha).

Gavacchita

Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).

Gavaja

Gavaja see gavaya.

Gavaya

Gavaya (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J v.406. (˚ja=khagga); Miln 149; DhsA 331.

Gavi

Gavi a tree -- like creeper, in -- pphala the fruit of a g. Sn 239 (= rukkhavalliphala SnA).

°Gavesaka
"Gavesaka (adj. fr. next) looking for, seeking J i.176 (kāraṇa’); ii.3 (aguna’).

Gavesati

Gavesati [gava+esati. Vedic gavaśate. Origin. to search after cows. Dhtp 298= maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; N2 2, 70, 427; J i.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd2 always in combn esati gavesati pariyesati.

Gavesana

Gavesana search for PvA 185.

Gavesin

Gavesin (adj.) seeking, looking for, striving after (usually -- ˚) D i.95 (tāṇa˚, etc.); Dh 99 (kāma˚), 245 (suci˚), 355 (pāra˚); Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetu

Gassetu at DhsA 324 is to be corrected into dassetu˚.

Gaha

Gaha1 [see under gaṇhāti] a house, usually in cpds. (see below). J iii.396 (= the layman's life; Com. geha). - - kāraka a house -- builder, metath. of tanhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA iii.128; - - kūṭa the peak of a house, the ridge -- pole, metabol. of ignorance Dh 154 (=kaṇṇika -- maṇḍala DhA 128), replacing thūnirā (pillar) at Th 1, 184 in corresp. passage (= kaṇṇikā Com.); -- tāha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin i.115 (sagahaṭṭhā parisā an assembly in which laymen were present); S i.201; A iii.114, 116, 258; It. 112 (gharaṇa esino gahaṭṭhā) Dh 404= Sn 628; Sn 43 (gharaṇāyāstanto, see Nd2 226 for explanation), 90, 134 (paribbājaṇ gahaṭṭhā va) 398, 487; Sdhp 375. -- 'vatta a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) -- 'ka belonging to a layman; acting as a layman or in the quality of a l. A ii.35 (kinkaraṇiyāni), iii.296 (brahmaśaṇyā); -- pati see sep.

Gaha

Gaha2 [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S i.208 where Sānu is "seized" by an epileptic fit (see note in K.S. i.267, 268). Used of dosa (anger) Dh 251 (exemplified at DhA iii.362 by ajagara˚ the grip of a boa, kumbhila˚ of a crocodile, yakkha˚ of a demon). sagaha having crocodiles, full of e. (of the ocean) (+sarakhassa) It 57. Cp. gahaṇa & saṇ.

Gahaṇa

Gahaṇa [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually -- ": nāma -- diwase on the day on which a child gets its name (lit. acquiring a name) J i.199, 262; arahatta˚ DhA i.8; dussa˚ DhA ii.87; maccha˚ J iv.139; hattha˚ J i.294, byanjana˚ -- lakkhana Nett 27. gahaṇatthāya in order to get . . . J i.279; ii.352. <> amhākan g˚ sugahaṇaṇ we have a tight grip J i.222, 223.

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Gahaṇṭ

Gahaṇṭ (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama -- vepākiniyā g˚ iyā samannāgata "endowed with good digestion" D ii.177=iii.166. Same phrase at Av Š i.168, 172. Cp. Vedic gṛha. B. Psy. 59, 67. Gahaṇṭa in phrase sānpuddha -- gahaṇṭa coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D i.113, 115, 137 (gahaṇṭa expl. as kucchi DA i.281); A i.163; iii.154, 223; Sn p. 115. J i.2; duṭṭha -- gahaṇṭa having a bad digestion Vin i.206.

Gahana

Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a˚ clear, unobstructed, free from obstacles Vv 187 (akanatakā-); Miln 160 (gahanañ a˚ katañ the thicket is cleared). -- 2. nt. an impenetrable place, a thicket jungle, tangle, -- (a) 18 gahanāñi at J v.46; usually appl. to grass: tiṇa˚ A i.153=iii.128 (+rakkha˚); Miln 369; adj. tinagahanāñ obstructed with grass (of vihāra) Vin ii.138; -- S i.199 (rakkhamulā˚); J i.17, 158; PvA 5 (pabbata˚), 43; VvA 230 (vana˚). -- (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually combd w. diṭṭhi -- kāntāra, the wilderness of d., see diṭṭhi) M i.8, 485; Pug 22; DA i.108. Of rāga˚, moha˚, etc., and kilesa˚ Nd 630 (in expl. of Satthā; rāgagahanāñ tāreṭi); Dḥa iv.156 (on Dh 394); VvA 96. -- manussa˚ M i.340. -- ṭhāna a lair in the jungle J i.150, 253.

Gahapatī

Gahapatī [gaha+pati. Vedic gr̥hpati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominās=despo/ths; and pati in P. senapati commander-in-chief, Sk. jāpati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūt -- faps, bride -- groom, hunda -- faps=senapati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq.+setṭhi). -- 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiya˚ & brāhmaṇa in kh˚ -- mahāsaḷa, wealthy Nobles, brahmaṇa-mahāsaḷa, do. Brahmins, gah˚ -- m˚ well -- to -- do gentry S i.71; Nd 135; Dḥa i.388; -- ka˚ -- kula, br˚ -- kula, g˚ -- kula the kh˚, etc. clasns: Vin ii.161; J i.218. kh˚, amacc˚, br˚, g˚ D i.136. -- (b) as regards occupation & mode of life ranking with kh˚, br˚, g˚ and samaṇa˚ Vin i.227; A i.66; Nd 235, see also cpd. -- paṇḍita.<< 2. Other applications: freq. in comb ṛ brāhmaṇa-gahapatika priests & yeomen: see gahapatika. In comb ṛ gahapatippatuma (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah˚ -- putto vā aṇñatarasmiṇi vā kule paccājāto D i.62; M i.344. gahapati ca gahapatāṇīyo householders and their wives A i.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin i.227; M i.401; A i.57). -- As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are seṭṭhino (see below) & cp. seṭṭhi˚ Vin i.16, but also kassaka, farmer A i.229, 239 sq.; and dārakammika, carpenter A iii.391. Var. duties of a g. enum. at A i.229, 239. -- The wealth & comfortably -- living position of a g. is evident from an expression like kalyāṇa -- bhattiko a man accustomed to good food Vin ii.77=iii.160. -- f. gahapatāṇi Vin iii.211, 213 sq., 259 (always w. gahapati); Dḥa i.376; pl. gahapatāṇīyo see above. -- Note. The gen. sg. of gahapati is "ino (J i.92) as well as -- isa (Vin i.16; D iii.36). -- 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapindika g. Vin ii.158 sq.; S i.56; ii.68; A ii.65; J i.92; PvA 16; Menḍaka g. Vin i.240 sq.; Citta S iv.281 sq.; Naṇakulapita S ii.1 sq.; Potaliya M i.359; Sandhāna D iii.36 sq.; Hāllidīkāni S ii.9. -- See next. -- ‘agg the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A iv.45; see enum. under agg at A iv.41; D iii.217; -- cṭvara the robe of a householder (i. e. a layman's robe) Vin i.280 sq.; "dharma wearing the householder's (private man's) robe (of a bhikkhu) M i.31; A iii.391 sq.; -- necayika (always with brāhmaṇa -- mahāsaḷa) a business man of substance D i.136; iii.16 sq.; -- paṇḍita a learned householder. Cp. above 1 (b), together w. khattiya˚, etc. M i.176, 396; w. samaṇa -- brāhmaṇa˚ Miln 5; -- pariṣā a company of gahapatis (together w. khattiya˚, etc., see above) Vin i.227; M i.72; D iii.260; -- putta a member of a g. clan D i.62, 211; M i.344; S iii.48, 112; PvA 22; -- mahāsaḷa a householder of private means (cp. above 1 a) usually in combn with khattiya˚, etc. D iii.258; S i.71; iv.292;
A ii.86; iv.239; -- ratana the "householder -- gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure -- finder (see ratana) D ii.16, 176; Sn p. 106. Cp. Rh.D. Dialogues etc. ii.206.

Gahapatika

Gahapatika (adj. -- n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D i.61 (expl. as gehassa pati ekageha -- matte jeṭṭhaka DA i.171); Nd2 342; PvA 39. Often in combn w. khattiya & brāhmaṇa: A i.66; D iii.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa -- gahapati Brahmins & Privates (priests & laymen, Rh.D. Buddh. S. p. 258) M i.400; A i.110; It iii.; J i.83, 152, 267; PvA 22. -- paññika g˚ "owner of a house of leaves" as nickname of a fruiterer J iii.21; of an ascetic J iv.446.

Gahita

Gahita (adj.) [pp. of gaḥhita] seized. taken, grasped D i.16; DA i.107 (= dinna, pavattita); J i.61; iv.2; PvA 43 (v. i. for text gaḥhita). -- nt. a grasp, grip DhA iii.175; -- gahitaka to accept VvA 260. -- duggahita (always ˚gahhita) hard to grasp M i.132 sq.; A ii.147, 168; Dh 311; J vi.307 sq.; sugahita (sic) easy to get J i.222. -- bhava (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expln of aggahitatta cittassa Dhs 1122 see under ˚).

Gadhaka

Gadhaka [demin. of gāthā]=gāthā, in ekaṇa me gāthaka "sing to me only one little verse" J iii.507.

Gāthā

Gāthā (f.) [Vedic gāthā, on derrn see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbāṇ or a Tuṭṭhubbāṇ, & called a catuppattā gāthā, a stanza (sloka) of four half -- lines A ii.178; J iv.395. Def. as akkhara -- padaniya -- mita -- gantitha -- vacana -- gāthaka (always ˚gāthita) hard to grasp M i.132 sq.; A ii.147, 168; iii.178; Dh 311; J vi.307 sq.; sugahita (sic) easy to get J i.222. -- bhava (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expln of aggahitatta cittassa Dhs 1122 see under a˚).

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Gadhaka

Gadhaka1 [Sk. gālha pp. of gāh, see gāhati] depth; a hole, a dugout A ii.107=Pug 43 (cp. PugA 225); Sdhp 394 (˚ṣaṇaṇati). Cp. gālha2.

Gadhaka

Gadhaka2 [Sk. gālha firm Dhtp 167 "patiṭṭhayaṇ" cp. also Sk. gadhā, fordable & see gālha1] adj. passable, fordable, in a˚ unfathomable, deep PvA 77 (= gambhīra). nt. a

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iord, a firm stand, firm ground, a safe place: gambhīra ˚ṣaṇaṇati A v.202. ˚ṣaṇati to seek the terra firma S i.127; similarly: ˚ṣaṇaṇati to gain firm footing S i.47; ˚ṣaṇaṇati S iv.206; ˚ṣaṇaṇati J vi.440 (=patiṭṭhā). Cp. o˚, pati˚.
Gāmaka

Gāma [Vedic grāma, heap, collection, parish; *grem to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. *ger in Gr. a)geirw, a)gora/; Lat. grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. araṇa; gāme and yadi vāraṇī J Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāme ca gāmapacāro ca Vin i.109, 110; iii.46). In size varying, but usually small and distinguished from nīgama, a market -- town. It is the smallest in the list of settlements making up a "state" (rāthan). See definition & description at Vin iii.46, 200. It is the source of support for the bhikkhus, and the phrase gāmān pīṇḍāya carati "to visit the parish for alms" is extremely frequent. -- 1. a village as such: Vin i.46; Ārāmiṇa', Pillinda' Vin i.28, 29 (as Ārāmikāgāmaka & Pillinda -- gāmaka at Vin iii.249); Sakyānāgā gāme janapade Lumbineyye Sn 683; Uruvela' Pū J i.1318; gāmo nātikalena pavisitabbō M i.469; 'n̄ raṭṭhaṇa ca bhujjati Sn 619, 711; gāme tiṣṇa kulāni honti J i.199; -- Sn 386, 929, 978; J ii.153; vi.366; Dh 47, 49; Dhs 697 (suñño g.); PVA 73 (gāme amaccakula); 67 (gāmassa dvārasamātanā); -- gāma gāman from hamlet to hamlet M ii.20; Sn 180 (with nagā nāgaṇ; expl. Sn 216 as devagāma devagāman); 192 (with purā puraṇ); Pū i.1318. In the same sense gāmāna gāman Nd 277 (with nīgama n., nagareṇa n., raṭṭhena r., janapadene j.). -- 2. grouped with gāmā, a market -- town: gāmanigamo sevitabbō or asevitabbō A iv.365 sq., cp. v.101 (w. janapadapadeso); -- Vin iii.25, 184 ('n̄ vàgāman and vāpanissiyā; iv.93 (pīṇḍāya pavisati); gāmassa và nīgama and āvidūre D i.237; M i.488; gāme và nīgāme và Pug 66. -- 3. as a geographical -- political unit in the constitution of a kingdom, enumd in two sets: (a) gāma -- nīgamarājadhāniyo Vin iii.89; A iii.108; Nād 271iii; Pū i.1318; DHA i.90. -- (b) gāma -- nīgama -- nagara -- raṭṭha -- janapada Nd 277, 304iii ('bandhana), 305 ('kāthā); with the foll. variations: g. nīgama nāgara M ii.33 -- 40; g. nīgama janapada Sn 995; Vism 152; gāmānī nāgānī ca Sn 118 (expld by Sn 178: etha ca saddena nagaranī ti pi vattabbaṇ); -- See also dvāra'; paccanta'; bīja'; bhūta'; mātū'. -- anta the neighbourhood of a village, its border, the village itself, in 'nāyaka leading to the village A iii.189; 'viharā (=āraṇīkā) living near a v. M i.31, 473; A iii.391 (w. nemantanika and gahapati -- āvāra -- dhara); -- Sn 710; -- antara the (interior of the) village, only in t. t. gāmāntaraṇ gacchati to go into the v. Vin ii.300, & in 'kappa the "village -- trip -- licence" (Vin. Texts iii.398) ib. 294, 300; cp. iv.64, 65; v.210; -- āpācāra the outskirts of a v. Vin i.109, 110; defined at Vin iii.46, 200; -- kāthā village -- talk, gossip about v. -- affairs. Included in the list of foolish talks (+nīgama', nagara', janapada') D i.7 (see expln at DA i.90); Sn 922. See kāthā; -- kamma that which is to be done to, or in a village, in 'n̄ karoti to make a place habitable J i.199; -- kōṭa "the village -- fraud," a sycopanth S ii.258; J iv.177 (=kātavedin); -- gonā (pl.) the village cattle J i.194; -- ghāṭa those who sack villages, a marauder, dacoit (of corā thieves) D i.135; S ii.188; -- ghāṭaka (corā) = ghāṭa S iv.173; Miln 20; Vism 484; nt. village plundering J i.200. -- jana the people of the v. Miln 47; -- tāhāna in purāṇa' a ruined village J ii.102; -- dārakā (pl.) the youngsters of the v. J vii.275; f. -- dārikā the girls of the v. Pva 67; -- dvāya, in 'vāsi living in (these) two vs. Pva 77; -- dvāra the v. gates, the entrance to the v. Vin i.52; J ii.110, 301; cp. Pva 67; -- dhamma doings with women -- folk (cp. mātugāma), vile conduct D i.4 (+methuna) A 1.211; J ii.180 = (vasaladhamma); VVA 11; DAI i.72 (gāma -- vāsīna dhamma?); -- poddava (v. lākāmapudava) a shampooer (? Vin. Texts iii.66; Dbhgh explains: kāmapudava ti chavi -- rāga -- māṇḍānāuyuttā nāgārikanānussā; gāman podavā ti pi pādho es' ev attho, Vin ii.315) Vin ii.105; -- bhojaka the village headman J i.199; DHA i.69; -- majjhī in the midst of the v. J i.199; vi.332; -- vara an excellent v. S i.97; J i.138; -- vāsin the inhabitant of a v. J ii.110; v.107; DAI i.72; -- saññā the thought of a v. M iii.104; -- sampe near a v. J i.254; -- sahaṣa a thousand parishes (80.000 under the rule of King Bimbisāra) Vin i.179; -- sāmanta in the neighbourhood of a v., near a v. D i.101; (+ngama') -- sīmā the boundary of the parish Vin i.110 (+nīgama'); -- sīkara a village pig J iii.393.

Gādhāti

Gādhāti [v. der. fr. gāḍha2] to stand fast, to be on firm ground, to have a firm footing: āpo ca pāṭhav ca tejo vāyo na gādhāti "the four elements have no footing" D i.223=S i.15; -- Dhamma -- Vinaye gādhāti "to stand fast in the Doctrine & Discipline" S iii.59 sq.
Gāmaka 1. =gāma Vin i.208; J i.199 (Macala’), 253; iv.431 (cora’); PvA 67 (Iṭṭhakāvattī and Dīgharājī); DhA ii.25 (dvāra’). -- 2. a villager J v.107 (= gāmavāsin). -- āvāsa an abode in a village PvA 12; VvA 291.

Gāmanīka

Gāmanīka=gāmanī S i.61; A iii.76 (pūga’).

Gāmanī

Gāmanī (m.) the head of a company, a chief, a village headman Vin ii.296 (Maṇicālaka). Title of the G.<>
Sanjayutta (Book VIII. of the Saḷāyatanā -- Vagga) S iv.305 sq.; & of the G. -- Jātaka J i.136, 137. -- S iv.306 (Talapuṭa nata’), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmanḍala

Gāmanḍala "the round of the ox," like the oxen driven round & round the threshing -- floor Th 1, 1143. -- Cp. gomanḍala (s.v. go).

Gāmika

Gāmika 1. [to gāma] a governor of a village, overseer of a parish Vin i.179; A iii.76, 78, 300 (in series w. raṭṭhika pettanika, senāpatika, pūgasamaṇīka). -- 2. [to gam] adj. going wandering, travelling ( -- ’) J i.112.

"Gāmin

"Gāmin (adj.) [from gacchati, gam] f. ”iṅṭ, in composition ”gāmī”. -- (a) going, walking, lit.: sīgha’ walking quickly Sn 381; -- (b) leading to, making for, usually with magga or patipadā (gāmīnī), either lit. Pāṭaliputṭagāmī -- magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis." as apāya” DhA iii.175, udaya’ patipadā S v.361; nibbāna’ dhamma Sn 233; amata -- gāmi -- magga S v.8; udayaatthagāminī paññā A v.15; dukkhanirodhagāminī patipadā Vin i.10; cp. ācaya” Dhs 584, 1013. Acc. "gāminaj: khemaṃ Amata” M i.508; brahmacariyaṃ: nibbān’ ogadha” It 28, 29; dukkhūpasamaṃ maggaṅ Sn 724= Dh 191; niraya’ maggaṅ Sn 277, ThA 243. Or ”gāmin: Sn 233, 381.

Gāmeyya

Gāmeyya (adj.) belonging to a village in sa’ of the same v., a clansman S i.36= 60 (+sakhā).

Gāyaka

Gāyaka [fr. next] a singer PvA 3 (natakā’).

Gāyati

Gāyati [Vedic gai, gāyate] to sing, to recite, often comb w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin i.38); imper. gāhi (J iii.507); fut. gāyissati; grd. gāyitabba. Vin ii.108 (dhammañ), 196 (gāthan); Sn 682 (g’ ca vādayanti ca); J i.290 (gīthan); iii.507 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gīta, geyya.

Gāyana

Gāyana (nt.) singing VvA 315 (naccana+).
Gārayha

Gārayha (adj.) [grd. of garahati] contemptible, low Vin iii.186; iv.176 sq.; 242; v.149; M i.403; A ii.241 (kammañ pādan gārayhañ mosallañ); Sn 141; Nett 52; SnA 192. a’ not to be blamed J vi.200 (spelt aggarayha).

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Gārava

Gārava (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhe [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisanthāre Vin v.92=D iii.244. As 7 gāravā (the 6+samānhi) in adj. a’ and sa’ at A iv.84 (see below). D iii.284; Sn 265; Vism 464 (atta’ & para’). Expld KhA 144 by garubhavo; often in combn with bahumāna PvA 135 (=pūjā), saṅjātu -- g’ -- bahumāna (adj.) PvA 50; VvA 205. Instr. gāravena out of respect, respectfully D ii.155; J i.465. Appld to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. "adhivacana"). -- agārava (m. nt.) disrespect Vin v.92 (six: as above); J i.217; PvA 54. -- As adj. in sagārava and agārava full of reverence toward (with loc.) & disrespectful; D iii.244 (six g.); A iv.84 (seven); M i.469; combd with appatissa & sappatissa (obedient) A iii.7 sq., 14 sq.; 247, 340. Also in tība -- gārava full of keen respect (Satthu -- garu Dhamma -- garu Sanghe ca tība -- gārava, etc.) A iii.331=iv.28 sq. -- ādhivacana a title of respect, a reverential address Nd2 466 (with ref. to Bhagavā), cp. sagārava sappatiśādhi vacana Nd2 130 (āyasmā).

Gāravatā


Gālha

Gālha (adj.) [cp. Sk. gādha] 1. [cp. gādha1] strong, tight, close; thick. In phrase pacchābāhañ g’ bandbanañ bandhati to pinion the arms tightly D i.245; A ii.241; J i.264; PvA 4. Of an illness (gāłhena rogātankena phuttha) A ii.174 sq.; appld to poison smeared on an arrow M i.429. -- gālhañ & gālhañ (adv.) tightly J i.265, 291. -- agālha (? prob. to be read āgālha) (of vacana, speech, combd with pharusa) strong (?) Pug 32 (expl by Com. atigālha thaddha), cp. 2. and galita. <= > 2. [cp. gādha1 deep J i.155 (“vedhin, piercing”); Miln 370 (ogāhata). Cp. ajjhogālha, atigālha, ogālha, nigālha, pagālha.

Gāvī

Gāvī (f.) [see go] gen. sg. gāviyā (Pug 56=A ii.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāviñañ DhA i.396; SnA 323; VvA 308). -- A cow Vin i.193; A iv.418; J i.50; Ud 8, 49; Vism 525 (in simile); DhA ii.35; VvA 200.

Gāvuta

Gāvuta (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J i.57, 59; ii.209; Vism 118; DhA i.396.

Gāvutika

Gāvutika (adj.) reaching a gāvuta in extent DA i.284.
Gāvo
Gāvo see go.

Gāha

Gāha [fr. gāṅhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda’ suriya’ an eclipse (lit. the moon, etc., being seized by a demon) D i.10 (=DA i.95; Rāhu candaṅ gāṅhāti). Esp. applied to the sphere of the mind; obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in defn of dīṭṭhi (wrong views) with patiggāha & abhinivesa Nd2 271iii (on lepa); Pug 22; Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as viparītyesa gāha (wrong view), cp. viparita” VvA 331 (see dīṭṭhi). As doubt & error in anekā sa+g” in defn of kankhā & vicikicchā Nd2 1; Vbh 168; ekāṃsa’ & aparāṅka’ certainty, right thought J i.97. -- gāhaṅ vissajjeti to give up a preconceived idea J i.387. -- 2. (adj.) act. holding: rasmi’ holding the reins Dh 222; dabbi’ holding the spoons Pv ii.953 (=gāhaṅa PvA 135). -- (b) med. -- pass. taken: jīvāhaṅ taken alive, in ‘ṇ gaheti to take (prisoner) alive S i.84, karamaragāhaṅ gaheti same J iii.361 (see kara).

Gāhaka

Gāhaka (adj.) f. gāhikā holding ( -- ”) chatta” Sn 688; Dāvs ii.119; katācchu’ PvA 135; cāma” J vi.218. Cp. saṅ”.

Gāhati

Gāhati [Sk. gāhat but Dhtp 349=vilolana] to immerse, to penetrate, to plunge into: see gadha & galha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

Gāhana

Gāhana (nt.) [fr. last] submersion, see avagahanana, avagā- hati & avagāhana.

Gāhavant

Gāhavant in ekaṅsa -- gāhavatī nibbici kicchā "doubtless- ness consisting in certainty" VvA 85 in expld of ekaṅsika.

Gāhapaka

Gāhapaka [fr. gāhapatī] one who is made to take up, a receiver Vin ii.177 (patta”).

Gāhapeti

Gāhapeti [caus. of gāṅhāti] to cause to take; to cause to be seized or fetched; to remove. Aor, gāhāpesi J i.53; ii.37; gāhāpayi Pv iv.142. -- Ger. gāhāpetvä J i.166; ii.127; iii.281; DhA i.62 (patta -- cīvaraṅ). With double acc. mahājanaṅ kathan g’ made people believe your words J ii.416; cetake kasā g. made the servants seize their whips J iii.281. Cp. gāhāpeti.

Gāhi

Gāhi Imper. pres. of gāyatī J iii.507.

Gāhika
Gâhika ( -- ")=gahin, see anta˚.

Gâhin

Gâhin (adj.) ( -- ") grasping, taking up, striving after, âdhâna˚ D iii.247; udaka˚ J i.5; piya˚ Dh 209; nimitta˚ anubyañjana˚, etc.

Gâheti

Gâheti [v. denom. fr. gâha] to understand, to account for DA i.117.

Gingamaka

Gingamaka (v. l. BB kinkamaka) a sort of ornament J vi.590.

Gijjha

Gijjha [Vedic grdhra, cp. gijjhati] 1. (m.) a vulture. Classed with kâka, crow & kulala, hawk M i.88; (kâkâ+), 364 (in simile, with kankâ & kulata) 429 (do.); Sn 201 (kâkâ+); Pv A 198 (+kulala). It occurs also in the form gaddha. -- 2. (adj.) greedy, desirous of ( -- "): kâma˚ J i.210 (cp. giddha); cp. pâti˚. -- kâta "Vulture's Peak" Np. of a hill near Râjagaha Vin ii.193; DhA i.140; PvA 10 and passim. -- potaka the young of a vulture Vism 537 (in simile).

Gijjhati


Gînjakā

Gînjakā (f.) a brick, in "âvasatha a house of bricks, as N pl. "the Brick Hall" D i.91; Vin i.232; M i.205.

Giddha

Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S i.74 (+kâmesu mucchita); ii.227; A ii.2; iii.68; Sn 243 (râsesu), 774 (kâmesu); 809; Pv iv.62 (sukhe); PvV 3 (+rata) (=gadhitâ), 271 (âhâre=hungry; cp. giddhîn). In series with similar terms of desire; giddha gathita (or gadhitâ) mucchita ajjhopanna Nd2 369 (nissita); SnA 286. Cp. gathita. -- agiddha without greed, desireless, controlled It 92 (+vâtagedha); Sn 210 (do), 845. Cp. pa˚.

Giddhi

Giddhi (f.) [cp. Sk. grdhyâ or grdhnutâ] greed, usually in cpds.: "mâna greed & conceit Sn 328, "lobha g. & desire M i.360, 362 (also a˚ and giddhilobhin); J v.343. Der. giddhikatâ (f. abstr.=Sk. grdhnutâ) greed Vbh 351 (v. l. gedhi˚).

Giddhin


Giddhimā
Giddhimā (adj. fr. giddhi) greedy, full of greed J v.464 (rasa˚).

Gini

Gini (poet.) [Vedic agni; this the aphetic form, arisen in a combn like mahāgni =mahā -- gini, as against the usual assimilation aggi] fire A iii.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J iv.26. <->
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Note. The occurrence of two phonetic representatives of one Vedic form (one by diaeresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇḍa and abhinha (abhikṣṇa), silesuma & semha (ślesman) galagaḷa & gaggara (gargara), etc.

Gimha

Gimha [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (˚samaye; v. l. gimhānamāse). -- 2. of summer: usually in combn w. and in contrast to hemanta winter: hemanta -- gimhisa in w. & s. Dh 286 (cp. gimiha for ˚isu). Miln 274; Dpv i.55; Vism 231 (˚ābhitatta worn out by the heat); Sdh 275 (˚kāle). In enumn w. other seasons: vassa hemante gimhe Nd2 631 (sadā); vasanta gimhādika utt PVA 135. -- 3. of a summer month; paṭhasmasāṃ gimhe Sn 233 (see KhA 192 for expln) -- II. (pl.) gimhā the hot months, the season of summer, in ˚naḥ pacchime māse, in the last month of summer M i.79; S iii.141; v.50, 321; Vv 795 (=āsālhimāse VvA 307).

Gimhāna

Gimhāna (adj. -- n.) [orig. gen. pl. of gimhā=gimhānaṇ, fr. combn gimhāna(n) māse, in a month of summer] of summer, summerly, the summer season A iv.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. Miln trsl. ii.113.

Gimhika

Gimhika (adj. fr. gimha) summerly, relating to the summer, for the summer Vin i.15; D ii.21 (+vassika & hemantika).

Girā

Girā [Vedic gir & gēr, song; grāṇti to praise, announce gūrti praise=Lat. grate=grace; to *ger or *guer, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D iii.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 5018 (=vācā Vv); Dhs 637, 720; DhsA 93; DA i.61 (aṭṭhagupetan giran), J ii.134.

Giri

Giri [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumn of the 7 large mountains). -- agga mountain top, in giragassamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. Dial. i.8 & Vin. Texts iii.71). Vin ii.107, 150; iv.85, 267; J iii.538; DHA i.89. The BSk. version is girivaggu -- samāgama AvŚ ii.24; -- kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; DHA i.383 (v. l. kannikā cp. Sk. "karnt") -- gabbhara="ghā Sn 416; -- ghā a mountain cleft, a rift, a gorge; always in formula pabbata kandara g˚, therefore almost equivalent to kandara, a grotto or cave Vin ii.146; D i.71= M i.269, 274, 346, 440=A ii.210=Pug 59 (as giriṇ guhaṇ); A
iv.437; expl. at DA i.210: dvinnāḥ pabbatānaṃ antaraṃ ekasmin yeva vā ummagga -- sadisaṃ mahā -- vivaraṇ; -- bbaja (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow -- pen"; the Vedic giribhraj (RV. x.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhañj=Lat. frango]=‰ guh, a mountain cave or gorge, serving as shelter & hiding place J iii.479 (trsl. by Morris loc. cit. a hill -- run, a cattle -- run on the hills); v.260 (sthassa, a lion's abode) expld as kañcanaguh ibid. (for kandara -- guh? cp. Kern, Toev. p. 130). S ii.185. Also N. for Rājagaha Sn 408; Dpvs v.5; in its Sk. form Girivrāja, which Beal, Buddh. Records ii.149 expls as "the hill -- surrounded," cp. ib. ii.158 (=Chin. Shan -- Shing), 161; see also Cunningham, Ancient Geogr. 462. It does not occur in the Avadānas; -- rāj king of the mountains, of Mount Sineru Miln 21, 224; -- sikhara mountain top, peak VvA 4; (kañcana˚, shining).

Giriyā

Giriyā (pl.) in dhamma" & brahma", a name of certain theatrical entertainers Miln 191.

Gilati

Gilati [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gil caraṇ antalikkhe S i.51=VvA 116; mā gil lohagula Dh 371; -- J iii.338; Miln 106. -- pp. gilīta : gilūṭaša having swallowed the hook S iv.159. Cp. ud"", o", pari"; -- Caus. gilāpeti to make swallow J iii.338.

Gilana


Gilāna

Gilāna (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld suitably by "häsa -- kkhaya" at Dhtp 439] sick, ill Vin i.51, 53, 61, 92, 142 sq., 176, 302 sq.; ii.165, 227 sq.; iv.88, etc.; S v.80, 81 (bālha' very ill); A i.120=Pug 27; A iii.38, 143 sq.; iv.333; v.72 sq.; J i.150; ii.395; iii.392; PvA 14; VvA 76. -- ālaya pretence of illness J vi.262. -- upaṭṭhāka (f. -- t) one who attends to the sick Vin i.92, 121 sq.; 142 sq.; 161, 303, A i.26; iii.143 sq.; -- "bhatta food for the attendant or nurse Vin i.292 sq.; -- upaṭṭhāna tending or nursing the sick D iii.191; -- paccaya support or help for the sick PvA 144; usually with "bhesajja medicine for the sick in freq. formula of cṭvarapindapāta" (the requisites of the bhikkhu): see cṭvara; -- pucchakā one who asks (i. e. enquires after) the sick Vin iv.88=115, 118; -- bhatta food for the sick Vin i.142 sq.; 292 sq.; 303; Vism 66. -- bhesajja medicine Vin i.292 sq.; -- sālā a hall for the sick, hospital S iv.210; A iii.142; Vism 259.

Gilānaka

Gilānaka (adj.) 1. ill (=gilāna) A iii.142; -- 2. fit for an illness (bhesajja medicine) Miln 74.

Gilāyati

Gilāyati: see āgilāyati.

Giha

Giha [=gaha] only in aghiha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

Gihin
Gihin (adj. -- n.) [fr. gaha, cp. gaha & geha; Sk. grhin] a householder, one who leads a domestic life, a layman (opp. pabbañita & paribbājaka). Geu. sg. gihisa (D iii.147, 167) & gihino (D iii.174); n. pl. gih-; in cpds. gih- & gihi- (usually the latter). gih agārañ ajjhāvasanā A i.49; gih odātavanā (clad in white robes as distinguished fr. kasa--vasanā the yellowrobed i.e. bhikkhus) D i.211; iii.117, 124, 210; M i.340; iii.261; A i.74. -- Contrasted with pabbañita: A i.69; D iii.147, 167, 179. gih dhanena dhanena..hati D iii.165. -- Other passages in general: S ii.120, 269; iii.11; iv.180, 300 sq.; A ii.65; 69 (kāmabhogī); iv.438 (do.); D iii.124 (do.); A iii.211 (sambodhipaññāya); iv.345 sq.; D iii.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA i.16 (gihimīma); Sdhp 376, 426; PvA 13 (gihikālato paṭṭhāya from the time of our laymanship); DhA ii.49 (id.). -- kicca a layman's or householder's duties Pv iv.142 (=ku &umba -- kiccāni PvA 240); -- dhamma a layman's duty A iii.41; -- parisā a congregation of laymen S i.111; M i.373; A iii.184; -- bandhānā (pl.) a layman's fetters Sn 44 (=Nd2 228 putta ca dāstā dāsā ca, etc.); -- byājanānā (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd2 229); Miln 11; -- bhūta as a householder D ii.196; -- bhoga riches of a worldly man S iii.93; It 90; -- linga characteristic of a layman DhA ii.61. -- saṅsaṅga association with laymen A iii.116, 258; -- saṅyojana the impediments of a householder (cp. "bandhānā) M i.483; -- sukha the welfare of a g. A i.80.

Gīta

Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapaṇḍa gītaṇ pavuttaṇ D i.104 (cp. gīra). -- 2. (nt.) singing, a song; grouped under vācasikā khīḍḍā, musical pastimes at Nd2 219; -- 252 --

SnA 86. Usually combd with nacca, dancing: A i.261; Vv8110 as naca gītādi J i.61; VvA 131; referring to nacca -- gīta -- vādita, dancing with singing & instrumental accompaniment D iii.183 (under samajja, kinds of festivities); Vv 324. Same with visūkādassana, pantomorphic show at D i.5=(cp. DA i.77; KhA 36). -- rava sound of song Mhvs vii.30; -- sadda id. J iv.3; Dhs 621; DhA i.15; -- ssara id. Vin ii.108; A iii.251; J iii.188.

Gītaka

Gītaka (nt.) & gītikā (f.) a little song J iii.507.

Gīvā

Gīvā (f.) [Sk. gīvā, to *gūr to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J i.74 ("ṭa paśaṇeti to stretch forth"); 167 (paśāraṇā), 207, 222, 265; iii.52; VvA 27 (mayūrā), 157; DA i.296 ("āya kūnda -- dāndaka -- bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J ii.300 ("ṭa karissmi "I shall go for his neck"); iv.431=v.23. -- Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyyaka

Gīveyyaka (nt.) [cp. Sk. graiveyaka] necklace, an orna-ment for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin i.287; A i.254 sq. (=Vism 247, where gīveyyaka only); 257; iii.16; J iv.395 (gīveyyaka only); v.297; vi.590; VvA 104.

Guggula

Guggula [?] a kind of perfume J vi.537.

Gucch"
Gucch˚ in jiguçchati (Des. of gup=Sk. jugupsate) to detest, see s. v.

Guñj˚

Guñj˚ (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA iv.133 ("vaññâni akkhîni"). See also jiñjuka.

Guña

Guña1 [Non -- Aryan?] 1. a string, a cord -- (a) of a robe, etc., in (kâya -- bandhana) saģuṇaŋ katvā to make tight by tying with a knot Vin i.46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); ii.213 (trsln. "folding his garments"); cp. guṇaka. <> (b) of musical instruments Vin i.182=A iii.375 (vînâ)., -- (c) of a bow, in aguna stringless J v.433 (dhanu). <> 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals -- fold, e. g. paṅca kâmaŋgâna the 5 strands of kâma, or 5 -- fold craving (see kâma); ektâguṇa once, diguṇa twice Sn 714; diguṇa nivâpaŋ pacitvâ cooking a double meal VvA 63; catunguṇa fourfold, of a saṅghâti D ii.128; S ii.221, cp. Rhys Davids, Dialogues ii.145. aṭṭhâguṇa (hirañña) Th. 2, 153; aneka -- bhâgena gunena seyyo many times or infinitely better Pv iv.19; saṭâguṇena sahassa' 100 and 1,000 times PvA 41; asankheyyena gunena infinitely, inconceivably Miln 106; saṭâguṇaŋ saḥsaṇa ṣaṇa Vism 126. -- 3. (a part as) quality, esp. good quality, advantage, merit J i.266; ii.112; iii.55, 82. -- lobha' Sn 663; sâdhu' Sn 678; stâla' J i.213; ii.112; Buddha' J ii.111; pabbajita' J i.59. -- aggatâ state of having the best qualities, superiority Dpos iv.1. -- adha rich in virtue Sdhp 312, 561. -- upeta in khuppipâsâhi gunâpeto as PVA 10 is to be read khuppipâs' âbhibhûto peto. -- kathâ "tale of virtue," praise J i.307; ii.2. -- kittana telling one's praises PvA 107, 120. -- guṇiκa in phrase tantâkulaṭâta g -- g -- jâta at S iv.158, see under guḷå -- guṇṭhika.

Guña2 [for which often guļa with common substitution of J for ŋ, partly due to dissimilation, as mâlâguḷa > mâlāguṇa; cp. Sk. guṇikâ tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a ball, a cluster, a chain (?), in anta' the intestines; M i.185 -- , Kh 11., cp. KhA 57 for expln. -- mâlāguṇa a garland or chain (cluster) of flowers Dh 53 (but 'gula at J i.73, 74). See guḷa3.

Guṇa


Guṇaka

Guṇaka (adj.) [to guḷa1, cp. guḷika?] having a knot at the end, thickened at the top (with ref. to kâya bandha, see guṇa 1a) Vin ii.136, cp. Vin. Texts ii.143.

Guṇavant

Guṇavant (adj.) [to guṇa1] possessed of good qualities, virtuous Pv ii.971 (= jhàn' âdiguṇa -- yutta); PVA 62 (mahâ').

Guṇi

Guṇi (f.) [of adj. guṇin, having guṇas or guñas, i. e. strings or knots] a kind of armour J vi.449 (g. vucaçaŋ C.); see Kern, Toev. p. 132.

Guṇṭhika
Guṇṭhika (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi” a snake -- trainer (like a Laocoon). See details under ahi or J ii.267; iii.348 (text: ‘guṇḍika); J iv.308 (ahi -- kuṇḍika, v. i. SS guṇṭhika); iv.456 (text “guṇṭika; v. i. BB “kuṇḍika). Also in gulā -- guṇṭhika (q. v.).

Guṇṭhima

Guṇṭhima covered over (?), see pāli”.

Guṇṭheti

Guṇṭheti [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both roots guṇṭ & guṇḍ as syn. of veth] to cover, to veil, to hide; pp. guṇṭhita in paṣu” covered with dust Pv ii.35 (in Hardy’s conjecture for kuṇṭhita, q. v.). Also in cpd. paligunṭhita obstructed, entangled Śn 131 (mohena) where v. i. BB kuṇṭhita. Cp. ‘

Guṇḍika

Guṇḍika see guṇṭhika.

Gutta

Gutta [Sk. Gupta, pp. of gup in med. -- pass. sense, cp. goteti). -- I. as pp. guarded, protected. -- (a) lit. nagaraṇ guṇṭa a well -- guarded city Dh 315=Th 1, 653, 1005; Devinda” protected by the Lord of gods Ṽv 308. -- (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) Ś iv.70 (agutta & sugutta, with danta, rakkhaṇa); A iii.6 (atta” self -- controlled; Śn 250 (sotesu gutto+ vijitindriyo), 971 (id.+yatacārīn); Dh 36 (cittaṇa). <<II. as n. agent (=Sk. goptṛ, cp. kātā in kāla -- kātā= kālaṃ kartṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. Dha A iii.282: dhammojāpanāya samannāgata), cp. dhammagutta Ś i.222. -- indriya one whose senses are guarded; with well-guarded senses Śn 63 (+rakkhaṇa -- mānasāno; expl. Sn A: chassu indriyesu gopanāṇāyo); D 230; Vv 5015; Pūr iv.132; -- dvāra “with guarded doors" always in combn with indriyesu g -- d. having the doors of the senses guarded, practise. self -- control D i.63=(expl D A i.182 by pihita -- dvāra), 70; Ś i.218; iv.103, 112, 119 sq., 175; Śn 413 (+susaṃvuta); Pūg 24. Cp. foll.; -- dvāratā (f. abstr. to prec.) in indriyesu g” self constraint, control over (the doors of) one's senses, always combd with bhojane mattaṅñūtā (moderation in taking food) D iii.213; It 24; Pūg 20, 24; Dhs 1347; Pūv A 163. Opp. a” lack of sense -- control D iii.213; It 23; Dhs 1345.

Gutti

Gutti (f.) [Vedic gupti] protection, defence, guard; watchfulness. -- (a) lit. of a city A iv.106 sq. -- (b) fig. of the senses in indriyāṇaṇa gutti Dh 375; Pūg 24 (+gopanā); Dhs 1348; Dhp 341 (agutti); Vin iv.305; A ii.72 (atta”); also in pl.: guttīsu ussuka keen in the practice of watchfulness D iii.148.

Guttika

Guttika [fr. last] a guardian, one who keeps watch over, in nagara” the town -- watchman, the chief -- constable Pūv A 4; Miln 345.

Gumpha

Gumpha see ogumpheti.

Gumba
Gumba [Sk. gulma, *glem to *gel, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See gula] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin i.345; of fish (maccha˚) D i.84=M i.279=ii.22= A i.9. -- 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana˚ J iv.256) S iii.6 (elagāla˚); J iii.52 (nivāsa˚, vasana˚); VV A 301 (gaccha˚ underwood); J i.149, 167; ii.19; iii.55; iv.438; VV A 63, 66.

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Gumbiya

Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin i.345.

Guyha

Guyha [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in *bha˚daka the hidden part (of the body) DhA iv.197. -- 2. (nt.) that which is hidden; lit. in vattha˚ hidden by the dress, i.e. the pudendum D i.106; Sn 1022, etc. (see vattha), fig. a secret Miln 92; guyha˚ pariguyhati to keep a secret A iv.31; Nd 510.

Guru

Guru (adj. -- n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VV A 229, 230 (’dakkinā a teacher’s fee); Pv A 3 (’janā venerable persons); Sdh p 227 (’ūpadesa), 417.

Guła

Guła1 [Sk. guḍa and guli ball, guṭikā pill, guṇikā tumour; to *gleu to make into a ball, to conglomerate. Cp. Sk. glauh; Gr. glouto/s; Ohg. chliuwa; Ger. kugel, kloss; Ė. clot, cleat; also *gel with same meaning: Sk. gulma tumour, gilu yu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; Ė. clamp, clump. A root gul is given by Dhtp 576,77 in meaning of ”mokkha”] a ball, in cpds. sutta˚ a ball of string (=Ohg. chliuwa) D i.54=; M iii.95; Pv A 145; ayo˚ an iron globe Dh 308; DA i.84; loha˚ of copper Dh 371; sela˚ a rockball, i.e. a heavy stone -- ball J i.147. -- kifā play at ball DhA i.178; iii.455; iv.124. -- parimāṇḍala the circumference of a ball, or (adj.) round, globular, like a ball Pv A 253.

Guła

Guła2 (Non -- Aryan?) sugar, molasses Vin i.210, 224 sq., 245. -- saguła sugared, sweet, or ”with molasses” J vi.324 (sagulani, i.e. sagula -- pūve pancakes). -- āsava sugar -- juice VV A 73. -- odaka s. -- water Vin i.226. -- karaṇa a sugar factory ibid. 210. -- pūvaka sweet cake Mhvs 10. 3. -- phaññita molasses VV A 179.

Guła

Guła3 [for guṇa2, due to distance dissimilation in manī- guṇa and mālāguṇa> manigula and mālāgula; cp. similarly in meaning and form Ohg. chliuwa>Ger. kniüel] a cluster, a chain (?!), in manī˚ a cluster of jewels, always in simile with ref. to sparkling eyes “manigula -- sadisāṇi akkhīni” J i.149; iii.126, 184 (v. l. BB ”gulika); iv.256 (v. l. id.); mālā˚ a cluster, a chain of flowers, a garland J i.73, 54; puppha˚ id. Dh. 172, 233.

Gułā
Gušā (f.) [to gula1] a swelling, pimple, pustule, blight, in cpd. gušā -- guṇṭhika -- jāta D ii.55, which is also to be read at A ii.211 (in spite of Morris, prelim. remarks to A ii.4, whose trsln. is otherwise correct)=gušā - - guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA iii.297 gaṇḍagaṇḍa ( -- jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S ii.92 (gušā nigandhika˚); iv.158 (guṇagunika˚); the reading at Dpvs xii.32, also v. l. SS at A ii.211, is as quoted above and the whole phrase runs: tantākulajāta guṇāguṇṭhikajātā "entangled like a ball of string and covered with blight."

Gušika

Gušika (adj.) [to gula3=guna, cp. also gunaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in manī' a string of jewels, a pearl necklace J iii.184 (v. l. BB for "гула"); iv.256; Vism 285 (+mutta -- gušikā).

Gušikā

Gušikā (f.) [to gula1; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S v.462 (satta -- kolatīthi -- mattiyogušikā, pl.); Th 2, 498 (kolaṭṭhimatta g’ balls of the size of a jujube), cp. ThA 289.

Guhanā

Guhanā (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as gūhanā, q. v.

Guhā

Guhā (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhtp 337: saṇvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguhā); fig. the heart (in 'asaya). According to Bdhgh. (on Vin i.58, see Vin. Texts i.174) "a hut of bricks, or in a rock, or of wood." Vin i.58, 96, 107, 239, 284; ii.146; iii.155; iv.48 (cp. sattapanī - - guhā); Sn 772, 958; J ii.418; vi.574; Vv 5016. -- āsaya hiding in the heart; or the shelter of the heart A iv.98 (maccupāso+); J v.367 (id.); Dh 37 (cittan; see DhA i.304).

Gū


Gūṭha

Gūṭha [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. s. v.] excrements, faeces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, Peta Vatthu 24 sq.), as a decoction of dung also used for medicinal purposes (Vin i.206 e. g.). Often combn with mutta (urine): Pv i.91; PvA 45, 78; DA i.198. -- kāṭīha an iron pot for defecation Vin iv.265. -- kalala dung & mire J iii.393; -- kīlaṇa playing with excrements Vism 531. -- kāpā a privy (cp. karīsa) M i.74; Sn 279; Pv ii.316; Pug 36; J vi.370; Vism 54. -- khādaka living on faeces J ii.211 ("pānaka) PvA 266; -- gata having turned to dung It 90; -- gandhin smelling of excrements Pv ii.315; -- tṭhāna a place for excrementation Th 1, 1153; -- naraka=foll. Vism 501; -- niraya the mirepuratory VvA 226; Sdhp 194; -- pāṇa an insect living on excrement (=khādakapāṇa) J ii.209, 212; -- bhakkha feeding on stercus M iii.168; PvA 192; DhA ii.61; -- bhānīn of foul speech A i.128; Pug 29 (Kern, Toev. s. v. corrects into kūta").

Gūṭhaka

Gūṭhaka "a sort of gūtha," excretion, secretion, rheum, in akkhi’ and kaṇṇa’ (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).
Gūlhā & gūlḥaka

Gūlhā & gūlḥaka (adj.) [pp. of gūhati] hidden, secret Vin ii.98 (gūlha -- ko salākagāho).

Gūhati

Gūhati [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, to conceal. See paṭi’, pari”. -- Caus. gūhayati Sdhp 189 (gūhayaṇ ppr.). Cp. gūlha.

Gūhana

Gūhana (nt.) hiding, concealment Sdhp 65 (laddhī” -- citta).

Gūhanā


Gėnduka

Gėnduka a ball for playing. The SS spelling is in all places bhėnduka, which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhaese bh>g; cp. spelling parābbhetvā for parāgetvā. -- bhėndukena kilī J iv.30; bhūmiyān pahata -- bhėnduka (striking against the ground) J iv.30; Vism 143 (pahaṭa -- citra”)=DhsA 116 (where wrongly pahaṭha -- citta -- bhėnduka); J v.196 (citra -- bh’); DhA iii.364.

Gedha

Gedha1 [Vedic grdhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g” S i.73; Sn 152; A iii.312 sq. (gedho: pañcann’ etaṇ kāmagunāṇaṇ adhivacanaṇ). gedhataṇṬa S i.15 (v. l. kodha”); Sn 65, 945, 1098; Th 2, 352; Nd2 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA i.366; PvA 107. -- agedhat” freedom from greed Miln 276. -- See also gedhi & paligedha.

Gedha2

Gedha2 [=geha? Kern] a cave A i.154=iii.128 (the latter passage has rodha, cp. v. l. under gedhi).

Gedhi

Gedhi [Sk. grdhī, cp. gedha] greed, desire, jealousy, envy: gedhiṇ karoti (c. loc.) to be desirous after M i.330. -- gedhikata in "citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd2 585 (v. l. rodhigatā).

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Gedhita

Gedhita [pp. of gijjhati] greedy, in gedhita -- mano greedy- minded Pv ii.82; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nd2 585.

Geyya
Go (m. -- f.) [Vedic go, Lat. bos, Gr. bou_s, Ohg. chuo, Ags. cō=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava" for cpds. -- Sg. nom. go (Sn 580, also in composition, cp. aja -- go -- mahisādi Pv A 80=passi); gen. gavassa (M i.429); instr. gavena, gavena; acc. gavaṇ, gavaṇ; abl. gavamhā, gāvā (D i.201=A ii.95= Pug 69); loc. gavamhi, gavimhi (SnA 323), gave (Sn 310). -- Pl. nom. gāvo (D i.141; M i.225; A i.205; ii.42 sq.; Sn 20, 296, 307; J i.295); gen. gonaṇ A ii.75 (cp. Vedic gonaṇā), gavaṇ (J iv.172, cp. gavaṇ pati), gunaṇ (A i.229, ii.75; v.271; J i.194; iii.112; iv.223); instr. gohi (Sn 33); acc. gāvo (M i.225; A i.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. -- See also gava, gavesati, goa. -- kaṇṭaka the hoof of an ox, in "haṭaḥ bhūmi, trampled by the feet of cattle Vin i.195; A i.136 (cp. Vin. Texts ii.34); -- kaṇṇa a large species of deer J v.406 (=ganin), 416 (khagga+); DhsA 331 (gavayā+); cp. next; -- kāṇḍ (f.) = gokanḍa D iii.38=53; -- kula (nt.) a cow pen, a station of cattle S iv.289; -- gana a herd of cattle M ii.220; A i.229; J ii.127; Dha i.175; VvA 311; -- ghaṇṭikā a cow -- hide (?). Vin ii.117 (cp. Vin. Texts iii.98); -- ghāṭaka one who kills cows, a butcher D ii.294 (in simile); M i.58, 244, 364 ("stāna, slaughter -- house); S ii.255; iv.56; A iii.302, 380; J v.270; Vism 348 (in simile). -- cara I. Lit. A. (noun -- m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J i.221; iii.26; Dh 135 (daṇḍeṇa gopālo gāvo pāceti gocaraṇ; with a stick the cowherd drives the cattle to pasture). Sāho gocārya pakkamati "the lion goes forth for his huut" A ii.33= iii.121; gocārya gacchati to go feeding, to graze Sn 39; J i.243; gocare carati to go feeding, to feed J i.242.<-> (b) metaph. of persons, esp. the bhikkhu: pucchitaṁba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i.e. the houses in which he begs for food)" Vin ii.208; samaṇa gocarato nivatto an ascetic returned from his "grazing" Pv iv.142: Similarly at Vism 127, where a suitable g. -- gama ranks as one of the 7 desiderata for one intent on meditation. -- B. (adj.) ("') feeding on or in, living in; metaph. dealing with, mixing with. vana" living in the woods Pv ii.65; vāri" (in water) Sn 605; jala" (id.) J ii.158 (opp.
thala"). Vesiya etc. associating with v. Vin i.70. -- II. Applied. A. (noun -- m. or nt.) a "field" (of sense perception, etc.), sphere, object, -- ' food for, an object of (a) psychologically indriya
diaryagocarani various spheres of sense -- perception S v.218; sense -- object (=arammama) Ps i.180; ii.97; 150 sq.; DhsA 314, 315 (sampa
tta" physical contact with an object, gandha" smell -- contact, i. e. sensation); indriya" Sdhp 365.-- (b) ethically: ariyagocare ratu" finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokko yesan gocaro" whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase aca
cara- - gocara -- sampanna "pasturing in the field of good conduct" D i.63=It 118; M i.33; S v.187; It. 96; analysed as Dvanda cpd. at Vbh 246, 247, but cp. pappaca- -- gocara Sn 280, 282. This phrase (aca
cara- -- gocara) is also discussed in detail at Vism 19, where 3 kinds of gocara are distinguished, viz. upanissaya"," 
arakkhaka"," upanibandha". So also in contrast w. agocara, an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a congenial or uncongenial sphere A iii.389; iv.345 sq.; D iii.58=77; S v.147; Vbh 246, 247 (expl. w. vesiya etc., cp. above=having bad associations). -- B. (adj.) -- ': belonging to, dependent on, falling to the share of: eta" dependent on this M i.319; sattasaddhama', moving in the sphere of the seven golden rules S iii.83; rupa" to be perceived by sight J i.396; Nibba" belonging to N. Sdhp 467.-- 'kusala (adj.) skilled in (finding proper) food; clever in right living -- " behaving properly in, exercising properly M i.220=A v.347 (of a cowherd driving out his cattle); S iii.266 sq. (samadhi'); A iii.311 (do.) v.352 sq. (w. ref. to cattaro satipatthana); -- gaha' the taking of food, feeding J i.242; -- "gama a village for the supply of food (for the bhikkhus) PvA 12, 42; -- 'thana pasturage J iii.52; -- pasuta intent on feeding J iii.26; -- bhumi pasturage, a common DhA iii.60; -- visaya (the sphere of) an object of sense S v.218; Vbh 319; -- carana pasturing J vi.335; -- thas (nt.) [Sk. go
tha to sth to stand; cp. Lat. stabulum, stable; super -- stes; Goth. awistr a cow -- stable, cow -- pen M i.79; J iv.223; -- pa [Sk. gopa, cp. gopatip] a cowherd, herdsman Sn 18; Dh 19; J iv.364 (a robber); Vism 166 (in simile); DhA 157, f. gop
ti Sn 22, 32; -- pakhuma (adj.) having eyelashes like a heifer D ii.18; iii.144, 167 sq.; Vva 162, 279 (=al'arapamha); -- pada a cow's footprint, a puddle A iii.188; iv.102; Miln 287; also 'padaka A iii.188 v. l.; DA i.283; -- parinayaka leader of the cows, Ep. of a bull (gopita+) M i.220, 225; -- pala a cowherd (usually as 'ka) Dh 135; -- pala=prec. Vin i.152, 243 sq.; M i.79, 115 sq., 220=A v.347; M i.333; S iv.181; A i.205 ( -- 'uposatha); Miln 18, 48; Vism 279 (in comparison); DhA iii.59; -- pit仅 father (protector) of the cows"=gavan pati, Ep. of a bull M i.220 (+parinayaka); -- pf f. of gopa, q. v.; -- pura (nt.) [Sk. gopura] the gate of a city J vi.433; Miln 1, 67, 330; Bdhs 138; -- balivadda in 'nayena; in the expression gobalivadda (black -- cattle -- bull) i. e. by an accumulation of words Vva 258; -- bhatta cows' fodder J iv.67; -- man
dala ox -- beat, ox -- round, Cp. iii.151 (as g
ta" quoted J i.47 (cp. asa -- m'); SnA 39; also in phrase 'paribbha Sn 301 (expld by SnA 320 as goy
thehi parikiha SnA 320 as goy thehi parikiha SnA 320 as goyatika DhsA 355, -- s
ta=govatika DhsA 355; -- sisa (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS i.67, 68, 109); -- hanuka the jaw bone of a cow, in 'ena ko
tepeti (koth') J to massage with a cow's jaw bone Vin ii.266, J iv.188; v.303. -- 255 -- 

peasants (see note M i.536; gopaldaraka or gammadaraka to v. l. gamanda
cula) cp. gamandala; -- maya (m. nt.) cowdung M i.79; A i.209, 295; v.234, 250, 263 sq.; Nett 23; DhA i.377. -- 'panaka a coprophagan, dor beetle J ii.156; -- 'pinda a lump of cowdung J i.242; -- bhakka eating cowdung D.166=; -- maya a jackal Pgdp 49; -- mutta (and 'ka) a precious stone of light red colour Vva iii; DhsA 151; -- medaka=gomuttaka Vva 111; -- medha a cow sacrifice, in 'ya
apa SnA 323; -- yatha a herd of cows SnA 322; DhA i.323; -- rakhka (f.) cow -- keeping, tending cattle, usually combd with kast, agriculturing M i.85; Pv i.56; J i.338; ii.128; given as a superior prof. produce of (ukka
tha" kamma) Vin iv.6. -- ravaya the bellowing of a cow M i.225; -- rasa (usually prof.) produce of the cow, enum in set of five, viz. khira, dadhi, takka, navanita, sappi (mil
cr, cream, buttermilk, butter, ghee) Vin i.244; DhA i.158, 323, 397; Vva 147; SnA 322; -- rupa (collect.) cattle J i.194; iv.173; Miln 396 (bull); -- lakkhara fortune telling from cows D i.9c; -- vaccha (khira' & takka"") Vism 28. -- vatika [Sk. govratin] one who lives after the mode of cows, of bovine practices M i.387; Nett 99 (cp. govata DhsA 355, and Dhs. tsrc. p. 261); -- vikattana (and 'vikantana; Sk. vikrntana) a butcher's knife M i.244, 449; A iii.380 Sdhp 381 (vikatta only); -- vittaka one whose wealth is cattle J i.191; -- vindha the supt. of cowherds A iii.373; -- sappi ghee from cow's milk Vin iii.251; DhsA 320; -- sala cow -- stable A i.188; -- singa a cow's horn Vism 254. -- sita mixed with milk Vva 179; -- sala ox -- beat, ox -- round, Cp. iii.151 (as g
ta" quoted J i.47 (cp. asa -- m'); SnA 39; also in phrase 'paribbha Sn 301 (expld by SnA 320 as goy
thehi parikiha SnA 320 as goyatika DhsA 355, -- sisa (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS i.67, 68, 109); -- hanuka the jaw bone of a cow, in 'ena ko
tepeti (koth') J to massage with a cow's jaw bone Vin ii.266, J iv.188; v.303. --
Goṭaviya

Goṭaviya (gotavisa Text) v. l. J vi.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

Goṭhaphala

Goṭhaphala a medicinal seed [Sk. gotavrūṣa? Kern] Vin i.201.

Goṇa

Goṇa1 [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S iv.195 sq.; J i.194; iv.67; Pv i.82; PVA 39, 40; VvA 63 (for ploughing); DA i.163; DhA iii.60. -- 'sira wild ox J vi.538 (=araṇṇa-goṇaka).

Goṇa

Goṇa2=goṇaka2, in "santhata (of a pallanka), covered with a woollen rug Vv 818; Pv iii.117; (text saṁthita; v. l. BB goṇakatthata, cp. next).

Goṇaka

Goṇaka1 [goṇa] a kind of ox, a wild bull J vi.538 (araṇṇa').

Goṇaka

Goṇaka2 [Sk. BSk. goṇika, cp. Pischel, Beitr. iii.236; also spelled goṇaka] a woollen cover with long fleece (DA i.86; dīghalamako mahākojava; caturangulādhikāni kira tassa lomāni) D i.7=; S iii.144; J v.506; Pv ii.128; Th 2, 378 (+tulika); ThA 253 (=dīgha -- lomāla-kōjava). -- 'athaṭha spread w. a goṇaka -- cover A i.137= iii.50=iv.394; cp. iv.94, 231 (always of a pallanka), See also goṇa2.

Gonisādika

Gonisādika an ox -- stall Vin i.240; cp. Vin. Texts ii.121. As gonisādi Vin iii.46.

Gotta

Gotta (nt.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick -- name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Buddha's time. See also Rh. D. Dialogues i.27, 195 sq. -- jāti gotta lakkhaṇa Sn 1004; gotta salakhana Sn 1018; ādīccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula J ii.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA ii.218. -- eva-- gotta (adj.) belonging to such & such an ancestry M i.429; ii.20, 33; kathan' of what lineage, or: what is your family name? D i.92; nānā (pl.) of various families Pv ii.916. -- With nāma (name & lineage, or nomen et cognomen): nāmagottaṇ Vin i.93; ii.239; D i.92 (expl. at DA i.257: paṇṇatti -- vasena nāma paveni -- vasena gottan: the name for recognition, the surname for lineage); Sn 648; Vv 8445 (with nāma & nāmadheyya; expl. at VvA 348<=> 349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggava Bhāradvājo, etc.). -- gottena by the ancestral name: Vin i.93; D ii.154; Sn 1019; Dh 393; gottato same J i.56. Examples: Ambaṭṭha Kanhiyana -- gottena D i.92; Vipassīn Koṇḍañño g'; Kakusandho Kassapo g'; Bhagavā Gotamo g' D ii.3; Nāgito Kassapo g' DA i.310; Vasudevo Kaṇho g' PVA 94. -- thaddha conceited
as regards descent (+jāti” & dhana’) Sn 104; -- pañha question after one’s family name Sn 456; -- paṭisārin (adj.) relying on lineage D i.99 (cp. Dialogues i.122); A v.327 sq.; -- bandhava connected by family ties (nāti”) Nd2 455; -- rakkhita protected by a (good) name Sn 315; VvA 72; -- vāda talk over lineage, boasting as regards descent D i.99.

Gottā


Gotrabhū

Gotrabhū "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjana), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A iv.373 and v.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps i.66 -- 68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū in medieval psychology see Aung, in Compendium, 66 -- 68. Comp. the use of upanissaya at J i.235. -- "nāna, PPA 184; Vism 673. Ā” Vism 683.

Godhaka

Godhaka a kind of bird J vi.358.

Godhanaṇṭī

Godhanaṇṭī (f. -- adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā

Godhā1 (f.) [Sk. godhā] iguana, a large kind of lizard Vin i.215 -- 16 (‘mukha); D i.9=‘lakkhaṇa, cp. DA i.94); J ii.118; iii.52; 538; DhA iii.420. As godha (m.) at J v.489. Dimin. golikā at J ii.147.

Godhā

Godhā2 (f.) string of a lute J vi.580 (cp. RV. 8, 58, 9).

Godhūma

Godhūma wheat (usually mentioned with yava, spelt) Miln 267; DA i.163; SnA 323. See dhaṇṇa.

Gopaka

Gopaka a guardian, watchman DA i.148; cp. khetta”.

Gopanā

Gopanā (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1347; Miln 8, 243.

Gopānaṣṭi
Gopānasī (f.) a beam supporting the framework of a roof, shaped *l; fig. of old people, bent by age (see ’vanka). Vin iii.65, 81; S ii.263; iii.156; v.43, 228; M i.80; A i.261; iii.364; v.21; Vism 320; DhA ii.190; VvA 188. -- ganā (pl.) a collection of beams, the rafters Vv 784; -- bhogga (-- sama) bent like a rafter (nārī) J iii.395; -- vanka (gopānasī) as crooked as a rafter (of old people, cp. BSk. gopānasī -- vakra AvŚ ii.25m5) S i.117; M i.88; A i.138.

Gopita

Gopita (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J vi.367; Miln 345; SnA 116 (˚indriya= guttindriya); Sdhp 398.

Gopeti

Gopeti [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; -- pp. gopita (q. v.).

Gopphaka

Gopphaka [Dem. of goppha=Sk. gulpha] the ankle Vin iv.112; A iv.102; J v.472; DhA ii.80, 214; SnA ii.230.

Gomika

Gomika [Sk. gomin] an owner of cows S i.6=Sn 33, 34.

Golikā

Golikā see godhā1.

Golomika

Golomika (adj.) [inverted diaeretic form fr. Sk. gulma=P. gumba; viz. *golmika> *golmika>golomika] like a cluster; in phrase massūn golomikān kārāpeti "to have the beard trimmed into a ball -- or cluster -- shape" Vin ii.134. Bdhgh’s expln "like a goat's beard" (cp. Vin. Texts iii.138) is based on pop. etym. go+loma+ ika "cow -- hair -- like," the discrepancy being that go does not mean goat.

Golaka

Golaka a ball ThA 255 (klā").

Gh. "Gha

"Gha (adj. -- suffix to ghan) killing, destroying, see hanati. -- inaghā at Sn 246 is v. l. SS for inaghāta. Cp. paṭi’ & see also ghana2 & ghāta.

Ghaṇṣati

Ghaṇṣati1 [Sk. gharṣati, *ghṛṣ to *gher to rub or grind, cp. Gr. xe/rados, xerma/s, xri/w, enlarged in Lat. frendo= Ags. grindan to grind] to rub, crush, grind, S ii.238; J i.190 (=ghasitu? to next?) 216; vi.331. -- Caus. ghāṃṣapeti to rub against, to allow to be rubbed or crushed Vin ii.266. Cp. upani’, pari’, & pahaṇṣati1. <-> Pass. ghāṃṣiyati (ghaṇṣiyati) to rub (intr.), to be rubbed Vin i.204; ii.112.
Ghaṇṣati

Ghaṇṣati2 [=haṇṣati for Sk. haṇṣati, see haṇṣati] to be pleased, to rejoice J iv.56 (v. l. ghasati). Cp. pahaṇṣati2.

Ghaṇṣana

Ghaṇṣana rubbing, in pāda -- gh 't a towel for rubbing the feet Vin ii.130.

Ghaṇṣikā

Ghaṇṣikā in go’, cow -- hide (?) see go.

Ghaccā

Ghaccā (f.) [fr. hanati, han and ghan] destruction (usually -- ’) D iii.67 (mūla’); J i.176 (sakūṇa”).

Ghaṇṇa

Ghaṇṇa (adj. -- n.) [fr. Sk. ghana to han, cp. ghânya & hatya] killing, destroying ( -- ”) see atta”.

Ghaṭa

Ghaṭa1 [Non -- Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pāṇīya” paribhojana” vacca” at Vin i.157=352=M i.207. In the Vinaya freq. combd with kolamba, also a deep vessel: i.209, 213, 225, 286. -- As water -- pitcher: J i.52, 93 (puṇṇa”), 166; VvA 118, 207, 244 (’satana nhāto viya); Pva 66 (udaka”), 179 (pāṇīya”), 282. -- In general: S iv.196. For holding a light (in formula antoghaṭe pad̐ipo viya upaniṣayo pajjalati) J i.235 (cp. kuṭa), Pva 38. Used as a drum J vi.277 (=kumbhathāṇa); as bhadda’ Sdhp 319, 329. -- pamāṇa (adj.) of the size of a large pot J ii.104; Pva 55.

Ghaṭa

Ghaṭa2 (m. & f.) [Sk. ghatā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthi’ a crowd of women J iv.316; maccha” a swarm of fish J ii.227; vana” dense forest J ii.385; iv.56; v.502; vi.11, 519, 564; brahma” company of brahmans J vi.99.

Ghaṭaka

Ghaṭaka [Dem. of prec.] 1. a small jar (?) Vin ii.129, 130 (combd w. kataka & sammaṭjanī); cp. Vin. Texts iii.130. -- 2. the capital of a pillar J i.32 (cp. kumbha).

Ghaṭati

Ghaṭati [Sk. ghaṭate, to granth, cp. ganthati. The Dhtp gives two roots ghaṭ, of which one is expld by "ghatane” (No. 554), the other by "ṭhāyaṭ, i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula uṭṭhahati gh” vāyamati M i.86; S i.267 (yamati for vāy’); Pug 51; or yuṇjati gh’ vāy” J iv.131. -- Sdhp 426, 450.

Ghaṭana

Ghaṭana see [Ghaṭṭana].
Ghaṭikā

Ghaṭikā 1 (f.) [to ghaṭa1] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā -- kapāla).

Ghaṭikā 2 (f.) [to ghaṭa2, orig. meaning "knot," cp. gantha & gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a twig J i.331; iv.87 (khadira\(^)\); vi.331; Th 2, 499 (=khaṇḍa ThA 290). upadāṇa-gaṭikā J iii.179 (belonging to the outfit of an executioner); pāsa\(^) J ii.253 is a sort of magic stick or die (=pāsaka) <= 2. a game of sticks ("tip -- cat" sticks Miln trsl. ii.32). D i.6=(DA i.85: ghaṭikā ti vuccati dīgha -- daṇḍakena rassa daṇḍaka -- paharanā kīlā, tip -- cat); Vin ii.10; iii.181; M i.266; A v.203; Miln 229. -- 3. a stack of twigs S ii.178, 4; (a stick used as) a bolt Vin ii.120, 208; iii.119; usually as sūci’ a needle -- shaped stick Vin ii.237 (cp. Vin. Texts iii.106); S iv.290; Ud 52; J i.346. Cp. gaṇḍikādhāna.

Ghaṭita

Ghaṭita [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭṭi

Ghaṭṭi 1 (j.) a jar DhA i.426. In cpds. also ghaṭi”. -- odana rice boiled in a jar DhA i.426; -- kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṭikā) Vin ii.115 (=gṛha -- kapāla Bdhgh); -- kāra a potter DhA i.380; Np. of a kumbhakāra S i.35, 60; M ii.45 sq. (="suttanta, mentioned as such at DhA iii.251); J i.43.

Ghaṭṭiyati

Ghaṭṭiyati [Pass. of ghaṭeti] 1. to be connected or con- tinued DhA i.46 (paveṇī na gh.), 174. -- 2. to be obstructed Nd2 102 (=virujjhati, paṭihaṅṇati).

Ghaṭeti

Ghaṭeti [Denom. fr. ghaṭa2, cp. gantheti] to join, to connect, to unite J i.139; freq. in anusandhīṇa ghaṭetvā adding the connection (between one rebirth & another) J i.220, 308.

Ghaṭṭa

Ghaṭṭa see araghāṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa -- pāda -- tala SnA 582 (for uggāṭṭha); also at Vin iv.46 in def. of vehāṣa -- kuṭi (a cell or hut with air, i.e., spacious, airy) as majjhimassa purisassa a -- sīsa -- ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating") at J i.454 (v. I. for T. ghotā).

Ghaṭṭana

Ghaṭṭana (nt.) [Sk. ghatana, to granth, cp. gantha] 1. combining, putting together, combination, composition, J i.220; PA. 312, etc. -- 2. striking, fig. insulting (ghaṭṭana=āsajjana) VvA 55. To meaning "strike" cp. saṅghaṭṭana.

Ghaṭṭeti

Ghaṭṭeti [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M i i.4 (jannukena; text reads ghatteti, v. I. ghaṭeti); Sn 48 (=saṇī’ Nd2 233); J i.218; Pv iv.109 (=paṭihaṅsati PvA
271); DA i.256 (=khuṇseti); DhA i.251. -- (b) fig. A iii.343; Sn 847 (cp. Nd1 208); Vism 18. -- pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S ili.86. -- Pass. ghaṭṭyati (q.v.). -- Cp. āsaja and ugghāṭeti.

Ghaṇṭā

Ghaṇṭā (f.) a small bell (cp. kinkanikā) J iv.215; VvA 36, 37, 279 (khuddaka"). As ghaṇṭi at Vism 181.

Ghata

Ghata (nt.) [Vedic ghṛta, ghṛ to sprinkle, moisten] clarified butter VvA 326; Miln 41; Sdhp 201 (-- bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) ghatāsana; J i.472; v.64, 446; Pv i.85 (ghatasitta).

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Ghana

Ghana1 [Vedic ghana, cp. Gr. eu)qhnh/s?] (a) (adj.) solid, compact, massive; dense, thick; in eka˚ of one solid mass (of sela, rock) Vin i.185=Dh 81=Th 1, 643= Miln 386; A iii.378, cp. ghanaselā -- pabbata DhA i.74. -- gh. paṇsu J i.264, paṭhavi (solid ground) J i.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J i.12; "maṇḍa solid, pure flesh DhA i.80; 'sātaka (thick cloth) J i.292; "saṇchanna (thickly covered) PvA 258; "suvannakoṭima DhA i.135; abha" a thick cloud Sn 348 (cp. SnA 348). -- (b) (m.) the foetus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda, pest, gh.) S i.206; J iv.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. bruí/w to swell and et/mbruon=embryo (the gravid uterus).

Ghana

Ghana2 [Vedic ghana to hanti (ghaniti, cp. ghāṭayati), "gūhen "strike," cp. Gr. qei/nw, fo/nos, Lat. of -- fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo˚ an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

Ghanika

Ghanika [to ghana1 in meaning of "cloud" (Sk.)] a class of devas (cloud -- gods?) Miln 191.

Ghamma

Ghamma [Vedic gharma=Gr. qermo/s, Lat. formus, Ohg. etc. warm; to *gʰer "warm," cp. Sk. ghṛṇoti, hara; Gr. qher, ros, etc.] heat; hot season, summer. Either in loc. ghamme J iv.172 (=gimha -- kāle); Pv iv.53 & ghammāni ("in summer" or "by the heat") S i.143= J iii.360 (sampareta overcome by heat); Sn 353; J iv.239; v.3. -- Or. in cpd. with "abhitatta (ghammābhitatta, overheated by power) M i.74; D ii.266; A iii.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

Ghara

Ghara1 (nt.; pl. "ā Dh 241, 302) [cp. gaha & geha] a house A ii.68; Sn 43 (ghaṭṭhā gharan āvasantarā), 337 (abl. gharā); 889 (id. gharanā); J i.290 (id. gharāto); iv.2, 364, 492 (ayo'); Pug 57; Miln 47. Combd with vatthu PvA 3, 17. -- stūcighara a needle -- case VvA 251. -- ājira house -- yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). -- āvāsa the household life (as contrasted with the life of a mendicant) Vin ii.180 (gharāvāsatthā): A ii.208; M i.179, 240, 267, 344; Sn 406 (cp. S v.350); J i.61; PvA 61. -- kapoṭa
[Sk. grhakapota] the house -- pigeon Miln 364, 403; -- golikā house or domestic lizard J ii.147. -- dāst a female house -- slave Pv ii.321; -- dvāra a house -- door J iv.142; Dhs A 116; PvA 93; -- bandhana the bonds of the house, i. e. the establishing of marriage DhA i.4; -- mukha an opening in the house, the front of the house Nd2 177; -- mesin one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J vi.575; -- sandhi a cleft or crevice in the house PvA 24; -- sūkara a tame, domestic pig DhA iv.16.

Ghara

Ghara2 [a drink (cp. gala) & garala poison] (" -- "); in -- "dinnak- ābādha sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin i.206 (cp. Vin. Texts ii.60); -- visa poison Pug 48; DhA ii.38; -- sappa a poisonous snake DhA ii.256.

Gharanī

Gharanī (f.) [fr. gharā1] a house -- wife Vin i.271; S i.201; Pv iii.19 (=ghara -- sāminī PvA 174); DhA iii.209.

Ghsa

Ghsa (adj. -- n.) eating, an eater; in mahaghsa a big eater A v.149 (of the crow); Dh 325; Miln 288.

Ghasati

Ghasati [Vedic grasati & *ghasti, pp. grasta, cp. Gr. gra/w to gnaw, gra/stis fodder, Lat. gramen grass] to eat J iii.210; ppr. ghasamāna Vin ii.201; Th 1, 749. -- Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jighacchati.

Ghasta

Ghasta [pp. of ghasati=Sk. grasta] only in vanka˚ having eaten or swallowed the hook (cp. grasta -- vanka) D ii.266 (v -- g˚ va ambujo); J vi.113.

Ghāta

Ghāta see sañ\"; ghāṭana see ghāṭati.

Ghāta

Ghāta (usually -- \") [Sk. ghāta & ghāṭana; to han (ghan), strike, kill; see etym. under ghana2 & hanti] killing, murdering; slaughter, destruction, robbery D i.135 (gāma˚, etc. village robbery); setu˚ the pulling down of a bridge (fig.) Vin i.59, etc. (see setu); pantha˚ highway robbery, brigandage, "waylaying" J i.253. <=> Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina˚); VvA 72 (pāṇa˚+pāṇa -- vadha & "atipāta). Cp. next & vi˚; sañ˚.

Ghātaka

Ghātaka (adj. -- \") murdering, destroying, slaughtering Vin i.89 (arahanta˚), 136 (id.), 168 (id.); ii.194 (manussa˚); iv.260 (tala˚) J iv.366 (gāma˚ corā robbers infesting the village); v.397 (thi˚=itthi˚); Pug 56 (maccha˚). -- As noun: (m.) one who slays, an executioner: go˚ a bull -- slaughterer M i.244, etc. (see go); cora˚ an executioner or hangman J iii.41; Pug 56; PvA 5. -- (nt.) brigandage, robbery, slaughtering: gāmaghātakaṅ karoti J i.200.
Ghātika

Ghātika (f. abstr. to ghātaka) murder J i.176 sq.

Ghātita

Ghātita (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. ghātitatta (nt.) the fact of having killed J i.167. Cp. ugghātita.

Ghātin

Ghātin (adj. -- n.) killing; a murderer J i.168 (pañā’); vi.67 (gātīṃhi= ghātaka).

Ghātimant

Ghātimant (adj.) able to strike, able to pierce (of a needle), in ghana’ going through hard material easily J iii.282.

Ghāteti

Ghāteti [Denom. fr. ghāta, cp. Sk. ghātayati to han] tc kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J i.255; Mhvs vii.35, 36. -- aor. aghātayi J i.254; ger. ghātētvā J i.166. -- Caus. ghātēpeti to have somebody killed J iv.124. -- Cp. ghacca, ghātita, āghāteti.

Ghāna

Ghāna (nt.) [Sk. ghrāṇa to ghrā, see ghāyati. On n for ṇ cp. Trenckner, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaṇa ghāyati: to smell an odour by means of the nose; or in ghana -- viññeyyā gandhaṇa: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin i.34; D i.21, 245; iii.102, 244 sq.; S i.115; M i.112, 191; ii.42; Dh 360; Pug 20; Mīn 270; Vism 444 sq. (with defn). -- In other connections: Pī v.24 (ghāna -- chinna, one whose nose is cut off). -- āyatana the organ of smell D iii.243, 280; Dīs 585, 605, 608; -- indriya the sense of smell D iii.239; Dīs 585 etc. (as above); -- dhatu the element of smell Dīs. as above; -- viññāna perception of smell Dīs 443, 608, 628; -- samphassa contact with the sense of smell S i.115; D iii. & Dīs as above.

Ghāyati

Ghāyati1 [Sk. ghrāti & jighrati, to ghrā, cp. gandha] to smell, always with gandhaṇa; ger. ghātēvā S iv.71, 74 or ghāyītvā J i.210 (jālagandhaṇa); iii.52 (macchagandhaṇa); Mīn 347. Cp. sāyati & upagghāyati.

Ghāyati

Ghāyati2 [a variant of jhāyati] to be consumed, to be tor-mented by thirst Pī v.1110 (ghāyiṃ=ghāyanti PīvA 60; v. l. BB jhāyire & jhāynati) Mīn 397.

Ghāsa

Ghāsa [Vedic ghāṣa, fr. ghasati, q. v. cp. Lat. gramen= grass] grass for fodder, pasturing: food J i.511 (‘ṇ kurute); PīvA 173 (’atthāya gacchati "go feeding"). Mostly in: -- esana search for food (=gocara) S i.141; Sn 711. -- Cp. vi’. -- chada (chāda & chādana) food & clothing, i.e. tending, fostering, good care (=posana)
(act.) or being well looked after, well provided (pass.); chāda: Pug 51; chāda: J i.94; A i.107; ii.85; iii.385; chādana: D i.60; M i.360; VvA 23, 137; -- hāraka one who fetches the fodder (food) Th 1, 910.

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Ghāsana

Ghāsana (nt.)=ghāsa; in -- "ṭhāna pasture (=gocara) VvA 218.

Ghūṭha

Ghūṭha [Sk. ghuṣṭa, pp. ghuṣ, see ghoseti & cp. saŋ”] pro- claimed, announced; renowned J i.50 (of festival); 425 (nakkhattaŋ); ii.248 (ussava); Pv ii.82 (dūra’ of wide renown, world -- famed of Bārāṇaṣṭī); DhA iii.100 (chane ghūṭhe when the fair was opened).

Ghurughuru

Ghur -- ghuru onomat. expression of snoring & grunting noise [gr -- gr to *gel or *ger, see note on gala] in -- passāsa (& "in) snoring & breathing heavily, panting, snorting & puffing S i.117 (of Māra); J i.160 (of sleeping bhikkhus, gh’ kākacchamānā breathing loud & snoring). Cp. next.

Ghurughurāyati


Ghoṭaka


Ghota

Ghota is read at J i.454, probably for ghaṭa; meaning is "striking, stroke," combd with kasā, whip.

Ghora

Ghora (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to *gher, *ger, see note on gala & cp. ghuru. A root ghor is given by Dhtp 487 in meaning of "bhāma," i.e. horrible. -- Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, Lat. Wtb. s. v.] terrible, frightful, awful Vin ii.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv i.1012; iv.18. Of an oath (sapattha) Pv i.68; ii.1216. -- ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

Ghosa

Ghosa [Vedic ghosa to ghus] 1. shout, sound, utterance Vin ii.155 ("Buddha" -- ghosa); M i.294; A i.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa -- kamma). -- 2. shouting, howling, wailing (of Petas) Pv iii.34; iv.36, 338. -- pamāṇa to be measured (or judged) by one's reputation A ii.71=Pug 53; also as pamāṇika DhA iii.114 (in same context).

Ghosaka
Ghosaka (adj.) sounding, proclaiming, shouting out (←'), in dhamma’ praising the Law J ii.286; Satthu guṇa’ sounding the praise of the Master DhA iii.114. As n. Name of a deva (Gh. devaputta) DhA i.173.

Ghosanā

Ghosanā (f.) fame, renown, praise, in Māra’ J i.71.

Ghosavant

Ghosavant (adj.) full of sound, roaring J iii.189.

Ghosita

Ghosita 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattā). As Npl.


Ghoseti

Ghoseti [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to ghus] to proclaim, announce; cry aloud, wail, shout J ii.112; iiii.52; Pv ii.937 (=uggh˚); iv.63; pp. ghosita & ghuṭṭha (q. v.). -- Caus. ghosāpeti to have proclaimed J i.71.

C. Ca

Ca (indef. enctitic particle) [Vedic ca adv. to rel. pron. *quito, idg. *que=Cr. te, Lat. que, Goth. -- h. Cp. ka, ki, ku] 1. Indefinite (after demonstr. pron. in the sense of kiṅ=what about? or how is it? cp. kiṅ)=ever, whoever, what -- ever, etc. [Sk. kaśca, Gr. o(s te, Lat: quisque, Goth. hvazhi] so ca whoever (see below 3), taṇa ca pan’ amhākaṇṭ ruccati tena c’ amhā atamanā M i.93; yaṅ ca kho . . . ceteti yaṅ ca pakappeti . . . whatever he thinks, whatever he intends . . . S ii.65. As a rule the Pali form corresp. to Sk. kaśca is *kascid=koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). -- 2. Copulative or disjunctive according to the general context being positive or negative. (a) copulative: and, then, now: tādā ca now then, and then (in historical exposition) J iii.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: atthaṇ anathaṇ ca Dh 256; pubbāparāṇa ca Dh 352; alaṇ etehi ambehi jambhī panasehi ca J ii.160. -- In the same sense added to each link of the chain as ca -- ca (cp. Sk. ca -- ca, Gr. te te, Lat. que que; also mixed with constituents of similar pairs as api -- ca, cp. te -- kai): tūyaḥ ca tassā ca to you and her (orig. this or whatever to you, whatever to her=to you as well as to her J i.151. Often with the first member emphasized by eva: c’ eva, as well as: hasi c’ eva rodi ca he laughed as well as cried J i.167; maṃsena c’ eva phalāphalena ca with flesh as well as with all kinds of fruit J iii.127; subhaddako c’ eva supesalo ca J iii.82; c’ eva apade padṭse pi ca waste and even defile ThA 72 (Ap v.40). <> (b) disjunctive: but (esp. after a negation): yo ca but who Th 1, 401; yada ca but when (cp. tadā ca) J iii.128. In conditional clauses (cp. 3) combd with sace=but if, on the other hand: sace agāraṇ ajjhāvasati . . . sace ca pabbajati agārā Sū 1003. With neg, na ca=but not: mahatt vata te bondi, na ca paṇṭṭa tadāpitā (but your wisdom is not in the same proportion) J ii.160. <> 3. Conditional: if [=Vedic ced, Lat. absque] D i.186, 207; ii.36, 57 (jāti ca not va); M i.91; S iii.66 (rūpaṇa ca attā abhavissa); A i.58; v.87; J ii.110 (ciram pi kho khadeyya yavaṇa . . . ravanāno ca dūṣayi: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); iv.487; v.185, 216 (Sakko ca me varaṇ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); vi.206, 208. -- na ca (at the beginning of an interrog. phrase)= if not S i.190 (aha ca kho . . . pāvāremi, na ca me Bhagavā kiṇći garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ ii.189, n. o.

Cakita
Cakita (adj.) [Sk. cakita, cak] disturbed; afraid, timid Dāvs iv.35, 46.

Cakora

Cakora [Sk. cakora to kol (kor), see note on gala] the francolin partridge (Perdix rufa) J v.416; Vv 358; VvA 163. See also cankora.

Cakka

Cakka (nt.) [Vedic cakra, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. Cakra=Gr. ku/klos, redupl. formation fr. *quel to turn round (cp. P. ka* & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle.

Sdhp 604. s˚, miga˚ the sphere or region of dogs & wild animals Miln 178; cakkena (inst r.) in succession PVA iii. cakka˚ k˚ tabba˚ , or bandhitabba˚ freq. in Yam. and Pa˚ h, "The cycle of formulated words is to be here repeated." -- 2. (like the four wheels constituting the moving power of a carriage=) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), catucakka an instr. of four, a lucky tetrad, a fourwheeler of the body as expressing itself in the four kinds of deportment, iriyãpapatha ˚ the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA i.249;

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Cakkalaka

Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷīra", where KhA 50 reads in same context kaḷīra -- daṇḍa).

Cakkali

Cakkali (f.) drapery Vin ii.174.

Cakkalikā

Cakkalikā a window blind, curtain Vin ii.148.

Cakkavāka

Cakkavāka [Vedic cakravāka, cp. krkavāku, to sound root kr, see note on gala] the ruddy goose (Anas Casarca) J iii.520; iv.70 sq. (N. of J No. 451); Pv ii.123; Miln 364, 401; -- f. cakkavākī J iii.524; vi.189=501.

Cakkavāla

Cakkavāla (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J i.53, 203; vi.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; Dha 11, 15; iii.498; in the trope "cakkavāla atisambhādhaṇ brahmalo ko atinīco" (=the whole world cannot hold it) to express immensity Dha i.310; VvA 68. -- gabba the interior of the C. sphere J iv.119; DA i.284; -- pabbata (nt.) the C. mountains, "world's end" J iii.32; vi.272; -- rajja (nt.) the whole world, strictly speaking the whole region of a sphere J ii.392.

Cakkhu

Cakkhu (nt.) [Vedic cakṣuh, etym. not clear, as redupl. perhaps to tks, akṣa eye, kṣaṇa moment, or as intens. to cit, cp. cinteti, & see Walde, Lat. Wtb. under inquam] the eye (nom. sg. cakkhu Vin i.34; S i.115; M iii.134, etc.). -- I. The eye as organ of sense -- (a) psychologically: cakkhunā rūpāṇa disvā "seeing visible object (shape) with the eye" (Nd2 on rupā q. v.) is the defin. of this first & most important of the senses (cp. Pv ii.61 dakkhina c.=the most valuable thing): the psychology of sight is discussed at DA i.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; Dhs trsl. 173 sq.); cp. cak khanā puriso ālokati rūpagatāni Nd2 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin i.34; D i.21; ii.308, 336 sq.; iii.102, 225, 244 sq.; 269; Nett 28. -- See rūpā. Also combd. with sota: M i.318; iii.264; A i.281. -- cakkhusmi haññati rūpehi S iv.201; hata˚ A i.129. passāmi naṅ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142. -- Vin i.184; S i.32, 199; iv.123; Dh 360; J iv.137; DA i.183; Nett 191. Vism 444 sq. As adj. ("..." seeing, or having or catching sight of: eka˚ (dvi˚) one -- eyed (two˚) A i.128 sq.; āṃsa˚ seeing an object of sensual enjoyment S ii.226; iv.159; J v.91 (= kilesalola). acakkhu blind A iii.250, 256; Ps i.129. -- (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an intr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhita cakkhu, with down -- cast eyes Sn 63, 411, 972; Pv iv.344; & indriyesu guttadvāra; "indriya"). In this connection the foll. passages may be mentioned: Vin i.34; D i.70; S iv.123; ii.244 (aniccaq, etc.); iii.255 (do.) iv.81, 128 (na tumhākañ); Ps I.132 (anicaṭṭhañ). Numerous others see under rūpā. -- II. The eye as the most important channel of mental acquiring, as faculty of perception & apperception; insight, knowledge (cp. veda, olda to vid, to see). In connection with nāna (ghw_sis) it refers to the apperception of the truth (see dhamma -- cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"=to understand clearly). See e. g. S ii.7 -- 11, 105; iv.233; v.179; 258; 422 sq. Most frequently as dhamma˚ "the eye of the truth," said of the
attainment of that right knowledge which leads to Arahantship, in phrase viraja
vitamala’ dh -- cakkhu
uppajjati Vin i.16; D i.86, 110; S ii.134 sq.; iv.47; 107; v.467; A iv.186; Ps ii.150 sq.; 162; Miln 16.
Similarly paññā’, It 52; ariya’ M i.510. -- III. The eye as the instr. of supersensuous perception, "clear"
sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those
of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed
dibba-cakkhu & buddha -- cakkhu It 52; D ii.38 resp. They are most completely described at Nd2 235
(under cakkhumā), & the foll. categories of the range of application of cakkhu are set forth: 1. mañña --
cakkhu: the physical eye which is said to be exceptionally powerful & sensitive. See Kv iii.7 (trans. p. 149
ff.). Vism 428 (mañña’ 2 ñāna’). -- 2. dibba -- ”: the deva -- eye, the eye of a seer, all-pervading, & seeing
all that proceeds in hidden worlds. -- 3. paññā’: the eye of wisdom; he who knows all that can be known
(jānañ passañ recognizing & seeing, i. e. of perfect understanding; cakkhubhūta ñāna’ dhamma’ brahma’). -
- 4. buddha”: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man,” of
a being realizing the moral state of other beings and determined to help them on the Path to Right
Knowledge. -- 5. samanta”: (a summary account of Nos. 1 -- 4, & in all Scripture -- passages a standing Ep.
of Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected
in all wisdom. -- Out of these are mentioned & discussed singly or in sets:

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(Nos. 1 -- 5): DhsA 306; SnA 351; (Nos. 1 -- 3:) It 52=Kvu 251 sq. (It 52=Kvu 254); (dibba:) Vin i.8, 288;
i.183; iii.5; D i.82, 162; iii. 52, iii. 281; M i.213; S i.144, 196; ii.122, 213, 276; iv.240; v.266, 305; A i.165,
256, 281 sq.; iii.19, 29, 418; iv.85, 141, 178, 291; v.13, 35, 68, 200, 211, 340; J i.346; Ps i.114; ii.175;
Vbh 344; PvA 5. -- (paññā’): S iv.292; v.467, A i.35; DhA iii.174, 175. -- (buddha’): Vin i.6; S i.138; Ps
ii.33; PvA 61. -- (samanta’): S i.137=Nd2 2354; Sn 345, 378, 1063, 1069, 1090, 1133; Ps ii.31=Nd2 2355. -
- āyatana (either cakkhu or cakkhuc.) the organ or sense of sight D iii.243, 280, 290; Dhs 585, 653; -- indriya
(cakkhuniyā) the organ of eye, faculty of vision D i.70; iii.225, 239; A i.113; Dhs 585, 597, 661, 830,
971; Vism 7; -- karana (always in combn w. ñāna -- karana) producing (right) insight (and knowledge) It 82
(of kusalavitakka); f. ’t S iv.331 (of majjhima patipadā); Ps i.147; -- dada one who gives the eye (of
understanding) Th 1, 3; -- dhātu the element of vision Dhs 597, 703, 817. -- patha the range of vision; sight
J i.65 =DhA i.173; J i.146; iv.189, 378, 403 (=cakkhunāja nāmañ C.); VvA 119; -- bhāta (+ñāna”) (adj.)
one who has become the possessor of right understanding S ii.255; iv.94; A v.226 sq. -- lola greed (or
greedy) with the eye Nd2 177; -- viññāna consciousness by means of visual perception, visual cognition
Vin i.34; D ii.308, 310; iii.243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. Buddh. Psych. Eth. p. 177;
Miln trsl. i.89, 89; -- viññeyya (adj.) (i. e. rūpa) to be apperceived by the sense of sight Vin i.184; D ii.281;
iii.234; Dhs 589, 967, 1095; -- samphassa contact with the sense of vision (usually with ’ja: sprung from
visual contact) (of vedanā, feelings) Vin i.34; D ii.308 sq.; iii.243; Ps i.5, 40, 136.

Cakkhuka

Cakkhuka (adj.) having eyes, seeing ( -- ”), in dibba’ A i.23. 148 (see cakkhu iii.2) and a” blind D i.191; S
iii.140; Nd 67.

Cakkhumant

Cakkhumant (adj.) [cakkhu+mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom;
possessing knowledge (cp. samantacakkhu) D i.76 (one who knows, i. e. a connoisseur); cakkhumanto
rūpāni dakkhini “those who have eyes to see shall see” (of the Buddha) D i.85, 110, etc. -- Vin i.16; S i.27;
A i.116, 124; iv.106; Dh 273; It 108, 115; DA i.221; DhA iii.403; iv.85. -- Esp. as Ep. of the Buddha: the
Allwise S i.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 125 (=pañcahi cakkhūti cakkhumā
Buddho Bhagavā VvA 60, cp. cakkhu iii.); Vv 8127.

Cakkhula

Cakkhula (adj.) [=cakkhuka] in visama” squint -- eyed. squinting J i.353; vi.548.
Cakkhussa

Cakkhussa (adj.) [Vedic cakṣusya] pleasing to or good for the eyes (opp. a˚) Vin ii.137, 148.

Cankama

Cankama [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S iv.104. -- (b) the place where one is walking, esp. a terraced walk, cloister Vin i.15, 182; ii.220; D i.105; S i.212; A i.114; 183; iii.29; iv.87; J i.17; ii.273; v.132 (cp. kattaradaṇḍa -- passages).

Cankamati

Cankamati [Intens. of kamati, to kram=Sk. cankramiti; cp. kamati] to walk about, to walk up & down Vin i.15, 182; ii.193, 220; iv.18; S i.107, 212; PvA 105. -- Caus. cankamāpeti J iii.9.

Cankamana

Cankamana (nt.) [fr. cankamati] 1. walking up & down S ii.282; DhA i.10. -- 2. a cloister walk (=cankama) VvA 188. Usually " -- : Vin i.139 ("sālā"); J iii.85; iv.329; PvA 79 ("koṭi the far end of the cloister).

Cankamika

Cankamika (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (thāna” standing & walking).

Cankora

Cankora [cp. cakora] the Greek partridge Vv 358 (cp. VvA 163); J vi.538.

Cangavāra

Cangavāra [cp. Tamil canguvāda a dhoney, Anglo -- Ind. dōni, a canoe hollowed from a log, see also dōni] a hollow vessel, a bowl, cask M i.142; J v.186 (in similes). As "ka Miln 365 (trsl. Miln ii.278 by "straining cloth"). <-> Cp. cañcu "a box" Divy 131.

Cangotaka

Cangotaka [cp. cangavāra] a casket, a box J i.65; iv.257; v.110, 303; vi.369, 534; DhA ii.116; iii.101; VvA 33, 158; Mhvs iv.106; Anvs p. 35 Vism 173.

Caccara

Caccara (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin iii.151; iv.271; Miln 1 (+catukkasinghātaka), 330 (do.); J i.425 ("raccha").

Caja

Caja (adj.) giving up, to be given up; in cpd. duc” hard to give up A iii.50; J v.8. Cp. cāga.

Cajati
Cajati [Sk. tyajate, tyaj=Gr. so be/w to scare away] 1. to let loose, to emit, to discharge A ii.33; J ii.342 (mutta karṣaṇ) fig. to utter (a speech) J v.362. -- 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaḥ S i.224=J i.203) Dh 290; J ii.205; iii.211; v.464; vi.570. -- pp. catta, q. v. -- grd. caja [Sk. tyajya] q. v.

Cañcala

Cañcala (adj.) [Intens. of ca=car, to move, with n instead of r in reduplication, cp. Sk. cañcature=carcariti, cañcala (=*carcara), Gr. gargalizw & gaggalizw to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J iv.498 (=calācala); Sdhp 317, 598.

Caṭula

Caṭula (adj.) [Sk. catura] clever, skilled Mḥbhv 148. See catura.

Caṇḍa

Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick -- tempered, uncontrolled, passionate Vin ii.194 (hattī); D. i.90 (=māna -- nissita -- kopa -- yutta DA i.256); S i.176; ii.242; A ii.109=Pug 47 (sakagava'); J i.450; ii.210, 349; Vism 343, 279 ('sota, fierce current'), ('hattī'); DhA iv.9 (goa) 104; Sdhp 41, 590, 598. -- f. caṇḍī M i.126; J ii.443; iii.259; Pv ii.34 (=kodhanā PVa 83). <-> Compar. caṇḍatara S ii.242. -- In cpds. caṇḍi*, see caṇḍikata & caṇḍitta.

Caṇḍaka

Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv ii.35, & caṇḍiyā J iii.259 (=kodhanā).

Caṇḍāla

Caṇḍāla1 [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍāla nesādā veṇaḥ rathakārā pukkusā at A i.107=ii.85=Pug 51. As caṇḍāla -- pukkusā with the four recognized grades of society (see jāti & khattiya) at A i.162. -- Vin iv.6; M ii.152; S v.168 sq. ('vaṇsa'); A iii.214, 228 (brāhmaṇa'); iv.376; J iv.303; PVa 175; Miln 200. -- f. caṇḍālī A iii.226; Pv iii.113; DhA ii.25. See also pukkusa.

Caṇḍāla2 (nt.) a kind of amusement or trick D i.6= (=ayo- gulakīḷā play with an iron ball DA i.84).

Caṇḍikata

Caṇḍikata (adj.) [cp. caṇḍa] angry Vin iv.310.

Caṇḍikka

Caṇḍikka (nt.) [*caṇḍikya, of caṇḍika > caṇḍaka] ferocity anger, churlishness Nd 2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA ii.227. Cp. canditā.

Caṇḍitta

Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.
Catukka1 (nt.) [fr. catu=+catuka > +catukyan] 1. a tetrad, a set of four, consisting of four parts: *pañcakajjhā (pl.) the fourfold & the fivefold system of meditation Dhs A 168; see cpds. -- 2. a place where four roads meet J vi.389; Miln 330 (see also below); esp. in phrase catukke catukke kasahī tāleti (or is it "in sets of four")? See Morris, J. P. T.S. 1884, 79) J i.326; ii.123; DhA iv.52. -- 3. a square (in a village) Miln 1, 365; J ii.194; v.459; DhA 317. -- bhatta a meal for four bhikkhus Vin ii.77; iii.160; -- magga the 4 fold path Nett 113; -- yañña (usually sabba catukka) a sacrifice consisting of (all) the four parts J iii.44, 45; Pv A 280; cp. J i.335. (Or is it the "cross -- road sacrifice")

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Catukka2 [origin. "consisting only of one quarter"] empty, shallow, little Nd2 415 (˚pañña, with omakapañña, l!dmaka -- p˚); J iv.441 (nad=tuccha Com.).

Catuttha

Catuttha (num. ord.) [Vedic caturtha, Idg. *queturto=Gr. te/tratos, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J iii.55; vi.367; ˚(adv.) for the fourth time DhA iii.174. -- f. catuttha Sn 436; Vism 338. -- See also (s.v. A...ha) a...ha.

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Catur

Catur, catu˚ in composition [Vedic catvarah (m.) cat- vri (nt.) fr. *qetoruor, *qetoro=Gr. te/ttares, Lat. quattuor, Goth. fidw0r, Ags f/ower, E. four; catasras (f.) fr. *qetrus=Lat. quater & quadru˚] base of numeral four; 1. As num. adj. nom. & acc. m. catro (Dh 109; J iii.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattri (Sn. 227); gen. m. catunna˚ (Sn p. 102), [f. catassanna˚]; instr. catubhi (Sn 229), catuhi (Sn 231) & catuhi; loc. catusu (J ii.262) & catusu. -- 2. As num. adv., catu˚ catur˚ in cpds. cuddasa (14), also through elision & reduction cuddasa Pv A 55, 283, etc., cp. also cātuddat. Catuvseti (24) Sn 457; catusa˚hi (64) J i.50; ii.193; Pv A 74; caturasti (84) usually with vassa -- sahassani J i.137; ii.311; Pv iv.77; DhA ii.58; Pv A 9, 31, 254, etc. See also cattārīsa (40). -- (r)a˚sa (=caturassa, having four edges, four -- edged Dhs 617; Pv A 189 (read "sobhītaya"); -- (r)anga (consisting of) four limbs or divisions, fourfold M i.77; J i.390; ii.190, 192; vi.169 (uposatha, cp. aṭṭhanga); Dpvs i.6; Sdhp 64; -- (r)angika=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; -- (r)angin (adj.) comprising four parts, f. "int. of an army consisting of elephants, chariots, cavalry & infantry D ii.190; J ii.102, 104; Vism 146; Sn A 225, 353; DhA iv.144; cp. J vi.275; -- (r)angula (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin i.46; S ii.178; J vi.534; Th i.1137; Vism 124. -- (r)angulika=prec. Th 2, 498 ( -- ThA, 290); -- (r)anta see catur; -- (r)assa (catur+assa2) four -- cornered, quadrangular, regular Vin ii.310 (Bdhgh); J iv.46 (avāta) 492 (sāla); v.49; Pv ii.119. Cp. catarunsa & next; -- (r)assara (see last) with 4 sharp sides (of a hammer; *muggara) DhA i.126; -- (r)adhittāna (adj.) one who has taken the four resolutions (see adhiṭṭhāna) M iii.239; -- (r)āpasa (adj.) endowed with the four apassa: lit.: reclining on four A v.29, 30; D iii.269, 270; -- ussada (cattussada) full of four, endowed with 4 things, rich in four attributes J iv.309 (expld. p. 311 as having plenty of people, grain, wood & water); iv.422=461 "with four pillows" (p. 422 has caturussada for catussada, which latter is also to be preferred to cattussada, unless this is a haplology). In the same connection occurs satt -- ussada (full of people) D i.111 e. g. & Pv iv.18 (see satta). The formation "cattussada" has probably been influenced by "sattussada"; -- (k)kamma (& "ka") a) with 4 corners Vin ii.137; J iii.255. -- (b) "between four ears," i. e. secret, of manta (counsel) J vi.391; -- (k) kama walking with four (feet), quadruped V v.648; Pv i.113; -- kuṇḍika on all fours M 1.79; A iii.188; D iii.6; Pv iii.27 (cp. Pv A 181); -- koṣa four cornered, crossed, in "raccha cross road Pv A 24; -- (k)khandha the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) Dhs A 345; -- (g)guna
fourfold, quadruple D ii.135; S i.27; J i.213; VvA 186; Sdhp 240; -- cakka with four wheels S i.16=63 (said of the human body, see under cakka); -- jāti of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) -- jāti of four kinds J i.265, v.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); -- jātiya (& jātika) in 'gandha prec. J iii.291; iv.377; PvA 127; Miln 354; J i.178 ('ka); -- (d)disā (pl.) the 4 quarters of the globe S i.167= Sn p. 79; D i.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin i.16, cp. acc. catuddisa D ii.12; -- (d)pika covering the 4 continents, of megha (a cloud) DhA ii.95; -- dvāra with 4 gates, of a house D i.102 (=DA i.270); -- disa five-four C taka (No. 439; J iv.1 sq.); -- nahuta ninety -- four J i.25; vi.486; -- paccaya the four requisites (see paccaya) J iii.273, 'santosa contentment with 'DhA iv.111; -- paññasāsa fifty-four J vi.460; -- (p)pada [Sk. caturpāda, Gr. tetra/pous, Lat. quadrupes] a quadruped Vin ii.110; S i.6; A v.21; Sn 603, 964; It 87; J i.152; iii.82; -- parivāra (cp. atīha 'adhideva -- fāṇādassana A iv.304) fourfold circle S iii.59 sq. (pañcupādaññakhandhe).

-- parisā (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; -- pāla fourfold Vism 339. -- (p)pādaka (adj.) consisting of 4 paddas, i. e. a sloka; f. 'ikā (gāthā) a complete stanza or sloka Anvs p. 35; -- pārisuddhasāla (nt.) the four precepts of purity J iii.291; DhA iv.111; -- (b)bīdha (catur+vidha) fourfold ThA, 74; -- (b)bīpallāsa (catur+vipallāsa) the fourfold change (cp. Nett 85) Th+1, 1143; SnA 46; -- byūha (catur+vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; -- bhāga the 4th part, a quarter Dh 108; -- bhūmika having 4 stories or stages (of citta or dhamma) DhA i.21; iv.72; DhsA 344, 345; cp. Vism 493 (of indriya); -- madhura (nt.) sweetness (syrup) of 4 (ingredients) DA i.136; ThA 68; -- mahāpātha a crossing on a high -- road Vism 235. -- mahābhūtīka consisting of the four great elements DhsA 403; -- (m)mahārāja: see cātūm"; -- māsa 4 months, a season PvA 96; Dpvs i.24, 37 (cā"); see under māsa; -- sacca the four truths or facts (see ariyasacca) DhA iii.380; Miln 334; (s)sāla (nt.) [catur+sāla] a square formed by 4 houses, in phrase catuli gabbhehi paṭīmanḍitāna cattussalāṅ kāretvā VvA 220; DhA iii.291; -- 'ha (catuhā & catūhā) 4 days; catuhena within 4 days S ii.191; catūhapāñcāha 4 or 5 days Vin iv.280. -- See also cpds. with cātu".

Catura

Catura [Deriv. uncertain. Perhaps from tvar to move, that is quickly. Sk. catura] clever, skilled, shrewd J iii.266; vi.25. -- Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya).

Caturiya

Caturiya at Vv 412 is to be read ca turiya, etc. Otherwise see cāturiya.

Catta

Catta [pp. of cajati] given up. sacrificed A ii.41; iii.50; Th 1, 209 ('vaṇṇa who has lost fame); J ii.336; iv.195; v.41 ('jīvita).

Cattatta

Cattatta (nt.) [fr. catta] the fact of giving up, abandon- ment, resignation Vbh 254 sq.; DhsA 381.

Cattārśa

Cattārśa (& cattālśa) [Sk. catvārianśat] forty S ii.85; Sn p. 87; It 99=. Usually cattālśa J i.58; v.433; Dha i.41; ii.9. 93. -- danta having 40 teeth (one of the characteristics of a Mahāpurisa) D ii 18; iii.144, 172.

Cattārśaka

Cattārśaka (adj.) having forty M iii.77.
Cadika

Cadika at Miln 197 (umikavankacadika) prob. for "madika.

Cana

Cana (--) [Vedic cana fr. rel. pron. * quo+demonstr. pron. * no, cp. anā, nānā; Gr. rh/; Lat. -- ne in quandone=P. kudacana. cana=Goth. hun, Ogh. gin, Ger. ir -- gen -- d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kī france anything, kudacana at any time, etc. Cp. ca & ci.

Canañ

Canañ=cana; and then, if Vin iii.121 (cp. ca 3); or should it be separated at this passage into ca nañ?

Canda

Canda [Vedic candra from *(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. ka/edaros cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S i.196; ii.206; M ii.104; A i.227, ii.139 sq.; iii.34; Dh 413; Sn 465, 569, 1016; J iii.52; vi.232; Pv i.127; ii.66; Vv 647 (mani' a shiny jewel.

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or a moonlike jewel, see VvA 278, v. 1. 'sanda). -- puṇṇa' the full moon J i.149, 267; v.215; 'mukha with a face like a full moon (of the Buddha) DhA iii.171. Canda is extremely frequent in similes & comparisens: see list in J.P.T.S. 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D ii.259; A i.215; ii.139; Nd2 308 (under Devatā). Cp. candimant. On quāsi mythol. etym. see Vism 418. -- kanta a gem Miln 118; -- (g)gāha a moon -- eclipse (lit. seizure, i. e. by Rāhu) D i.10 (cp. DA i.95); -- maṇḍala the moon's disc, the shiny disc, i. e. the moon A i.283; J i.253; iii.55; iv.378; v.123; Dhs 617; Vism 216 (in compar,); PvA 65; -- suriyā (pl.) sun & moon J iv.61.

Candaka

Candaka=canda VvA 278 (mani'); Sdhp 92 (mayūra' the eye in a peacock's tail).

Candatta

Candatta (nt.) [abstr. fr. canda] in cpd. paripuṇṇa" state or condition of the full moon SnA 502.

Candana

Candana (m. & nt.) [Deriv. unknown. Possibly non- Aryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin i.203; A i.9, 145, 226; iii.237; Dh 54; J v.420 (tree, m.); Miln 382; DhA i.422; iv.189 ('pūja); VvA 158 (agalu' with aloe & sandal); PvA 76. -- Kāsika' sandal from Kāsǐ A iii.391; iv.281; Miln 243, 348; ratta' red s. J iv.442; lohita' id. A v.22; J i.37; hari" yellow s. J i.146. -- ussada covered with sandal perfumes Th 1, 267; Pv iii.91 (= candanastrānulito PvA 211); -- gañthi (or better gañdi; see the latter) a block of sandal wood Vin ii.110; -- gandin having a scent of sandal J iii.190; -- vilepana sandal unguent J iv.3. -- sāra choice sandal (wood or perfume) Vv 523, J i.53, 340.

Candanikā
Candanikā (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin ii.122 & cp. candanapanka Av.Ś i.221, see also PW sub candana2) S v.361; M i.11, 73, 448; A i.161; Th 1, 567; J v.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

Candima

Candima (m. or f.?) [Sk. candramas m. & candrima f., cp. pūrṇimā; a cpd. of canda+mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rūkmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "ābhā mutto va candima" M ii.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps i.175. -- Otherwise only in combn with sūrya, moon & sun, D i.240; ii.12; iii.85 sq., 90, 112; S ii.266; v.264 sq.; A i.227; ii.53, 130; v.59; Vv 30; J ii.213; Miln 191; Vism 153. Also in cpd. candimāpabhā the light of the moon (thus BB, whereas SS read at all passages candiyā’ or candiya -- pabhā) S iii.156=v.44=It 20.

Capala

Capala (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or quiver, see Walde Lat. Wtb. under caperro] moving to & fro, wavering, trembling, unsteady, fickle S i.204; v.269; M i.470 (and a’ steady); A iii.199, 355, 391; Dh 33; Pug 35; J i.295; ii.360. At J vi.548 it means one who lets the saliva flow out of his mouth (expld by paggharita -- lāla "trickle -- spit").

Capalata

Capalata (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgd 47. 64. At Nd2 585 as capalanā+cāpalyaṅ with gedhiṅkatā, meaning greed, desire (cp. capala at J vi.548).

Capu

Capu (or capucapu) a sound made when smacking one's lips Vin ii.214 (capucapukāraka adj.), 221; iv.197.

Cappeti

Cappeti [Sk. carvayati Dhtp 295 gives root cabb in meaning "adana"] to chew Bdhgh on Vin ii.115. Cp. jappati.

Camati

Camati (& cameti) [cam. to sip; but given at Dhtm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

Camara

Camara [Deriv. unknown, probably non -- Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J i.149; iii.18, 375; v.416; Miln 365. -- f. -- i J i.20; Sdhp 621. -- In cpds. camari J iv.256. -- 2. a kind of antelope ( -- f) J vi.537. -- vijāta (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin ii.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla -- vijānti).

Camasa

Camu

Camu (f.) [Both derivation and exact meaning uncertain. The Vedic camuś is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J ii.22; camūpati a general Mhvs 10, 65; 23, 4; Dāvīs i.3.

Campa

Campa=campaka J vi.151.

Campaka

Campaka the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J v.420; vi.269; Miln 338; DA i.280; Vism 514 ('rūkka, in simile); DhA i.384; VvA 194.

Campā

Campā (f.) N. of a town (Bhagulpore) & a river D i.111; DA i.279; J iv.454.

Campeyya

Campeyya N. of a Nāgarāja J iv.454 (="jātaka, No. 506); Vism 304.

Campeyyaka

Campeyyaka (adj.) belonging to Campā Vin v.114; J vi.269 (here: a Champaka -- like tree).

Camma

Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heordā=E. hide; also Sk. krīṭi; Ohg. scirm (shield); E. skin; from *squer to cut, skin (cp. katu)=the cut -- off hide, cp. Gr. de/rw: (de/ma) 1. skin, hide, leather Vin i.192 (sthā’ vyaggha’ dipī’), 196 (elaka’ aja’ migā’); A iv.393 (sthā’ dipī’); PVA 157 (kadalimiga’ as rug); J i.i10 (sthā’); iii.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chavi chindetv ca camma chindati S ii.238=A iv.129; freq. in expr. like aṭṭhi -- cammahanārū -- matta (skin & bones) PVA 68, see under nahāru; camma -- manṣa -- nahāru PVA 80. -- 2. a shield Vin i.i92 (asi’ sword & shield); M i.86; A iii.93; J v.373; vi.580. -- anḍa a water -- skin J i.250; -- kāra a worker in leather, a tanner Vin iv.7; Miln 331; a harness -- maker J i.45; a waggon -- builder and general artisan J iv.174 (=rathakāra); also as -- kārīn PVA 175 (=rathakārīn); -- khaṇḍa an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water -- vessel (see khaṇḍa) Vin ii.122; Ps i.176; -- ghāṭaka a water -- skin J ii.345; -- naddha (nt.) a drum Bu i.31; -- pasibbaka a sack, made of skin or leather ThA 283; J vi.431, 432 (as v. l.); -- bandha a leather strap Vin i.194; -- bhasha (f.) a sack J v.45; -- māluka a leather bag J vi.431, 432; -- yodhin a soldier in cuirass D i.51=(in list of var. occupations; DA i.157: cammakañcukañ pavisitvā); A iv.107, 110; -- varatta (f.) a leather thong J ii.153; -- vāsin one who wears the skin (of a black antelope), i. e. a hermit J vi.528; -- sāṭaka an ascetic wearing clothes of skin J iii.82 (nāma paribbājaka).

Cammaka
Cammaka a skin Bu ii.52.

Caya

Caya [from cināti] piling, heaping; collection, mass Vin ii.117; DhsA 44; in building: a layer Vin ii.122, 152. As -- "one who heaps up, a collector, hoarder M i.452 (nikkha', khetta', etc.). See also a', apa', upa'.

Cara

Cara (n -- adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually --''): oka' living in water M i.117; J vi.416; antara' S iv.173; eka' solitary Sn 166; saddhiq' a companion Sn 45; anattha' J v.433;

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jala' Dāvs iv.38. See also căreti & gocara. -- Instr. caras (adv.) walking M i.449. -- cara -- vda "going about talk," gossip, idle talk S iii.12; v.419. -- sucara easy, duccara difficult Vin iii.26. -- 2. one who is sent on a message, a secret emissary, a spy S i.79. Also as carapurisa J ii.404; iv.343; vi.469; DhA i.193. <-> Note. -- cara -- purya at A v.133 should be changed into v. l. SS paramparya.

Caraka

Caraka 1.=cara 2 (a messenger) J vi.369 (attha˚); adj. walking through: sabbaloka' J v.395. -- 2. any animal S i.106; PvA 153 (vana').

Caraṇa

Caraṇa (nt.) [of a deer, called pañca -- hattha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 ('ṭhāna). -- 2. the foot Vin iv.212; J v.431. -- 3. acting, behaviour, good conduct, freq. in combn with vijjā, e. g. A ii.163; v.327; Dh 144; Vism 202 (in detail); PvA 1, etc. <-> D iii.97, 156; Sn 410, 462, 536; Miln 24. sampannacaraṇa (adj.) accomplished in right behaviour S i.153, 166; Sn 1126; Pv ii.138. -- Cp. sañ˚.

Caraṇavant

Caraṇavant (adj.) one of good conduct (=sampanna- caraṇa) Sn 533, 536.

Carati

Carati [Vedic carati, *qel to move, turn, turn round (cp. kaṇtha & kula)=Lat. colo (incolo), Gr. pe/lomai, po/los (also ai)po/los goat -- herd & bouko/los cowherd=gocara); also P. cakka, q. v. A doublet of car is cal, see calati Dhtp 243 expld car by "gati -- bhakkhanesu"] to move about, to "live and move," to behave, to be. -- Imper. act. cara (J i.152), carā (metri causa, J iii.393); <-> imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); -- ppr. caranto (J i.152; PvA 14) & caraṇ (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin i.83; Pv i.1010; PvA 160); -- pot. careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); -- fut. carissati (M i.428); -- aor. sg. 1st acariṇ (S iii.29), acāriṣaṇ (Pv iii.95), 3rd acari (Sn 344), acārī (Sn 354; Dh 326); carī (J ii.133). -- pl. 3rd acariṇṣu (Sn 809), acāriṣuṇ (Sn 284); carīṇsu (Sn 289), acārīṇsu (Sn 289), acārī (J vi.114); -- inf. carituṇ (caritu -- kāma J ii.103); -- ger. caritvā (J i.50) & caritvāna (Sn 816); -- pp. cinṣa (q. v.) -- Caus. căreti (=Denom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). -- See also cara, caraṇa, carīyā, cāraka, càrikā, càrin. Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp. phrase caraṇā vā yadi vā tiṭṭhāṇ nisīnno udāhu sayanā It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhāṇ caraṇa nisīnno vā sayāno vā Sn 151. <-> Defined as "catthī iriyāpatthehi vicarati"
(i.e. more generally applied as "behaviour," irrespective of position) DhA ii.36. Expl. constantly by series viharati iriyati vattati pāleti yapeti yāpeti Nd2 237. -- carāmi loke I move about (=I live) in the world Sn 25, 455; agīho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocarā ganhanto c. to walk about grazing (see below) J iii.275; gavesanto c. to look for J i.61. -- (b) With definition of a purpose: piṇḍaya c. to go for alms (gāmaṇ to the village) Sn 386; bhikkhāya c. id. J iii.82. -- With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. cārikaṇ to wander about, to travel: Vin i.83; S i.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada -- cārikaṇ), 160 (pabbata -- c˚ wandering over the mountains); or with cāraṇā piṇḍa -- c˚ carati to perform the begging -- round Sn 414; or with caritaṇ ducaritaṇ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanāya c. to beg Th 1, 123; vadhaṇā c. to kill Th 1, 138; dukkhaṇā c. to undergo pain S i.210. <-> (c) In pregnant sense: to go out for food, to graze (as gocarā c. to pasture, see gocara). Appl. to cows: carantī gāvo Sn 20; J iii.479; or to the bhikkhu: Pv i.1010 (bh. caramāṇa= bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). -- 2. Appld meaning: (a) abs. to behave, conduct oneself Sn 1080; J vi.114; Miln 25 (kāmesu micchā c. to commit immorality). -- (b) with obj. to practise, exercise, lead a life: brahmacarīya c. to lead a life of purity Vin i.17; Sn 289, 566, 1128; dhammaṇā c. to walk in righteousness J i.152; sucarita c. to act rightly, ducaritaṇ c. to act perversely S i.94; Dh 231.

Carahi

Carahi (adv.) [Sk. tarhi; with change t > c due to analogy with "ci ("cid) in combn with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathañ carahi jānemu how then shall we know? Sn 999; kiñ c. A v.194. -- Vin i.36; ii.292; Sn 988; J iii.312; Miln 25; DA i.289.

Carāpeti

Carāpeti [Caus. 11. of carati] to cause to move, to make go J i.267 (bheriṇ c. to have the drum beaten); PvA 75 (do.); DhA i.398 (to circulate). As cārāpeti J v.510 (bheriṇ).

Carita

Carita [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving ( -- " ) J vi.313; Miln 92 (rāga˚=rattā); Vism 105, 114 (rāga˚, dosa˚, moha˚, etc.). -- 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps i.124; Miln 178. See also carati 1b, 2b. Esp. freq. with su˚ and duc˚: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. sucarita Dh 168, 231; PvA 12, 71, 120; ducarita A i.146; ii.85, 141; iii.267, 352; D iii.111. 214; Dh 169, Sn 665; Pv i.94 ("ṭ karitvā), etc. See also kāya˚ vac˚ mano˚ under kāya.

Caritaka

Caritaka (nt.) conduct (=carita2) Th 1, 36.

Caritar

Caritar [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M i.77.

Carima

Carima (adj.) [Vedic carama, Gr. te/los end, pa/lai a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J v.120. -- acarima not later (apubba ac˚ simultaneously) D i.185; M iii.65; Pug. 13. -- bhava the last rebirth (in Saṃsāra, with ref. to Arahanthood) ThA 260, cp. caramabhavika in Divy (freq.) & next.

Carimaka
Carimaka (adj.) last (=carima) M i.426; Nd2 569b (‘viṇ- nāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya

Cariya (nt.) & cariyā (f.) [from car, carati] (mostly -- ’) conduct, behaviour, state of, life of. Three cariyās at Ps i.79; six at Vism 101; eight at Ps ii.19 sq., 225 & four sets of eight in detail at Nd2 237b. Very freq. in dhamma˚ & brahma˚, a good walk of life, proper conduct, chastity -- eka˚ living alone Sn 820; unchā˚ begging J ii.272; iii.37; bhikkhā˚ a life of begging Sn 700; nagga˚ nakedness Dh 141. -- See also carati 2b. In cpds. cariyā˚. -- piṭaka the last book in the Khuddaka -- nikāya; -- manussa a spy, an outpost J iiii.361 (v. l. cārika˚).

Cala

Cala (adj.) [see calati] moving, quivering; unsteady, fickle, transient S iv.68 (dhammā calā c’ eva vyāyā ca anicčā, etc.); J ii.299; iii.381; v.345; Miln 93, 418; Sdhp 430, 494. -- acala steadfast, immovable S i.232; J i.71 (ṭhāṇā); Vv 514 (‘ṭhāṇā=Ep. of Nībbāṇā); acalaṇ sukhā (=Nībbāṇā) Th 2, 350; cp. niccala motionless DhA iiii.38. -- ācala [intens. redupl.] moving to & fro, in constant motion, unsteady J iv.494, 498 (=caṇḍala); Miln 92; (cp. Divy 180, 281); -- kkaku having a quivering hump J iiii.380 iv.330 (=calamānakakudha or calakakudha).

Calaka

Calaka1 (m.) a camp marshal, adjutant D i.51=(in list of various occupations); A iv.107 sq.

Calaka

Calaka2 (nt.) [perhaps from carv to chew; but Sk. car- vana, chewing, is not found in the specific sense of

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P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after having been chewed Vin ii.115; iv.266 (=vighāsa); VvA 222 (‘aṭṭhikāṇi meat -- remnants & bones).

Calati

Calati [Dhtp 251 kampana, to shake. Perhaps connected with car, carati] to move, stir, be agitated, tremble, be confused, waver S i.107; Sn 752; J i.303 (kilesa cali); iii.188 (maccha c.) Miln 260. -- ppr. med. calamāṇa J iv.331. -- Esp. freq. in expression kammaja -- vātā caliṃsu the labour -- pains began to stir J i.52; vi.485. <-> pp. calita (q. v.). -- caus. caleti to shake S i.109.

Calana

Calana (adj. & nt.) shaking, trembling, vibrating; excite- ment J iiii.188; DhsA 72. -- f. calant (quick,̣langht) a kind of antelope J vi.537.

Calita

Calita (adj.) [pp. of calati] waveriing, unsteady Miln 93, 251; Vism 113; VvA 177. -- (nt.) Sn p. 146.

Cavati
Cavati [Vedic cyavate from cyu=Gr. seu/w; cp. Lat. cieo, cio, sollicitus, Gr. ki/w, kine/w, Goth. haitan=Ogh, heizan] to move, get into motion, shift, to fall away, decease, esp. to pass from one state of existence into another D i.14 (sañsaranti c˚ upapajjanti, cp. DA i.105); Kh viii.4 (=KhA 220: apeti vigacchati acetano pi samâno puññakkhaya -- vasena aññaññ thânaññ gacchati); It 99= Nd2 2352 (satte cavamâne upapajjamâne); It 77 (deo deva -- kâya c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. cāveti: inf. cāvetug S i.128 sq., 134 ("kāma") -- pp. cuta (q. v.), see also cuti.

Cavana

Cavana (nt.) [from cavati] shifting, moving, passing away, only in "dhamma doomed to fall, destined to decease D i.18, 19; iii.31, 33; M i.326; It 76; J iv.484; vi.482 ("dhammatā)."

Cavanatā

Cavanatā (f) state of shifting, removal S ii.3=(cuti+); M i.49 (id.).

Cāga

Cāga [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin i.10; S iii.13, 26, 158; M i.486; A i.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): sfalsampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A iii.34. In freq. combs e. g. sacca dama dhiti c. Sn 188=S i.215; sacca dama c. khanti Sn 189= S i.215; mutta" (adj.) liberal, munificent, S v.351=392. "paribhâvita citta "a heart bent on giving" S v.309. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see "dhana below), viz. (as 5) saddhā, sīla, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S i.232; A i.210; iii.80=S iv.250; M iii.99; D iii.164, 165; cp. A i.152=iii.44; (as 4: the last minus suta) S v.395; A ii.62 (sama"); (as 3) sādhā, sīla, cāga J ii.112; (as 7) aṣjhesā, tapo, sīla, sacca, cāga, sati, matti J ii.327; cp. sīla -- śruta -- tyāga Itm 311. -- PvA 30, 120; Sdhp 214, 323. See also anussati & anussaratī. -- ādhiṭṭhāna the resolution of generosity, as one of the 4: pañā, sacca", c", upasama" D iii.229; -- ānussati generosity A i.30; v.331; D iii.250, 280; Vism 197; -- kathā talk about munificence A iii.181; -- dhana the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhāna, viz. sādhā, sīla, hiri, ottappa, suta, c., paññā D iii.163, 251.; A iv.5; VvA 113; as one of 5 (see above) A iii.53; -- sampadā (& sampanna) the blessing of (or blessed with) the virtue of munificence A i.62; ii.66; iii.53; iv.221, etc.

Cāgavant

Cāgavant (adj.) generous A iii.183; iv.217, 220; Pug 24.

Cāgin

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma').

Cāti

Cāti (f.) [cp. Hind. cātā] 1. a jar, vessel, pot J i.199: 302 (pāṇīya’); iii.277 (madhu’ honey jar); DhA i.394 (tela’ oil tank); VvA 76 (sālibhatta’ holding a meal of rice).<> 2. a measure of capacity J ii.404; iv.343. -- 3. a large vessel of the tank type used for living in Vin i.153. -- pāñjara a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J v.372, 385; -- pāla (nt.) an earthenware shield (?) J v.373 (=kīṭa).

Cātu
Cātu [cp. cāru] pleasant, polite in "kammatā politeness, flattery Miln 370 (cp. Sk. cāṭukāra); cātu -- kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur"

Cātur" (and cātu’) [see catur] consisting of four. Only in cpds. viz. -- (r)anta (adj.) "of four ends," i. e. covering or belonging to the 4 points of the compass, all -- encircling, Ep. of the earth: J ii.343 (paṭhavī); iv.309 (maḥī) -- (n -- m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D i.88 (cp. DA i.249); ii.16; Sn 552. See also Sp. AvŚ ii.111, n. 2; -- kummāsa sour gruel with four ingredients VvA 308; -- (d)das (f.) [to catuddasa fourteen] the 14th day of the lunar half month A i.144. PvA 55; VvA 71, 99, 129. With pancadasa, atthamī & pāṭihāriyapakkha at Sn 402; Vv 155. 'dasika belonging to the 14th day at Vin iv.315; -- (d)disa (adj.) belonging to, or comprising the four quarters, appd to a man of humanitarian mind Sn 42 ("showing universal love," see Nd2 239); cp. RV x.136. Esp. appd to the bhikkhu -- sangha "the universal congregation of bhikkhus" Vin i 305; ii.147; D i.145; J i.93; Pv ii.28; iii.214 (expld PvA 185 by catthi disāhi āgata -- bhikkhu -- sangha). Cp. AvŚ i.266; ii.109; -- (d)lapa of four continents: rāj Th 2, 486; cp. M Vastu i.108, 114; -- (d)lapaka sweeping over the whole earth (of a storm) Vin i.290, cp. J iv.314 & AvŚ i.258; -- (b)bed (pl.) the four Vedas Miln 3; -- māsin of 4 months; f. 'īn Vin i.155; D i.47; M iii.79; DA i.139, cp. komudi; -- (m)mahāpatha the place where 4 roads cross, a crossroad D i.102, 194=243; M i.124; iii.91; cp. catu’. -- (m)mahābūtika consisting of the 4 great elements (of kāya) D i.34, 55, 186, 195; S ii.94 sq.; Miln 379; cp. AvŚ ii.191 & Sk. cāturbūtika; -- (m)mahārājkā (pl.) (sc. deva) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin i.12; iii.18; D i.215; Nd 307 (under deva); J i.311 (deva -- loka); -- yāma (saṣyāra) fourfold restraint (see yāma) D i.57, 58 (cp. DA i.167); iii.48 sq.; S i.66; M i.377; Vism 410. Cp. Dial. i.75 n1.

Cāturiya

Cāturiya (nt.) [cp. catura+iya] skill, cleverness, shrewd- ness J iii.267; vi.410; ThA, 227; Vbh 551; Vism 104; Dāvs v.30.

Cāpa

Cāpa (m. nt.) [Sk. cāpa, from *qēp tremble, cp. capala wavering, quivering] a bow M i.429 (opposed to kodaṇḍa); Dh 156 ("āṭikīhṇa shot from the bow, cp. DhA iii.132), 320 (abl. cāpāto metri causa); J iv.272; v.400; Miln 105 (dalha’), 352. -- koṭi the end of a bow VvA 261; nāli (f.) a bow -- case J ii.88; -- lasuṇa (nt.) a kind of garlic Vin iv.259.

Cāpalla

Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D i.115 (=DA i.286). Also as cāpalya M i.470; Vbh 351; Vism 106.

Cāmara

Cāmara (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 643; J vi.510; VvA 271, 276. Cpd. cāmār -- gāhaka J vi.218 (anka) a hook holding the whisk.

Cāmikara

Cāmikara (nt.). [Deriv. unknown. Sk. cāmikara] gold VvA 12, 13, 166.

Cāvati

Cāvati [fr. ci] to honour, only in cpd. -- apacāyati (q. v.). The Dhtp (237) defines the root cāty by pūjā.
Cāra

Cāra [fr. car carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+vihāra); Dhs 8=85 (=vicāra); DhsA 167. Usually -- " (n. & adj.): kāma’ going at will J iv.261; pamāda’ a slothful

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life J i.9; piṇḍa’ alms -- begging Sn 414, 708; sabbaratti’ wandering all night S i.201; samavattha’ A iii.257. See also carati ib. -- vihāra doing & behaving, i. e. good conduct J ii.232; Dpvs. vi.38; cp. Miln 162 (above).

Cāraka

Cāraka (cārika) (adj.) wandering about, living, going, behaving, always -- " , like ākāsa’, niketa’, pure’ (see pubbangama), vana’, -- f. cārikā journey, wandering, esp. as cārika carati to go on alms -- pilgrimage (see carati ib) Vin i.83; J i.82; ii.286; Dh 326; Miln 14, 22; ūn pakkamati to set out wandering J i.87; Miln 16. <- > S i.199; M i.117; A iii.257; DA i.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unch’).

Cāraṇa

Cāraṇa (adj.)=cāraka Sn 162 (saṇṣuddha’).

Cāraṇika

Cāraṇika v.v. vāraṇika Th i.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419.

Cārītta

Cārītta (nt.) [From car] practice, proceeding, manner of acting, conduct J i.90, 367; ii.277 (loka”); v.285 (vanka’); Miln 133; VvA 31. -- cārittāṇ āpajjati to mix with, to call on, to have intercourse with (c. loc.) M i.470; S ii.270 (kulesu); M i.287=iii.40 (kāmesu); J iii.46 (rakkhita -- gopitesu). -- vārītta manner of acting & avoiding J iii.195, cp. Th. I. 591; Vism 10. See on their mutual relation Vism 11; -- sīla code of morality VvA 37.

Cārin

Cārin (only -- " ) (adj.) walking, living, experiencing; be- havi ng, acting, practising. (a) lit. asanga” S i.199; akāla” Sn 386; ambu” Sn 62; vihangapatha’ Sdhp 241; sapadāna’ M i.30; Sn 65; pariyanta” Sn 904. <-> (b) fig. anudhamma” Sn 69; āgu’ A ii.240; A iii.163; dhamma” Miln 19; brahma” Sn 695; manāpa’ Vv 314; yata” Sn 971; sama” Miln 19. See all s. v. & cp. caṭu.

Cāru

Cāru (adj.) [Vedic cāru & cāyu to *qe -- *qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J vi.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sućāru S i.181; Pvi. ii.1212 (=suṭṭhumanorama). -- dassana lovely to behold Sn 548; J vi.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaḥ=suvaṇṇadassana); vi.579; f. -- t Pvi. iii.614.

Cāreṭi
Căreti [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyānī c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantić c. to feed meekness DA i.277; olambakañ cărento drooping J i.174; Pass. ppr. căriyamāna being handed round J iv.2 (not vā') -- pp. carita. -- Cp. vi'.

Cāla

Cāla [From calati] shaking, a shock, only in bhūmi' earth-quake.

Cālanī

Cālanī (f.) [to cālana of calaka2] a pestle, a mortar Vin i.202 (in cuṇṇa' & dussa', cp. saṅha).

Cāleti

Cāleti [caus. of calati] to move, to shake J v.40; to scatter J i.71 (tiṇāni); to sift Vin i.202.

Cāvanā

Cāvanā (f.) moving, shifting, disappearance Vin iii.112 (thānato); Sdhp 61 (id.).

Cāveti

Cāveti [caus. of cavati] to bring to fall, move, drive away; disturb, distract A iv.343 (samādhimhā); J i.60 (inf. cāvetu -- kāma); ii.329 (jhāna, abl.). Aor. acāvayi (prohib.) Sn 442 (thānā).

Ci

Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qui (as in Gr. ti/s, Lat. quis, Goth. hvi -- leiks, see ki", cp. ka", ku'), = Gr. ti/(d), Lat. quid & quid(d)em, Av. cit (cp. tad, yad, kad beside tañ, yañ, kiñ)] indef. interr. particle (always -- 's), in koci (= Sk. kaścid) whoever, kiñcī (kiṅcīd -- eva) whatever, kadācī at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cikicchati

Cikicchati [Sk. cikitsati, Desid. of cit, cinteti. Cp. vici- kicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expln of vicikicchita q. v.).

Cikkhati

Cikkhati (cikkhan, etc.) [Freq. of khyā, Dhtp 19: cikkh= vacane] to tell, to announce: see ā' & paṭisaṇ'.

Cikkhallā

Cikkhallā (nt.) [Sk. cikkana & cikkala, slippery+ya] mud, mire, swamp; often with udaka'. Vin i.253; ii.120, 159, 291; iii.41; A iii.394; J i.196; Miln 286, 311, 397; PvA 102, 189, 215. -- (adj.) Vin ii.221; iv.312; Pv iv.116; Miln 286.

Cikkhallavant

Cikkhallavant (adj.) muddy PvA 225.
Cikkhassati

Cikkhassati [Desid. of kṣar=Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (˚ssanto), see Kern. Toev. ii.139 & Morris, J.P.T.S. 1884, 87.

Cingulaka

Cingulaka (& ˚ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra -- pupphasaṇṭhāna -- sīsa SnA 283). -- 2. a toy windmill, made of palm -- leaves, etc. (DA i.86: tālapaṇṇādhi kataṇ vāṭappahārena paribbhamana -- cakkan) Vin ii.10; D i.6 M i.266; A v.203; Miln 229.

Cingulāyati

Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like a windmill A i.112.

Cicciṭāyati

Cicciṭāyati [onomat. cp. citiṭāyati] to hiss, fizz, sizzle (always combd with citiṭāyati) Vin i.225; S i.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana

Cicciṭāyana (nt.) fizzing Vism 408 (˚sadda).

Ciṃcā

Ciṃcā (f.) [Sk. ciṃcā & tintiḍikā] the tamarind tree J v.38 (˚vana); SnA 78.

Ciṭiṭi

Ciṭi -- ciṭi [redupl. interj.] fizz DA i.137.

Ciṭiṭāyati

Ciṭiṭāyati see cicciṭāyati; Vin i.225; cp. Divy 606.

Ciṇṇa

Ciṇṇa [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J iii.541; Miln 360. -- su˚ well performed, accomplished S i.42=214=Sn 181; Pv iii.56. -- Cp. ā˚, pari˚, vi˚. -- ṭṭhāṇa the place where one is wont to go J ii.159; -- māṇatta one who performs the Māṇatta Vin iv.242; -- vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. -- vāsībhāva DhsA 167 (read vasi˚).

Ciṇṇatta

Ciṇṇatta (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.

Cita
Cita [pp. of cināti] heaped; lined or faced with (cp. citaka2) pokkhara* iyo i & hak! hi cit
D ii.178, cp. Vin ii.123. -- antarānga "one whose shoulder -- hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D ii.18; iii.144, 164.

Citaka & Citakā

Citaka & Citakā (f.) [from ci, cināti to heap up]. -- 1. a heap, a pile, esp. a funeral pile; a tumulus D ii.163; cp. ii.1014. J i.255; v.488; vi.559, 576; DA i.6; DhA i.69; ii.240; VvA 234; PvA 39. -- 2. (adj.) inlaid: suvaṇṇa*, with gold J vi.218 (="khacita").

Citi

Citi (f.) [From ci, cināti, to heap up] a heap, made of bricks J vi.204 (city -- avayata -- piṭṭhikā). See also cetiya.

Cittaka

Cittaka (nt.) [to citta1] a sectarian mark on the forehead in "dhara -- kumma a tortoise bearing this mark, a landtortoise Miln 364, 408, cp. Miln trsl. ii.352.

Citta & Citra

Citta & Citra (adj.) [to cetati; *(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta2] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J iv.30 (genḍuka); Dh 171 (rājaratha); Vv 479; Pv ii.112 (aneka*); iv.313 (pūvā= madhurā PvA 251). Citta (nt.) painting Th 1, 674. -- Sn 50 (kāmā=Nd2 240 nāṇavaṇṇā), 251 (gāthā); J v.196 (genḍuka), 241 vi.218. -- sucitta gaily coloured or dressed S i.226 (b); Dh 151 (rājaratha); Pv i.109 (vimāna).

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-- akkhara (adj.) with beautiful vowels S ii.267 (Cp. 'vyañjana): -- attharaka a variegated carpet DA i.256; - - - āgāra a painted house, i. e. furnished with pictures; a picture gallery Vin iv.298; -- upāhana a gaily
coloured sandal D i.7=; -- kata adorned, dressed up M ii.64= Dh 147=Th 1, 769; Da ii.109 (=vicitta); --

katha (adj.) =next S i.199 (+bahussuta): -- kathin a brilliant speaker, a wise speaker, an orator, preacher.
Frequ. combd w. bahussuta (of wide knowledge, learned), e. g. paṇḍita . . . medhāvin kalyāṇapatiḥbhāna S
iv.375, samaṇa bahussuta c. ulāra Vv 8426; -- A iii.58; J i.148; Miln 1, 21; -- kathika='kathin A i.24; Th 2,
449 (+bahussuta), expld at ThA 281 by cittadhammakatha; -- kamma decoration, ornamentation, painting J
iv.408; vi.333; Miln 278; Vism 306; PvA 147; DhA 334; (m.) a painter J vi.481; -- kāra a painter, a
decorator (cp. rajaka) S ii.101+i.ii.152; Th 2, 256; J vi.333; -- chatta at J vi.540 to be changed into 'patta; --
patta (adj.) having variegated wings J vi.540, 590; -- pāṭali (f.) N. of a plant (the "pied" trumpet -- flower)
in the world of Asuras J i.202; DhA i.280; -- pekhuna having coloured wings J i.207; vi.539; -- bimba ( --
mukhi) (a woman whose face is) like a painted image J v.452 (cp cittakata); -- miga the spotted antelope J
vi.538; -- rūpa (nt.) a wonder, something wonderful J vi.512; as adv. 'ṇa (to citta2?) easily Vin ii.78=iii.161;
iv.177, 232; -- latā the plant Rubia Munjista J vi.278; 'vama the R.M. grove, one of Indra's gardens [Sk.
caitraratha] J i.52, 104; ii.188; vi.590, etc.; -- viṭāna a bright canopy DhA iv.14; -- vyāñjana (adj.) with
beautiful consonants (cp. 'akkhara) S ii.267=A i.73=iii.107; -- sānī variegated cloth J ii.290; DhA iv.14; --
sālā a painted room or picture gallery DA i.253; -- sībbana with fine sewing; a cover of various embroidery
Sn 304= J iv.395; J vi.218.

Citta

Citta2 (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta> yuñjati, mutta> muñcati. On etym. from cit. see
cinteti]. I. Meaning: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well
as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. frh/n, although on the whole it corresponds more to the Homeric qumo/s). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M i.120, 242 (cp. attānā codayā' attānañ Dhp 379 f.); cetasā cītana samanñesati S i.194 (cp. cetasā cītana samanñesati S i.194). In their general use there is no distinction to be made between the two (see § III.). -- The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to emotions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. <> On the whole subject see Mrs. Rh. D. Buddh. Psych. Eth. introd. & Bud. Psy. ch. II. II. Cases of citta (cetas), their relation & frequency (enumd for gram. purposes). -- The paradigm is (numbers denoting %, not including cpds.): Nom. cītana; Gen. (Dat.) cetaso (44) & cittasa (9); Instr. cetasā (42) & cittana (3); Loc. citte (2) & cittamhi (2). -- Nom. cītana (see below). Gen. cittasa (only of older passages) in c’ upakkilesa S iii.232; v.92; A i.207; c’ damatho Dh 35 & c’ vasena M i.214; iii.156. Instr. cittana only in S i. viz. cittana niyati loko p. 39; upakkiliṭṭha” p. 179; asallīṇa c’ p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vāyāpamme kāyakammam pi v. hoti A i.162; cittamhi only S i.129 & cittmañj only S i.132. -- Plural only in Nom. cittā in one phrase: āsavehi cittān (vi) mucchiṣu "they purified their hearts from intoxications" Vin i.35; S iii.132; iv.20; Sn p. 149; besides this in scholastic works=thoughts, e. g. Vbh 403 (satta cittān). III. Citta & cetas in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta’ & ceto’ in identical meanings (see e. g. citta -- samādhi & ceto’), others show a preference for either one or the other, as ceto is preferred in ceto -- khila & ceto -- vimutti (but: vimutta -- citta), whereas citta is restricted to combn w. upakkilesa, etc. The foll. sentences will illustrate this. Vivaṭṭa cettā sappabhāṣaṅ cītana bhāveti "with open heart he contemplates a radiant thought" S v.263=D iii.223=A iv.86; cettā cītana samanñesati vippamuttathā "with his heart he scrutinizes their pure mind" S i.194; vigāṭṭhajībena cettā is followed by abhijjāyana cītana parissodhī D iii.49; anupārambhacitto bhabbo ceto vikkhepan paḥātu A v.149; ceto vāpamāso foll. by vāpasanta -- cito A i.4; samāhite citte foll. by ceto -- samādhī D i.13=; cittana padūṭṭha foll. by ceto -- padosa A i.8; cp. It. 12, 13; ceto tato cītana nivāraye "a desire of his heart he shall exclude from this" S iv.195. IV. Citta in its relation to other terms referring to mental processes. 1. cītana=hadaya, the heart as incorporating man's personality: hadayañ phalaya, cittavikkhepan pūṇeeyaya (break his heart, upset his reason) S i.126; cītana te khipissāmi hadayañ te phālissāmi id. S i.207, 214; Sn p. 32; kāmārāgāna cītana me paridhayati S i.188>nibbāpehi me hadaya -- parilīñañ Miln 318 ("my heart is on fire"); cp. abhinnubuttato Sn 343=aparidayhamāna -- cito SnA 347; cītana adhiṭṭhati to set one's heart on, to wish DhA i.327. 2. c. as mental status, contrasted to (a) physical status: cītana=kāya, e. g. kilanta” weary in body & mind D i.20=iii.32; ātura” S iii.2 -- 5; niκṭṭha” A ii.137; thitā steadfast in body & soul (cp. thitatta) S v.74; ‘passaddhi quiet of body & soul S v.66. The Commentators distinguish those three pairs of the sankhārakkhandha, or the cetasikas: cītana -- kāya -- passaddhi, -- lahutā, etc. as quiet, buoyancy, etc., of (a) the viññānakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma -- kāya (DhsA 150 on Dhs. 62: Compendium of Phil. 96, n. 3); passaddha” D iii.241, 288. -- (b) intellectual status: cītana=manas & viññāṇa (mind>thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yāñ ca vuccati cittana ti vā mano ti vā viññāṇa ti vā: (a) ayañ atā nicco dhuvo, etc., D i.21; (b) tatr’ assutavā putuñjano n’alañ nibbindituñ, etc. S ii.94; (g) taṅ rattiyā ca divasassa ca aṅhā -- d eva upeppati aṅhāñ nirujjhati S ii.95, cf. ThA. I. on 125. -- Under ādesanā -- pāṭhāriya (thought reading): evam pi te mano itham pi te mano iti pi te cītana (thus is your thought & thus your mind, i. e. habit of thinking) D i.213 =iii.103; A i.170. -- nīccha idān c. nīccha idān mano S i.53; cittena nīyati loko "by thoughts the world is led" S i.39=A i.177 (cp. KS 55); aputtiṭṭha -- cito ādina -- manaso avyāpannacetaso S v.74; vyāpanna -- cito padutta -- manasankappo S iii.93; padutta -- cītto=padutta -- manaso PvA 34, 43.
3. c. as emotional habitus: (a) active=intention, contrasted or compared with: (a) will, c. as one of the four samādhis, viz. chanda, viriya, c., vīmaṇḍa D iii.77; S v.268; Vbh 288. -- (b) action, c. as the source of kamma: cittā vyāpanne kāyāukammi pi vyāpannaḥ hoti "when the intention is evil, the deed is evil as well" A i.262; cittā appamāṇaḥ . . . yaññi kāmamāṇakataṃ kammaṃ, etc. A v.299. -- Esp. in contrast to kāya & vāca, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S ii.231, 271=iv.112. Similarly tañ vācaṃ appahāya (cittā, dīṭṭhī) S iv.319=D iii.13, 15; & under the constituents of the dakkhineyyasampatti as khetta -- sampatti, cittā, payoga" (the recipient of the gift, the good -- will, the means) VVa 30, 32. -- (b) passive=mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D iii.219; S iv.111; A iii.106; cp. M i.237; Nett 91; classed with kāya vedanā dhammā under the (4) satisatthānas D ii.95, 100, 299 sq.; S v.114, etc. (see kāya cpds.). As part of the sfakkhandha (with sīla ethics, paññā understanding) in adhisfla, etc. Vin v.181; Ps ii.243; Vbh 325; cp. tissō sampadā, scīl. scīl. scītta, dīṭṭhi (see sfā & c. cetanā, cetasika) A i.269. -- cittā & paññā are frequently grouped together, e.g. S i.13 = 165; D iii.269; Th i.125 sq. As feeling cittā is contrasted with intellect in the group sañña cittā dīṭṭhi A ii.52; Ps ii.80; Vbh 376. 4. Definitions of cittā (direct or implied): cittā ti viññānaṃ bhūtmikavatthu -- ārammaṇa -- kiriyādī -- cittattaya paṇtaṃ etat cittan ti vuttaṃ Dha iv.228; cittan ti mano mānasajñānaṃ tisattassa etat tevacaṃ Nett 54. yañ cittā mano mānasajñānaṃ hadayajñānaṃ pāḍarajñā, etc. Dhs 6=111 (same for def. of manindriya, under § 17; see Buddd. Psych.). As rūpavacara cittā at Vism 376, V. Cittā in its range of semantical applications: (1) heart, will, intention, etc. (see 1.). (a) heart as general status of sensory -- emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādhaṇaṃ cittā attano ujukajā akenāsā, sārathī vā netthā gāthāvāya indriyāni rakkhanti paññātī S i.26; ujukato -- cittā ariyasāvako A iii.285; thita c. S i.159=; A iii.377=iv.404 (+ānsejjappatta); c. na kampati Sn 268; na vikampate S iv.71; opp. capalaj c. Dh 33; khitta’ a heart unbalanced A i.52 (+visaññiin); opp.: avikkhitta˚ A v.149; PVa 26; c. rakkhitaṃ mahato atțhāya sanyavatti a guarded heart turns to great profit A i.7; similarly: c. dantaṃ, guttataṃ, sanyavantu iid.; cittan rakkheta medhāvī cittan guttataṃ sukhaṃvahānaṃ Dh 36; cakkhunibbaṇaṃ sasanyavatti viharato cittan vyāsiṇīcanti . . . rūpesu S iv.78; ye cittan saññāṇassanti mokkhanti Māravagbandhān "from the fetters of Mara those are released who control their heart" Dh 37; pāpā cittan nivāraye Dh 116; bhikkho c. kusala na sajjati, gayathi, bajhati S ii.198 (cp. Schiller: "Nicht an die Güter hänge dein Herz"). (b) Contact with kāma & rāga: a lustful, worldly, craving heart. -- (a) kāmā: kāmā mathenti cittā Sn 50; S iv.210; kāmarāgena dayāhami S i.188; kāmeṇāppakhetā cittan Sn 435; mā te kāmagnē bhamassu cittan Dh 371; manussakehi kāmēhi cittan vutthapetvā S v.409; na uḷāresu kāmaṃguesu bhogāya cittan namati A iv.392; S i.92; kāmāsavā pī cittan vimucce c. A ii.211, etc.; kāmesu c. na pakkhandante na ppsaddate na saññitthati (my h. does not leap, sit or stand in cravings) D iii.239; kāmesu tibbaśagā vyāpannacitto S iii.93; kāmāmīse lagaggacito (divide thus!) Pva 107. -- (b) rāga: rāgo cittan anuddhanṣeti (defilement harasses his heart) S i.185; ii.231=271; A ii.126; iii.393; rāga -- pariyuttitha cittā c. hoti A iii.285; sārattacitto S iii.73; viratta’ S iv.74; Sn 235; Pva 168. <= (g) various: patibaddha c. (fettered in the bonds of ) A iv.60; Sn 37, 65; Pva 46, 151, etc. -- pariyādminā (grasping, greedy), usually combd w. lābhena abhibhattā: S ii.226, 228; iv.125; A iv.160; D iii.249. -- upakāliṭṭha’ (etc.) (defiled) S i.179; iii.151, 232 sq.; v.92 (kāmačchando cittassā upakkilesa); A i.207; v.93 sq. -- otiṇṇa’ fallen in love A iii.67; SnA 322. (c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. -- (a) c. pasidati (pasanna -- "a heart full of grace, settled in faith" S ii.98; A i.207; iii.248; Sn 434; pasanna”: A iv.209, 213; Sn 316, 403, 213; c. pakkhandati cittan S iii.133; A iii.245; also vippasanna”: S v.144; Sn 506; c. vippasannena cetasā Pv i.1010. -- (b) c. saññitthāti in set s. sannissidati, ekodihoti, samādhīyati (cp. cetaso ekōdhāva) S ii.273; iv.263; A ii.94, 157. -- (g) c. samādhiyati (samāhāta = c’, cp. ceto -- samadhi quiescence) D i.13=i.30, 108; S i.120, 129, 188; iv.78=351; A i.164; ii.211; iii.17, 280; iv.177; Vbh 227; Vism 376, etc. -- (d) supanaṭṭhita -- c’s always in formula cattusā satipatthānesu -- s -- c’s: S iii.93; v.154; 301; D iii.101; A v.195. -- (e) susannaṃ c. S v.74. -- vassabhūta c. S i.132; A i.165. -- danta c. Dh 35. -- (d) "with purpose of heart," a heart set on, striving after, endeavowing, etc. -- (a) cittan namati (inclines his. on, with dat: appossukkattāya S i.137); nekkhamma -- ninna S iii.233; viveka” D iii.283; A iv.233; v.175. -- (b) cittan padhati (pa=dhā: pro -- ti/qhṭhi) in phrase chandaṅ janeti vāyamati viriyaṃ arabhantī c’ṇ pagganhāti padhati D iii.221; A ii.15=iv.462; S v.269; Nd 97; Nett 18. In the same sēse pa -- ni -- dahati (in panidhi, panihita bent down on) (cp. ceto -- panidhi) S i.133 (tattha) iv.309 (dup’); v.157; Dh 42=Ud 39; Dh 43 (sammā). (e) An evil heart ("out of heart proceed evil
thoughts" Mk. 7, 21) -- (a) paduttha -- c\'(cp. ceto -- padosa) D i.20= iii.32; A i.8 (opp. pasanna -- c\'); iv.92; It 12, 13; Pv A 33, 43, etc. -- (b) vyapanna -- c\': citte vyapanne kayakammam pi vyapanan hoti A i.262. Opp. a'. S iv.322; A ii.220. -- (g) samoha -- c\'(++saraga, etc.) D i.79; ii.299; iii.281; Vism 410, & passim. (f) "blessed are the pure in heart," a pure, clean, purified (cp. Ger. gelüert), emancipated, free, detached heart. (a) mutta -- c\', vimutta -- c\', etc. (cp. cetaso vimokkho, ceto -- vimutti, muttana cetasa), aśavehi cātāni mucceṣṇi A i.132, etc.; vi' Sn p. 149. -- vimutta: S i.28 (+subhāvita), 29, 46=52; iii.45 (+virattä), 90; iv.236 (rāgā); Sn 23 (+suddata); Nd 2578. -- suvimutta: S i.126, 141, 233; iv.164; A iii.245; v.29; Sn 975 (+satimā). -- (b) cātāna parisodhetai M i.347; A ii.211; S i.104. -- (g) alāna c. (unstained) S i.159; A v.149; Sn 68; 717; Nd 297 (cp. cetano limatta). (g) good -- will, a loving thought, kindliness, tenderheartedness, love ("love the Lord with all your heart"). -- (a) metta -- c\' usually in phrase mettacātā bhāvēti "to nourish the heart with loving thought," to produce good -- will S i.167; S ii.264; A i.10; v.81; Sn 507 (cp. mettā -- sahagatena cetasa). -- (b) bhāvita -- c\' "keep thy heart with all diligence" (Prov. 4, 23) S i.188 (+susamāhita); iv.294. -- vādā (saddhā -- parībhāvita); A i.6 (+bahunīkata, etc.); Sn 134 (=S i.188); Dh 89=S v.29; PvA 139. (h) a heart calm, allayed, passionless (santa' upasanta') D iii.49; S i.141; Sn 746. (i) a wieldy heart, a heart ready & prepared for truth, an open & receptive mind: kallā, mudu', udagga', pasanna' A iv.186; kalla' PvA 38 (sanctified); lahu' S i.201; udagga' Sn 689, 1028; S i.190 (+mudita); mudu' PvA 54. (k) Various phrases. Abhūta -- cātāta "while wonder filled their hearts" S i.178; evagcita "in this state of mind" S ii.199; Sn 985; cittam me Gotamo jānīti (G. knows my heart) S i.178: theyya -- citto intending to steal Vin iii.58; āraddha -- citto of determined mind M i.414; S ii.21, cp. 107; Sn p. 102; aññācittan upathāpetai S ii.267; nāma' of varying mind J i.295; nihānacitto low -- minded PvA 107; nikaṭṭha' A ii.137; āhata' A iv.460=v.18; supahata' S i.238 (cp. Miln 26); visahkanāragata' Dh 154; sampanna' Sn 164; vibbhanta' S ii.61=A i.70=ii.30=iii.391.

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(2) thought: mā pāpakā na akusalan cātāna cinteyyātha (do not think any evil thought) S v.418; na cittamattam pi (not even one thought) PvA 3; mama cātāna bhāveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425. -- ādhipatti the influence of thought (adj. "pateyya") Nett 16; Dh 679, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense, Compendium of Phil. 177, n. 2. -- ānuparivattin consecutive to thought Dh 671, 772, 1522; -- ānupassanā the critique of heart, adj. "ānupassin D ii.299; iii.221, 281; M i.59 & passim (cp. kāy\'); -- avila disturbance of mind Nd 2576 ("karaṇā); -- ujjukatā rectitude of mind Dh 51, 277, etc. -- uppāda the rise of a thought, i. e. intention, desire as theyya 'ñ uppādesi he had the intention to steal (a thought of theft) Vin iii.56; -- M i.43; iii.45; J ii.374; -- ekaggatā "pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA iii.425; ThA 75; cp. ekaggā -- citto A iii.175; -- kāli a witch of a heart, a witch -- like heart Th 1, 356; -- kallatā readiness of heart, preparedness of mind VvA 330; -- kilesa sthāna of heart Dh 88 (DhA ii.162=pānca niṭṭhāna); -- kelsā pastime of the mind Th 1, 1010; -- kkhepa derangement of the mind, madness Vin v.189=193 (ummāda+); A iii.219 (ummāda+); DhA iii.70 (=ummāda); PvA 39; Dh 138; cp. "vikkhepa; -- cesatika belonging to heart & thought, i. e. mental state, thought, mind D i.213; Dhs 1022 ( -- dhammā, Mrs. Rh. D.): emotional, perceptual & synthetic states as well as those of intellect applied to sense -- impressions), 1282; Ps i.84; Miln 87; Vism 61, 84, 129, 337; -- dubbhaka a rogue of a heart, a rogue -- like heart Th 1, 214; -- pakopanaka shaking or upsetting the mind It 84 (dosā); -- pamaddi cushioning the mind. H 2, 357 (=ThA 243; v.1. paṭamānā & paṭamānā; -- pariyāya the ways (i. e. behaviour) of the h. A v.160 (cp. ceto -- paricca); -- pasaddhi calm of h., serenity of mind (cp. kāya\") S v.66; Dh 62; -- bhāvāna cultivation of the h. M iii.149; -- mala stāna of h. PvA 17; -- mudutā plasticity of mind (or thought) Dh 62, 277, 325; -- rucita after the heart's liking J i.207; -- rūpajjā according to intention, as much as expected Vin i.222; ii.78; iii.161; iv.177, 232; -- lahuṭā buoyancy of thought Dh 62, 323, 1283; Vism 465; -- vikkhepa (cp. "kkhepa") madness S i.126 (=ummāda); Nett 27; Vism 34; -- vippayutta disconnected with thought Dh 1192, 1515; -- viṣayāsutta detached fr. thought Dh 1194, 1517; -- vūpasama allayment of one's h. S i.46; -- sankilesa (adj.) with impure heart (opp. c. -- vodāna) S iii.151; -- saññatti conviction Miln 256; -- santāpa "heart -- burn," sorrow PVV (esoka); -- samādhi (cp. ceto -- samādhi) concentration of mind, collectedness of thought, self -- possession S iv.350; v.269; Vbh 218; -- samodhāna adjustment, calming of thoughts ThA 45; -- sampālana (adj.) h.<=> crushing (cp. "pamaddin & "pakopanaka) Nett 29 (omanassā). -- sahabhū arising together with thought Dh 670, 769, 1520. -- hetuka (adj.) caused by thought Dh 667, 767.
Citta

Cittaka() & Citraka()

Cittaka(a) & Citraka(b) 1. (adj.)(a) coloured J iv.464. - 2. (m.)(b) the spotted antelope J vi.538. -- 3. (nt.) a (coloured) mark (on the forehead) Miln 408 ('dharakumma). -- f. cittakā a counterpane of many colours (DA i.86 cittikā: vāna [read nāna’] citra -- uṇṭā -- may‘ attharaṇaḥ) Vin i.192; ii.163, 169; D i.7; A i.181=.

Cittaka

Cittaka2: see acittaka.

Cittatara

Cittatara, compar. of citta1, more various, more varied. S iii.151 sq. -- a punning passage, thus: by the procedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

Cittatā

Cittatā. [f. abstr. to citta1] SA on S iii. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā

Cittatā [f. abstr. to citta2] "being of such a heart or mind," state of mind, character S iii.152; iv.142 (vimutta’); v.158 (id.); A v.145 sq. (upārambha’); Vbh 372 (id.); Vbh 359 (amudu’); PvA 13 (visuddhi’, noble character); paṭibaddha’ (in love with) PvA 145, 147, 270. In S iii.152 l cittatā q. v.

Cittatta

Cittatta (n.) = cittatā S v.158.

Citti

Citti (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti>muc, sitti>sic] "giving thought or heart" only in combn w. kar: cittikaroti to honour, to esteem. Ger. cittikatvā M iii.24; A iii.172; Pv ii.955 (cittin k.= pājétvā PvA 135); Dpvs i.2; -- acittikatvā M iii.22; A iv.392. -- pp. cittikata thought (much) of Vin iv.6 (& a’); Vbh 2.

Cittikāra

Cittikāra [see citti] respect, consideration VvA 178 (garu’), 242; PvA 26; Vbh 371 (a’); Vism 123 (citti’), 188.

Cittita
Cittita [pp. of citteti, Denom. fr. citta1] painted, variegated, varied, coloured or resplendent with ( -- ˚) S iii.152 (sic l. for cittatā) So SA, which, on p. 151, reads citten' eva cittitā for cintitā. Th 1, 736; 2, 390 (su'); Vv 367; 402.

Citra

Citra=citta3, the month Chaitra, KhA 192 (ʾmāsa).

Cināti

Cināti [Sk. cinoti & cayati, ci, to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinitu Vin ii.152; pp. cita (q. v.). Pass. cinya J v.7. Caus. cināpeti to construct, to build J vi.204; Miln 81. -- Note cināt at J ii.302 (to weave) is to be corr. to vināti (see Kern, Toev. s. v.). -- Cp. a", p", vi". -- Note. cinātī also occurs as cinatī in p'.

Cintaka

Cintaka (adj.) [cp. cintin] one who thinks out or invents, in akkharā the grammarian PvA 120, nīti" the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cintana

Cintana (nt.)=cintā Th 1, 695; Miln 233.

Cintanaka

Cintanaka (adj.) thoughtful, considerate J i.222.

Cintā

Cintā [to cit, cinteti] "the act of thinking" (cp. citti), thought S i.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. -- loka" thinking over the world, philosophy S v.447; A ii.80. -- kavi "thought -- poetry," i. e. original poetry (see kavi) A ii.230; -- maṇi the jewel of thought, the true philosopher's stone VvA 32; N. of a science J i.504; -- maya consisting of pure thought, metaphysical D iii.219; J iv.270; Vbh 324; Nett 8, 50, 60 (ʾmayin, of paññā); Vism 439 (id.).

Cintita

Cintita [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S i.137 (dhammo asuddho samalihī c.); iii.151 (caraṇā nāma cittaq citen' eva c.); P v ii.613 (mantaḥ brahma", expl. Pva 97 by kathānt). -- (b) (nt.) a thought, intention, in duc" & su" (bad & good) A i.102; ThA 76; -- maṭṭa as much a, a thought, loc. cintita -- matte (yeva) at the mere thoughts just as he thought it DhA i.326 (=cintita kkhaṇe in the moment of thinking it, p. 329).

Cintin

Cintin [adj. to cintā] only -- "; thinking of, having one's thoughts on A i.102 (duccintīta" & su"); Sn 174 (ajjhātā"; v. l. B. ʾsaññin) 388; J iii.306=iv.453 = v.176=v.478; Miln 92.

Cinteti & ceteti
Cinteti & ceteti [Sk. cetati to appear, perceive, & cinta- yati to think, cit (see citta2) in two forms: (a) Act, base with nasal infix cint (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) with guña cet (cp. moc, yoj, sec, etc. & the analogous formations of chid, chind, ched under chindati) to *(s)qait: see citta1, with which further cp.

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caksu, cikita, ciketi, cikitsati, & in meaning passati (he sees=he knows), Gr. oi)da=vidi, E. view=thought, Ger. anschauung] -- Forms: (a) cint: pres. cinteti. pot. cinteyya; ppr. cintento & cintayanto (Sn 834); -- aor. cintesi, 3rd pl. cintesu (J i.149), acintayu (Sn 258); -- ger. cintetv (J i.279) & cintiya (Mhvs vii.17, 32); - - grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin. -- (b) cet: pres. ceteti & cetayati (S i.121), pot. cetaye (Pv ii.97= cinteyya PvA 116); ppr. cetayta (J v.339); fut. cetessati (Vin iii.19); -- aor. acetayi (Pv i.66=cetesi PvA 34); -- ger cecca (Vin iii.112; iv.290); also cicca: see sañ˚. -- grd. cetabba (for *cetetabba only at J iv.157, v. l. ceteyya, expl. by cintetabba); -- pp. cetayita (q. v.). Cp. also cetan. Note.
The relation in the use of the two forms is that cet is the older & less understood form, since it is usually expld by cint, whereas cint is never expld by cet & therefore appears to be the more frequent & familiar form. Meaning: (a) (intr.) to think, to reflect, to be of opinion, Grouped with (phu && ho) vedeti, ceteti, sañj!ni he has the feeling, the awareness (of the feeling), the consciousness S iv.68. Its seat is freq. mentioned with manas in the heart), viz. manasã diitthagatãi cintayanto Sn 834; na papañ manasã pi cetaye Pv ii.97; J i.279; PvA 13 (he thought it over), ib. (evañ c. you think so); Sdhp 289 (idsāñ c. id.) Mhvs vii.18, 32; Miln 233 (cintayati), 406 (cintityabba). -- Prohibitive: mā cintayi don't think about it, don't worry, don't be afraid, never mind J i.50, 292, 424; iii.289; vi.176; pl. mā cintayitha J i.457; iv.414; vi.344; Vism 426; Dha i.12; iii.196; also mā cintes i J iii.535. -- (b) (with acc.) to ponder, think over, imagine, think out, design, scheme,  intend, plan. In this sense grouped with (ceteti) pakappeti anuseti to intend, to start to perform, to carry out S ii.65. marañã ãkankhati cintayati (ponders over) S i.121; acinteyyãni na cintetabbãni A i.80; cetabba -- rūpa (a fit object of thought, a good thought) J iv.157 (=cintetabba); loka -- cintañ c. S v.447; ajhattarape, etc. ceteti Vin iii.113; mangalã acintayãn Sn 258; diitthagatãi cintayanto Sn 834; kiñ cintesi J i.221; sokavinayan' -- upāyañ c. to devise a means of dispelling the grief PvA 39. -- Esp. with papañ & pāpakañ to intend evil, to have ill -- will against (c. dat.): mā pāpakañ akusalañ cittañ cinteyyitha S v.418; na p. cetaye manasã pi Pv ii.97 (=cinteyya, piheyya PvA 116); p. na cintetabba PvA 114; tassã p. acetyai Pv i.66 (=cetesi PvA 34); kiñ ahākañ cintes i what do you intend against us? J i.211. -- (c) (with dat.) (restricted to ceteti) to set one's heart on, to think upon, strive after, desire: āgatpunabhavāya c. to desire a future rebirth S iv.201; vimokkhāya c. to strive after emancipation S iii.121; appayabhādhyā c. M i.23=A i.157=S iv.339; pabbajjāya c. It 75; rakkhāya me tvañ vihito . . . udāhu me cetayase vadāhyā J iii.146 -- acinteyya that which must not or cannot be thought A i.80 (cattāri "āni four reflections to be avoided); VVa 323 (a. buddhānubhāva unimaginable majesty of a B.).

Cipiṭa

Cipiṭa (adj.) [pp. to cip (?) see next: cp. Sk. cipita grain flattened after boiling] pressed flat, flattened VVa 222. To be read also at J vi.185 for vippita.

Cippiyamāna


Cimilikã

Cimilikã (f.) see cilimikã Vin ii.150; iv.40; Cp. Vin. Texts iii.167; J.P.T.S. 1885, 39.

Cira
Cira (adj.) [Vedic. cira, perhaps to *quei to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wflōn; E. while] long (of time), usually in cpds. & as adv. Either ciraŋ (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh vii.5; J ii.110; iv.3; Pv ii.333 or cirena (instr.) after a long time Vin iv.86; DhsA 239; or cirāya (dat.) for long Dh 342; cirassa (gen.) see cirassā, -- ciratarāṇ (compar.) for a (comparatively) long time, rather long A iii.58; Pv ii.87. cir -- â -- cira continually Vin iv.261; J v.233. -- acira not long (ago) lately, newly: 'arahattapatta S i.196; 'pabbajita S i.185; 'parinibbute Bhagavati shortly after the death of the Bhagavant D i.204, etc.; Sn p. 59. -- kālaŋ (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; -- ŭṭhitika perpetual, lasting long A iv.339 (opp. pariyāpajjati); Vv 801; Pug 32, 33; Vism 37, 175; DA i.3. -- dikkhita (not 'dakkhita) having long since been initiated S i.226=J v.138 (=cirapabbajita); -- nivāsin dwelling (there) for a long time S ii.227; -- paṭika [cp. Sk. ciraŋ prati] long since, adj. constr. in conformity w. the subject Vin i.33; D ii.270= S iii.120; -- pabbajita having long since become a wanderer A iii.114; Sn p. 92; DA i.143; -- ppavāsin (adj.) long absent Dh 219 (=cirappavuttha Dha iii.293). -- rattaŋ (adv.) for a long time Sn 665, 670; J iv.371; and -- rattāya id. J ii.340; Pv i.94.  

Cirassān  

Cirassān (adv.) [origin. gen. of cira=cirasya] at last Vin ii.195; D i.179; S i.142; J ii.439; iii.315; iv.446 (read cirassa passāmi); v.328; Th 1, 868; ThA 217; Pva 60. -- na cirass' eva shortly after D iii.11; J iv.2; DhaA iii.176; Pva 32. -- sucirass' eva after a very long while S i.193.  

Cirāyati  

Cirāyati [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, DhA i.16; Vva 64, 208; cp. ciraŋ karoti id. J ii.443.  

Cirṭa  

Cirṭa [Sk. ciri, cp. kīra] a parrot J v.202 (in compn ciriti’).  

Cilimikā  

Cilimikā (f.) [Der. fr. cīra] as cimilkā at Vin ii.150; iv.40 a kind of cloth or carpeting, made from palmleaves, bark, etc. Also at Pva 144 (doubtful reading).  

Cillaka  

Cillaka [kilaka or khilaka, q. v.] a peg, post, pillar, in dūraka˚ Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden puppet," as der. fr. citta.1  

Cīnaka  

Cīnaka (m. nt.) a kind of bean Sn 239 (=aṭavi -- pabbata- padesu āropita -- jāta -- cīna -- mugga SnA 283); J v.405.  

Cīnapitha  

Cīnapitha (nt.) red lead DA i.40; DhsA 14.  

Cītyati  

Cītyati [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cītyate pahūtañ puññāñ). See also ā’.

Citra

Citra (nt.) [Sk. citra, cp. cīvara] 1. bark, fibre D i.167 (kusa˚, vāka˚, phalaka˚); Vin iii.34; A i.295; Pug 55. -- a bark dress Vin i.305; J vi.500 (cp. cīraka). -- 2. a strip (orig. of bark), in suvança˚ -- khacita gold -- brocaded VvA 280 (see also next). Cp. ocīraka (under odiśraka).

Cīraka

Cīraka [cp. cīra] 1. bark (see cpds.) -- 2. a strip, in suva˚ -- khacita gold -- brocaded VvA 280 (see also next). Cp. ocīraka (under odiśraka).

Cīriya

Cīriya (adj.) [fr. cīra] like or of bark, in cpd. dāru˚ (as Np.) "wood -- barker" DhA ii.35.

Cūrikā

Cūrikā (f.) [cp. Sk. cūrī & jhillikā a cricket, cūrilli a sort of large fish] a cricket A iii.397 (v. l. cūrikā). Cp. on word -- formation pipiśrikā & Mod. Gr. tsi/tsikos cricket.

Cīvara

Cīvara (nt.) [*Sk. cīvara, prob.=cīra, appld orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, vir. c˚, piśčita alms-bowl, senasana lodging, a place to sleep at, gilānapaccaya -- bhesajja -- parikkhāra medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin iii.89, 99, 211; iv.154 sq.; D i.61; M ii.102; A i.49; Nd2 s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes patta -- cīvara dāya, The 3 robes are saṅghāṭi, uttarasangā, antaravāsaka, given thus, e.g. at Vin i.289. that is literally ' taking his bowl & robe. ' But this is an elliptical idiom meaning ' putting on his outer robe and taking his bowl. ' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply

an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at Dialogues ii.145. -- Vin iii.11; D ii.85; Sn p. 21; Pva 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kathina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsikā, koseyya, kambala, sāṇa, bhanga Vin. i.58=96=281 (cp. ˚dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called pañṣukulaṉc. "the dust -- heap robe" Vin v.117 (cp. gahapati). -- On cīvara in general & also on special ordinances concerning its making, wearing & handling see Vin i.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=ii.267 (of var. colours); ii.115 sq. (sībbati to sew the c.); iii.45, 58 (theft of a c.), 195 -- 223, 254 -- 266; iv.59 -- 62, 120 -- 123, 173, 279 sq., 283 (six kinds). -- A iii.108 (cīvare kalyānakāma); v.100, 206; Vism 62; It 103; Pva 185. -- Sīse cīvaran karoti to drape the outer robe over the head Vin ii.207, 217; "ñ khandhe karoti to drape it over the back Vin ii.208, 217; "ñ nikkhipati to lay it down or put it away Vin i.47 sq.; ii.152, 224; iii.198, 203, 263; "ñ saṅcharati to fold it up Vin i.46. -- Var. expressions referring to the use of the robe: atireka˚ an extra robe Vin iii.195; acceka˚ id. Vin iii.260 sq.; kāla˚ (& akāla˚) a robe given at (and outside) the specified time Vin iii.202 sq.; iv.284, 287; gahapati˚ a layman's r. Vin iii.169, 171; ti˚ the three robes, viz. saṅghāṭi, uttarasangā, antaravāsaka Vin i.288, 289; iii.11, 195, 198 sq.; v.142; adj. tecīvarika wearing 3 rs. Vin v.193; dubbala˚ (as adj.) with a worn -- out c. Vin iii.254; iv.59, 154, 286; pañṣukula˚ the dust -- heap robe Pva 141; sa˚ -- bhatta food given with a robe Vin iv.77; lūkha˚ (adj.) having a coarse robe Vin i.109 (+duccola); iii.263 (id.); A i.25; vihāra˚ a robe to be used in the monastery Vin iii.212. -- kaṇña the lappet of a monk's robe DhA iii.420; VvA 76=DhA iii.106, cp. cīvarakāṇaka Av.Ś
ii.184, & ‘ika Divy 239, 341, 350. -- kamma (nt.) robe -- making Vin ii.218; iii.60, 240; iv.118, 151; A v.328 sq.; Dха i.342; PvA 73, 145. -- kāra ( -- samaya) (the time of) sewing the robes Vin iii.256 sq. -- kāla ( -- samaya) the right time for accepting robes Vin iii.261; iv.286, 287; -- dāna ( -- samaya) (the ime for) giving robes Vin iv.77, 99; -- dussa clothing -- material Vin iv.279, 280; -- nidhakha putting on the c. Vin i.284; -- patiggāhaka the receiver of a robe Vin i.283; ii.176; v.205; A iii.274 sq. -- pāṭiva a portion of the c. Vin i.263, 285, 301; -- palibodha an obstacle to the valid performance of the Kathina ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See Vinaya Texts ii.149, 157, 169]. It is one of the two kathina palibodhā (c. & avāsa)’ Vin i.265; v.117, cp. 178; -- paviveka (nt.) the seclusion of the robe, i.e. of a non -- Buddhist with two other pavivekāni (piṇḍapāta & senāsana) at A i.240; -- bhanga the distribution of robes Vin iv.282; 283.

Cunā [Sk. cūna, pp. of carvati, to chew, to *sqer to cut, break up, as in Lat. caro, Sk. kṛṣṇa (cp. katu); cp Lit. kirvis axe, Lat. scūtus sharp stone, scripulus, scortum. See also calaka2 & cp. Sk. kṣunna of kṣud to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. ‘vicunā crushed to bits, smashed up, piecemeal J i.73; ii.120, 159, 216; iii.74. -- 2. (nt.) (a) any hard substance ground into a powder; dust, sand J i.216; VvA 65 (paṇḍu); Pę i.33 (suvaṇṇa gold -- dust; Pęva 189=viḷākā); DA i.245 (id.); DhAs 12. -- (b) esp. "chunam" (Anglo -- Ind.) i.e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap -- powder in bathing. Often comb with mattiūcā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin i.202); cūṇāni bhesajjāni an application of c. Vin i.202; -- vin i.47=52; ii.220, 224 sq.; A i.208; iii.25; J v.89. cūna -- tela -- vālandūpaka Vism 142 (where Asl 115 reads cuṇṇaḥ & telaḥ & leṇḍūpaka). -- nahāṇiya’ D i.74=M iii.92; Pęva 46; na -- hāna’ J i.403, 404. -- gandha -- cuṇṇa aromatic (bath) powder J i.87, 290; iii.276; candana’ id. Mīna 13, 18. -- iṭhāka” plaster (which is rubbed on the head of one to be executed) Pęva 4, cp. Mrčhakaṭika X, beginning (stanza 5) “piṣṭa -- cūṇāvākīṇaśca puruṣo ‘haṇ paśūkrtah.” -- cālant a mortar for the preparation of chunam Vin i.202; -- piṇḍa a lump of ch. Vin iii.260; iv.154 sq.

Cunāka

Cuṇāka [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha’) D i.7; M ii.64=Th 1, 771; J v.302. -- (b) powder; cuṇṇakajātāni reduced to powder M iii.92 (aṭṭhikāni). -- f. “ikā in cuṇṇikamaṇṣa mince meat J i.243.

Cuṇṇeti

Cuṇṇeti [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin ii.107 (mukha’); J iv.457. -- prp. pass cuṇṇiyamāna being ground J vii.185.

Cuta

Cuta [pp. of cavati; Sk. cyutaj 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin iv.216; Sn 774, 899; It 19, 99; J i.139, 205; Pęg 17. -- accūta permanent. not under the sway of Death, Ep. of Nibbāna Dh 225. -- 2. (n.) in cpd. cutūpapāta disappearance & reappearance, transmigration, Saṅsāra (see cuti) S ii.67 (agatigatīya sati c’ hoti); A iii.420; iv.178; DhAs i.259; usually in phrase satthāPan cutūpapāta -- ñāṇa the discerning of the saṅsāra of beings D i.82=M i.248; D iii.111. As cutuppāta at A ii.183. Cp. jātisānāsā -- ñāṇa.
Cuti

Cuti (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D i.162; S ii.3=42; iii.53; M i.49; Sn 643; Dh 419; J i.19, 434; Vism 292, 460, 554; DhA iv.228.

Cudita

Cudita (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin i.173; ii.250; ii.250, 251; M i.95 sq.; A iii.196 sq. -- "ka id. Vin v.115, 158, 161, 164.

Cuddasa

Cuddasa [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J i.71; vi.8; Miln 12; DhA iii.120, 186.

Cunda

Cunda an artist who works in ivory J vi.261 (Com: dantakāra); Miln 331.

Cundakāra

Cundakāra a turner J vi.339.

Cumba

Cumba (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J i.53 (dukūla’); ii.21 (id.); VvA 73. -- (b) a wreath J iii.87. Cp. next.

Cumbataka

Cumbataka (nt.) cumbataka, viz. (a) a pillow DhA i.139; VvA 33, 165. -- (b) a wreath J iv.231 (puppha’); SnA 137; DhA i.72 (mālā”).

Cumbati

Cumbati [Sk. cumbati. Dhtp 197 defines as "vadana- sanjyoge"] to kiss J ii.193; v.328; vi.291, 344; VvA 260. Cp. pari”.

Culla & cūla

Culla & cūla (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k= cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c’ Anāthapiṇḍika=A jr. J ii.287, cp. Anglo -- Indian chota sahib the younger gentleman (Hind. chhota=culla); or Culla -- vagga, the minor section (Vin ii.) as subordinate to Mahā -- vagga (Vin i.), -- 271 --

Culla -- niddesa the minor exposition (following upon Mahā -- niddesa); culla -- sfla the simple precepts of ethics (opp. mahā” the detailed sfla) D i.5, etc. Otherwise only in cpds.: -- angulī little finger DhA ii.86. -- āpāṭhāka a "lesser" follower, i. e. a personal attendent (of a therā) J i.108 (cūla’); ii.325 (cull”); DhA i.135; ii.260; cūla”); -- pīṭha an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J ii.5; iii.456 (v. l. ȳtteyya); PvA 107; DhA i.221 (cūla”).
Cullāsṭi

Cullāsṭi [=caturāsṭi] eighty -- four J vi.226 (mahākappē as duration of Saṁsāra); PvA 254 (id.). Also as cūḷāsṭi q. v.

Cūḷikā

Cūḷikā (f.) [Sk. cūḷikā, cp. cūḍā]=cūla; kaṇṭha’ the root of the ear J ii.276; Vism 249, 255; DhA iv.13 (of an elephant). ’baddha S ii.182; KS ii.122. See also cūḷā.

Cūḷa

Cūḷa [Sk. cūḍā & cūḷikā] 1. swelling, protuberance; root, knot, crest. As kaṇṭha -- cūḷa the root of an elephant’s ear J vi.488. āḍḍha -- cūḷa a measure (see āḍḍha). See also cūḷikā. -- 2. (adj.) see culla.

Cūḷaka

Cūḷaka (adj.) [fr. cūḷā] having a cūḷa or top -- knot; paṃca” with five top -- knots J v.250 (of a boy).

Cūḷanikā

Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase sahassi cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" (distinguished from the dvī -- sahassī majjhimakā & the ti -- sahassī mahāsahassi lokadhātu) A i.227; Nd2 235, 2b.

Cūḷa

Cūḷa (f.) [Vedic cūḍā. to cūḍa]=cūla, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo -- Indian chūḍā & Gujarāṭī chotāli) J i.64, 462; v.153, 249 (paṃcacūḷa kumārā); DhA i.294; as mark of distinction of a king J iii.211; v.187; of a servant J vi.135. -- a cock’s comb J ii.410; iii.265. -- maṇi (m.) a jewel worn in a crest or diadem, a jewelled crest J i.65; ii.122; v.441.

Cūḷāsṭi

Cūḷāsṭi for cullāsṭi at Th 2, 51.

Ce

Ce [Vedic ced; ce=Lat. que in absque, ne -- c, etc., Goth. h in ni -- h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate, viharati even if he lived 100 y. from here D i.117) or Conditional (tatra ce tu mhe assatha kupita D i.3), or Potential (passe ce vipuḷaṇ sukhaṇ Dh 290). -- Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puṇṇaṇ ce puriso kayirā Dh 118; brāhmaṇo ce tvāj brūṣi Śn 457. Usually added to pronouns or pron. adverbs: ahaṇ ce va kha pana ceteyyaṇ D i.185; ettha ce te mano atti S i.116, or combd with other particles, as noce, yañce, sace (q. v.). Freq. also in combd with other indef. interrog. or emphatic particles, as ce va kha pana if then, if now: ahaṇ ce va kha pana pañhaṇ puçeṇeyyaṇ D i.117; ahaṇ ce va kha pana abhivādeeyyaṇ D i.125; api (pi) ce even if: api ce vassasataṇ jīve māṇavo Śn 589.

Cecca
Cecca=cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [ cet] or *cintya [cint]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin ii.91; iii.73, 112; iv.290.

Cetā

Cetā a servant, a boy J iii.478. See next.

Cetāka

Cetāka a servant, a slave, a (bad) fellow Vin iv.66; ] ii.176=DhA iv.92 (duṭṭha’ miserable fellow); iii.281; iv.82 (bhātika -- cetāka rascals of brothers); v.385; Miln 222.

Cetāka

Cetāka a decoy -- bird (Com. dtpaka -- tittira, exciting partridge) J iii.357.

Cetakedu

Cetakedu a kind of bird J vi.538. See also cela’.

Cetanaka

Cetanaka (adj.) [see cetanā] connected with a thought or intention J i.304; usually in a’ without a thought, unintentional J ii.375; vi.178; Vbh 419.

Cetanā

Cetanā [f. abstr. fr. cet, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (kamma: A iii.415; cp. KV. viii.9, § 38 untraced quotation; cp. A v.292). Often combd w. pathanā & paṇḍhi (wish & aspiration), e. g. S ii.99, 154; A i.32, 224; v. 212; Nd2 112 (in def. of asucimanussā, people of ignoble action: asuciyā cetanāyā, pathanāyā, paṇḍhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. -- Combd w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S iii.3 (without citta), Ps i.183 (do.); Nett 77, 78. -- Enumd under the four blessings of vatthu, paccaya, c., gunātīreka ( -- sampadā) & def. as "cetanāya somanassa -- sahagatana -- sampayutta -- bhāvo" at DhA iii.94. -- C. is opposed to cetasika (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are wilful, called cetanākamma Nett 43, 96; otherwise distinguished as kāya & vacikammantā A v.292 sq.), whereas the 3 last items (sīla 8 -- 10) refer to the behaviour of the mind (cetasikakamma Nett., mano -- kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. <> Vin iii.112; S iii.60; A ii.232 (kaṇhassa kammassā pahānāya cetanā: intention to give up wrong -- doing); VvA 72 (vadhaka -- cetanā wilful murder); maranacetanā intention of death DhA i.20; āhār’ asā cetanā intention consisting in desire for food Vism 537. <> PvA 8, 30 (paricāga’ intention to give); Pug 12; Miln 94; Sdhp 52, 72. -- In scholastic lgg. often expld as cetanā sañcetanā sañcetayitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. -- Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayatī ti cetanā; abhisandahattī ti attho).

Cetayita

Cetayita [pp. of ceteti, see cinteti] intended A v.187; Miln 62.

Cetasā

Cetasā N. of a tree, perhaps the yellow Myrobalan J v.420.
Cetasa

Cetasa2 (adj.) [orig. the gen. of ceto used as nominative] only in -- ': sucetasa of a good mind, good -- hearted S i.4=29, 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa' of a wicked mind, evil -- minded S i.70=98; sabba' all-hearted, with all one's mind or heart, in phrase āṭṭhikatvā manasakiṭvā sabbacetaso samannāharitva ohitasoto (of one paying careful & proper attention) S i.112 sq.=189, 220; A ii.116; iii.163, 402; iv.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with sabbā cetaso & sabbā cetasā, -- appamāṇa' S iv.186; avyāpanna' S v.74.

Cetasika

Cetasika (adj.) belonging to ceto, mental (opp. kāyika physical). Kāyika sukha' > cetasika' s. A i.81; S v. 209; kāyikā darathā > c. d. M iii.287, 288; c. duk kha D ii 306; A i.157; c. roga J iii.337. c. kamma is sīla 8 -- 10 (see under cetanā) Nett 43. -- As n. combd with citta it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co -- efficient (cp. vitakka -- vicāra & sach cpds. as phalāphala, bhavābhava) D i.213; see also citta. Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the 52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, the 5 khandha -- category. See Cpd. p. 1 and pt. II. Mrs. Rh. D., Bud. Psy. 6, 148, 175. -- "cetasikā dhammā Ps i.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

Cetaso

Cetaso gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

Cetāpana

Cetāpana (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin iii.216, see also Vin. Texts i.22 & Kacc. 322.

Cetāpeti

Cetāpeti [Caus. of *cetati to ci, collect; see also Kern,

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Toev. s. v.] to get in exchange, to barter, buy Vin iii.216 (expld by parivatteti), 237; iv.250.

Cetiya

Cetiya (nt.) [cp. from ci, to heap up, cp. citi, cintāti] 1. a tumulus, sepulchral monument, cairn, M i.20; Dh 188; J i.237; vi.173; SnA 194 (dhātu -- gharanā katvā cetiyaṇ patiṭṭhāpesuṇ); KhA 221; DhA iii.29 (dhātu’); iv. 64; VvA 142; Sdhp 428, 430. Pre -- Buddhistic cetiyas mentioned by name are Aggālava’ Vin ii.172; S i.185; Sn p. 59; DhA iii.170; Ānanda’ D ii.123, 126; Udēna’ D ii.102, 118; iii.9; DhA iii.246; Gotama (ka)” ibid.; Cāpala’ D ii.102, 118; S v.250; Ma -- kutābandhana’ D ii.160; Bahuputta’ D ii.102, 118; iii.10; S ii.220; A iv.16; Sattambaka’ D ii.102, 118; Sārandada D ii.118, 175; A iii.167; Supatīṭṭha’ Vin iii.35. -- angaṇa the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA i.191, 197; VvA 254. -- vandanā Cetiya worship Vism 299.

Ceteti

Ceteti see cinteti.

Ceto
Ceto (nt.) [Sk. cetas] = citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. <>
Only the gen. cetas & the instr. cetasā are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj. -- form is the inflected nom. ceto, occurring only in viceto S v.447 (+ummatato, out of mind). I. Ceto in its relation to similar terms: (a) with kāya & vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā, ceto') -- muni a saint in action, speech & thought A i.273= Nd 254. In this phrase the Nd has mano for ceto', which is also a v. i. at A -- passage. -- (b) with paññā (see citta iv. b) in ceto -- vimutti, paññā -- vimutti (see below iv.). -- (c) with samādhi, pīti, sukha, etc.: see "pharanatā below. II. Cetaso (gen.) (a) heart c’ upakkilesa (stain of heart) H d iii.49, 101; S v.93. Ilnett (attachment) S v.64. appasāda (unfaith) S i.179; ekodibhāva (singleleness) D iii.78; S iv.236 (see 2nd jhāna); āvaranāṇi (hindrances) S 66. -- vimokkha (redemption) S i.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A i.4, S v.65. vinibandha (freedom) D iii.238 = A iii.249; iv.461 sq. -- (b) mind c’ vikkhepa (disturbance) A iii.448; v.149: uttrāsa (fear) Vbh 367. abhinīrapanā (application) Dhs 7. -- (c) thought. in c’ parivitakko udapādi "there arose a reflection in me (gen.)" S i.139; ii.273; iii.96, 103. III. Cetasā (instr.) (a) heart. mettā -- sahagatena c. (with a h. full of love) freq. in phrase eka disan pharitvā, etc. e. g. D i.186, iii.78, 223; S iv.296; A i.183; ii.129; iii.90; v.299, 344; Vbh 272. ujūbhutena (upright) S i.279; A i.63; vivatena (open) D iii.223= S v.263; A iv.86. macchera -- mala -- paryuṭhitena (in which has arisen the dirt of selfishness) S iv.240; A ii.58. santim pappuya c. S i.212. tanhādhipatheyena (standing under the sway of thirst) S iii.103. -- vippasannena (devout) S i.32=57, 100; Dh 79; Pv i.1010. muttena A iv.244.
Vimāriyādi -- katena S iii.31. vigatābhijjena D iii.49. pathavīya c. -- apāto etc., samena A iv.375 sq. ākāsasamena A iii.315 sq. sabba˚ S ii.220. abhijjhā Ceto in its relation to similar terms: (a) with kāya (see citta iv. b), kañcana˚) ; iii.93 (for ve

Cela (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A i.206; Pv ii.127 (kañcana’ for kañcana’); iii.93 (for veja); dhāti’ baby’s napkin J iii.539. In simile of one whose clothes are on fire (āditta’+ādittasīa) S v.440; A ii.93; iii.307; iv.320. -- acela a naked ascetic D i.161, 165=; J v.75; vi.222. -- aṇḍaka (v. i. aṇḍuka) a loincloth M i.150; -- ukkhepa waving of garments (as sign of applause),
usually with sādhukāra J i.54; ii.253; iii.285; v.67; DhA ii.43; SnA ii.225; VvA 132, 140; -- paṭṭikā (not 'pattika) a bandage of cloth, a turban Vin ii.128 (Bdhgh. celasandhara); M ii.93; DhA iii.136; -- vitāna an awning J i.178; ii.289; iv.378; Mhbv 122; Vism 108.

Celaka

Celaka 1. one who is clothed; acelaka without clothes D i.166; M i.77. -- 2. a standard -- bearer [cp. Sk. cedaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D i.51; DA i.156; A iv. 107, 110; Miln 331.

Celakedu

Celakedu=cetakedu J vi.538.

Celapaka

Celapaka=celāvaka J v.418.

Celāvaka

Celāvaka [cp. Sk. chilla?] a kind of bird J vi.538 (Com. celabaka; is it celā bakā?); J v.416. See also celapaka.

Cokkha

Cokkha (adj.) [Cp. Sk. cokṣa] clean J iii.21; 'bhāva cleanliness M i.39 (= visuddhibhāva; to be read for T mokkha’? See Trenckner’s note on p. 530).

Coca

Coca (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at Vinaya Texts ii.132] the cocoa -- nut or banana, or cinnamon J v.420 (˚vana); -- ˚pāna a sweet drink of banana or cocoa -- nut milk Vin i.246.

Codaka

Codaka (adj.) [to codeti] one who rebukes; exhorting,

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reproving Vin i.173; ii 248 sq.; v.158, 159 etc.; S i.63; M i.95 sq.; D iii.236; A i.53; iii.196; iv.193 sq.; DA i.40.

Codanā

Codanā (f.) [see codeti] reproof, exhortation D i.230; iii.218; A iii.352; Vin V.158, 159; Vism 276. -- As ttg. in codan’ atthe nipāto an exhortative particle J vi.211 (for ingha); VvA 237 (id.); PvA 88 v. 1. (for handa).

Codita
Codita [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J vi.256; Pv ii.966; Vv 161; PvA 152; Sdhp 309.

Codetar

Codetar [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin v.184.

Codeti

Codeti [Vedic codati & codayati, from cud] aor. acodayi (J v.112), inf. codetuṇ, grd. codetabba; Pass. cujjati & codiyati; pp. cudita & codita (q. v.): Caus. codāpeti (Vin. iii.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J vi.69 inañ codetvā; 245; Sn 120 inañ cujjamāna being pressed to pay up; PvA 3 inayikehi codiyamāna) D i.230; Vin i.43 (āpattiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; ii.2 sq., 80 sq.; iii.164, etc.; J v.112; Dh 379; PvA 39, 74.

Copana

Copana (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring DhA iv.85; DhsA 92, 240, 323.

Cora

Cora [cur, corayati to steal; Dhtp 530=theyye] a thief, a robber Vin i.74, 75, 88, 149; S ii.100, 128=A ii.240; S ii.188 (gāmaghāta, etc.); iv.173; M ii.74=Th 1, 786; A i.48; ii.121 sq.; iv.92, 278; Sn 135, 616, 652; J i.264 ("rājā, the robber king"); ii.104; iii.84; Miln 20; Vism 180 (sah' odhā c.), 314 (in simile), 489 (rāja -- puris' ānubandha", in comparison), 569 (andhakāre corassa hattā -- pasāranaṇ viya); DhA ii.30; PvA 3, 54, 274. -- mahā" a great robber Vin iii.89; D iii.203; A i.153; iii.128; iv.339; Miln 185. -- Often used in similes: see J.P.T.S. 1907, 87. -- ātavi wood of robbers Vism 190; -- upaddava an attack from robbers J i.267; -- kathā talk about thieves (one of the forbidden pastimes, see kathā) D i.7=Vin i.188=; -- ghātaka an executioner A ii.207; J iii.178; iv.447; v.303; PvA 5.

Coraka

Coraka [cp. Sk. coraka] a plant used for the preparation of perfume J vi.537.

Corikā

Corikā f. thieving, theft Vin i.208; J iii.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Corf

Corf (f.) a female thief Vin iv.276; J ii.363; (adj.) thievish, deceitful J i.295. -- dāraka" a female kidnapper J vi.337.

Corovassikaṇ

Corovassikaṇ at Nd2 40 (p. 85) read terovassikaṇ (as S iv.185).

Cola
Cola (& cola) [Cp. Sk. coda] a piece of cloth, a rag S i.34; J iv.380; Miln 169; PvA 73; Sdhp 396. -- bhisa a mat spread with a piece of cloth (as a seat) Vin iv.40. <-> duccola clad in rags, badly dressed Vin i.109; iii.263.

Colaka

Colaka (& colaka)=cola Vin i.48, 296; ii.113, 151, 174, 208, 225; Pv ii.17; Miln 53 (bark for tinder?); DhA ii.173.

Ch. Cha & Cha

Cha & Cha (cha in composition effects gemination of consonant, e.g. chabbīsati=cha+visati, chabbaṇṇa=cha+vaṇṇa, chal only before vowels in compn: chaḷaṇga, chaḷ -- abhiññā) [Vedic śaṣ & śaṭ (ṣaṭ=chal), Gr. e/c, Lat. sex, Goth, sahs] the number six. Cases: nom. cha, gen. channa, instr. chahi (& chambhi) (which should be chambhi & prob. chabbhi=saṭḍhi; see also chambhi), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also sāṭṭhi (60) sōlasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷaṇga); there are 6 buddha -- dhamma (Nd2 466); 6 viññānakāyā (see upadhi); 6 senses & sense -- organs (see āyatana) -- cha dānasālā J i.282; orāṇ chaḥi mahākaliriyabhavissati (I shall die in 6 months, i.e. not just yet, but very soon, after the "next" moon) Pv iv.335. Six bodily faults J i.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J ii.334. -- a'sa six -- cornered Dhs 617. -- anga the set of six Vedangas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicitti), 6. jotiṣatthā (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5); D iii.269; Vv 6316; Pv ii.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ -- ang' upekkhā) Vism 160. -- abhiññā the 6 branches of higher knowledge Vin ii.161; Pug 14. See abhiññā. -- âṣṭi eighty -- six [i.e. twice that many in all directions: psychologically 6 X 80= 6 X (4 X 2)10], of people: an immense number, millions Pv ii.137: of Petas PvA 212; of sufferings in Niraya Pv iii.106. -- kaḥ for six days J iii.471. -- kaḥa heard by six ears, i.e. public (opp. catuka) J vi.392. -- tiṃśa(thi) thirty -- six A ii.3; It 15; Dh 339; DhA iii.211, 224 ('yojana -- parimaṇḍala); iv.48. -- danta having six tusks, in 'dāna N. of one of the Great Lakes of the Himavant (satta -- mahā -- sarā), lit. lake of the elephant with 6 tusks. cp. cha -- visāṇa Vism 416. -- dvārika entering through six doors (i.e. the senses) DhA iv.221 (taṇhā). -- dvāṭhura (=dhāṭhura) consisting of six elements M iii.239. -- pañca (chappañca) six or five Miln 292. -- phass' āyatana having six seats of contact (i.e. the outer senses) M iii.239; Th 1, 755; PvA 52; cp. Sn 169. -- baṇṇa (=vaṇṇa) consisting of six colours (of rāṣi, rays) J v.40; DhA i.249; ii.41; iv.99. -- baggiya (=svaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, Buddha 7384). Their names are Assaji, Punabhasu, Pañḍuka, Lohitaka, Mettiya, Bhumajakāa Vin i.i.77, and passim; J ii.387; DhA iii.330. -- bassāni (=vassāni) six years J i.85; DhA iii.195. -- bidha (=vidha) sixfold Vism 184. -- bīṣāna (=visāna) having six (i.e. a "major set") of tusks (of pre -- eminent elephants) J v.42 (Nāgarājā, 48 (kuñjara), cp. chaddanta. -- bīsati (=visati) twenty-six DhA iv.233 (devalokā).

Chakana & Chakaṇa

Chakana & Chakaṇa (nt.) [Vedic śaṣṭṛ & śaṣkaṇ; Gr. ko/pros; Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung of animals Vin i.202; J iii.386 (n); v.286; vi.392 (n).

Chakaṇṇa

Chakaṇṇa (f.)=chakana Nd2 199.

Chakala
Chakala [cp. Sk. chagala, from chāga heifer] a he -- goat J vi.237; 'ka ibid. & Vin iii 166. -- f. chakali J vi.559.

Chakka

Chakka (nt.) [fr. cha) set of six Vism 242 (meda’ & mutta”).

Chakkhattu

Chakkhattu (adv.) [Sk. śaṭkṛtvas] six times D ii.198; DhA iii.196.

Chaṭṭha

Chaṭṭha the sixth Sn 171, 437; DhA iii.200: SnA 364. Also as chaṭṭhama Sn 101, 103; J iii.280.

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Chaddaka

Chaddaka (adj.) throwing away, removing, in puppha’ a flower -- rubbish remover (see pukkusa) Th 1, 620; Vism 194; -- f. chaḍḍikā see kacavara”.

Chaddana

Chaddana (nt.) throwing away, rejecting J i.290; Dhtp 571. -- i (f.) a shovel, dust -- pan DhA iii.7. See kacavara”.

Chaddīta

Chaddīta [pp. of chaddeti] thrown out. vomited; cast away, rejected, left behind S iii.143; J i.91, 478; Pv ii.23 (=ucchitthaν vantāti attho PvA 80); VvA 100; PvA 78, 185.

Chaddeti

Chaddeti [Vedic chardayati & chṛṇatti to vomit; cp. also avaskaṇa excrements & karṣa dung. From *sqaṛ to eliminate, separate, throw out (Gr. kri/ν, Lat. ex <<< (s)cerno), cp. Gr. skw_ setName, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; iv.265; M i.207; S i.169 (chaṭṭhehi wrongly for chaḍḍhehi)=Sn p. 15; J i.61, 254, 265, 292; v.427; Pug 33; DhA i.95 (unhaṇ lohitṛ ch. to kill oneself); ii.101; iii.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. -- ger. chaḍḍāḍa Th 2, 469 (=chaḍḍetvā ThA 284); grd. chaḍḍetabba Vin i.48; J ii.2; chaḍḍanṁta Miln 252; chaḍḍiya (to be set aside) M i.12 sq. -- Pass. chaḍḍiyati PvA 174. -- Caus. chaḍḍēpeti to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin iv.265; J i.137; iv.139; vi.185, 534; Vism 182. -- pp. chaḍḍīta (q. v.). -- See also kacavara”

Chaṇa

Chaṇa a festival J i.423, 489 (surā”), 499; ii.48 (mangala”), 143, iii.287, 446, 538; iv.115 (surā’); v.212; vi.221; 399 (‘bheri); DhA iii. 100 (surā”), 443 (‘vesa); iv.195; VvA 173.

Chaṇaka

Chatta

Chatta1 (nt.) [late Vedic chattras=chad -- tra, covering to chad, see châdâti] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin i.152; ii.114; D i.7=; ii.15 (seta\'s, under which Gotama is seated); J i.267 (seta\'); iv.16; v.383; vi.370; Sn 688, 689; Miln 355; DhA i.380 sq.; DA i.89; PvA 47. -- Esp. as seta\' the royal canopy, one of the 5 insignia regis (setachatta -- bambhakāñ cañvidhañ rāja -- kakudhabhaññañ PVa 74), see kakudhabhaññañ. J vi.4, 223, 389; \'uusspēti to unfold the r. canopy PVa 75; DhA i.161, 167. See also pañña\'. -- dañña the handle of a sunshade DhA iii.212; -- nāḷi the tube or shaft (of reeds or bamboo) used for the making of sunshades M ii.116; -- mangala the coronation festival J iii.407; DhA iii.307; VvA 66.

Chatta

Chatta2 [cp. Sk. châtra, one who carries his master's sun-shade] a pupil, a student J ii.428.

Chattaka

Chattaka (m. nt.) 1. a sun -- shade J vi.252; Th 2, 23 (=ThA 29 as nickname of sun -- shade makers). See also pañña\'. -- 2. ahi\" snake's sun -- shade," N. for a mushroom: toadstool D iii.87; J ii.95; a mushroom, toadstool J ii.95.

Chattisakkhattuñ

Chattisakkhattuñ (adv.) thirty -- six times It 15.

Chada

Chada [cp. châdeti chad=sañyaraññe Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D i.7= (sa -- uttara\" but "chadana at D ii.194); -- a veil, in phrase viva\&acchada "with the veil lifted" thus spelt only at Nd2 242, 593, DhA i.106 (vivatha\", v. l. va\&r\"a) & DA i.251 (vivatta\"), otherwise \'chadda; -- shelter, clothing in phrase gh\&sa\&cchada Pug 51 (see gh\&sa & cp. ch\&da); -- a hedge J vi.60; -- a wing Th 1, i 108 (citra\")

Chadana

Chadana (nt.) [Vedic chad]=chada, viz. lit. 1. a cover, covering J i.376; v.241. -- 2. a thatch, a roof Vin ii.154 (various kinds), 195; J ii.281; DhA ii.65 (\"piñtha\"; iv.104 (\"assa udaka -- patana -- \"than\") 178; PvA 55. <> 3. a leaf, foliage J i.87; Th 1, 527. -- 4. hair J v.202. -- fig. pretence, camouflage, counterfeiting Sn 89 (=p\&tr\&p\&ñ kat\&va SnA 164); Dhs 1059=Vbh 361= Nd2 271ii. Dhs reads chandanañ & Vbh ch\&danañ. -- \&tiñkh\& a tile DhA iv.203.

Chaddha

Chaddha (nt.) [Dhtp 590 & Dhtm 820 expln a root chadd by "vamane," thus evidently taking it as an equivalent of chadd]=chada, only in phrase vivattacchada (or vivata\") D i.89; Sn 372, 378, 1003, 1147; DA i.251. Nd2 however & DA read \"chada expl. by vivata -- \&gadosamoha -- chadana SnA 365.

Chaddhā

Chaddhā [Sk. \&t\&\&ha] sixfold Miln 2.

Chanda
Chanda [cp. Vedic and Sk. chanda, and skandh to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expl'd at Vism 466 as "kattu -- kāmātā" adhivacanā; by Dhtp 587 & Dhtm 821 as Chandī=īccharāñ. -- A. As virtue: dhammadesu ch. striving after righteousness S i.202; tībba" ardent desire, zeal A i.229; iv.15; kusaladhamma" A i.iii.441. Often combd with other good qualities, e. g. ch. vāyāma uṣṭāha uṣsolhi A iv.320; ch. viriya citta vīmaṁśat in set of samādhīs (cp. iddhipāda) D iii.77 (see below), & in cpd. "ādhipatīyaya. -- kusalaṁ dhammānāṁ uppaṁyācha cāndana janeti vāyamatī viriyāṇ ārabhati, etc., see citta v. 1 db. => M ii.174; A i.174 (ch. vāyāma vā); iii.50 (chassatā instr.); Sn 1026 (+virīya); Vv 2412 (=kusala" VvA 116); J vi.72; DhaA i.14. -- B. As vice: (a) kinds & character of ch. -- With similar expressions: (kāya -- ) ch. sneha anvayatā M i.500. -- ch. dosa moha bhaya D i.ii.182; Nd2 3372 (See also below chandāgati). Its nearest analogue in this sense is rāga (lust), e. g. ch. rāga dosa patīgaha D i.25 (cp. DA i.116); rūpesu uppaṇjati ch. vā rāgo S iv.195. See below rāga. In this bad sense it is nearly the same as kāma (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in Dhn trsl. 292) & the combn kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the body" M i.500; Sn 203. bhave ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiñ ch. (hankering after the world) Sn 866; methanasmi (sexual desire) Sn 835 (expl. by ch. vā rāgo vā peman Nd1 181). -- Ch. in this quality is one of the roots of misery: cittass' upakkilesa S iii.232 sq.; v.92; mulañ dukkhassa J iv.328 sq. -- Other passages illustrating ch. are e. g. vyāpāda & vihiśa" S i.151; rūpa -- dhātu" S iii.10; iv.72; yañ aniccañ, etc. . . tattha" S iii.122, 177; iv.145 sq.; asmi tī ch. S iii.130; asthillo ch. S v.277 sq., cp. also D ii.277. -- (b) the emancipation from ch. as necessary for the attainment of Arahantship. -- vigilata" (free from excitement) and a" S i.111; iii.7, 107, 190; iv.387; A ii.173 sq.; D iii.238; ettha candra virājetāvā Sn 171=S i.16. Kāye candra virājayae Sn 203. (avīta" A iv.461 sq. "n vineti S i.22, 197; "n vinodeti S i.186; ch. suppativinfiṭā S ii.283. na tamhi "n kayirātha Dh 117. => 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin i.121, 122. dhammikānāṁ kammānāṁ candra datta having given (his) consent to valid proceedings Vin iv.151, 152; cp. docaya i.94. -- Note. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd2 s. v.; DhsA 370; DhaA i.14, J vi.72, VvA 77. -- āgati in "gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamani, viz. ch", dusa", moha", bhaya" D iii.133, 228; Vbh 376 (see above); -- ādhipatīyaya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+virīya, citta, vīmaṁśa"); -- anvunīta led according to one's own desire S iv.71; Sn 781; -- āraha (adj.) fit to give one's consent Vin ii.93; v.221; -- ja sprung from desire (dūkha) S i.22; -- nānatta the

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diversity or various ways of impulse or desire S ii.143 sq.; D ii.389; Vbh 425; -- pahāna the giving up of wrong desire S v.273; -- mulañ (adj.) having its root in excitement A iv.339; v.107; -- rāga exciting desire (cp. kāmachanda) D i.ii.58, 60; iii.289; S i.198; ii.283; i.ii. 232 sq. (cakkhusmiñ, etc.); iv.7 sq. 164 (Bhagavato ch = r. n' atthi, 233; A i.264 (atte ch = r -- tathātyā dhammā); ii.71; iii.73; Nd2 413; DhaA i.334; -- samādhi the (right) concentration of good effort, classed under the 4 iddhipāda with viriya"; citta" vīmaṁśa" D iii.77; S v.268; A i.39; Vbh 216 sq.; Nett 15; -- sampāda the blessing of zeal S v.30.

Chandaka

Chandaka a voluntary collection (of alms for the Sangha), usually as "ṇa sañharati to make a vol. coll. Vin iv.250; J i.422; ii.45, 85 (sañharitvā v. l. BB; text sankaṭdhītvā), 196, 248; iii.288 (nava", a new kind of donation); Cp. BSk. chandaka = bhikṣṇa AvŚ vol. ii.227.

Chandatā

Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd2 394; Vbh 350, 370.

Chandavantatā

Chandavantatā (f.) [abstr. to adj. chandavant, chanda+ vant]=chandatā VvA 319.
Chandasā

Chandasā (f.) [see chando] metrics, prosody Miln 3.

Chandika

Chandika (adj.) [see chanda] having zeal, endeavouring usually as a’ without (right) effort, & always combd w. anādara & assaddha Pug 13; Vbh 341; PvA 54 (v. 1.), 175.

Chandikata

Chandikata (adj.) & chandikatā (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi’) (n.) Vbh 208.

Chando

Chando (nt.) [Vedic chandas, from skandh, cp. in meaning Sk. pada; Gr. i)/ ambos] metre, metrics, prosody, esp. applied to the Vedas Vin ii.139 (chandaso buddhavacanañ āropeti to recite in metrical form, or acc. to Bdhgh. in the dialect of the Vedas cp. Vin. Texts iii.150); S i.38; Sn 568 (Sāvittt chandaso mukhañ: the best of Vedic metres). -- viciti prosody VvA 265 (enumd as one of the 6 disciplines dealing with the Vedas: see chālānga).

Channa

Channa1 [pp. of chad, see chādeti] 1. covered J iv. 293 (vāri’); vi.432 (padara”, ceiling); ThA 257. <-> 2. thatched (of a hut) Sn 18. -- 3. concealed, hidden, secret J ii.58; iv.58. -- nt. channañ a secret place Vin iv.220.

Channa

Channa2 [pp. to chad (chand), chandayati, see chādeti] fit, suitable, proper Vin ii.124 (+paṭītupa); iii.128; D i.91 (+paṭītupa); S i.9; M i.360; J iii.315; v.307; vi.572; Pv ii.1215 (=yutta PvA 159).

Chapaka

Chapaka name of a low -- class tribe Vin iv.203 (=caṇḍāla Bdhgh. on Sekh. 69 at Vin iv.364), f. "i ib.

Chappañca

Chappañca [cha+pañca] six or five Miln 292.

Chab’

Chab’ see under cha.

Chamā

Chamā (f.) [from kṣam, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root cham (=kṣam) as 1. hiñane and 2. adane] the earth; only in oblique cases, used as adv. Instr. chamā on the ground, to the ground (ved. kṣamā) M i.387; D iii.6; J iii.232; iv.285; vi.89, 528; Vv 414 (VvA 183; bhūmiyañ); Th 2, 17; 112 (ThA 116: chamāyañ); Pv iv.53 (PvA 260: bhūmiyañ). -- loc. chamāyañ Vin i.118; A i.215; Sn 401; Vism 18; ThA 116; chamāya Vin ii.214.
Chambhati

Chambhati [see chambheti] to be frightened DhA iv.52 (+vedhati).

Chambhita

Chambhita [pp. of chambheti]. Only in der. chambhitatta (nt.) the state of being stiff, paralysis, stupefaction, consternation, always combd with other expressions of fear, viz. uttāsa S v.386; bhaya J i.345 (where spelled chambhatta); ii.336 (where wrongly expld by sartracalanan); lomahaṣa (fear, stupefaction & horripilation ("gooseflesh") Vin ii.156; S i.104; 118; 219; D i.49 (expld at DA i.50 wrongly by sakala -- sartrī calanañ); Ds2 470; Miln 23; Vbh 367; Vism 187. -- In other connections at Nd2 1 (=Dhs 425, 1118, where thambhitatta instead of ch˚); Dhs 965 (on which see Dhs trsl. 242).

Chambhin

Chambhin (adj.) [see chambheti] immovable, rigid; terrif.-fied, paralysed with fear S i.219; M i.19; J iv.310 (v. 1. jambhit here with ref. to one who is bound (stiff) with ropes (pāsasatehi chambhit) which is however taken by com. as instr. of cha & expld by chasu & hesu, viz. on 4 limbs, body & neck; cp. cha). -- accambhin firm, steady, undismayed S i.220; Sn 42; J i.71. -- See chambheti & chambhita.

Chambheti

Chambheti [cp. Sk. skabhāti & stabhāti, skambh, and P. khamtha, thambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin & chambhitatta, Cp. ārakhambha (under kambha2).

Challi

Challi [Sk. challi] bark, bast DhA ii.165; Bdhgh on MV. viii.29.

Chava

Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin ii.115 (śīsassa patta a bowl made out of a skull). See cpds. -- 2. (adj.) vile, low, miserable, wretched Vin ii.112, 188; S i.66; M i.374; A ii.57; J iv.263. -- attihika bones of a corpse, a skeleton C iii.15, 1 (?); -- álāta a torch from a pyre S iii.93=A ii.95=It 90=J i.482; Vism 54, 299 (’ūpama). -- kutikā a charnelhouse, morgue, Vin i.152; -- dāhaka one who (officially) burns the dead, an "undertaker" Vin i.152; Ds2 168 (f. 'ikā); Vism 230; Miln 331. -- dussa a miserable garment D i.166=Ā i.240; ii.206. -- sartrī a corpse Vism 178 sq. -- sitta a water pot (see above 1) Th 1, 127.

Chavaka

Chavaka 1. a corpse J v.449. -- 2. wretched Miln 156, 200; (caṇḍāla, see expln at J v.450).

Chavi

Chavi (f.) [*]sqeu to cover. Vedic chavi, skuvati; cp. Gr. sku λon; Lat. ob -- scurus; Ohg. skuðra (Nhg. scheuer); Ags skëo>Ē. sky also Goth. skôhs>Ē. shoe] the (outer, thin) skin, tegument S ii.256; A iv.129; Sn 194; J ii.92. Distinguished from camma, the hide (under -- skin, corium) S ii.238 (see camma); also in combn ch -- camma[mansa Vism 235; Ds2 iv.56. -- kalyāṇa beauty of complexion, one of the 5 beauties (see kalyāṇa 2d) Ds2 i.387; -- dosī -- ābādha a skin disease, cutaneous irritation Vin i.206; -- roga skin
disease DhA iii.295; -- vaṇṇa the colour of the skin, the complexion, esp. beautiful compl., beauty Vin i.8; J iii.126; DhA iv.72; PvA 14 (vaṇṇadhātu), 70, 71 (=vaṇṇa).

Chāta

Chāta (adj.) [cp. Sk. psāta from bhas (*bhsā), Gr. yw/xw; see Walde, Lat. Wtb. under sabulum & cp. bhasman, probably Non -- Aryan] hungry J i.338; ii.301; v.69; Pv ii.113 (=bubhukkhaṇa, khudāya abhīhūta Pv A 72) ii.936 (jighacchita PvA 126); Pv A 62; Vv A 76; Miln 253; Mhvs vii.24. Cp. pari˚. -- ajhatha with hungry insides J i.345; ii.203; v.338, 359; DhA i.125; DhA i.367 (chātak˚); iii.33, 40. -- kāla time of being hungry.

Chātaka

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.

Chātatā


Chādana

Chādana (nt.) [to chādeti] covering, clothing, often combd with ghāsa˚ food & clothing (q. v.) J ii.79 (vattha˚); Pv i.107 (bhojana˚); ii.17 (vattha˚); PvA 50 (=vattha); DhA iv.7. -- As adj. J vi.354 (of the thatch of a house).

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Chādanā


Chādi

Chādi (f.) [chādeti1] shade J iv.351.

Chādiya

Chādiya (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J vi.354 (=gehacchādana -- tiṇa).

Chādeti

Chādeti1 [Caus. of chad, Sk. chādayati] (a) to cover, to conceal Vin ii.211 (Pass. chādiyati); Sn 1022 (mukha jivhāya ch.); Dh 252; Pv iii.43. -- (b) (of sound) to penetrate, to fill J ii.253; vi.195. -- pp. channa1 (q. v.).

Chādeti2 [for chandeti, cp. Sk. chandati & chadayati; to khyā?] (a) to seem good, to please, to give pleasure S ii.110; A iii.54; DhA i.ii.285 (bhattaṇa me na ch.). <> (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattaṇa chādeti to appreciate the meal Vin ii.138; D i.72 (= rucceyya); v.31 (chādayamāṇa), 33 (chādamana), 463; Th 2, 409; Pv i.118 (nacchādhamhase), pp. channa2.
Chāpa & 'ka

Chāpa & 'ka [Sk. śāva] the young of an animal M i.384 ('ka); S ii.269 (bhinka'); J i.460; ii.439 (sakuṇa'); Miln 402; -- f. chāpī J vi.192 (maṇḍūka').

Chāyā

Chāyā (f.) [Vedic chāyā, light & shade, *skei (cp. (s)qait in ketu), cp. Sk. śyāva; Gr. skia/ & skoio/s; Goth. skeinan. See note on kāla, vol. ii. p. 382] shade, shadow S i.72, 93; M ii.235; iii.164; A i.114; Sn 1014; Dh 2; J ii.302; iv.304; v.445; Miln 90, 298; DhA i.35; PvA 12, 32, 45, 81, etc. -- Yakkhas have none; J v.34; vi.337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.

Chārikā

Chārikā (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. chro/s dry, Lat. serenus dry, clear. See also khāra & bhasma.] Ashes Vin i.210; ii.220; D ii.164=Ud 93; A i.209; iv.103; J iii.447; iv.88; v.144; DhA i.256; ii.68; VvA 67; PvA 80 (chārikangāra).

Chiggalā

Chiggalā [cp. chidda] a hole, in eka' -- yuga M iii.169=; tāla' key hole S iv.290; Vism 394.

Chida

Chida (always -- ') (adj.) breaking, cutting, destroying M i.386; S i.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankhā') 491, 1021, 1101 (tanha'); VvA 82 (id.).

Chidda

Chidda [cp. Ohg. scetar. For suffix -ra, cp. rudhira, etc. Vedic chid+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S iv.316; J i.419; (fig.) faulty, defective, Vin i.290. -- 2. (nt.) a cutting, slit, hole, aperture, S i.43; J i.170 (eka'), 172, 419, 503; ii.244, 261; (kaṇṭha'); Vism 171, 172 (bhittī'), 174 (tāla'); SnA 248 (akkhi'); DhA iii.42; VvA 100 (bhittī'); PvA 180 (kaṇṭha'), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda -- vutti faultless conduct) Miln 94. -- āvachidda full of breaches and holes J iii.491; Vism 252; DhA i.122, 284 (cp. *vichidda); i.151. -- kārin inconsistent A ii.187; -- vichidda= āvachidda J i.419; v.163 (sartraṇ chiddavichiddaṇ karoti to perforate a body).

Chiddaka

Chiddaka (adj.) having holes or meshes (of a net) D i.45.

Chiddatā

Chiddatā (f.) perforation, being perforated J i.419.

Chiddavant

Chiddavant (adj.) having faults, full of defects M i.272.

Chindati
Chindati [Vedic chid in 3 forms viz. 1. (Perf.) base chid; 2. Act. (pres.) base w. nasal infix. chind; 3. Med. (denom). base w. guna ched. Cp. the analogalous formations of cit under cinteti. -- Idg.* sk(h)eid, Gr. sxi/zw (E. schism); Lat. scindo (E. scissors); Ohg. scidzan; Ags. scidan; cp. also Goth. skaidan, Ohg. sceidan. Root chid is defined at Dhtp 382, 406 as "dvedha" to cut off, to destroy, to remove, both lit. (bandhana', p!s!a', pasibbaka', jtv!a, gtv!a, s!sa, hatthapade, etc.) and fig. (tanha', moha', asav!a, sa!yojana, v!i!cikicha, vanatha', etc.) Freq. in similes: see J.P.T.S. 1907, 88. -- Forms: (1) chid: aor. acchid Sn 357, as acchida M ii.35, acchidda Dh 351 (cp. agam!a); Pass. pres. chijjati (Sk. chidyate) Dh 284; It 70; J i.167; Th 1, 1055= Miln 395; Miln 40; aor. chiji J iii.181 (dvidha ch. broke in two). -- fut. chijjissati J i.336; -- ger. chijjitv!a J i.202; iv.120; -- pp. 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; VvA 123; -- imper. chinda Sn 346; J ii.153; chindatha Dh 283; -- pot. chinde Dh 370; -- ppr. chindam!a J i.70, 233. -- fut. chindissati DhA ii.258. -- aor. acchindi Vin i.88 & chindi J i.140. -- ger. chinditv!a J i.222, 254, 326; ii.155. <-> inf. chinditu!aj Vin i.206; PvA 253. -- grd. chindiya J ii.139 (duc˚). -- Caus. chindapeti J ii.104, 106; Vism 190 (r!ajano core ch.). -- (3) ched: fut. chechati (Sk. chetsyt!a) M i.434; Dh 350; Miln 391. -- aor. acchech!a (Sk. acchaisyt!a) S i.12; A ii.249; Sn 355=Th 1, 1275; J vi.261. acchej!a (v. l. of acchech!a) is read at S iv.205, 207, 399; v.441; A iii.246, 444; It 47. -- inf. chettu!aj J iv.208; Pv iv.328, & chettu!aj Sn 28. -- ger. chetv!a Sn 66, 545, 622; Dh 283, 369; J i.255; N!d 245, & chetv!a Jii.396; Dh 44; J iii.396. -- grd. chetabba Vin ii.110, & chejja (often combd w. bhejja, torture & maiming, as punishments) Vin iii.47 (+bh˚); J v.444 (id.) vi.536; Miln 83, 359. Also chejja in neg. acchejja S vi.226. -- Caus. chedeti Vin i.50, & chedapeti ib.; J iv.154. See also cheda, chedana.

Chindanaka
Chindanaka (adj.) [fr. chindati] breaking, see pari*.

Chinna
Chinna [pp. of chinna] cut off, destroyed Vin i.71 (acchinna -- kesa with unshaven hair); M i.430; D ii.8 ('papaca); J i.255; ii.155; iv.138; Dh 338; Pv i.112 (v. l. for bhimna), 116; DhA iv.48. Very often in punishments of decapitation (s!s!a') or mutilation (hatthapada', etc.) e. g. Vin i.91; iii.28; Pvi.24 (ghana -- s!sa'); Miln 5. Cp. sa˚. As first part of cpd., chinna' very frequently is to be rendered by "without," e. g. -- asa without hope J ii.230; PvA 22, 174; -- iriyapatha unable to walk, i. e. a cripple Vin i.91; -- kanna without ears PvA 151; -- ganth!a untrammelled, unfettered Sn 219; -- pilota with torn rags, or without rags S ii.28; PvA 171 (+bh!na'); -- bhatta without food i. e. famished, starved J i.84; v.382; DhA iii.106=VvA 76; -- sa˚s!aya without doubt Sn 1112; It 96, 97, 123; Nd 224. -- s!taka a torn garment Vism 51.

Chinnaka
Chinnaka (adj.) [fr. chinna] cut; a' uncut (of cloth) Vin i.297.

Chinnikā
Chinnikā (f.) deceitful, fraudulent, sly, only in combn w. dhuttā (dhuttikā) & only appld to women Vin iii.128; iv.61; J ii.114; Miln 122.

Chuddha
Chuddha [Sk. k!ubdha (?) k!ubh, perhaps better štiv, pp. št!uta (see ni!thubh!ati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭtha); J v.302.

Chupati
Chupati [Dhtp 480=samphasse] to touch Vin i.191; iii.37, 121; J iv.82; vi.166; Vism 249; DhA i.166 (mā chupi). -- pp. chupita.

Chupana

Chupana (nt.) touching Vin iii.121; J vi.387.

Chupita

Chupita [pp. of chupati] touched Vin iii.37; J vi.218.

Chubhati

Chubhati given as root chubh (for kṣubh) with def. "nicchubhe" at Dhtm 550. See khobha.

Churikā

Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chūrikā> khara] a knife, a dagger, kreese Th 2, 302; J iii.370; Miln 339; cp. Miln trsln. ii.227; ThA 227; DhA iii.19.

Churita

Churita: see vi˚.

Cheka

Cheka (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin ii.96; M i.509; J i.290 (anga -- vijjāya); ii.161, 403; v.216, 366 ('pāpaka good & bad); vi.294 (id.); Miln 293.; DA i.90; VvA 36, 215; DhA i.178. -- 2. genuine Vism 437 (opp. kūta).

Chekatā

Chekatā (f.) [cheka+tā] skill VvA 131.

Chejja

Chejja 1. see chindati. -- 2. one of the 7 notes in the gamut VvA 139.

Cheta

Cheta an animal living in mountain cliffs, a sort of leo-pard S i.198.

Chettar

Chettar [Sk. chetṛ, n -- agent to chindati] cutter, destroyer Sn 343; J vi.226.

Cheda
Cheda [see chindati] cutting, destruction, loss Sn 367 ("bandhana"); J i.419; 485; sīsa’ decapitation DhA ii.204; Pv A 5; anda’ castration J iv.364; -- bhatta’ īṇ karoti to put on short rations J i.156. pada’ separation of words Sn A 150. -- 'gāmin (adj.) liable to break, fragile A ii.81; J v.453. -- Cp. vi’.

Chedaka

Chedaka (adj.) [fr. cheda] cutting; in anda’ one who castrates J iv.366.

Chedana

Chedana (nt.) [see chindati] cutting, severing, destroying D i.5; (=DA i.80 hattha’ -- ādi); iii.176; Vin ii.133; A ii.209; v.206; S iv.169 (nakha’); v.473; Miln 86; Vism 102 ("vadha -- bandana, etc.").

Chedanaka

Chedanaka 1. (adj.) one who tears or cuts off Pv A 7. - 2. (nt.) the process of getting cut (a cert. penance for offences: in combn with āpattiyo & pācittiyā) Vin ii.307; iv.168, 170, 171, 279; v.133, 146 (cha ch. āpattiyo).

Cheppā

Cheppā (f.) [Sk. sépa] tail Vin i.191; iii.21.

J. Ja


Jagat

Jagat (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, the earth A ii.15, 17 (jagato gati); S i.186 (jagatogadha plunged into the world).

Jagatī

Jagatī (f.) [see jagat] only in cpds. as jagati”: -- ppadesa a spot in the world Dh 127=Pv A 104; -- ruha earth grown, i.e. a tree J i.216.

Jagga

Jagga (nt.) [jaggati+ya] wakefulness S i.111.

Jaggati

Jaggati (=jāgarati, Dh tp 22 gives jagg as root in meaning "niddā -- khaya.") (a) to watch, to lie awake J v.269. <> (b) to watch over, i.e. to tend, to nourish, rear, bring up J i.148 (dārakān), 245 (āśīvāsan).

Jaggana

Jaggana (nt.) [from jaggati] watching, tending, bringing up J i.148 (dāraka’).
Jagganatā

Jagganatā (to jāgarati) watchfulness J i.10.

Jagghati

Jagghati [Intens. to sound -- root ghar. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. under anujagghati); Dhp 31 jaggh= hasane to laugh, to deride J iii.223; v.436; vi.522. <> pp. jagghita J vi.522. See also anu’. pa”.

Jagghitā

Jagghitā (f.) laughter J iii.226.

Jaghana

Jaghana (nt.) [Vedic jaghana, cp. Gr. koxwnh; see janghā] the loins, the buttocks Vin ii.266; J v.203.

Jangala

Jangala (nt.) a rough, sandy & waterless place, jungle A v.21; J iv.71; VvA 338. Cp. ujjangala.

Janghā

Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ágs. gang, walk. From *ghengh to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D ii.17= (S i.16= Sn 165 (eṇi’); Sn 610; J ii.240; v.42; vi.34; ThA 212). In cpds. jangha’ (except in janghā -- vihāra). -- ummagga a tunnel fit for walking J vi.428; -- pesanika adj. going messages on foot Vin iii.185; J ii.82; Miln 370 (’iya); Vism 17. -- bala(ṇ) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); -- magga a footpath J ii.251; v.203; VvA 194. -- vihāra the state of walking about (like a wanderer), usually in phrase ’ṇ anucankamati anuvicarati D i.235; M i.108; Sn p. 105, p. 115; or ’ṇ carati PvA 73. -- A i.136; J ii.272; iv.7, 74; DhA i.141.

Jangheyyaka

Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin i.287.

Jacca

Jacca (adj.) [jāti+tya] of birth, by birth (usually -- ”) M ii.47 (ittara’. of inferior birth); Sn p. 80 (kin’ of what birth, i. e. of what social standing); J i.342 (hīna’ of low birth); Sdhp 416 (id.) J v.257 (nīhīna’); Miln 189 (sama’ of equal rank). -- andhā (adj.) blind from birth Ud 62 sq. (Jaccandhavagga vi.4); J i.45, 76; iv.192; Vbh 412 sq.; in similes at Vism 544, 596.

Jaccā

Jaccā instr, of jāti.

Jajjara

Jajjara [From intensive of jarati] withered, feeble with age Th 2, 270; J i.5, 59 (jarā’); ThA 212; PvA 63 (’bhāva, state of being old) -- a’ not fading (cp. amata & ajarāmara), of Nibbāna S iv.369.
Jajjarita

Jajjarita [pp. of intens. of jar see jarati] weakened DhA i.7.

Jañña

Jañña (adj.) [=janya, cp. jätya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M i.30 (jaññajañña, cp. p. 528); J ii.417 (=manāpa sädhu). a’ J ii.436.

Jaṭa

Jaṭa a handle, only in väśi’ (h. of an adze) Vin iv.168; S ii.154=A iv.127.

Jaṭā

Jaṭā (f.) [B.Sk. jatā] tangle, braid, plaïting, esp. (a) the matted 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. -- (c) (fig.) (the tangle of) desire, lust S i.13=165. -- aṇḍuva (=’andu?) a chain of braided hair, a matted topknot S i.117; -- ājina braided hair & an antelope’s hide (worn by ascetics) Sn 1010 (’dhara), cp. above J i.12; -- dharaṇa the wearing of matted hair M i.282.

Jaṭita

Jaṭita [pp. of jaṭ, to which also jaṭā; Dhtp 95: sanghāte] entangled S i.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin

Jaṭin one who wears a jaṭā, an ascetic Sn 689; f. -- in J vi.555.

Jaṭila

Jaṭila [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enumd -- 278 --

amongst other ‘ religious ’ as ājīvikā niganṭhā j. paribbājakā Nd2 308; ājīvikā nig’ j. tāpasā Nd2 149, 513; - - Vin i.24=iv.108; i.38 (purāṇa” who had previously been j.)=VvA 13=PvA 22; S i.78; Sn p. 103, 104 (Keṇiya j.); J i.15; ii.382; Ud 6; Dpvs i.38.

Jaṭilaka

Jaṭilaka=jaṭila M i.282; A iii.276; Miln 202; Vism 382.

Jaṭhara

Jaṭhara (m. nt.) [Vedic jaṭhara, to *gelt=*gelbh (see gabbha), cp. Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175.

Jaṇṇu(ka)
Jaññu(ka) [cp. jānu & janu] the knee D ii.160; J vi.332; SnA ii.230; DhA i.80 (*ka); i.57 (id.), 80; iv.204; VvA 206 (janu -- kappara).

Jatu

Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quití glue] lac. As medicine Vin i.201. 'matthaka a decking with lac. used by women to prevent conception Vin iv.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

Jattu

Jattu (nt.) [Vedic jatru] the collar -- bone DhA ii.55 (gloss: aśīkā); Dvs iv.49.

Jaddhu

Jaddhu [for jaddhu, inf. to jak (+ P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as a˚ not eating, abstaining from food. ˚ka one who fasts M i.245; ˚mā death by starvation J vi.63 (=anāsaka -- maraṇa; Fsb. has note: read ajjuṭṭha?); ˚mārika A iv.287 (v. l. ajeṭṭha').

Jana

Jana [*genē: see janati. Cp. Gr. gi/nos, go/nos; Lat. genus=Fr. genus, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as mahājana the people, the crowd S i.115; J i.167, 294; PvA 6; lokamahājana=loka DhA iii.175; or as bahu(j)jana many people, the many A i.68; Dh 320; DhA iii.175. See also puthujjana. -- (b) pl. men, persons, people, beings: nānā’ various living beings Sn 1102 (expld at Nd2 248 as khatiyā brāhmaṇa vessā sudā gahaṭṭha pabbajīta devā manussā) dve jānā J i.151; ii.105; tayo j. J i.63; iii.52; keci jānā some people PvA 20. See also Sn 243, 598, 1077, 1121. -- ādhipa a king of men J ii.369; -- inda=prec. J iii.280, 294; -- esabha the leader of men, the best of all people Dh 255; -- kāya a body or group of people J i.28; DhA i.33 (dve j.: micchā & sammā -- diṭṭhikā); DpvA i.40; -- pada country see sep.; -- majhe (loc.) before (all) the people J i.294; Th 2, 394; -- vāda people's talk, gossip Sn 973.

Janaka

Janaka [to janati] 1. producing, production Vism 369; adj. (') producing: pasāda' Mhvs i.4 (=kāraka); a species of karma Vism 601; Cpd. 144 (A.i). -- 2. n. f. 'ikā genetrix, mother J i.16; Dhs 1059=(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, Toev. p. 41).

Janatā

Janatā (f.) [from janati] a collection of people (*man- kind*), congregation, gathering; people, folk D i.151 (=DA i.310, correct jananā), 206; Vin ii.128=M ii.93 (pacchīmā); A i.61 (id.); iii.251 (id.); It 33; J iv.110; Pv iii.57 (= janāsamūha upāsakagoṇa PvA 200).

Janati

Janati1 [Sk. janati (trs.) & jāyate (intrs.); *gene & *gnē to (be able to) produce; Gr. gi/gnomai (ge/nesis) gnwto/s =jāta=(gn)ātus; Lat. gigno, natura, natio; Goth. knōps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjāneti nibbatteti abhinibbatteti Nd2 s. v. (cp. karoṭi). ussāhan j. to put forth exertion J ii.407 (see chanda); (sa)jvegaṇ j. to stir up emotion (aspiration) J iii.184; PvA 32; Mhvs
i.4; dukkha: j. to cause discomfort PvA 63. -- Aor. janayi Th 2, 162 (Māyā j. Gotama: she bore). -- Pp. janita produced PvA 1. -- See also jantu jamma, jāta, jāti, nāti, etc.

Janati

Janati2 to make a sound J vi.64 (=sanati sadda karoti).

Janana

Janana (adj.) [to janati] producing, causing ( -- " ) It 84 (anattha" dosa); J iv.141; Dpvs i.2; DhS A 258; Dhtp 428. -- f. janant PvA 1 (sañvega’ deśanā);= mother (cp. janettī) J iv.175; PvA 79. Note.: jananā DA i.310 is misprint for janatā.

Janapada

Janapada [jana+pada, the latter in function of collective noun -- abstract: see pada 3] inhabited country, the country (opp. town or market -- place), the continent; politically: a province, district, county D i.136 (opp. nīgama); ii.349; A i.160, 178; Sn 422, 683, 995, 1102; J i.258; ii.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the sojasa mahā -- janapadā (Miln 350) enumd at A i.213= iv.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2) Kāśi, Kosāla, Vajiṭ, Mallā, Ceti (Cetiyā A iv.), Vaśā (Vaṅgā A i.), Kurū, Paṇcāla, Majjā (Macchā A), Sūrasenā, Assāka, Avatarī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 23. -- kathā talk or gossip about the province D i.7; -- kalyāṇa a country -- beauty, i.e. the most beautiful girl in the province D i.193 (see kālyāṇa); -- cārikā tramping the country PvA 14; -- thāviriya stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D i.88; ii.16; Sn p. 106; -- padesa a rural district A iv.366; v.101.

Janavati

Janavati (?) A iv.172.

Janitta


Janetī

Janetī (f.) [f. to janitīr= gene/tws= genitor, cp. genetrix. The Sk. form is janitīrī. On e: i cp. petti” : pitri’] mother D ii.7 sq.; M iii.248; A iv.276; J i.48; ii.381; iv.48.

Jantāghara

Jantāghara [acc. to Abbp. 214= aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i.e. a hot room, cp. in meaning Mbg. kemenate =Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Ėtym. uncertain. Bühler KZ 25, p. 325=yantra -- grha (oil -- mill?); E. Hardy (D. Lit. Ztg. 1902, p. 339)=jentāka (hot dry bath), cp. Vin. Texts i.157; iii.103. In all probability it is a distorted form (by dissimulation or analogy), perhaps of *jhānt -- āgāra, to jhā to burn=Sk. kṣā, jhāntī heat or heating (=Sk. ksāti)+āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=jant -- āghara] -- 1. a (hot) room for bathing purposes, a sitzbath Vin i.47, 139; ii.119, 220 sq., 280; iii.55; M iii.126; J ii.25, 144; Vism 18; Dpvs viii.45. -- 2. living room J i.449.

Janti
Janti at DA i.296 in jantiyā (for D i.135 jāniyā)=hani, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.

Jantu

Jantu1 [Vedic jantu, see janati] a creature, living being, man, person S i.48; A iv.227; Sn 586, 773 sq., 808, 1103; Nṛd 249 (=satta, nara, puggala); Dḥ 105, 176, 341, 395; J i.202; ii.415; v.495; Pṛ ii.949 (=sattanikāya, people, a crowd PṛA 134).

Jantu

Jantu2 a grass Vin i.196.

Jannu

Jannu [cp. jañṇu(ka) & jānu] the knee DhA i.394. -- "ka D ii.17=(in marks of a Mahāpurisa, v. l. ṇ); J iv.165; DhA i.48.

Japa


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recitation A iii.56=J iii.205 (+manta); Sn 328 (jappa) (=niratthaka -- kathā SnA 334). -- 2. studying J iii.114 (=ajjhena).

Jap(p)aka

Jap(p)aka (adj.) whispering, see kaṇṇa."

Japati

Japati (& jappati DhA 189, also japp 190=vacane; sound -- root jap) to mumble, whisper, utter, recite J iv.204; Pṛ ii.61 (=vippalapati PṛA 94); PṛA 97; ppr. jappāt S i.166 (paḷapaṭ); J iv.75. See japa, japana; also pari."

Japana

Japana (sic. DA i.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa". See also pari."

Jappati

Jappati [not, as customary, to jalp, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to capp, as in cappeti=Sk, carvayati=to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), 839 (bhavaṭ), 899, 902; Nṛd 79 (=pajappati), -- pp. jappita Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa."

Jappanā

Jappanā=jappā Sn 945; Dḥs 1059=. Cṛ. pa."
Jappā

Jappā (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd2 on taṇhā) S i.123 (bhava -- lobha'); Sn 1033; Nd2 250; Nett 12; Dhs 279, 1059.

Jambāla

Jambāla [Sk. jambāla] mud; adj. jambālin muddy, as n. jambālf (f.) a dirty pool (at entrance to village) A ii.166.

Jambu

Jambu (f.) [Sk. jambu] the rose -- apple tree, Eugenia Jambolana J ii.160; v.6; Vv 67; 4413, 164. -- As adj. f. jambi sarcastically "rose -- apple -- maid," appld to a gardener's daughter J iii.22. -- dīpa the country of the rose -- apples i. e. India J i.263; VvA 18; Miln 27, etc. -- nada see jambonada; -- pakka the fruit of Eugenia jambolana, the rose -- apple (of black or dark colour) Vism 409; -- pest the rind of the r. -- a. fruit J v.465; -- rukka the r. -- a. tree DhA iii.211; -- sanḍa rose -- apple grove (=dīpa, N. for India) Sn 552 = Th 1, 822.

Jambuka

Jambuka [Sk. jambuka, to jambh?] a jackal J ii.107; iii.223.

Jambonada

Jambonada [Sk. jambūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled jambunada (J iv.105; VvA 13, 340) A i.181; ii.8, 29; Vv 8417. Cp. jātārūpa.

Jambhati

Jambhati [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define jambh as "gatta -- vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J vi.40.

Jambhanā

Jambhanā (f.) [to jambhati] arousing, activity, alertness Vbh 352.

Jamma

Jamma (adj.) [Vedic *jāma (?), dialectical?] miserable, wretched, contemptible J ii.110; iii.99 (=lāmaka); f. -- r S v.217; Dh 335, 336 (of taṇhā); J ii.428; v.421; DhA iv.44 (=lāmakā).

Jamman(a)

Jamman(a) (nt.) [to janati] birth, descent, rank Sn 1018.

Jaya

Jaya [see jayati] vanquishing, overcoming, victory D i.10; Sn 681; J ii.406; opp. parājaya Vism 401. -- gghaha the lucky die J iv.322 (=kaṭāgghaha, q. v.); -- parājaya victory & defeat Dh 201; -- pāna the drink of victory, carousing, wassail; "ṇ pivati DhA i.193; -- sumana "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA i.17, 383.
Jayati

Jayati (jeti, jināti) [Sk. jayati, ji to have power, to con- quer, cp. jaya=bi/ a; trans. of which the intrans. is jināti to lose power, to become old (see jirati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. - - Pres. [jayati] jeti J i.3; jināti Sn 439; Dh 354; J i.289; iv.71. -- Pot. jeyya Com. on Dh 103; jine Dh 103=J ii.4=VV A 69; 3rd pl. jineyyu S i.221 (opp. parājeyyu). -- Ppr. jayaṇ Dh 201. -- Fut. jessati Vv 332; jayissati ib.; jinissati J ii.183. -- Aor. jiti J i.313; ii.404; ajini Dh 3; pl. jinīṣu S i.221 (opp. parājīṣu), 224 (opp. parājīṣu, with v. l. "jinīṣu"); A iv.432 (opp. "jīṣu, with v. l. "jinīṣu"). Also aor. ajeṣi Dh A i.44 (=ajini). -- Proh. (mā) jyī J iv.107. -- Ger. jetvā Sn 439; jetvāna It 76. -- Inf. jinuṇ J vi.193; Vv A 69. -- Grd. jeyya Sn 288 (a’); jinatba Vv A 69 (v. l. jebhata). -- Pass. jyati (see parā), jīriati is also Pass. to jari -- Caus. 1. jayāpeti to wish victory to, to hail (as a respectful greeting to a king) J ii.213, 369, 375; iv.403. -- 2. jāpayati to cause to rob, to incite, to plunder M i.231; It 22=J iv.71 (v. l. hāpayati)= Miln 402; J vi.108 (to annul); Miln 227. -- Des. jīginisatti (q. v.). -- pp. jīna & jita (q. v.).

Jayā

Jayā f. [Vedic jayā] wife only in cpd. jayampatikā, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. <-> husband & wife, a married couple S ii.98; J i.347; iv.70, of birds. See also jāyampatikā.

Jara

Jara (adj.) (* -- ) [See jari] old, decayed (in disparaging sense), wretched, miserable; -- ādapana a spoilt well J iv.387; -- gava=goṇa P v.81; -- goṇa [cp. Sk. jaradgava] a decrepit, old bull J ii.135; -- sakka "the old S." J iv.389; -- sālā a tumble -- down shed Pva 78.

Jaratā

Jaratā (f.) [see jari] old age Dhs 644= (rūpasa j. decay of form); Vism 449.

Jarati

Jarati [Vedic jarati & jirati, *gerā to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaúrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J v.501=vi.375. -- 2. jara to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaúrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J v.501=vi.375. -- 2. jīri (Sk. jirati) see jyati, jirati, jirayati, Jīrapeti. -- Pp. jīnna. -- Cp. also jara, jarā, jajjara, jīranatā.

Jarā

Jarā (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd2 249). -- Sk. jarā & jaraḥ to *gerā: see jari; cp. Gr. gh_ras, ge/ras, grau_s old age, etc. See also jīraṇa(tā)] decay, decrepitude, old age Vin i.10, 34; A i.51, 138 (as Death’s messenger); v.144 sq. (bhabbo jaraḥ pahātun); Sn 311 (cp. D iii.75); J i.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesaṇ sattanāṇ tamhī sattanikāye jāra jīranatā khaṇḍicaṇ pāliccaṇ valittacatā āyuno saṃhāni indriyāṇaṇ paripāko" D ii.305=M i.49= S ii.2=Nd2 252= Dhs 644, cp. Dhs. trsl. p. 195. -- Frequently combd with maraṇa (maccu, etc.) "decay & death" (see under jāti as to formulas): "maraṇa, D ii.31 sq.; M i.49; Sn 575; "maccu Sn 581, 1092, 1094. ajarāmara not subject to decay & death (cp. ajajjara) Th II, 512; P v.611; Vv 6311; J iii.515. -- ghara the house of age (adj.) like a decayed house Th 2, 270 (= jinnagarahasadisa Tha 213). -- jajjara feeble with age J i.59; -- jinna decrepit with age Pva 148; -- dhamma subject to growing old A i.138, 145; ii.172, 247; iii.54 sq., 71 sq.; -- patta old J iii.394; iv.403; -- bhaya fear of old age A i.179; ii.121; -- vata the wind of age Dha iv.25. -- sutta the Suttanta on old age, N. of Sutta Nipāta iv.6 (p. 157 sq.; beginning with "appan vata jivitaṇ idaṇ"). quoted at Dha iii.320.
Jala

Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectical; cp. udaka] water Sn 845; J i.222; iii.188; iv.137. -- gocara living in the water J ii.158. -- ja born or sprung from w. J iv.333; v.445; VvA 42; -- da "giving water," rain -- cloud Dāvṛs v.32; -- dhara [cp. jalandhara rain -- cloud] the sea Miln 117; -- dhi=prec. Dāvṛs v.38.

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Jalati

Jalati [Sk. jvalati, with jvarati to be hot or feverish, to jval to burn (Dhtp 264: dittiya), cp. Ohg. kol=coal; Celt. gūal] to burn, to shine D 3, 188; M i.487; J i.62; ii.380; iv.69; It 86; Vv 462; VvA 107; Miln 223, 343. -- Caus. jaleti & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S i.169; J ii.104; Miln 47. -- Pp. jalita. Intens. daddalāti (q. v.). Cp. ujjāleti.

Jalana

Jalana (n. -- adj.) [Sk. jvalana] burning Pgdp 16.

Jalābu

Jalābu [Sk. jarāyu, slough & placenta, to jar see jarati, originally that which decays (=decidua); cp. Gr. gh_ras slough. As to meanings cp. gabbha] 1. the womb S iii.240. -- 2. the embryo J iv.38. -- 3. the placenta J ii.38. -- ja born from a womb, viviparous M i.73; D iii.230; J ii.53=v.85.

Jalita

Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 216 (=jalanto jotanto VvA 107); Pvi.1014 (burning floor of Niraya); ii.112 (˚ānubhāva: shining majesty); PVA 41 (=āditta burning); ThA 292.

Jalūpikā

Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. z̄alū (?)Uhlenbeck); cp. Gr. bde/lla leech, Celt. gel; perhaps to gal in the sense of such (?)] a leech Miln 407 (v. l. jalopikā).

jalūkā

ejalūkā leech DA i.117.

Jalogi

Jalogi (nt.?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin ii.294 (pātuṇ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalla

Jalla1 (nt.) [*jalya to jala or gal] moisture, (wet) dirt, perspiration (mostly as seda’ or in cpd. rajo’, q. v.) Sn 249 (=rajojalla SnA 291); J vi.578 (sweat under the armpits=jallikā Com.).
Jalla

Jalla2 [prob.=jhalla, see Kern, Toevoegselen s. v.] athlete, acrobat J vi.271.

Jallikā

Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in seda˚, etc. A i.253 (kāli˚); Sn 198=J i.146; vi.578.

Jala

Jala (adj.) [Sk. jaḍa] dull, slow, stupid D iii.265 (a˚); A ii.252; Pug 13; Miln 251; DA i.290.

Java

Java [Sk. java, to javati] 1. (n.) speed S ii.266; v.227; M i.446; A ii.113; iii.248; Sn 221; J ii.290; iv.2. Often combd with thāma, in phrase thāmajasampatānna endowed with strength & swiftness J i.62; VvA 104; Pvi A 4; Miln 4. -- javana (instr.) speedily J ii.377. -- 2. (adj.) swift, quick J iii.25; vi.244 (mano˚, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (siglia˚). -- cchinnath without alacrity, slow, stupid (opp. sīghajava) DhA i.262; -- sampatānna full of swiftness, nimbleness, or alacrity A i.244 sq.; ii.250 sq.

Javati

Javati Vedic ju javate intr. to hurry, junātri tres. to incite, urge: to run, hurry, hasten S i.33; J iv.213; Dāvs v.24; DhsA 265, pp. jutta.

Javana

Javana (nt.) 1. alacrity, readiness; impulse, shock Ps i.80 sq.; Vism 22; DhsA 265 (cp. Dhs trsl. pp. 132, 156); DA i.194. Usually in cpd. javana -- pañña (adj.) of alert intellention, of swift understanding, together with hāsa -- pañña (hāsa at M iii.25; J iv.136) & puthe˚ tikka˚ S v.376, 377; Nd2 235, 3a. Also in cpds. "pañña Ps ii.185 sq.; "paññatā A i.45; "paññattān S v.413. <> 2. The twelfth stage in the function (kicca) of an act of perception (or vīthicittā): the stage of full perception, or apperception. Vism ch. xiv. (e. g. p. 459); Abhdhs. pt. iii, § 6 (kicca˚); Comp. pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

Javanaka

Javanaka=java 2 (adj.) VvA 78.

Jaha

Jaha (adj.) ( --`) [to jahati] leaving behind, giving up, see atta˚, oka˚, kappā˚, raṇa˚, sabba˚, etc (S i.52; It 58; Sn 790, 1101, etc.); duj˚ hard to give up Th 1, 495.

Jahati & jahāti

Jahati & jahāti [Vedic root hā. Cp. *ghē(i) & ghē to be devoid (of), Gr. xh_ros void of, xh_ra widow, xw/ra open space (cp. Sk. vihāya=ākāsa), xwri/zw separate; Lat. her -- es; Sk. jihīte to go forth=Ohg. gēn, gēn, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. xati/zw] to leave, abandon, lose; give up, renounce, forsake. Ster. expln at Nd2 255 (and passim): pahahati vinodeti byantikaroti anabhāva¬gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. -- Pres. jahāti Sn 1, 506 (dosan), 589; Dh 91; imper.
jahassu Sn 1121 (rūpaṇ); pot. jahe It 34; Dh 221; J iv.58, & jaheyya Sn 362; It 115; J i.153; iv.58. -- Fut. jahissami J iii.279; iv.420; v.465; in verse: hassāmi J iv.420; v.465. -- Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). -- Inf. jahitu J i.138. -- Pp. jahita Sn 231; Kh 9; Miln 261. -- Pass. hittati S ii.224; Sn 817; Miln 297, hittate J ii.65 & hittati J ii.65; Sn 944 (hiyamāṇa), cp. hāyare J ii.327; pp. hīna (q. v.). -- Caus. hāpetai (q. v.). See also hāni, hāyin, jaha.

Jahitikā

Jahitikā (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J i.148.

Jāgara

Jāgara (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S i.3; A ii.13= It 116; M ii.31; It 41; Miln 300. - - bahu˚ wide awake, well aware, cautious Sn 972 (cp. rakkhita -- mānasāno in same context v. 63); Dh 29.

Jāgaraṇā

Jāgaraṇā (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

Jāgaratā

Jāgaratā (f.) [cp. Sk. jāgaraṇā] watchfulness, vigilance S i.3.

Jāgarati

Jāgarati [Sk. jāgarti to be awake (redup. perf. for jāgarti) *ger & gerē; cp. Lat. expurgiscor (*exprogrīscor); Gr. e)gei/rw, perf. e)grh/gora (for *e)gh/ gora). Def. at Dhtp 254 by nidda -- khaya] to be awake, to be watchful, to be on the alert (cp. guttavāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. -- pp. jāgarita (q. v.).

Jāgarita

Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā

Jāgariyā (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in combn "indriyesu guttadvāro bhojane mattaññ jāgariyato anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S ii.218; M i.32, 273, 354 sq., 471; A i.113 sq.; ii.40. -- Also in "ṇ bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (nidda na bahulikareyya jñ bhajeyya atāpt). -- S iv.104; M i.273, 355; Miln 388. -- Anuyoga application or practice of watchfulness Nd1 484.

Jāta

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (kasi/ -- ) gnhtos, Ohg. knabo] 1. As adj. -- noun: (a) born, grown, arisen, produced (=nibbatta pāṭubhūta Nd2 256) Sn 576 (jātanaṃ maccānaṁ niec añca maraṇato bhayaṇ); jātena maccena kattabbañ bhayañ bahun Dh 53=Miln 333; yakkhini jātāsi (born a G.) J vi.337; rukkho j. J i.222; latā jāta Dh 340; gāmanisandhena jātani ṣūpeyya -- paṇḍani Vism 250. -- (n.) he who or that which is born: jātassa maraṇato hoti Sn 742; jātassa jāra paṇñāyissati J i.59; jātañ+bhūtañ (opp. ajātāñ abhūtañ) It 37. -- (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. -- 2. As predicate, often in sense of a finite verb (cp. gata):
born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaṃ jataḥ (arose) Sn 207; vivāda jataḥ Sn 828; ekadīvise j. (were born on the same day) J iii.391; aphaśuṣaka jataḥ (has occurred) J i.291. -- So in loc. abs. jate (jatamhi) "when . . . has arisen, when there is . . .," e. g. athamhi Vin i.350=M iii.154=Dh 331; vādamhi Sn 832; ogne Sn 1092; kahāpanesu jātesu J i.121.-3. 'Jata (nt.) characteristic; pada' pedal character S i.86; anga' the sexual organ Vin i.191; as adj. having become . . . (=$hūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun; cuṇnakajātāni aṭṭhikāni (= cuṇṇayitāni) M iii.92; jālakajāta in bud A iv.117; chandajāta=chandika Sn 767; sūjata Sn 548 (well -- born, i. e. auspicious, blessed, happy); pittosomanassa" joyful & glad Sn p. 94; J i.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: labhappatto jāto J iii.126; vināsa -- ppaccayo jāto J i.256. -- 4. a Jātaka or Buddhist birth story DhA i.34. -- āmanḍha the (wild) castor oil plant VvA 10; -- ovaraka the inner chamber where he was born VvA 158; J i.391 (so read for jāto varaka). -- kamma the (soothsaying) ceremony connected w. birth, in "ṇ karoti to set the horoscope PVA 198 (=nakkhatta -- yोga ugganāti); -- divasa the day of birth, birthday J iii.391; iv.38; -- mangala birth festival, i. e. the feast held on the birth of a child DhA ii.86; -- rūpa "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvança (worked gold) it is stated to be suvançanavano (i. e. the brightcoloured metal: VvA 9; DhA iv.32: suvança jātrāpo); at DA i.78 it is expld by suvança only & at Vin iii.238 it is said to be the colour of the Buddha: j. Satthu -- vaṇḍa. At A i.253 it is represented as the material for the suvançakāra (the "white" -- smith as opp. to "black" -- smith). -- Combd w. hirañña Pv ii.75; very freq. w. rajata (silver), in the prohibition of accept ing gold & silver (D i.5) as well as in other connections, e. g. Vin i.245; ii.294 sq.; S i.71, 95; iv.326 (the moral dangers of "money": yassa jātrāpo -- rajata kappati pañca pi tassa kāmagonā kappanti); v.353, 407; DhS 617. -- Other passages illustr. the use & valuation of j. are S ii.234 ("paripūra"; v.92 (upakkilesā); A i.210 (id.); iii.16 (id.). -- S i.93, 117; M i.38; A i.215; iii.38; iv.199, 281; v.290; J ii.296; iv.102; -- veda [cp. Vedic jātaveda=Agni] fire S i.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J i.214; iii.326= iv.471; v.326; vi.204, 578; Vism 171; DA i.226; DhA i.44 (nirindhana, without fuel); -- ssara a natural pond or lake Vin i.111; J i.470; ii.57.

Jātaka

Jātaka1 (nt.) [jata+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M i.133; A ii.7, 103, 108; Vin iii.8; Pug 43. See navanga). -- 2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. b.c.), and is frequent in the Jātaka book. <> 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' Buddhist India, 189 -- 209, and Buddh. Birth Stories, introd., for history of the Jātaka literature. -- jatakajñīnāpeti to wind up a Jātaka tale J vi.363; jatakajñīna samadhāneti to apply a Jātaka to the incident J i.106; DhA i.82. <> Note. The form jāta in the sense of jātaka occurs at DhA i.34. -- athavanaṇā the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -- bhāṇaka a repeater of the J. book Miln 341.

Jātaka

Jātaka2 (m.) [jata+ka, belonging to what has been born] a son J i.239; iv.138.

Jātatta

Jātatta (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA i.241.

Jāti
Jāti (f.) [see janati & cp. Gr. gene", ge/nessis; Lat. gens; Goth. kind -- ins]. -- Instr. jātiyā (Sn 423) & jaccā (D ii.8; J iii.395; Dh 393); abl. jātiyā (S i.88) & jātīto (by descent: D ii.8); loc. jātiyāna (PvA 10) & jātiyā (PvA 78). -- 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expln of jārā) as: yāesaō tesāō sattanaṁ tamhi tamhi satta -- nikāyā jāti sajātīti okkanti abhinibbatti khandhānaṁ pūtubhāvo āyatanaṁ patilābho D ii.305 =S ii.3=Nd2 257. -- Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca -- samuppāda. Under the first aspect it is enumed in various forms, either in full or abbreviated (see Nd2 258), viz., (a) as (1) jāti, (2) jāra, (3) vādhi, (4) maraṇa, (5) sokaparidakkhadomanasā upāyāsa in the dukkha añyasasaccaṁ (the noble truth of what is misfortune) Vin i.10; A i.176; iii.416; "dhamma destined to be born, etc. M i.161 sq., 173; -- A v.216; Nd2 258, 304, 630, etc., in var. connections (referring to some dukkha). -- (b) as Nos. 1 -- 4: Nd2 254, 494b; J i.168, etc. -- (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1 -- 5): S v.224; A v.144; jātipaccayā jātramaraṇaṁ Vin i.1; D ii.31, 57, etc.; 'ika A i.11, 173; 'iya M i.280; Nd2 40. -- (d) to this is sometimes added (as summing up) sañjā: Nd2 282f; cp. kiccaṁ loko āpāno jāyati ca jāyati ca māyati ca cavati ca upajjati ca D ii.30. -- (e) as Nos. 1+4: pahāna -- jātimaraṇa (adj.) (=free from life & death, i.e. sañjā) A i.162; bhāyassā pāraga A i.15; "kovidha Sn 484; atārī 'ṇ asesañ Sn 355 (cp. 500); "assa pāraga Sn 32. -- (f)=e+sañjā (cp. d): sattā gacchante sañsārā jātimaraṇagāmino A ii.12=52; jātimaraṇasasāraṁ ye vajanti punapunaṁ ... avijjā' eva sā gati Sn 729. -- (g) as Nos. 1+2, which implies the whole series: atārī so jātijaraṁ A i.133= Sn 1048; jātīto upaga Sn 725=It 106; sanyojanaṁ jātijārāya cheṭṭa It 42; -- Sn 1052, 1060; Dh 238, 348; cp. jātī ādīnā nhīna Pav 198. -- Other phrases & applications: Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D i.81; iii.50; A i.164; M ii.20). Arahantship implies the impossibility of a future rebirth: see formula kīṁha jāti (M i.139; Sn p. 16, etc.) and arahant ii.ii: A: jātiyā parinuccati S i.88; jāti bhābo pahātuq A v.144 sq.; -- antimā jāti the last rebirth D ii.15 (cp. carima); purīma a former existence Pav 1; attitājātiyān in a former life (=pure) Pav 10. On jāti as dukkha see Vism 498 -- 501. <> 2. descent, race, rank, genealogy (cp. fuhã, genus), often combed w. gotta. Two grades of descent are enumed at Vin iv.6 as hāna jāti (low birth), consisting of Candāla, Veṇa, Neśāda, Rathakāra & Puksaṇa; and ukkaṭhā j. (superior birth), comprising Khattiyas & Brāhmaṇas. -- The var. meanings of jāti are given by Bdhgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata -- lakkhaṇa, patisandhi, pasūti, kula, arīya -- sīla, -- Kuṇ ī hi jāti karissati? What difference makes his parentage? D i.121; jāti -- rājāno kings of birth, genuine kings J i.338; na na jāti nivāresi bhramalok' īpapatīyā Sn 139; jātiṁ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇa Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin iv.6; jātīto nāmato gottato by descent, personal & family name D ii.8; cp. jāti -- kula J ii.3. See also j. -- vāda. -- 3. a sort of, kind of (cp. jāta 3):

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catujātīgandha four kinds of scent J i.265; ii.291. <> 4. (jāti)’ by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like "maṇi, "vṭā, etc. -- "kkhaya the destruction of the chance of being reborn S v.168; A i.167; Sn 209, 517, 743; Dh 423. -- khetta the realm of rebirth PvA 138 ("dsasa cakkavālasahassānī"); -- thaddha conceived, proud of birth Sn 104 (+"dhanathadhā, gotta": proud of wealth & name); -- thera a Th. by rank D iii.218; -- nirodha the extermination of (the cause of) rebirth Vin i.1=z; -- pabhava the origin or root of existence Sn 728; -- puppha nutmeg J vi.367; -- bhaya the fear of rebirth A i.121; -- bhūmi natural ground, in "bhūmeta, "bhūmi, "bhūmiya living on nat. gr. (vassaō vasati) M i.145; A iii.366; -- maṇi a genuine precious stone J ii.417; -- maya constituting birth, being like birth ThA 285; -- vāda reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well - bred" brahmin: yāva sattamā pitāmāhayāga akkhitto anupakkutto jātiyādāna "of unblemished parentage back to the 7th generation" D i.120, etc. (=DA i.281); A i.166; iii.152, 223; Sn 315, 596. Cp. gotta -- vāda (e. g. D i.99); -- vibhanga a characteristic of birth, a distinction in descent Sn 600; -- vātā a first -- class lute J ii.249; -- sampanna endowed with (pure) birth (in phrase khattiyō muḍḍhavāsitto j.) A iii.152; -- sambhava the origin of birth A i.142; iii.311; J i.168; -- sambheda difference of rank Dха A i.166; -- sañsāra the cycle of transmigration, the sañsāra of rebirths (see above 1 d. f.): pahāna left behind, overcome (by an Arahant) M i.139; A iii.84, 86; "ṇ khepetvā
id. Th 2, 168; vitînño j." n' athi tassa punabhavo Sn 746; -- sindhava a well -- bred horse J ii.97; -- ssara
the remembrance of (former) births ("ñña") J i.167; iv.29; DhA ii.27; iv.51; cp. cutûpapäta -- ñña); --
hingulaka (& hingulikä) natural vermilion J v.67; VvA 4, 168, 324.

Jātika

Jātika ( -- "') (adj.) 1. being like, being of, having, etc. (see jāta 3): duppañña˚ & sappañña˚ M i.225; dabbÄ
A i.254; mukhara˚ Sn 275; viññ˚ Sn 294; mÄna˚ J i.88. -- 2. descended from, being of rank, belonging to
the class of: maññana˚ M ii.19; aviheñtha˚ Miln 219; samÄna˚ (of equal rank) DhA i.390; veña˚ (belonging
to the bamboo -- workers) PvA 175.

Jātimant

Jātimant (adj.) [jät+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420
(vaññärohena sampanno jätimÄ vyia khattiyio); J i.342 (jätimanta -- kulaputta). Of a precious stone: mani
veñurio subho j˚ D i.76=M ii.17; DA i.221; Miln 215. Sometimes in this spelling for jutimant Sn 1136=
Nd2 259 (expld by paññita paññavä). -- ajäti not of good birth J vi.356 (opp. sujätimant ibid.).

Jātu

Jātu (indeel.) [Vedic jätu, particle of affirmation. Perhaps for jänâtu one would know, cp. Gr. oí)maí, Lat.
credo, P. maññe. But BR. and Fausböll make it a contraction of jatyutu "it might happen." Neither of these
derivations is satisfactory] surely, undoubtedly (eka' savacana SnA 348) usually in negative (& interrog.)
sentences as na jätu, not at all, never (cp. also sdhu); mà jätu Vin ii.203; Sn 152, 348 (no ce hi jätu); J
i.293, 374; iv.261; v.503. Na jätucca at J vi.60 is apparently for na jätu ca.

Jäna

Jäna (adj.) [to jñä, see jänäti] knowing or knowable, understandable J iii.24 (=jänamäna). dujjäna difficult
to understand D i.170, 187; M i.487; ii.43. su' recognizable, intelligible Pv iv.135 (=suviññeyya PvA 230).
Cp. ajäna.

Jänana

Jänana (nt.) [fr. jñä] knowledge, cognizance, recognition; intelligence, learning, skill J i.145 (attÄnañ --
"kâlato paññåya from the time of self -- recognition), 200 ( -- "manta knowledge of a spell, a spell known
by: tumhåkañ) ii.221; SnA 330; DhA ii.73 ("sabhåva= ñatta); DA i.86 (akkhara˚); Vism 391 ("atthäya in
order to know), 436 (=pajänana). Cp. ajänana. <> ajänana not knowing (" -- ) J v.199; vi.177; not known J
i.32 ("sippa).

Jänanaka

Jänanaka (adj.) [Sk. *jänanaka, cp. jänana & Sk. jänaka (c. gen.) expert Av Š ii.119, 120, as n. ib. i.216] knowing DhsA 394.

Jänanatä

Jänanatä (f.) [abstr. fr. jänana] the fact of knowing, knowledge KhA 144.

Jänapada
Jānapada (adj. -- n.) [fr. janapada] Belongings to the country, living in the c.; pl. country -- folk (opp. negamā townsfolk) D i.136, 142; M ii.74; J ii.287, 388; DA i.297 (=janapada -- vāsin).

Jānāti

Jānāti [Vedic jña, jānāti *genē & *gnē, cp. Gr. gignw/skw, gnwto/s, gnw_sis; Lat. nosco, notus, (i)gnarus (cp. E. i -- gnorant); Goth. kunnan; Ohg. kennan, Ags. cnawan=E. know] to know. I. Forms: The 2 Vedic roots jān- & jāa- are represented in P. by jān- & āa- (*āa*) 1. jānāti: pres. jānāti: pot. jānaye (Sn 781) & jānā (A iv.366; Sn 116, 775; Dh 157, 352; J i.346; iv.478) 2nd sg. jānayeśi (M. i.487; J i.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 8311); -- imper. jānāhi (Sn 596, 1026; Pv ii.912), 3rd. sg. jānātu (It 28); -- ppr. jānanto & jānaj (D i.192; A i.128; Sn 722), ppr. med. jānāmāna (J i.168); -- fut. jānissati (J i.342; vi.364); -- aor. āhāni (Sn 536) & jāni (J i.125, 269), 3rd pl. jāniṣu (J ii.105; VvA 113); -- ger. jānītvā (J i.293; iii.276); inf. jānītati (J i.125). Caus. jānāpeti (see below iv.2). -- 2. āa: fut. āaṣatsati (D i.165); -- aor. āaṇāsi (J i.271) & niṣi (Sn 471), 3rd pl. āaṇaṣsu (Vv 224). -- ger. āatvā (freq.); -- grd. āeyya A i.135 (see below) & āṭtabha (PvA 133); -- inf. āṭtu (freq.) -- pp. āṭta (q.v.). <> Pass. āyati to be called or named (Mīn 25). II. Cognate Forms: Nd 2 s. v. explains jānāti by passati dakkhati adhigacchati vindati paṭilabhati, & ātavā (No. 267) by jānītvā tulayitvā tirayitvā vibhāvyayitvā vibhūtān kātvā (very freq.) The 1st explin is also applied to abhijānāti, & the 2nd to passītavā, vidītan kātvā, abhīnāyā & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṭ tva nā jānāsi na passasi taṭ tva āchasi kāmesi? Whom you know not neither have seen, is it she that you love and long for? D i.193; Bhagavā jānān jānāti paśaṇ pati ca cakkhubhūto ānāthbhūto M i.111; similarly A iv.153 sq. See further D i.2, 40, 84, 157 sq., 165, 192 sq., 238 sq.: A i.128; iii.338; v.226; Sn 908; Nd 35, 413, 517; Vism 200. III. Meaning: (1) Intrs. to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma sure, even we do not know D i.216; te kho evari jānayeṣā they ought to know ib.; jānāti nama n' āhesuṇ "nobody knew" J iii.188; jānāhi find out I i.184; kālantarena jānīsathay you will see in time PVA 13; ājānanto unawares, unsusspecting i.223; ājānāmaṇa id. Pv ii.314. -- 2. Trs. to know, recognize, be familiar with (usually c. acc., but also with gen. J i.337; ii.243), to have knowledge of, experience; find; to infer, conclude, distinguish, state, define: yaṭ aḥaḥ jānāmi taṭ tva jānāsi D i.88; aham p'etaṭ na jānāmi Sn 989; ājānānta taṭ yakhubhūta Piv iv.135; paccakkhato ātavā finding out personally J i.262; iii.168; cittam me Gotamo jānāti S i.178; ājānāhi maṇj Bhagavā S ii.116; kathān jānemu taṭ maṇjā? How shall we know (or identify) him? Vv 8311; yathā jānemu brāhmaṇaḥ so that we may know what a b. is Sn 599; yathī ahaḥ jānayeṣā vasalaṇ Sn p.21; ājānanto ignorant Pva 4; annāpāṇaḥ ājānanto (being without bread & water) Pva 169; ittaṇāḥ ittāraṇa ātavā inferring the trifling from the trifle Pvi i.1111; ingha me unḥ' odakaṃ jānāhi find me some hot water S i.174; seyya jānāhi Vin iv.16; phalaṇ paṭpassa jānāmāna (having

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experienced) J i.168; mantāṇ j. (to be in possession of a charm) J i.253; maṇggaṇ na j. Sn 441; paṃmaṇaḥ ājānītvā (knowing no measure) Pva 130. -- 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaṭ manaḥ jānāti "see in me a Peta" Pvi.912 (=upadāhāraḥ Pva 119); bhadd' ittīthā ti maṇaḥ aṇaṣṣu (they knew me as=they called me) Vv 224. IV. Various: 1. Grd. āeyya as nt=knowledge (cp. ānā): yāvataṇ āeyyaḥ tāvataṇ ānāṇ (knowledge coincides with the knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd 2 2352m; ānāṇ atikkamāvā āeyya pasoto n' aththi "beyond knowledge there is no way of knowledge" ib.; āeyyasāgara the ocean of knowledge Pva 1. -- 2. Caus. jānāpeti to make known, to inform, or (with attānāṇaḥ) to identify, to reveal oneself J i.107 (att. ājānāpetvā); vi.363; Vism 92 (att.); Pva 149 (att.); DhA ii.62.

Jāni

Jāni (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill -- treatment D i.135=A i.201 (vadhena & bandhena & jāniyā vā); S i.66 (hatajānus), J i.55 (v. 1. jāti), 212 (mahājānikara a great robber): iv.72 (dhana, v. l. hāni); Dh 138 (=DhA iii.70 dhanassā jāni, v. l. hāni).
Jāni

Jāni2 (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A ii.59 sq.

Jānu

Jānu (nt.) [Vedic jānu=Gr. go/nu, Lat. genu, Goth., Ong., etc. kniu, E. knee] (also as jaṇu(ka), q.v.) the knee J ii.311; iv 41; vi.471; DA i.254. -- mandala the knee -- cap, the knee A i.67; ii.21; iii.241 sq.; PvA 179.

Jānuka

Jānuka (nt.)=jānu A iv.102.

Jāpayati

Jāpayati Caus. of jayati.

Jāmātar

Jāmātar (& jāmāta J iv.219) [Vedic jāmātar. Deriv. un- certain. BR. take it as jā+mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a bina marriage. More likely fr. ldg *gem, to marry. Cp. Gr. game/w; gambro/s, Lat. gener] daughter's husband, son -- inlaw Th 2, 422 (=ThA 269 duhitu pati); J ii.63; v.442.

Jāyati

Jāyati (jāyate) [from jan, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J iii.459; iv.53; Miln 337; ppr, jāyanto Sn 208; aor. jāyi J iii.391; inf. jāyum J i.374. -- jāyati (loko), jīyati, miyati one is born, gets old, dies D ii.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire -- wood is born the fire Sn 462. -- Vin ii.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv iii.114 (are reborn as). Cp. vi˚.

Jāyampatikā

Jāyampatikā (pl.) [see jayampatikā & cp. jāyāpati] wife & husband VvA 286.

Jāyā

Jāyā (f.) [from jan] wife Vin ii.259=264; J iv.285. -- pati (pl.) husband & wife PvA 159; Dāvs v.2.

Jāyikā

Jāyikā f. (cp. jāyā) wife M i.451.

Jāra

Jāra [Vedic jāra] a paramour, adulterer J i.293; ii.309. f. ’t adulteress Vin ii.259, 268; iii.83.

Jāla
Jāla1 (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. jaṭa & jaṭā; on l:ṭ cp. phulla: sphaṭa; cāru: cātu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deception (=māyā). -- A I.it. Nd2 260 (= suttājāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D i.45 (anto -- jālikata caught in a net); Sn 62, 71, 213, 669; J i.52; vi.139. -- kinkini'ka a row of bells D ii.183; muttā' a net of pearls J i.9; VvA 40; loha' Pva 153; hema' Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J vi.188; pabbata' a chain of mountains J ii.399; sirā' network of veins J v.69; Pva 68. -- Freq. in similes: see J.P.T.S. 1907. 90. -- B. Fig. Very often appld to the snares of Māra: S i.48 (maccuno); Sn 357 (id.); DhA iii.175 (Mara'); Sn 527 (deception); tanhā' the snare of worldly thirst (cp. 'tanhā' M i.271; Th 1, 306; SnA 351; kāma' Th 1, 355; moha' S iii.83; mohasama Dh 251; diṭṭhi' the fallacies of heresy D i.46; J vi.220; añā' the net of knowledge VvA 63; DhA iii.171. bhumma' (vijjā) 'earthly net,' i.e. gift of clear-sight extending over the earth SnA 353. -- akkhi a mesh of a net J i.208: -- tanhā the net of thirst Dhs 1059, 1136; DhsA 367; -- pūpa a "netcake"? DhA i.319; -- hatthapāda (adj.) having net -- like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D ii.17 (see Dial. ii.14, note 3), cp. jālitambanakhehi Vv 8116 (expld at VvA 315: jālavantehi abhilohita -- nakkehi. Tena jāli (v.l. jāla -- ) hatthata mahāpurisa -- lakṣaṇaḥ tambanakhatan añuvyañ añā ca dasseti).

Jāla2 [Sk. jvāla, from jalati] glow, blaze J v.326; Pva 52 (=tejas), 154 (raṃśi'); Miln 357; Vism 419 (kappavināsaka'). -- ruvara N. of one of the two Ruruva hells ("blazes") J v.271; -- sikhā a glowing crest i. e. a flame Nd2 11 (=acct).

Jālaka

Jālaka (nt.) [jālā+ka] 1. a net J vi.536; Dāvs v.51. - 2. a bud A iv.117 sq. ('jāta in bud'). -- f. jālikā chain armour Miln 199.

Jālā

Jālā (f.) [see jāla2] a flame J i.216, 322; Miln 148, 357.

Jālin

Jālin (adj. -- n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J ii.178. -- (b) fig. usually in f. 'inī of tanhā (ensnarer, witch) S i.107=Dh 180; A ii.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu i.166; iii.92.

Jāleti

Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J ii.104; iv.290; v.32.

Ji

-- Ji (adj. -- suffix) [From jayati to conquer] winning, vic- torious: sangāma' victorious in fight, in sangāmaṇi'uttama 'greatest of conquerors' Dh 103; sabba' S iv.83.

Jigacchā

Jigacchā (f.) see jighacchā.

Jigiśaka
Jigiśsaka (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigiśsati

Jigiśsati [Desid. of ji, jayati. On etym. see also Kern, Toev. p. 44] to desire, to wish to acquire, to covet; Sn 700; J ii.285; iii.172 (v. 1. BB. jigissajj); iv.406 (v. 1. SS. jihinj', BB. jiggj'); v.372; vi.268. As jigisati Th 1, 1110.

Jigiśsanatā

Jigiśsanatā (f.) [n. abstr. fr. jigiśsati] desire for, covetous- ness Vbh 353 (v. 1. BB. nijigśsanatā); cp. Vism. 29

Jigucchaka

Jigucchaka (adj.) one who dislikes or disapproves of M i.327 (paṭhavī, āpa' etc.) Miln 343.

Jigucchati

Jigucchati [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D i.213 (iddhi -- pāṭihāriyena aṭṭiyāmi harāyāmi j.): A iv.174 (kāyaduccaritenā); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J ii.287; Pug. 36. -- ppr. jigucchamāna It 43; grd. jigucchitabba A i.126; pp. jigucchita Sn 901. -- See also jeguccha, jegucchin.

Jigucchana

Jigucchana (nt.) dislike, contempt, disgust Vism 159; PvA 120.

Jigucchā

Jigucchā (f.) disgust for, detestation, avoidance, shunning: tapo' (detesting asceticism) D i.174; S i.67; A ii.200; jigucchabhīchaccha -- dassana detestable & fearful -- looking PvA 56. Note. A diff. spelling, digucchā, occurs at DhsA 210.

Jighacchati

Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be hungry D ii.266; pp. jighacchita DhA ii.145.

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Jighacchā

Jighacchā (f.) [from jighacchati] appetite, hunger, often combd with pipāsā, desire to drink, thirst, e. g. S i.18; A ii.143, 153; Miln 304. -- M i.13, 114; 364; iii.97, 136; A iii.163; Dh 203 (j. paramā rogā); J ii.445; i.19; ('abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. Note. A diff. spelling as dighacchā occurs at A ii.117.

Jiñjuka

Jiñjuka the Gunja shrub (Abrus precatorius) J iv.333 (akkhīni j. "phalasadisāni, cp. in same application guṇjā); v.156 (j. "phalasannibha); DhA i.177 ("gumba).
Jiṇṇa

Jiṇṇa [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍḍha mahallaka andhagata vayo -- anupatta Nd2 261; jarājīṇnatāya jiṇṇa DA i.283. -- Vin ii.189; D i.114; M ii.48 sq., 66; A ii.249; iv.173; Sn 1 (urago va jiṇṇaṇ tacaṇ jahāti); P v.1.121 (same simile); Sn 1120, 1144; J i.58; iii.22 ( -- pilotikā worn -- out rags); Dh 155, 260; P v.11.14 (jarājīṇa PVA 147); Pug 33; Vism 119 (vihārā), 356 (sandamānikā), 357 (koṭha); ThA 213 ( -- ghara a tumble -- down house); PVA 40 ( -- goṇa=jaraggava), 55 (of a roof). Cp. 'tara J iv.108. -- 2. digested J ii.362

Jiṇṇaka

Jiṇṇaka (adj.)=jiṇṇa Sn 98, 124; J iv.178, 366; Sdhp 299 (sālā).

Jiṇṇatā

Jiṇṇatā (f.) [cp. jiṇṇa, jaratā & jīranatā] decrepitude DA i.283 (jarā').

Jita

Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jīta me pāpakā dhammā Vin i.8; <- > Dh 40, 104 (attā jītaṇ seyyo for attā jito seyyo see DhA ii.228), 105, 179; Vv 6427 (jītindriya one whose senses are mastered, cp. guttindriya). -- Cp. vi”.

Jitatta

Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

Jina

Jina [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jīta me pāpakā dhammā tasmāhaṇ Upaka jino ti Vin i.8=M i.171; Vin v.217; Sn 379, 697, 989, 996. magga” conqueror of the Path Sn 84 sq.; saṃsuddha” (id.) Sn 372. Cp khetta”. In other connections: P v.333; Th 2, 419 (jīn’ amhase rūpinān Lacchiṇ expld at ThA 268 as jinā amhase jinā vat’ amha rūpavatiṃ Sirinj). -- cakka the Buddha’s reign, rule, authority J iv.100; -- putta disciple of the B. Miln 177; -- bhūmi the ground or footing of a conqueror PVA 254; -- sāsana the doctrine of the B. Dpvs iv.3, 10.

Jināti

Jināti=jayati (jeti). See also vi”.

Jimha

Jimha (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju | M i.31 (+vanka); A v.289, 290; J i.290 (spelled jima); iii.111=v.222; vi.66; Vism 219 (ajimha=uju); PVA 51 (citta” vanka . . . ; opp. uju). Cp. kuṭila.

Jimhatā

Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+vankatā); Vbh 359.

Jimheyya
Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M i.340 (sātheyyāni kūtheyyāni vankeyyāni j.); A iv.189 (id.) v.167.

Jiyā

Jiyā (f.) [Vedic jyā=Gr. bio/s bow, cp. also Lat. filum thread] a bow string M i.429 (five kinds); J ii.88; iii.323; Vism 150; DA i.207. -- kāra bowstring -- maker Miln 331.

Jivhā

Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older lingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue.  — (a) physically: Vin i.34; A iv.131; Sn 673, 716; Dh 65, 360; J ii.306; PvA 99 (of Petas: visukkha -- kanthaṭṭha j.), 152. -- Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta -- jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa -- lakkaṇānī) D i.106=Sn p. 107; D ii.18. -- dujjivha (adj.) having a bad tongue (of a poisonous snake) A iii.260. -- (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enumn of sense -- organs (jivhāya rasaṇā sāyaṇa Nā under rūpa; jivhā -- viññeyya rasa D i.245; ii.281; M ii.42) Vin i.34; D iii.102, 226; M i.191; Vism 444. -- agga the tip of the tongue A iii.109; iv.137; DhA ii.33. -- āyatana the organ of taste D iii.243, 280, 290; Dhs 585, 609, 653; -- indriya the sense of taste D iii.239; Dhs 585, 609, 972; -- nittadanna (corr. to -- nitthaddhana) tying the tongue by means of a spell D i.11 (cp. DA i.96); -- viññāna the cognition of taste M i.112; D iii.243; Dhs 556, 612, 632; -- samphassa contact with the sense of taste S i.115; D iii.243; Dhs 585, 632, 787.

Jīna

Jīna [pp. of jīyatī] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J iii.153, 223, 335; v.99 (atthaṇ: robbed of their possessions; Com. pariṇāṇa vinaṇṭha). -- with abl.: J v.401 (read jīna dhanā).

Jīyatī

Jīyatī [Pass. of ji, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jinna) jīyasi J v.100; jīyanti J iii.336 (dhanā); jīyittha S i.54; J i.468; mā jyāti do not be deprived of (ratiṇ) J iv.107. Koci kvaci na jīyatī mīyaṇi (cp. jayati) D ii.30; cakkhāni jīyare the eyes will become powerless J vi.528 (= jīyissanti); grd. jeyya: see ajeyya2. Cp. pariṣṭi jīyatī. Sometimes spelt jiyyy: jīyayati J vi.150; jīyyāna J ii.75 (we lose= pariṇāyanā). Pp. jīna, q. v.

Jīraka

Jīraka1 [Vedic jīra, lively, alert, cp. jīvati & Gr. dieros, Lat. viridis] digestion, in ajīrakena by want or lack of digestion J ii.181. See ajīraka.

Jīraka

Jīraka2 cummin -- seed Miln 63; J i.244; ii.363; VvA 186.

Jīrana


Jīranaṭā
Jraññatā (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jinṇatā] the state of being decayed or aged, old age, decay, decrepitude M i.49; S ii.2; Nd2 252= Dhs 644; PvA 149.

Jrati & Jrayati

Jrati & Jrayati [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin i.237 (jṛati); J v.501 (v. l. BB. for jarayetha, Com. vināseyya)=vi.375; PvA 57. --> 2. (cp. jiyati) to get old A iii.54 (jarā -- dhammaṇ mā jīrī "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D ii.30 reads jiyati); DhA i.11 (cakkhūṇi jīranti). -- 3. (intrs.) to be digested Vism 101.

Jreti & Jṛpeti

Jreti & Jṛpeti [Verbal formation from jīra] to work out, to digest J i.238, 274 (jṛeti); DhA i.171. Appl. to bhati, wages: bhati jṛeti not working off the w. J ii.309, 381; jṛeti as "destroy" at ThA 269 in expln of nijjareti (+vināseti).

Jīva

Jīva1 (adj. -- n.) [Sk. jīva, Idg. *guṇos=Gr. bi/os, Lat. vīvus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīva all the souls, enumd with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D i.53 (= DA i.161 jīvasaṇñī). "tān jīvaṇ taṇ sartraṇ udāhu aṇīṇ j. aṇīṇ s." (is the body the soul, or is the body one thing and the soul another?) see D i.157, 188; ii.333, 336, 339; S iv.392 sq.; M i.157, 426 sq.; A ii.41. -- Also in this sense at Miln 50, 54, 86. -- Vin iv.34; S iii.215, 258 sq.; iv.286; v.418; A v.31, 186, 193. -- 2. life, in jīvajñ as long as life lasts, for life, during (his) lifetime D iii.133; Vin i.201; Dh 64; J ii.155; PvA 76. -- ghaṇ (adv.) taken alive, in phrase j.˚ gaṇti or gaṇpeti S i.84; J i.180; ii.404; cp. karamara; -- loka the animate creation J iii.394; -- sūla "life -- pale," a stake for execution J ii.443; -- sokin (=sokajvin) leading a life of sorrow J vi.509.

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Jīva

Jīva2 (nt.) the note of the jīvaka bird Sum. V. on D iii.201.

Jīvaka

Jīvaka (adj.)=jīva, in bandhu˚ N. of a plant VvA 43. -- f. 'ikā q. v.

Jīvāntīvaka

Jīvā -- jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvā jīva D iii.201; J v.406, 416; vi.276, 538 [Fausböll reads jīvājīvaka in all the Jātaka passages. Speyer AvŚ ii.277 has jīvaṁjīvaka]. With this cp. the Jain phrase jīvāntīvēna gacchā jīvāntīvēna citthaī, Weber Bhagavat.pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird").

Jīvati

Jīvati [Vedic jīvati, cp. jinoti (jinvati); Dhtp 282: pāṇa- dhārane *gṛje =Gr. bi/omai & zw/w, zh_n; Lat. vivō: Goth. ga -- quiunan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, very freq. with cirāṇ live long . . ., as a salutation & thanksgiving. cirāṇ jīva J vi.337; c. jīvāhi Sn 1029; Pv ii.333; c. jīvantu Pv i.55; -- pot. jīve Sn 440, 589; Dh 110; -- ppr. jīvaṇ
Sn 427, 432; <-> ppr. med. jīvamāṇa J i.307; PvA 39; -- inf. jīvituṇ Ī J i.263; Dh 123. -- Sn 84 sq., 613 sq., 804; Dh 197; J iii.26; iv.137; vi.183 (jīvare); PvA 111.

Jīvana

Jīvana (nt.) living, means of subsistence, livelihood PvA 161. Spelt īvāna (v. l. īvinīo) (adj.) at J iii.353 (yācana*).

Jīvamāṇaka


Jīvikā

Jīvikā (f.) [abstr. fr. īvaka] living, livelihood S iii.93; A v.87, 210; J iv.459; Miln 122; SnA 466. Freq. in combn ʹṇ kappeti to find or get one's living: J ii.209; PvA 40, etc.; ʹkappaka finding one's livelihood (c. ger. by) J ii.167. Čp. next.

Jīvita

Jīvita (nt.) [Vedic īvita, orig. pp. of īvati "that which is lived," cp. same formation in Lat. vītā=*vītā; Gr. bio/th living, sustenance, & di/aita, "diet") (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin ii.191; S i.42; iv.169, 213; M ii.73 (appan); A i.155, 255; iii.72; iv.136 (appakaṇ paritāṇ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J i.222; Pv i.1111 (ittaraṇ); ii.67 (vijahati); Dhs 19, 295; Vism 235, 236; Ps ii.245; PvA 40. -- īvita voropeti to deprive of life, to kill Vin iii.73; D iii.235; M ii.99; A iii.146, 436; iv.370 sq.; PvA 67. -- āsā the desire for life A i.86; -- indriya the faculty of life, vitality Vin iii.73; S v.204; Kvu 8, 10; Miln 56; Dh 19; Vism 32, 230 (ʹupaccheda destruction of life). 447 (def.); DhA ii.356 (ʹṇ upacchindati to destroy life); VvA 72; -- kkhaya the dissolution of life, i. e. death J i.222; PvA 95, 111; -- dāna "the gift of life," saving or sparing life J i.167; ii.154; -- nikanti desire for life A iv.48; -- parikkhārā (pl.) the requisites of life M i.104 sq.; A iii.120; v.211; -- pariyādāna the cessation or consummation of life D i.46 (=DA i.128); S ii.83; A iv.13; -- pariyosāna the end of life, i. e. death J i.256; PvA 73; -- mada the pride of life, enumd under the 3 maddā; viz. ārogya, yobbana, j.: of health, youth, life D iii.220; A i.146; iii.72; -- rūpa (adj.) living (lifelike) J ii.190; -- sakhaya=ʹkhaya Sn 74; Dh 331; Nd2 262 (="pariyosāna"); -- hetu (adv.) on the ground of life, for the sake of life A iv.201, 270

Jīvin

Jīvin (adj.) (usually -- ) living, leading a life (of . . .) S i.42, 61; Sn 88, 181; Dh 164; PvA 27. Čp. digha*, dhamma".

Juṅhā

Juṅhā (f.) [Sk. jyotsnā, see also P. dosinā] moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin i.138, 176; J i.165; iv.498 (ʹpakka).

Juti

Juti (f.) [Sk. jyuti & dyuti, to dyotate, see jotati] splendour, brightness, effulgence, light J ii.353; PvA 122, 137, 198. The spelling juti at M i.328 (in combn gati+juti) seems to be faulty for cutī (so as v. l. given on p. 557). -- dhara (jutin˚) carrying or showing light, shining, resplendent, brilliant S i.121; J ii.353; DhA i.432.

Jutika
Jutika (adj.) ( -- ”) having light, in mahā” of great splendour D ii.272; A i.206; iv.248.

Jutimatā

Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J 14; v.405

Jutimant

Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom; "bright." distinguished, a great light (in this sense often as v. i. to jātimant) D ii.256 (i); S v.24; Dh 89 (=DhA ii.163 ūnājutiya joteva); Sn 508; Pv iv.135 (=PvA 230 ūnājutiya jutimā).

Jutimantatā


Juhati

Juhati [Sk. juhoti, *gheu(d); cp. Gr. xe/w, xu/tra, xu_los; Lat. fundo; Goth. giutan, Ohg. g Giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A ii.207 (aggi); Sn 1046 (=Nd2 263 deti ctvaran, etc.); 428 (aggihattan jūhato), p. 79 (aggi); Pug 56; fut. juhissati S i.166 (aggi); caus. hāpeti2 pp. huta; see also hava, havi, homa.

Juhana

Juhana (nt.) [fr. juhati] offering, sacrifice D i.12, J ii.43.

Jūta

Jūta (nt.) [Sk. dyūta pp. of div, dīvyati. P. dībbati to play at dice] gambling, playing at dice D i.7 ('ppamādāṭhāna cp. DA i.85) ; ii.182, 186 (id.); J i.290; iii.198; vi.281; DhA i.228. "ṇ kīlāti to play at d. J i.289; iii.187. -- See also dūta2. -- gtta a verse sung at playing dice (for luck) J i.289, 293; -- maṇḍala dice board (=phalaka J i.290) J i.293. -- sālā gambling hall J vi.281.

Je

Je (part.) exclamation: oh! ah! now then! Vin i.232, 292 (gaccha je); M i.126; VvA 187, 207; DhA iv.105.

Jeguccha

Jeguccha (adj.) & jegucchiya (J ii.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J iv.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci+). Cp. pari”. -- a” not despised Sn 852; Th 1, 961.

Jegucchitā

Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Vin i.234; M i.30; A iv.182 sq.

Jegucchin

Jegucchin (adj.) one who detests or avoids (usually -- ”) M i.77; (parama”), 78 A iv.174, 182 sq., 188 sq., Miln 352 (pāpa’).
Jetṭha

Jetṭha (adj.) [compar. -- superl. formation of jyā power. Gr. bi/a, from jì in jināti & Jayati "stronger than others," used as superl. (& compar.) to vuḍḍha old -- elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first -- born; elder brother or sister, elder, eldest D ii.15 (aggio jetṭho settho=the first, foremost & best of all); A i.108; ii.87; iii.152; iv.175; J i.138 (˚putta); ii.101 (˚bhātā), 128 (˚yakkhimī); iv.137. -- apacāyin, in phrase kule -- j. -- apacāyin paying due respect to the clan -- elders D i.72, 74; S v.468; Vism 415; DhA i.265. Same for *apacāyiṃka (f.) honour to . . Nd2 294, & *apacāyitar D iii.70, 71, 145, 169. -- māsa N. of a month SnA 359.

Jetṭhaka

Jetṭhaka=jetṭha J i.253; ii.101 (˚tāpasa); iii.281 (˚kam māra: head of the silversmith's guild); iv.137, 161; v.282; Pv i.113 (putta=pubbaja PvA 57); DhA iii.237 (˚sīla); iv.111 (id.); PvA 36 (˚bharīya), 42 (˚pesakāra head of the weaver's guild), 47 (˚vānija), 75.

Jeti

Jeti see Jayati.

Jevanīya

Jevanīya (nt.) a kind of (missile) weapon A iv.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka

Jotaka (adj.) [from juti] illuminating, making light; explaining J ii.420; Dpvs xiv.50; Miln 343

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(=lamp-lighter). -- f. "ikā explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nātipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). <-> Jotika Np. DhA i.385 (Jotiya); Vism 233, 382.

Jotati

Jotati [Sk. dyotate to shine, *dei; cp. Gr. de/atai shine, dh_los clear; also Sk. dī in dīpyate; Lat. dies. Dhtp 120 gives jut in meaning "ditti," i. e. light] to shine, be splendid J i.53; vi.100, 509; PvA 71 (jotantī=obhāsentī).

Jotana

Jotana (nt.) & jotanā (f.) [cp. Sk. dyotana] illumination, explanation J vi.542; Ps ii.112; VvA 17 (˚nā).

Joti

Joti (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S i.93; A ii.85; Vv 162. -- 2. a star: see cpds. -- 3. fire S i.169; Th 1, 415; J iv.206; sajotiḥbūta set on fire S ii.260; A iii.407 sq.; J i.232. -- parāyaṇa (adj.) attaining to light or glory S i.93; A ii.85; D iii.233; Pug 51; -- pāvaka a brilliant fire Vv 162 (expl. VvA 79; candima -- suriya -- nakkhatta tāraka -- rūpānaṇa śadhāraṇa -- nāmaṇa); -- pāsaṇa
a burning glass made of a crystal DhA iv.209; -- mālikā a certain torture (setting the body on fire: making a fiery garland) M i.87=A i.47=ii.122=Nd1 154=Nd2 604=Miln 197; -- rasa a certain jewel (wishing stone) VvA 111, 339; DhA i.198; Miln 118; -- sattha the science of the stars, astronomy: one of the 6 Vedic disciplines: see chalanga, cp. jotisā.

Jotimant

Jotimant (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti -- sampanna SnA 348).

Jotisā

Jotisā (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3.

Joteti

Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A ii.51=J v.509 (bhāsaye jotaye dhhammañj; Gloss J v.510 katheyya for joteyya=jotaye) It 108; J ii.208; PvA 18. -- (b) intrs. to shine DhA ii.163 (iñajutiya jotetvā); pp. jotita resplendent PvA 53.

Jh. Jhatta

Jhatta [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, consumed, dried up (w. hunger or thirst: parched) combd w. chāta J ii.83; vi.347.

Jhatvā

Jhatvā see jhāpeti.

Jhasa

Jhasa (?) a window or opening in general J ii.334.

Jhāna

Jhāna1 (nt.) [from jhāyatī,1 BSk. dhyāna. The (popular etym -- ) expln of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṇā āpanṇa sa paccanika --jhāpanato vā jhānantā," i.e. called jhā from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma -- sangani makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167 -- 175). And the Vibhanga calls the first jhāna the pañcangaika -- jhāna because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D i.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see
F. Heiler Die Buddhistische Versenkung, 1918). Laymen could pass through the four jhānas (S iv.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D i.37 ff.) as a deadly heresy. In late Pali we find the phrase artuṣapajjhānā. This is merely a new name for the last four of the eight Vimokkhas, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Ālāra -- Kālāma & Uddaka -- Rāmaputta (M i.164 f.). -- The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D i.34 sq.; 73 sq.; S ii. 210 sq.; iv.217 sq., 263 sq.; v.213 sq.; M i.276 sq., 350 sq., 454 sq.; A i.53, 163; ii.126; iii.394 sq.; iv.409 sq.; v.157 sq.; Vin iii.4; Nd2 on Sn 1119 & s.v.; Ps i.97 sq.; ii.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415. -- They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.).

Mentioned as jh. 1 -- 4 e.g. at Vin i.104; ii.161 (foll. by sotāpanna, etc.); D ii.156, 186; iii.78, 131, 222; S ii.278 (nikāmalābhīn); A ii.36 (id.); iii.354; S iv.299; v.307 sq.; M i.21, 41, 159, 203, 247, 398, 521; ii.15, 37; Sn 69, 156, 985; Dh 372; J i.139; VvA 38; PVA 163. -- Separately: the 1st: A iv.422; v.135; M i.246, 294; Miln 289; 1st -- 3rd: A iii.323; M i.181; 1st & 2nd: M i.28; 4th: A ii.41; iii.325; v.31; D iii.270; VvA 4. -- See also Mrs. Rh. D. Buddh. Psych. (Quest Series) p. 107 sq.; Dhs. trsl. p. 52 sq.; Index to Saṭṭhīya N. for more refs.; also Kasiṇa. -- anuyutta applying oneself to meditation Sn 972; -- anga a constituent of meditation (with ref. to the 4 jhānas) Vism 190. -- kāla sporting in the exercise of meditation J iii.45. -- pasuta id. (+dhātra) Sn 709; Dh 181 (cp. DhA iii.226); -- rata fond of meditation S i.53, 122; iv.117; it 40; Sn 212, 503, 1009; Vv 5015; VvA 38; -- vimokkha emancipation reached through jhāna A iii.417; v.34; -- sahagata accompanied by jh. (of paññābala) A i.42.

Jhāna

Jhāna2 (nt.) [from jhāyati2] conflagration, fire D iii.94; J i.347.

Jhānika

Jhānika (adv.) [fr. jhāna1] belonging to the (4) meditations Vism 111.

Jhāpaka

Jhāpaka (adv.) one who sets fire to (cp. jhāpeti), an in- cendiary J iii.71.

Jhāpana

Jhāpana (nt.) setting fire to, consumption by fire, in sarātra" -- kicca cremation VvA 76.

Jhāpita

Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 ("kāla time of cremation).

Jhāpeti

Jhāpeti [Caus. of jhāyati2] 1. to set fire to, to burn, to cook Vin iv.265; J i.255, 294; DhA ii.66; PVA 62. -- 2. to destroy, to bring to ruin, to kill (see Kern, Toev., p. 37 sq.) J iii.441 (=dahati pīḷeti); VvA 38 (=jhāyati1, connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuṇḍi vi.300 (+ghātetuṇḍi hantuṇḍi); ger. jhatvā

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ref. S i.161 (reads chetvā)=Nett 145 (reads jhītvā, with v. l. chetvā). S i.19 (reads chetvā, v. ll. ghatvā & jhatvā)=J iv.67 (T. jhātavā, v. l. chetvā; expld by kilametvā); S i.41 (v. l. for T. chetvā, Bdgh says "jhatvā ti
vadhitvā); J ii.262 (+hantvā vadhitvā; expld by kilametvā); vi.299 (+vadhitvā); also jhatvāna J iv.57 (=hantvā). -- pp. jhatta & jhāpita.

Jhāma

Jhāma (adj. - n.) [jhāyati2] burning, on fire, conflagration, in "khetta charcoal -- burner's field J i.238; ii.92; "angāra a burning cinder PvA 90. By itself: J i.405; DhA ii.67.

Jhāmaka

Jhāmaka N. of a plant J vi.537; also in "bhatta (?) J ii.288.

Jhāyaka

Jhāyaka (adj.) one who makes a fire D iii.94.

Jhāyati

Jhāyati1 [Sk. dhāyati, dhī; with dhīra, dhīh from didheti shine, perceive; cp. Goth. filu -- deisei cunning, & in meaning cinteti>cittā1] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D ii.237 (jhāṇaj); S i.25, 57; A v.323 sq. (+pa," ni," ava"); Sn 165, 221, 425, 709, 818 (=Nd1 149 pa", ni", ava"); Dh 27, 371, 395; J i.67, 410; Vv 5012; Pv iv.166; Miln 66; SnA 320 (aor. jhāyinsu thought of). -- pp. jhāyita.

Jhāyati

Jhāyati2 [Sk. kṣāyati to burn, kṣā & kṣ, cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D i.50 (=jāleti DA i.151); iii.94 (to make a fire); J i.61, 62; Pv i.1110 (jhāyare v. 1. BB. for ghāyire); Miln 47; PvA 33 (=pariḍayhati); -- aor. jhāyi DhA ii.240 sq. -- (fig.) Dh 155; J vi.189. -- Caus. jhāpeti. -- Cp. khīyatī2.

Jhāyana


Jhāyana


Jhāyin

Jhāyin (adj.) [see jhāyati1 & jhāna] pondering over (c. acc.) intent on: meditative, self -- concentrated, engaged in jhāna -- practice Vin ii.75; S i.46=52; ii.284; M i.334; A i.24; iii.355; iv.426; v.156, 325 sq.; Sn 85 (magga"); 638, 719, 1009, 1105; It 71, 74, 112; J iv.7; Dh 23, 110, 387 (reminding of jhāyati2, cp. DhA iv.144); Nd2 264; Vv 58; Pv iv.132; Vbh 342. Nd1 226= Nd2 3422=Vism 26 (āpādaka").

Jhitvā

Jhitvā is reading at Nett 145 for jhatvā (see jhāpeti).

Ñ. Ñatta
 intuitively. The usual formula is "esu ñatti; suññu me bhante sangho"; Vin i.340; iii.150, 173, 228; -- "ñ thapeti to propose a resolution Vin iv.152. -- Vin v.142, 217 (na c' ñatti na ca pana kammavacca). This resolution is also called a ñattikamma: Vin ii.89; iv.152; v.116; A i.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i.e. a ñatti -- dutyiya -- kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i.e. a ñ -- catuttha -- kamma. Both kinds are discussed at Vin i.56, 317 sq.; ii.89; iii.156; iv.152; & passim. Cp. Divy 356: ñañapticurtha. Cp. ñatti, viññatti.

Natvā

Natvā etc.: see jñātī.

Ñāṇa

Ñāṇa (nt.) [from jñānā. See also jānana. *genē, as in Gr. gnw_ -- sis (cp. gnostic), gnw/mh; Lat. (co)gnitio; Goth. kunpi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. aţana & avijjā, lack of k. or ignorance. -- 1. Ñāṇa in the theory of cognition: it occurs in intensive couple -- compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e.g. in cakkhu -- ñāṇa -- karana "opening our eyes & thus producing knowledge" i.e. giving us the eye of knowledge (a mental eye) (see cakkhu, jñātī passati, & cpd. "karana): Bhagavā jñānā jñātī patha cakkhu -- bhūto ñāṇa -- bhūto (=he is one perfected in knowledge) M i.111=Nd2 2353h; naṭṭhi hetu naṭṭhi paccayo ñañāya dassanāya ahetu paccayo ñañāṇa dassanān hoti "through seeing & knowing," i.e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S v.126. Cp. also the relation of diţthī to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakañ ñeyyañ āvatañ ñañāñ Nd2 2353m; yan ñañāñ tañ dassanāñ, yan dassanāñ tañ ñañāñ Vin iii.91; ñañāñ=dassana (i.e. full vision) as one of the characteristics of Arahantship: see arahant ii.D. Cp. BSk. jñānadārana, e.g. AvŚ i.210. -- 2. Scope and character of ñāṇa: ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as anicca aç a jñāna (Mīn 42); whereas ñ. is relative to common experience (see Nd2 2353 under cakkhumā, & on rel. of p. & ñ. Ps i.59 sq.; 118 sq.; ii.189 sq.). -- Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D i.185); as sure knowledge ñ. is preferable to saddhā (S iv.298); at Vin iii.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd2 266 as atthañāpattā -- ñañā (Sn 37 8, 789, 987 (muddhani ñañā)); A i.129 (cittamhi susamāhī ñañāmhi vuttāmānāmi); ii.60 (jātipaccayā jārañārañāti ti ñ.: see ñ -- vatthu); A i.219 (on precedence of either samādhi or ñ.); Sn 378, 789, 987 (muddhanicca ñañāñ tassa na vijjati, 1078 (dițthi, sutti, ñ.: doctrine, revelation, personal knowledge, i.e. intelligence; differently expl. at Nd2 266), 1113; Pv iii.51 (Sugatañ ñ. is asādhārañāñ) Ps i.194 sq.; ii.244; Vbh 306 sq. ñ. -- vibhanga), 328 sq. (kammassakatarñ ñ.); Nett 15 sq. 161 (+ñeyya), 191 (id.). -- (b) ñañāñ hoti or uppañjati knowledge comes to (him) i.e. to reason, to arrive at a conclusion (with iti=that . . .) S ii.124=iii.28 (uppañjati); D iii.278 (id.); A ii.211=; iv.75; v.195; S iii.154. See also arahant ii.D. -- (c) Var. attributes of ñ.: anuttariya A v.37;
aparappacayā (k. of the non -- effect of causation through lack of cause) S ii.17, 78; iii.135; v.179, 422 sq. (= sammadādiṭṭhi), same as ahetu -- ṅāṇa S v.126; asādhārana (incomparable, uncommon k.) A iii.441; PVa 197; akuppa D iii.273; ariya A iii.451;

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pariyodāta S i.198; bhiyyosomatta S iii.112; yathā bhūtaṣa (proper, definite, right k.) (concerning kāya, etc.) S v.144; A iii.420; v.37. -- (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or -- ˚ (equal to subj. or obj. gen.). -- (a) with loc.: anuppāde ā. D iii.214, 274; anavaye D iii.226, 277; kāye D iii.274; khaye D iii.214, 220 (āsāvāna; cp. M i.23, 183, 348; ii.38), 275; S ii.30; Nett 15; cutūpapāte D iii.111, 220; dukkke (etc.) D iii.227; S ii.4; v.8, 430; dhamme D iii.226; S ii.58; nibbāne S ii.124 (cp. iv.86). -- (b) as -- ˚: anāvaraṇa" DA i.100; ariya S i.228; A iii.451; khatti Ps i.106; jātissara J i.167; cutūpāpata M i.183, 347; ii.38, etc.; ceto -- pāriya D iii.100, & "pāriyāya S v.160; dibbacakkhu Ps i.114; dhammaṭṭhiti S ii.60, 124; Ps i.50; nibbidā Ps i.195; pubbe -- nivāsānusati M i.22, 248, 347; ii.38, etc.; Buddhā’ Nd2 2353; Ps i.133; ii.31, 195; DA i.100; sabbaññuta Ps i.131 sq.; DA i.99 sq.; PVa 197; sekha S ii.43, 58, 80, & asekha S iii.83. -- (e) aññapañca the path of k. Sn 868; -- phusana the path of k. Sn 911; -- bhūṣa in comb' w. cakkhubbhā, having become seeing & knowing, i. e. being wise S ii.255; iv.94; A v.226 sq.; -- vattthunī (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the 4 parts of the āriyasaṅcācā) S ii.56 sq., as 77 (7 X 11) S ii.59 sq.; discussed in extenso at Vbh 306 -- 344 (called nānavaṭṭhu); -- vāda talk about (the attainment of supreme) knowledge D iii.13 sq.; A v.42 sq.; -- vippayutta disconnected with k. Dhs 147, 157, 270; -- vimokkha emancipation through k. Ps ii.36, 42; -- visesa distinction of k., superior k. PVa 196; -- sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

Ñāṇika

Ñāṇika (adj.) in pañca’ having five truths (of samādhi) D iii.278.

Ñāṇin

Ñāṇin (adj.) knowing, one who is possessed of (right) knowledge S ii.169; A ii.89 (samma’); iv.340. -- aññāṇin not knowing, unaware VvA 76.

Ñāta

Ñāta [pp. of jānāti=Gr. gnwto/s, Lat. (g)notus; ajātā (P. aññāta) = a)/gnwto/s= ignotus] known, well -- known; experienced, brought to knowledge, realized. In Nd2 s. v. constantly expl. by tulita titira vibhūta vibhāvita which series is also used as expln. of diṭṭha & vidita A v.195; J i.266; Sn 343 (+yasassin); Miln 21 (id.). -- aññāta not known, unknown Vin i.209; M i.430; S ii.281; Dha i.208.
Ñatka

Ñatka [for *ñātika from ñāti] a relation, relative, kins- man Vin ii.194; M ii.67; Dh 43; Sn 263 (=Kha 140: ñāyante amhākañj ime ti ñātakā); 296, 579; Pv ii.14 (Minayeff, but Hardy 'ika); PvA 19, 21, 31, 62, 69; DA i.90.

Ñati

Ñati [see janati; cp. Sk. jñāti, Gr. gnwto/s, Lat. cognatus, Goth. knops] a relation, relative (=mātito pitito ca sambandhā PvA 25;=bandhūr PvA 86; specialized as 'sālohitā, see below). Pl. ñātayo (Pv i.43; Kha 209, 214) and ñāti (M i.73; Kha 210, cp. 213; acc. also ñāti Pv i.67); Sn 141; Dh 139, 204, 288; J ii.353; Pv i.53, 122; ii.313, 67. -- Discussed in detail with regard to its being one of the 10 palibodhā at Vism 94. -- kathā (boastful) talk about relatives D i.7= (cp. DA i.90); -- gata coming into (the ties of) relationship J vi.307 ('gatakā ib. 308); -- gharā the paternal home J i.52; -- dhamma the duties of relatives Pv i.512; (=ñāthī ñāṭinājan kattabba -- karaṇaṇj PvA 30); -- parivatā the circle of relations D i.61; M i.267; Pug 57=; -- peta a deceased relation Pv i.54; -- majjhagata (adj.) in the midst of one's relations Pug 29; -- mittā (pl.) friends & relatives Dh 219; J iii.396; Pv i.126; -- vyasanā misfortune of relatives (opp. 'sampada) D iii.235; enum as one of the general misfortunes under dukkanā (see Nd2 304F); -- sangha the congregation of kinsmen, the clan A i.152; Sn 589; -- sālohitā a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: peta ā -- sālohitā the spirits of deceased blood -- relations M i.33; A v.132, 269; PvA 27, 28; -- sineha the affection of relationship PvA 29; -- hetusampatti a blessing received through the kinsmen PvA 27.

Ñapeti

Ñapeti [Caus. of jānāti, cp. also ñatti] to make known, to explain, to announce J ii.133. Cp. jānāpeti & aṇāpeti.

Ñāya

Ñāya [Sk. nyāya=ni+i] 1. method, truth, system, later =logic: 'gantha book on logic Dāvs iii.41. -- 2. fitness, right manner, propriety, right conduct, often appld to the "right path" (ariyamagga=ariyañāya Vin i.10) D iii.120; S v.19, 141, 167 sq., 185; A ii.95; iv.426; v.194; Dh i.249; ariya ū. S ii.68; v.387= the causal law S v.388;=kalyāṇa -- kusala -- dhammatā A ii.36; used in apposition with dhamma and kusala D ii.151; M ii.181, 197; is replaced herein by sacca S i.240;=Nibbāna at Vism 219, 524; ū. -- paṭipanna walking in the right path S v.343; A ii.56; iii.212, 286; v.183.

Ñu


T. Tān

Tān (?) (adv.) part of sound J i.287 (tān ti saddo).

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Th. *Tha

"Tha ('ṭha) (adj. -- suffix) [from tiṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa" based on little D i.143): see kappa" (lasting a k.), kūṭa'
(immovable), gaha’ (found ing a house, householder), dhamma’, nava’, vehāsa’ (=vi han – ga). -- (n.) a stand i. e. a place for: goṭṭha a stable.

Ṭhāpana

Ṭhāpana (nt.) 1. setting up, placing, founding; establish- ment, arr angement, position Vin v.114; J i.99 (aggha’ fixing prices); Mīn 352 (pāda’); DA i.294; (=vidhārite); PvA 5 (kula vānśa’). -- 2. let ting alone, omission, suspension, in pāṭimokkha’ Vin ii.241.

Ṭhāpanā

Ṭhāpanā (f.) 1. arrangement D i.294. -- 2. application of mind, attention Pug 18, Vism 278 (=appanā).

Thapita

Thapita [pp. of ṭhāpeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (=being): saṃhāraitvā ṭh. being folded up J i.265 (cp. similar use of gaḥetvā c. ger.): mukkhe ṭh. J vi.366; “sankāra (dustheap)” PvA 82; pariccajane ṭh. appointed for the distribution of gifts PvA 124. -- 2. suspended, left over, set aside Vin i.i.242 (pāṭimokkha).

Thapeti

Thapeti [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin i.i.32 (pavāraṇañ, 191 (ucce & nice ṭhāne to place high or low), 276 (pavāraṇañ); v.193 (uposathaṅ), 196 (give advice); D i.120 (leaving out, discounting); Dh 40 (cittāṅ ṭh. make firm) J i.i.62, 138, 223, 293 (except); ii.132 (puttaṭṭhāne ṭh. as daughte r); J ii.159; vi.365 (putting by); VvA 63 (kasiṅ ṭhāpetvā except ploughing); PvA 4, 20 (varaṅ ṭhāpetvā denying a wish), 39, 114 (setting up); Mīn 13 (ṭhāpetvā setting aside, leaving till later). -- inf. ṭhāpetuṅ Vin i.i.194; PvA 73 (saṃhāraitvā ṭh. to fold up: cp. ṭhāpita); grd. ṭhāpetabba J ii.352 (rājaṭṭhāne); PvA 97; & ṭhāpāniya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D iii.229. -- ger. ṭhāpetvā (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D i.105 (ṭh. dve); J i.i.179 (maṅ but for me), 294 (tunhe ṭh.); ii.154 (ekāṅ vaddhaṅ ṭh.); iv.142 (ṭh. maṅ); VvA 100 (ṭh. ekāṅ ittiṅ); PvA 93 (ṭh. maṅ). Cp. BSk. sthāpayītvā "except" AvŚ ii.111. -- Caus. ṭhāpāpetai to cause to be set up; to have erected, to put up J i.266; DhA ii.191.

Ṭhāna

Ṭhāna (ṭhāna) (nt.) [Vedic sthāna, sthā, see tiṭṭhati; cp. Sk. sthāman Gr. staqmi/s, Lat. stamen] -- I. Connotation. As one of the 4 īrīyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location. II. Meanings -- (1) Literal: place, region, locali ty, abode, part ( -- "of, or belonging to) -- (a) cattāri thānāni dassanāyiṇī four places (in the career of Buddha) to be visited D ii.140=A i.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā -- upaṭṭhāne -- sankhāte ṭhāne, but may be referred to I. 1 (b)); thānā cāvetai to remove from one's place Sn 442; J iv.138; PvA 55 (spot of the body). -- (b) kumbha’ (the "locality of the pitcher," i. e. the well) q. v.; araṇāṅ (part of the forest) J i.253; PvA 32; nivāsana’ (abode) PvA 76; pāṭṭhuka’ J ii.103; PvA 13; vasana’ J i.150, 278; VvA 66; virthānā’ (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PVA 22; saka’ (his own abode) J ii.129; PVA 66. -- (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dībbāni thānāni heavenly regions S i.21; tīdivaṅ s i.96; saggāṅ ṭhā a happy condition Pv i.13; pitu gata’ the place where my father went (after death) PvA 38; Yamassha th. =pettivasaya PVA 59. -- (d) In its pregnant sense in comb with accu ta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514; Dh 225. -- 2. Applied meanings<=> (a) state, condition; also -- "in sg.) as collective -- abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in "tā & "ttā
catuhī ṭha. paññāpeti (four arguments) S iii.116; iv.380; ṭha. -- kusala accomplished in sound reasoning S iii.61 sq. (satta‘); A ii.170 sq. Also with aññā ṭha. -- kusala: see below 4. III. Adverbial use of some cases acc. aññā ṭha. ettaṅka ṭha. even a little bit DhA i.389. -- abl. aññī ṭha. in combn w. hetuso with reason & cause, causally conditioned [see 2 (d)] S v.304; A iii.417; v.33; Nett 94 (āñañā); abs. without moving (see I. 1 (b) & cp. Lat. statim) i.e. without an interval or a cause (of change), at once, immediately, spontaneously, causally conditioned [see 2 (d)] S v.304; A iii.417; v.33. -- uppatti arising instantaneously (see I. 1 (b) & cp. pd.) object (‘--‘ for), thing; item; point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of . . . S iv.249 sq. (5 objects or things, cp. Ger. fünferlei); A iii.54 sq. (id.), 60 sq., 71 sq.; etehi tī aññī he onese in those 3 grounds Dh 224; manussā tī aññī bahuḥ puññān savasanti: kāyaṇa vācayā manasā (in 3 ways, qualities or properties) A 151 sq.; cp. ii.119 sq. (ēstutuṅa tī aññī Dh 391); catuhī aññī in Com. equals catuhī ākārehi or kāraṇehi pāmuṇjakaranañ ī. (object) Sn 256; ekaccesu aññesu sameti ekaccesu na sameti ‘I agree in certain points, but not in others’ D i.162; kankhaniya‘ doubtful point S iv.350, 399; -- n’ aññī aññā aññā no other means, nothing else DhA ii.90; agamaniya‘ something not to be done, not allowed VvA 72; cp. also kamma‘. -- (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a‘ see 4); garayhañ ī. āgapccha ‘he advocates a faulty principle’ D i.161; -- 290 --
Thānaso, above III.) VvA 37; J vi.308 ("kāraṇavindana finding a means right on the spot"); -- ka (adj.) on the spot, momentary, spontaneous J vi.304.

Thāniya

Thāniya (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by ( -- ’) Vin ii.194 (-- nīca’); A i.264 (chanda -- rāga -- dhamma’). See also under tiṭṭhati.

Thāyika

Thāyika (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Thāyin

Thāyin (adj. -- n.) [from tiṭṭhati] standing, being in, being in a state of ( -- ’), staying with, dependent on (with gen.): pariyuṭṭhatāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S iii.3 sq.; arūpa -- ṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv i.119.

Thīta

Thīta [pp. of tiṭṭhati=Gr. stato/s, Lat. status, Celt. fossad (firm)] standing, i. e. (see ṭhāna l) either upright (opp. nisinna, etc.), or immovable, or being, behoving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); -- resting in, abiding in ( -- ’ or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amisskamat ev’ asa cittaq hoti, thītaq āneijappattaq A iii.377=iv.404; tassa thīto va käyo hoti thītaq cittaq (firm, unshaken) S v.74=Nd2 475 B2; -- D i.135 (khema’); A i.152; Sn 250 (dhamme); It 116 sq. (th. caranto nisinna sayāna); J i.167; 279; iii.53. -- with ger.: nāḥātvā th. & nivāsetvā th. (after bathing & dressing) J i.265; dārakaḥ gahetvā th. J vi.336. Cp. saṃ’. -- atta self -- controlled, composed, steadfast D i.57 (+gatatta yatatta; expl. at DA i.168 by suppatiṭṭhatacitto); S i.48; iii.46; A ii.5; iv.93, 428; Sn 370 (+parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya -- citta); Pug 62; -- kappin (adj.) (for kappā -- *thiti) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo asa athī ti; kappāṇ ṭhapetuṇ samaththo attho); -- citta (adj.) of controlled heart (=’atta) D ii.157=z; -- dhamma (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin ii.237= A iv.198.

Thitaka

Thitaka (adj.)=thita in meaning of standing, standing up, erect Vin ii.165; D ii.17=iii.143; M ii.65; J i.53, 62; VvA 64.

Thitātā

Thitātā (f.) the fact of standing or being founded on ( -- ’) S ii.25=A i.286 (dhamma’+dhamma -- nīyāmatā).

Thitatta

Thitatta (nt.) standing, being placed; being appointed to, appointment J i.124.

Thiti

Thiti (f.) [from tiṭṭhati Sk. sthiti, Gr. sta/sis, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility, persistence, keeping up
Thīṭika

Thīṭika (adj.) [Der. fr. thīti] standing, lasting, enduring; existing, living on ( -- '), e. g. āhāra’ dependent on food Kh iii. (see āhāra); nt. adv. thītikañ constantly VvA 75.

Thīyati

Thīyati see patiṭṭhyati.

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D. Daṁṣa

Daṁṣa [see dasati] a yellow fly, gadfly (orig. "the bite") Nd2 268 (=pingala -- makkhika, same at J iii.263 & SnA 101); usually in combn with other biting or stinging sensations, as 'siriṣapa Sn 52, & freq. in cpd. daṁṣa -- makasa -- vāṭ' āṭapa -- siriṣapa -- samphassa M i.10=A ii.117, 143=iii.163; A iii.388; v.15; Vin i.3; Nd2 s. v. (enumd under var. kinds of dukkhā); Vism 31 (here expld as daṁsana -- makkhikā or andha -- makkhikā).

Daṭṭha

Daṭṭha [pp. of daṁṣati or dasati to bite] bitten PVa 144.

Daṣati

Daṣati (& daṁṣati) [cp. Sk. da ṭi & daṁṣati, Gr. da/κνώ, Ohg. zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. daṣati M i.519; pot. daseyya M i.133; A iii.101=iv.320 (where daṁṣ) & daṁseyya A iii.306; ppr. daṁsamāna J i.265 (.ltāya); fut. daṁsayissāmi J vi.193 (v. l. dass’); aor. adanṣi Vv 808 (=Sk. adāṅkṣṭ), daṁṣi PVa 62 & daṣi J i.502; DhA ii.258; inf. dasituṇ J i.265; ger. daṁsivā J i.222; ii.102; iii.52, 538; DhA i.358. -- Pp. daṭṭha; cp. also daṭṭha & saṇḍāsa.

Daḥati

Daḥati (& daḥati) [Sk. daḥati, pp. dagḍha, cp. dāha, nidāgha (summer heat); Gr. τῆς ἱάς, Lat. favilla (glowing) cinders, Goth. daigs, Ger. tag, E. day=hot time] to burn (trs.) consume, torment M i.365; ii.73; A v.110; J ii.44 (aor. 3 sg. med. adadgḍha=Sk. adagḍha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. daḍḍha -- Pass. dayhāti S i.188 (kāmāragena dayhāmi cītām me paridayaḥati); ib. (mahārāgā: mā dayhītho punappuṇaḥ) M ii.73; S iii.150 (mahāpathaḥ dayhāti vinassati na bhavati) esp. in ppr. dayhāmāna consumed with or by, burning, glowing Dh 371; It 23 ("ena kāyena & cetasā PV i.1110, 122; ii.23) (of a corpse being cremated); PVa 63, 152 (vippaṭṭirāna: consumed by remorse). See also similes J.P.T.S. 1907, 90. Cp. ud’.

Dāka
Dāka (m. nt.) [Sk. sāka (nt.) on ś>d cp. Sk. sākin> dākim] green food, eatable herbs, vegetable Vin i.246 ('rasa), 248; Th 2, 1; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi -- sākavyaṅjana).

Dāha

Dāha [Sk. dāha, see dahati] burning, glow, heat D i.10 (disā’ sky -- glow= zodiacal light?); M i.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A i.178 (aggi˚); Sdhp 201 (id.); -- dava˚ a jungle fire Vin ii.138; J i.461.

Deti

Deti [Sk. *dayate=dāyati; ḍayana flying. The Dḥṭp gives the root as ḍṛ as kind of def. of "ākāśa -- gamana"] to fly; only in simile "sreyathā pakhṭi sākuṇo yena yen' eva ḍeti ... " D i.71=M i.180, 269=A ii.209=Pug 58; J v.417. Cp. dayati & dīyati, also uḍdeti.

T. T

-- T -- as composition -- consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja -- t -- agge, tama -- t -- agge, dahara -- t -- agge A v.300; cp. deva ta -- t -- uttari for tad -- uttari A iii.287, 314, 316.

Ta’

Ta’ [Vedic tad, etc.; Gr. to/n th/n to/; Lat. is -- te, tālis, etc.; Lith. tās tā; Goth. pata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). <-- 1. Cases: nom. sg. nt. tad (older) Vin i.83; Sn 1052; Dh 326; Miln 25 & tañ (cp. yan, kiñ) Sn 1037, 1050; J iii.26; acc. m. tañ J ii.158, f. tañ J vi.368; gen. tassa, f. tassā (Sn 22, 110; J i.151); instr. tena, f. tāya (J iii. 188); abl. tasmā (J i.167); tamhā Sn 291, 1138; (J iii.26) & tato (usually as adv.) (Sn 390); loc. tasmāṇ (J i.278), tamhi (Dh 117); tañ (adv.) (Pv i.57) & tahā (adv.) (J i.384; VvA 36); pl. nom. m. te (J ii.129), f. tā (J i.127), nt. tānti (Sn 669, 845); gen. tesañ, f. tāsan (Sn 916); instr. tehi, f. tāhi (J ii.128); loc. tesa, f. tāsu (Sn 670). -- In composition (Sandhi) both tad -- & tañ -- are used with consecutive phonetic changes (assimilation), viz. (a) tad’: (a) in subst. function: tadage henceforth D i.93 taduttāya DhA iii.344; tadūpya (cp. Trenckner, Notes 77, 78=tadupya (see discussion under opeti), but cp. Sk. tadrūpa Divy 543 & tatrūpya. It is simply tad -- upa -- ka, the adj.<= positive of upa, of which the compar. -- superlativ is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpyikā (f.) (at J ii.160) agreeing with, agreeable, pleasant Miln 9; tadattha to such purpose SnA 565. -- With assimilation: taccarita; tapparāyana Sn 1114; tappoṇa (=tad -- pra -- ava -- nata) see taccarita; tabbisaya (various) PvA 73; tapparīta (different) Vism 290; DhA iii.275; tapparītaṇyayā in contrast to that Vism 450. -- (b) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad -- ahan this day, then felt as euphonic d, esp. in forms where similarly the euphonic t is used (ajja -- t -- agge). Hence ta -- is abstracted as a crude (adverbial) form used like any other root in composition. Thus: tad -- ah -- uposathe on this day's fast -- day=to -- day (or that day) being Sunday D i.47; Sn p. 139 (expāl as tam -- ah -- uposathe, uposatha -- divisive ti at SnA 502); tadaha on the same day PvA 46; tadahā (id.) J v.215 (=tasmāṇa chana -- divisive). tad -- anga for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga -- nibbuta S iii.43; tadanga -- samatikkama Nd 203; tadanga -- vikkhambhana -- samuccheda Vism 410; tadanga -- pahāna DhsA 351; SnA 8; tadangena A iv.411. -- (b) tan’: (a) as subst.: tammaya (equal to this, up to this) Sn 846

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(=tapparāyana Nd 206); A i.150. -- (b) Derived from acc. use (like a b) as adj. is tankhanikā (fr. tañ khaṇa) Vin iii.140 (=muhuttikā). -- (g) a reduced form of tañ is to be found as ta in the same origin & application as ta -- d -- (under a b) in combn ta -- y -- īdañ (for tañi) tañ -- īdañ=tat -- īdañ=tat -- y -- īdañ where y. takes the place of the euphonic consonant. Cp. in application also Gr. tou_to & tau_tα, used
adverbially as therefore (orig. just that) Sn 1077; Pv i.33; PvA 2, 16 (=taññ idañ), 76. The same ta˚ is to be seen in tāhān Vv 8315 (=tañ-- ahañ), & not to be confused with tāhān=te ahañ (see tvān). -- A similar combn is tān_yāthā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. sāyathā (instead of ta -- (y) -- yathā, like ta -- y -- idañ); cp. Trenchenr, P.M. p. 75. -- A sporadic form for tad is tānañ Sn p. 147 (even that, just that; for tathān?). -- II. Application: 1. ta˚ refers or points back to somebody or something just mentioned or under discussion (like Gr. ou=tos, Lat. hic, Fr. ci in voici, cet homme -- ci, etc.): this, that, just this (or that), even this (or these). In this sense combd with api: te c’āpi (even these) Sn 1058. It is also used to indicate immediately following the statement of the speaker (cp. Gr. o(nde, E. thus): this now, esp. in adv. use (see below); tañ kiñ maññasi D i.60; yam etañ paññahān apucchi Ajita tañ vadāmi te: Sn 1037; tañ te pawakhāhi (this now shall I tell you:) Sn 1050; tesañ Buddho vyaḵā (to those just mentioned answered B.). Sn 1127; te tosīţa (and they, pleased . . . ) ib. 1128. -- 2. Correlative use: (a) in rel. sentences with ya˚ (preceding ta˚): yañ ahañ jānāmi tañ tvān jānāsi "what I know (that) you know" D i.88; yo neriyokkānañ sattānañ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" Pva 27. -- (b) elliptical (with omission of the verb to be) yañ tañ=that which (there is), whatever, used like an adj.; ye ta those who, i.e. all (these), whatever: ye pāne ta manusā saddhā . . . te evam ahañsu . . . "all those people who were full of faith said" Vin ii.195; yena tena upāyena ganha "catch him by whatever means (you like)," i.e. by all means J i.159; yañ tañ kaiyir "whatever he may do" Dh 42. -- 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . tañ tañ this & that, i.e. each one; yañ yañ passati tañ tañ pucchati whomsoever he sees (each one) he asks Pva 38; yañ yañ manaso piyañ tañ tañ gahētvā whatever . . . (all) that Pva 77; yo yo yañ yañ icchāti tassa tassa tañ tañ adāsi "whatever anybody wished he gave to him" Pva 113. So with adv. of ta˚: tattha tattha here & there (freq.)."]

Takka a kind of medicinal gum, enumerated with two varieties, viz. takapatt & takapaññi under jatūni bhesajjāni at Vin i.201.

Takka

Takka1 [Sk. tarka doubt; science of logic (lit. "turning & twisting") *treik, cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. turku bobbin, spindle. Lat. torqueo (torque, turn)] doubt; a doubtful view (often= distant, appl. like sāmman, micchā -- distant), hair -- splitting reasoning, sophistry (=iti śītāhān Nd2 151). Opp. to takka (=micchā -- sankañṇa Vbh 86, 356) is dhammatañkañ right thought (vuccati sammā -- sankañṇa Nd2 318; cp. Dhs 7, 298), D i.16 ("paryāhata"); M i.68 (id.); Sn 209 ("t' pahāya na upeti sankañṇa) 885 (doubt), 886; Dhs 7, 21, 298 (=vitakka, trsl. as "rationiocation" by Mrs. Rh. D.); Vbh 86, 237 (sammā) 356; Vism 189. See also vitakka. -- āgama the way of (right) thought, the discipline of correct reasoning Dāvs v.22; -- āvācara as neg. atakāvācara in phrase dhammā gambhirā duddassā a' nipuñā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i.e. not accessible to doubt?), profound Vin i.4=D i.12=S i.136=M i.487. Gogerley trsl. "unattainable by reasoning." Andersen "being beyond the sphere of
thought"; -- āsaya room for doubt Sn 972; -- gahaṇa the thicket of doubt or sophistry J i.97; -- vādghana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd2 269); -- hetu ground for doubt (or reasoning?) A ii.193=Nd2 151.

Takka

Takka2 (nt.) [Should it not belong to the same root as takka1?] buttermilk (with 1/4 water), included in the five products from a cow (pañca gorasā) at Vin i.244; made by churning dadhi Miln 173; J i.340; ii.363; DhA ii.68 (takkādi -- ambila).

Takkaṇa

Takkaṇa (nt.) thought, representation (of: -- °) J i.68 (ussāvabindu*).

Takkara

Takkara1 (=tat -- kara) a doer thereof D i.235, M i.68; Dh 19.

Takkara

Takkara2 a robber, a thief J iv.432.

Takkala

Takkala (nt.) a bulbous plant, a tuberose J iv.46, 371 (biḷāli*, expl. at 373 by takkala -- kanda)=vi.578.

Takkāṛ

Takkāṛ (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālika -- laṭṭhi ThA 226).

Takkika

Takkika (adj.) [fr. takka1] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J i.97; Miln 248.

Takkin

Takkin (adj. -- n.) [fr. takka1] thinking, reasoning, esp. sceptically; a sceptic D i.16=(takki vīmaṇṣi); M i.520; DA i.106 (=takketvā vitakketvā diṭṭhi -- gāhino etāj adhivacanaḥ), cp. pp. 114, 115 (takki -- vāda).

Takketi

Takketi [Denom. of tarka] to think, reflect, reason, argue DA i.106; DhsA 142. -- attānaḥ t. to have self -- confidence, to trust oneself J i.273, 396, 468; iii.233.

Takkoṭaka

Takkoṭaka [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

Takkola
Takkola [Sk. kakkola & takkola] Bdlleium, a perfume made from the berry of the kakkola plant J i.291; also as Npl. at Miln 359 (the Takola of Ptolemy; perhaps = Sk. karkoṭa: Trenckner, Notes, p. 59).

Tagara

Tagara (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense

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Vin i.203; It 68 (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA i.422 (tagara -- mallikā two kinds of gandhā).

Taggaruka

Taggaruka=tad+garuka, see taccarita.

Taggha

Taggha [tad+gha, cp. in -- gha & Lat. ec -- ce ego -- met, Gr. e)gw/ -- ge] affirmative particle ('ekajansa" DA i.236; ekaṇḍa -- vacana J v.66; ekaṇḍa nipāta J v.307): truly, surely, there now! Vin ii.126, 297; D i.85; M i.207, 463; iii.179; J v.65 (v. l. tagghā); Sn p. 87.

Taca

Taca (& taco nt.) [Vedic tvak (f.), gen. tvaca] 1. bark. - 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J i.146). - 1. bark: M i.198, 434, 488; A v.5. -- 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A i.50=Sdhp. 46; taccaritasāvepana (+aṭṭhi nahārusaṇyutta) Sn 194= J i.146 (where "vilepana); SnA 247; aṭṭhi -- taca -- mattāvasesasarīra "nothing but skin & bones" PVA 201. <= Of the cast -- off skin of a snake: urago va jīnaṇa tacaṇ jaṭāti Sn 1, same simile Pvi.121 (=nimmoka PVA 63), -- kaficasanībha -- taca (adj.) of golden -- coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; Vva A 9. -- valīta -- tacatā a condition of wrinkled skin (as sign of age) Nd2 252=; Kh iii.; KhA 45; Sdhp 102. -- gandha the scent of bark Dh 625; -- pañcaka -- kammaṭṭhāna the fivefold "body is skin," etc, subject of kammaṭṭhāna -- practice. This refers to the satipaṭṭhāna (kāye kāyānāvasesasāra) (kāya i. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh iii.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca -- p -- kammaṭṭhānaṭ caikkhiṭvā taṇṇa pabbājesi J i.116; DhA i.243; ii.87, 140, 242. Cp. also Vism 353; DhA ii.88; SnA 246, 247; -- pariyonaddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PVA 172; -- rasa the taste of bark Dh 629, -- sāra (a) (even) the best (bark, i. e.) tree S i.70=90= It 45; -- (b) a (rope of) strong fibre J iii.204 (=veṇuṇoṇaṇḍaka).

Taccarita

Taccarita (adj.) in combn with tabbahula taggaruka tanninna tappona tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd2 under tad. The same combn with Nibbāna -- ninna, N. -- poṇa, N. -- pabhāra freq. (see Nibbāna).

Taccha
Taccha1 [Vedic taksan, cp. taśtr, to takṣati (see taccheti), Lat. textor, Gr. tektēn carpenter (cp. architect), te/xhn art] a carpenter, usually as 'ka: otherwise only in cpd. 'śukara the carpenter -- pig (=a boar, so called from felling trees), title & hero of Jātaka No. 492 (iv.342 sq.). Cp. vaṭṭhakin.

Taccha

Taccha2 (adj.) [Der. fr. tathā+ya=tath -- ya "as it is," Sk. tathya] true, real, justified, usually in combn w. bhūta. bhūta taccha tatha, D i.190 (patipada: the only true & real path) S v.229 (dhamma; text has tathā, v. l. tatha better); as bhūta t. dhammika (well founded and just) D i.230. bhūta+accha: A ii.100=Pug 50; VvA 72. -- yathā tacchaṇ according to truth Sn 1096. which is interpreted by Nd2 270: taccaṇa vuccati amataṇ Nibbāṇaṇ, etc. -- (nt.) taccha a truth Sn 327. -- ataccha false, unreal, unfounded; a lie, a falsehood D i.3 (abhūta+); VvA 72 (=musā).

Tacchaka

Tacchaka=taccha1. (a) a carpenter Dh 80 (cp. DhA ii.147); Miln 413. magga=t. a road -- builder J vi.348. -- (b)=taccha -- śukara J iv.350. -- (c) a class of Nāgas D ii.258. -- f. tacchikā a woman of low social standing (=veṣṭ, bamboo -- worker) J v.306.

Tacchati

Tacchati [fr. taccha1, cp. taccheti] to build, construct; maggaṇ t. to construct or repair a road J vi.348.

Taccheti

Taccheti [probably a denom. fr. taccha1=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taśtr architect =Lat. textor; Sk. taksan, etc., Gr. te/xhn craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karotī & kamma] to do wood -- work, to square, frame, chip J i.201; Miln 372, 383.

Tajja

Tajja [tad+ya, cp. Sk. tattya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in combn w. vāyāma (a suitable effort as "causa movens") A i.207; Miln 53. Also with reference to sense -- impressions, etc. denoting the complemental sensation S iv.215; M i. 190, 191; Dhs 3 -- 6 (cp. Dhs. trsl. p. 6 & Com. expl. anucchavika). -- PvA 203 (tajjassa pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādīyassa otherwise tādisassa). Note. The expln of Kern, Toev. ii.87 (tajja=tad+ya "arising from this") is syntactically impossible.

Tajjanā

Tajjanā (f.) [from tajjeti] threat, menace J ii.169; Vv 509; VvA 212 (bhayasantajjana).

Tajjaniya

Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a'); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. "kamma one of the sangha -- kammā: Vin i.49, 53, 143 sq., 325; ii.3 sq., 226, 230; A i.99.

Tajjārt
Tajjārī a linear measure, equal to 36 aṇu's and of which 36 form one rathareṇu VbhA 343; cp. Abhp 194 (tajjarī).

Tajjita

Tajjita [pp. of tajjeti] threatened, frightened, scared; spurred or moved by ( -- " ) D i.141 (daṇḍa’, bhaya’); Dh 188 (bhaya’); Pug 56. Esp. in combn maraṇabhaya’ moved by the fear of death J i.150, 223; PvA 216.

Tajjeti

Tajjeti [Caus. of tarjati, to frighten. Cp. Gr. ta/rbos fright, fear, tarbe/w; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J i.157, 158; PvA 55. < -> Pp. tajjita. -- Caus. tajjpeti to cause to threaten, to accuse PvA 23 (=paribhāśāpeti).

Taṭa

Taṭa [*t&lcircle;, see tala & cp. t&lcircle;lu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J i.232, 303; ii.315 (udap&lcircle;na˚); iv.141; SnA 519, DhA i.73 (pap&lcircle;ta˚). See also tal&lcircle;ka.

Taṭak&lsim{a}yati

Taṭataṭāyati [Onomatopoetic, to make a sound like ta-tat. Root *k&lcircle; (on ȩ for ȩ for I cp. ta & Gr. ta/rbos) to grind one's teeth, to be in a frenzy. Cp. ci&lsim{a}c&lsim{a}yati. See note on gala and kinānāyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. 'yantō or 'yamānā): J i.347 (rosena) 439 (kodhena); ii.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta -- loṇaṇa viya"); the latter trope also at DhA iv.176; DhA i.370 (agghimhi pakkhitta -- loṇasakkhāra viya rosena t.); iii.328 (vāṭāhata -- talapanaṇa viya); VvA 47, 121 (of a kodhābhīhītō; v. l. kaṭakaṭāyamāna), 206 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakārā.

Taṭatak&lsim{a}ka

Taṭatak&lsim{a}ka [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J iii.10 (suva˚), 97, 121, 538; iv.281. According to Kern, Toev. s. v. taken into Tamil as taṭatak&lsim{a}ka. Morris (J.P.T.S. 1884, 80) compares Marathi tasta (ewer).

Taṭikā

Taṭikā (f.) [cp. kaṭak&lsim{a}a] a (straw) mat Vin iv.40 (Bdhgh on this: teṭṭikaṇ (sic) nāma tālapaṇṇehi vā vākehī vā katataṭikaṇ, p. 357); J i.141 (v. l. taddhika); Vism 97.

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Taṇḍula

Taṇḍula (*Sk. taṇḍula: dialectical) rice -- grain, rice husked & ready for boiling; freq. combd with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaṇa telan taṇḍulaṇ khādaniyāṇ sakaṭesu aropetvā Vin i.220, 238, 243, 249; talitaṇḍuladayo J iii.53; PvA 105. -- Vin i.244; A i.130; J i.255; iii.55, 425 (taṇḍulāni metri causa); vi.365 (mūla’ coarse r., majjhima’ medium r., kanikā the finest grain); Sn 295; Pug 32; DhA i.395 (sāli -- taṇḍula husked rice); DA i.93. Cp. ut’. -- ammaṇa a measure (handful?) of rice J ii.436. -- dona a rice -- vat or rice -- bowl DhA iv.15; -- pāladvārā "doors (i. e. house) of the rice -- guard" Npl. M ii.185; - - muṭṭhi a handful of rice PvA 131; -- homa an oblation of rice D i.9.
Tanḍuleyyaka

Tanḍuleyyaka [cp. Sk. tanḍutilya] the plant Amaranthus polygonoides VvA 99 (enumd amongst various kinds of dāka).

Tanḍā

Tanḍā (f.) [Sk. tṛṣṇā, besides tarṣa (m.) & tṛṣ (f.)=Av. tarṣa thirst, Gr. tarsi/a dryness, Goth. paúrsus, Ohg. durst, E. drought & thirst; to *ters to be, or to make dry in Gr. te/romai, Lat. torreo to roast, Goth. gapársan, Ohg. derren. -- Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kābaḷinkāre āhūre "thirst" for solid food S ii.101 sq.; cīvare piṇḍapātā tanḍā= greed for Sn 339). Oppd to peace of mind (upekkhā, santi). -- A. Literal meaning: khudāya tanḍāya ca khajjamāṇa tormented by hunger & thirst Pv ii.15 (= pipāsāya PVA 69). -- B. In its secondary meaning: tanḍā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phaedo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D ii. 34) we are told how Tanḍā arises -- when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Tanḍā. In the First Proclamation (S v.420 ff.; Vin i.10) it is said that Tanḍā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Tanḍā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Tanḍā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of lobha. Tanḍā binds a man to the chain of Saṅsāra, of being reborn & dying again & again (2b) until Arahantship or Nibbāna is attained, tanḍā destroyed, & the cause alike of sorrow and of future births removed (2c). In this sense Nibbāna is identical with "sabbupadhi -- paṭinissaggo tanḍhakkhayo virāgo nirodhō" (see Nibbāna). -- 1. Systematizations: The 3 aims of t. kāma', bhava', vibhava', that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S v.420; Vin i.10) and often afterwards D ii.61, 308; iii.216, 275; S iii.26, 158; It 50; Ps i.26, 39; ii.147; Vbh 101, 365; Nett 160. Another group of 3 aims of tanḍā is given as kāma', rūpa' & arūpa' at D iii.216; Vbh 395; & yet another as rūpa', arūpa' & nirodhā' at D iii.216. -- The source of t. is said to be sixfold as founded on & relating to the 6 bāhīrāṇi āyatanaṇāi (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D ii.58; Ps i.6 sq.; Nd 271i; in threefold aspects (as kāma -- tanḍā, bhava' & vibhava') with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha-tanḍā -- kāya (sixfold group, see cpds.) M i.51; iii.280; Ps i.26; elsewhere called chadhāvīraka -- tanḍā "arising through the 6 doors" Dha iii.286. -- 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & well-living are enumd at Nd 271iii (under tanḍā -- lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhīrassa upādāya) at A ii.212; Nett 37; & 108 varieties or specifications of t. are given at Nd 271ii (under Jappā)=Dhs 1059 =Vbh 361. -- Tanḍā as "kusala pi akusala pi" (good & bad) occurs at Nett 87; cp. Talapuṭa's good t. Th i.1091 f. -- 2. Import of the term: (a) various characterizations of t.: mahā' Sn 114; kāma' Si.131; gedha' Si.15; bhava' D iii.274 (+avijjā); grouped with diṭṭhi (wrong views) Nd 271ii, 271vi. T. fetters the world & causes misery: "yāya ayaṇa loko uddhasto pariyonaddho tantakulajjato" A ii.211 sq.; tanḍāya jāyat soko tanḍāya jāyat bhayaṇ tanḍāya vippanuttassa naththi soko bhayaṇ Dh 216; tanḍāya udūtito loko S i.40; yaṇ loke piyarūpaṇa sātārūpaṇ etth' esā tanḍā . . . . Vbh 103; it is the 4th constituent of Māra's army (M -- senā) Sn 436; M's daughter, S i.134. In comparisons: t.+=jālini visattikā S i.107; =bharādānaṇ (t. ponobbhavikā nandirāiga -- sahagattā) S iii 26; v.402: gaṇḍa=kāya, gaṇḍamūḷan ti tanḍāy' etaṇ adhivacanaṇ S iv.83;=sota S iv.292 (and a khñānaso=chinnasoto); manujassa pamatta -- cārino t. vaḍḍhati mālūvā viya Dh 334. -- (b) tanḍā as the inciting factor of rebirth & incidental cause of saṅsāra: kammaṇ ḷaṭtaṇ viṇṇāṇaṇ bhajan tānḍā sineho . . . evan ḷaṭṭi punabbhiravābhijñabhiṇbhiṇ hoti A i.223; t. ca avasesa ca kilesā: ayaṇa vuccati dukkha -- samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) S iii.26; Ps ii.147, etc.; as a link in the chain of interdependent causation (see paṭiccassamuppāda): vedanā -- paccayā tanḍā, tanḍā -- paccayā
upādānaṇ Vin i.1, 5; D ii.31, 33, 56, etc.; t. & upadhi: tañhāya sati upadhi hoti t. asati up. na hoti S ii.108; ye tañha vaddhenti te upadhi vaddhenti, etc. S ii.109; tañhāya nāyati loko tañhāya parikissati S i.39; tañhā sanyojanena sanyuttā sattā dīgharattā sandhāvanti saṃsāranti It 8. See also t. -- dutiya. -- (c) To have got rid of t. is Arahantship: vigata -- tañhā vigata -- pipāsa vigata -- parilāha D ii.238; S iii.8, 107 sq., 190; samullān tañha abhyaya S i.16-63, 121 (Godhiko parinibbuto); iii.26 (nichchāto parinibbuto); vīta's Sn 83, 849, 1041 (+nibbuta); tañhā vippahānena S i.39 ("Nibbānan" iti vuccati), 40 (sabbañ chindati bandhanaṇ); tañhā mā kāśī mā lokaṃ punar āgami Sn 339; tañhā pariṇāyā . . . te naraṃ oghatīṇā ti Sn 1082; uccinna -- bhava -- tañhā Sn 746; tañhā vippasama S iii.231; t. -- nirodha S iv.390. -- See also M i.51; Dh 154; It 9 (vīta"+anādāna), 50 ("ṇa pahantvāna); Sn 495, 496, 916; & cp. "khaya. -- 3. Kindred terms which in Commentaries are expld by one of the tañhā -- formulæ (cp. Nd2 271v & 271vi): (a) t. in groups of 5: (a) with kilesa sāvyoṣa vipāka duccarita; (b) diṭṭi kilesa duccarita avijjā; (g) diṭṭhi kil" kamma duccarita. -- (b) quasi -- synonyms: ādāna, ēja, gedha, jappā, nandī, nivesana, parilāha, pipāsa, lepa, lollupa, vāna, visattikā, sīvanā. -- In cpds. the form tañhā is represented by tañha before double consonants, as tañhakhkhyā, etc. -- ādhipateyya mastery over t. S iii.103; -- ādhīpanna seized by t. S i.29; Sn 1123; -- ādāsa the mirror of t. A ii.54; ābhivināsālī pāla of t. Ps v.26; -- āluca greedy It ii.78; -- upppā (pl.) (four) grounds of the rise of craving (viz. cīvara, pīṇḍapāta, senāsana, itibhavābhava) A ii.10=It 109; D iii.228; Vbh 375; -- kāyā (pl.) (six) groups of t. (see above B i) S iii.3; D iii.244. 280; Ps i.26; Vbh 380; -- kkhaya the destruction of the

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excitement of cravings, almost synonymous with Nibbāna (see above B2c): 'rata Dh 187 (expld at DhA iii.241: arahatte c' eva nibbāna ca abhirato hoti); <+> Vv 735 (expld by Nibbāna VvA 296); therefore in the expositionary formula of Nibbāna as equivalent with N. Vin i.5; S iii.133; It 88, etc. (see N.). In the same sense: sabbajjaho tañhakhkhyā vimutto Vin i.8= M i.171=Dh 353; tañhakhkhyā virāga nirodha nibbāna A ii.34, expld at Vism 293; bhikkhu arahat cha thānāni adhimutto hoti: nekkhammādhimutto, paviveka", avyāpajja", upādānakhkhyā, etc. -- ādhipateyya mastery over t. S iii.103; -- ādhīpanna seized by t. S i.29; Sn 1123; -- ādāsa the mirror of t. A ii.54; ābhivināsa of pāla of t. Ps v.26; -- āluca greedy It ii.78; -- upppā (pl.) (four) grounds of the rise of craving (viz. cīvara, pīṇḍapāta, senāsana, itibhavābhava) A ii.10=It 109; D iii.228; Vbh 375; -- kāyā (pl.) (six) groups of t. (see above B i) S iii.3; D iii.244. 280; Ps i.26; Vbh 380; -- kkhaya the destruction of the

Tañhīyati

Tañhīyati [=tañhāyati, denom. fr. tañhā, cp. Sk. trṣyati to have thirst] to have thirst for S ii.13 (for v. l. SS. tuṣṝḥyati; BB. tasati); Vism 544 (+uppatiyati ghaṭ <> yatī); cp. tasati & pp. tasita.

Tata

Tata [pp. of tanoti] stretched, extended, spread out S i.357 (jāla); J iv.484 (tāntāni jālāni Text, kātanī v. l. for tatāni). Note: samo tata at J i.183 is to be read as samotata (spread all over).

Tatiya
Tatiya [Sk. tṛtiya, Av. ṭritya, Gr. τρίτος, Lat. tertius, Goth. pridja, E. third] Num. ord. the third. -- Sn 97 (parābhava); 436 (khuppipāsa as the 3rd division in the army of Māra), 1001; J ii.353; Dh 309; PvA 69 (tatiyāya jātiya: in her third birth). Tatiya (nt. adv.) for the 3rd time D ii.155; Sn 88, 95, 450; tatiyavāraṇ id. DhA i.183; VvA 47 (=at last); yāva tatiya id. Vin ii.188; J i.279; DhA ii.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyakaṇ id. D i.95.

Tato

Tato [abl. of pron. base ta˚ (see ta˚ ii.4)] 1. from this, in this S iii.96 (tatoja); J iii.281 (tato paraṇ beyond this, after this); Nd2 664 (id.); DA i.212 (tatiyada). <-> 2. thence J i.278; Miln 47. -- 3. thereupon, further, afterwards J i.58; Dh 42; Miln 48; PvA 21, etc.

Tatta

Tatta1 [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A ii.122=tattena talena oṣīcante, as punishment); Dh 308 (ayogu); J ii.352 (id.); iv.306 (tattapapo "of red -- hot heat," i. e. in severe self -- torture); Miln 26, 45 (adv. red -- hot); PvA 221 (tatta -- lohasecanaṇ the pouring over of glowing copper, one of the punishments in Niraya).

Tatta

Tatta2 (nt.) [tad+tva] truth; abl. tattato according to truth; accurately J ii.125 (ñatv); i.276 (ajānītvā not knowing exactly).

Tattaka

Tattaka1 [tatta pp. of tapati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattaka

Tattaka2 (adj.) (=tavataka) of such size, so large Vism 184 (corresponding with yattaka); tattakaṇ kālaṇ so long, just that time, i. e. the specified time (may be long or short=only so long) DhA i.103 (v. l. ettaka); ii.16 (=ettaka).

Tattha

Tattha [Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, yatra] A. 1. of place: (a) place where= there, in that place Sn 1071, 1085; Dh 58; J i.278; Pv i.1015; often with eva: tatth eva right there, on the (very same) spot S i.116; J ii.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA i.21; PvA 7, etc. (b) direction: there, to this place J ii.159 (gantvā); vi.368; PvA 16 (tattagamanasila able to go here & there, i. e. wherever you like, of a Yakka). -- 2. as (loc.) case of pron. base ta˚= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmi dāne m. DhA iii.359); tattha kā paridevanaṇa Pv i.123 ("why sorrow for this?"). -- 3. of time: then, for the time being, interim (=ettha, cp. tattaka2) in phrase tattha -- parinibbāyin, where corresp. phrases have antar -- parinibbāyin (A ii.238 e. g.=`i.134; see under parinibbāyin) D i.156; A i.232; ii.5; iv.12; S v.357; M ii.52, etc. The meaning of this phrase may however be taken in the sense of tatta A 3 (see next). -- B. Repeated: tattha tattha here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 ("gāmini -- paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. -- See tatra.

Tatra
Tatra (Sk. tatra)=tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrâpi D i.81=It 22=(tatrâpiṣ)ī. tatra pi D i.1 (=DA i.42). tatra kho Vin i.10, 34; A v.5 sq.; 354 sq. (cp. atha kho). << In explanations: PvA 19 (tatrâyaṇ avithârakathâ "here follows the story in detail"). -- 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoyment in this). -- 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (=tatra tatra): all kinds of (orig. in this & that), in whatever condition, all -- round, complete (cp. yan taṇ under ta ii.2, yena tena upâyena: tatrâmajhattât (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra -- majhatt' upekkhā 160); DhsA 132, 133 (majjh"+tatra majjh"); Bhdh 157. tatrûpâyiṇī (≡tatra upâyâniṇī) having all-round knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrûpâya vimânsâyâ samannâgatâ endowed with genius in all kinds of means Vin iv.211 (or may it be taken as "suitable, corresponding, proportionate"? cp. tadupiṇīya). -- B. tatra tatra, in t. -- t. -- abhinandint (of taṇhā) finding its delight in this & that, here & there Vin i.10; Ps ii.147; Nett 72; Vism 506.

Tatha

Tatha (adj.) [an adjectivized tathā out of comb tathā ti "so it is," cp. taccha] (being) in truth, truthful; true, real D i.190 (+bhûta taccha); M iii.70; Th 1, 347; Sn 1115 (=Nd2 275 taccha bhûta, etc.). (nt.) tathan=saccan, in cattāri tathāni the 4 truths S v.430, 435; Ps ii.104 sq. (+avitathâni ananâthâni). As ep. of Nibbâna: see derivations & cp. taccha. abl. tathato exactly v. l. B for tattato at J ii.125 (see tatta2). -- yathā tathâ (cp. yathā taccha) according

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to truth, for certain, in truth Sn 699, 732, 1127. -- Cp. vitatha. -- parakkama reaching out to the truth J v.395 (=saccanikkama); -- vacana speaking the truth (cp. tathâvâdin) Miln 401.

Tathatâ

Tathatâ (f.) [abstr. fr. tathâ+tatha] state of being such, such -- likeness, similarity, correspondence Vism 518.

Tathatta

Tathatta (nt.) [*tathâvâj "the state of being so," the truth, Nibbâna; only in foll. phrases: (a) tathattâya patipajjato be on the road to (i. e. attain) Nibbâna D i.175, similarly S ii.199; S ii.209 (patipajjitaṁ being conducive to N.); Miln 255; Vism 214. -- (b) tathattâya upaneti (of a citta bhuvîtan) id. S iv.294=M i. 301; S v.90, 213 sq. -- (c) tathattâya citta upasanaṁhârati id. M i.468. -- abl. tathattâ in truth, really Sn 520 sq. (cp. M Vastu iii.397).

Tathâ

Tathâ (adv.) [Sk. tathâ, cp. also kathâ] so, thus (and not otherwise, opp. aṇṇathâ), in this way, likewise Sn 1052 (v. l. yathâ); J i.137, etc. -- Often with eva: tath' eva just so, still the same, not different D iii.135 (taṇ tath' eva hoti no aṇṇathâ); J i.263, 278; Pv i.83; PvA 55. Corresponding with yathâ: tathâ -- yathâ so -- that Dh 282; PvA 23 (tathâ akâsâ yathâ he made that . . ., cp. Lat. ut consecutive); yathâ -- tathâ asso also Sn 504; J i.223; Pv i.123 (yath' āgato tathâ gato as he has come so he has gone). -- In cpds. tath' before vowels. -- āpama such like (in comparisons, following upon a preceding yathâ or seyyathâ) Sn 229 (=tathâvâda KhA 185), 233; It 33, 90; -- kārin acting so (corresp. w. yathâvâda: acting so as he speaks, cp. tathâvâdin) Sn 357; It 122; -- gata see sep.; -- bhâva "the being so," such a condition J i.279; -- rūpa such a, like this or that, esp. so great, such Vin i.16; Sn p. 107; It 107; DA i.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; -- vâdin speaking so (cp. 'kārin) Sn 430; It 122 (of the Tathâgata); -- vidha such like, so (= tathârūpa) Sn 772, 818, 1073, 1113; Nd2 277 (=tâduṣa taṇsaṇhita tappakâra).
Tathāgata

Tathāgata [Derivation uncertain. Buddhaghosa (DA i.59 -- 67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non -- Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre -- Buddhistic; but it has not yet been found in any pre -- Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers J.R.A.S. Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathangata, but not necessarily, for we have upadhit -- karoti as well as upadhī karoti. -- D i.12, 27, 46, 63; ii.68, 103, 108, 115, 140, 142; iii.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S i.110 sq.; vi.222 sq.; iii.215; iv.127, 380 sq.; A i.286; ii.17, 25, 120; iii.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps i.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc. -- balāni (pl.) the supreme intellectual powers of a T. usually enumd as a set of ten: in detail at A v.33 sq. =Ps ii.174; M i.69; S ii.27; Nd2 466. Other sets of five at A iii.9; of six A iii.417 sq. (see bala); -- sāvaka a disciple of the T. D ii.142; A i.90; ii.4; iii.326 sq.; It 88; Sn p. 15.

Tathiyā

Tathiyā (adj.) [Sk. tathya =taccha] true, Sn 882, 883.

Tadanurūpa

Tadanurūpa (adj.) [cp. ta˚ i a] befitting, suitable, going well with J vi.366; DhA iv.15.

Tadā

Tadā (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D ii.157; J ii.113, 158; Pv i.105; PvA 42. Also used like an adj.: te tadā -- mātēbītaro etara h m' ahesunj "the then mother & father" J i.215 (cp. Lat. quondam); tadā -- sōtēpānna -- upāsaka J ii.113.

Tadūpika & Tadūpīya

Tadūpika & Tadūpīya see ta˚ I. a.

Tanaya & tanuṇa

Tanaya & tanuṇa [at S i.7, v. l. tanayā, cp. BSk. tanuja AvŚ ii.200] offspring, son Mhvs vii.28. pl. tanuyā [=Sk. tanayau] son & daughter S i.7.

Tanu

Tanu [Vedic tanu, f. tanvi; also n. tanu & tanū (f.) body +ten (see tanoti)=Gr. tanu -- , Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 162 (vara’ graceful=uttamarūtpa -- dhara VvA 79; perhaps to 2); PVA 46 (of hair: fine+muḍhu). -- 2. (n. nt.) body (orig. slender part of the body= waist) Vv 537 (kañcana’); Pv i.121; Vism 79 (uju+). Cp. tanutara. -- karaṇa making thinner, reducing, diminishing Vin ii.316 (Bdhgh on CV. v.9, 2); -- bhāva decrease Pug 17; -- bhāta decreased, diminished Pug 17; esp. in phrase "soka with diminished grief, having one's grief allayed DhA iii.176; PvA 38.

Tanuka

Tanuka (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).
Tanutara

Tanutara the waist (lit. smaller part of body, cp. body and bodice) Vin iv.345 (sundaro tanutaro "her waist is beautiful").

Tanutta

Tanutta (nt.) [n. -- abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A i.160 (manussānaṁ khayo hoti tanuttaṁ paññāyati); ii.144 (rāga', dosa', moha'); esp. in phrase (characterizing a sakadāgāmin) "rāga -- d. -- mohānaṁ tanuttā sakadāgāmiṁ hoti" D i.156; S v.357 sq., 376, 406; A ii.238; Pug 16.

Tanoti

Tanoti [*ten; cp. Sk. tanoti, Gr. tei/nw, to/nos, te/tanos; Lat. teneo, tenuis, tendo (E. ex -- tend); Goth. panjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. tata. <-> Pgdp 17.

Tanta

Tanta (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J i.356 ("vitata -- ṭhāna the place of weaving); DhA i.424. At J iv.484 tanta is to be corrected to tata (stretched out). -- ākula tangled string, a tangled skein, in phrase tantākulañjātā gulāguṇṭhikajāta "entangled like a ball of string & covered with blight" S ii.92; iv.158; A ii.211; Dpvs xii.32. See gulā; -- āvuta weaving, weft, web S v.45; A i.286; -- bhanda weaving appliances Vin ii.135; -- rajuku "stringing & roping," hanging, execution J iv.87; -- vāya a weaver J i.356; Miln 331; Vism 259; DhA i.424.

Tantaka

Tantaka (nt.) "weaving," a weaving -- loom Vin ii.135.

Tanti

Tanti (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin i.182; Th 2, 390 (cp. ThA 257); J iv.389; DhA i.163; PvA 151. -- 2. line, lineage (+pave * custom, tradition) J vi.380; DhA i.284. -- dhara bearer of tradition Vism 99 (+vaṁsānurakkhake & pave * ipolake). -- 3. a sacred text; a passage in the Scriptures Vism 351 (bahu -- peyyāla’); avimutta -- tanti -- magga DA i.2; MA i.2. -- ssara string music Vin i.182; J iii.178.

Tantu

Tantu [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J v.196.

Tandita

Tandita (adj.) [pp. of tandeti=Sk. tandrayate & tandate to relax. From *ten, see tanoti] weary, lazy, giving way Miln 238 ("kata"). Usually a’ active, keen, industrious, sedulous Dh 305, 366, 375; Vv 3322; Miln 390; VvA 142. Cp. next.

Tandī
Tandi (f.) [Sk. tanita] weariness, laziness, sloth S v.64; M i.464; A i.3; Sn 926, 942; J v.397 (+ālasya); Vbh 352 (id.).

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Tapa & Tapo

Tapa & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, self-chastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabba 'tapa garahati tapassin lūkhajīvin upavadati D i.161=S iv.330; anattha -- saññitañ īṭvā yañ kīñci apaññ tapaṇ S i.103; J iv.306 (tattatapa: see tatta). -- 2. mental devotion, self-control, abstinence, practice of morality (often= brahmacariyā & saṅvara); in this sense held up as an ideal by the Buddha. D iii.42 sq., 232 (attan & paran'), 239; S i.38, 43; iv.118, 180; M ii.155, 199; D ii.49= Dh 184 (paramaṇ tapo), 194 (tapo sukho); Sn 77= S i.172 (saddhā bījaṇ tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv i.32 (instr. tapaṃ= brahmacariyena PvA 15); J i.293; Nett 121 (+indriyasāngava); KhA 151 (pāpake dhamme tapati ti tapo): VvA 114 (instr. tapaṃ); PvA 98. -- kamma ascetic practice S i.103; -- jigucch disgust for asceticism D i.174; iii.40, 42 sq., 48 sq.; A ii.200; -- pakkama= kamma D i.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo -- kamma?). -- vana the ascetic's forest Vism 58, 79, 342.

Tapati

Tapati [Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (dvī tapati ādicco, etc.=virocati DhA iv.143); Sn 348 (jotimanto narā tapeyyu), 687 (suriyāṇaṃ tapaṇaṇ). -- ger. tapantiya: see sep. -- pp. tatta1.

Tapana

Tapana (adj. -- n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. -- 1. (as nt.) PvA 98 (kāya 'sankhāta tapo). -- 2. (as f.) tapani J v.201 (in metaphorical play of word with aggi & brahmacārin; Com. visvīna -- aggiṭṭha -- sankhāta -- tapanti).

Tapantiya

Tapantiya1 [grd. of tapati] burning: fig. inducing self-torture, causing remorse, mortifying A i.49=It 24; A iv.97 (Com. tāpajanaka): v.276; J iv.177; Dhs i.305.

Tapantiya

Tapantiya2 (nt.) also tapaneyya (J v.372) & tapaṇaṇa (J vi.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvaṇṇa J v.372; ThA 252) Th 2, 374; Vv 8416; VvA 12, 37, 340.

Tapassin

Tapassin (adj. -- n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non -- Buddhist). Fig. one who exercises self-control & attains mastery over his senses Vin i.234=A iv.184 (tapassī samaṇaṃ Gotamo); D i.40, 42 sq., 49; S i.29; iv.330, 337 sq.; M i.77; Sn 284 (isayo pubbakā asuṇ saññataṭṭa tapassino); Vv 2210; Pv i.32 (*rūpa, under the appearance of a "holy" man: samaṇa -- patirūpaka PvA 15); ii.614 (=saṅvāraka PvA 98; tapo etesaṇ atthi ti ibid.).

Tapana
Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta" some sort of eye -- wash D i.12 (in combn w. kaṇṇa -- tela & natthu -- kamma).

Tappati

Tappati1 [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA iii.64).

Tappati

Tappati2 [Sk. trpyate, caus. tarpayati; *terp=Gr. te/rpw] (instr.) to be satiated, to be pleased, to be satisfied J i.185 (puriso pāyasassa t.); ii.443; v.485=Miln 381 (samuddo na t. naddhi the ocean never has enough of all the rivers); Vv 8413. -- grd. tappiya satiable, in atappiya -- vaṭṭhū (16) objects of insatiability J iii.342 (in full). Also tappaya in cpd. dutu' hard to be satisfied A i.87; Pug 26. -- pp. titta. -- Caus. tappeti to satisfy, entertain, regale, feed It 67 (annapānena); Pv ii.48 (id.) Miln 227; -- pp. tappita.

Tappara

Tappara (adj.) [Sk. tatpara] quite given to or intent upon ( -- ˚), diligent, devoted ThA 148 (Ap. 57, 66) (mānaptūjana˚ & buddhopaṭṭhāna˚).

Tappetar

Tappetar [n. ag. to tappeti] one who satisfies, a giver of good things in combn titto ca tappetā ca: self -- satisfied & satisfying others A i.87; Pug 27 (of a Sammāsaṃbuddha).

Tab∗

Tab∗ in cpds. tabbisaya, tabbahula, etc.=taṅ∗, see under ta˚ I. a.

Tama

Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. tenebrae; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness= ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaññahā) or in a state of suffering (duggati) Sn 248 (pecca tamaṇj vajanti ye patanti sattā nirayaṇaṇ avaṇśirā), 763 (nivutānaṅ t. hoti andhakāro apassataṅ), 956 (sabba tamaṇaṇ vinodetvā); Vbh 367 (three tāmāni: in past, present & future). adj.: puggalo tamo tama -- parāyaṇa D iii.233; A ii.85=Pug 51; J ii.17. -- tāmā tamaṇā out of one "duggati" into another Sn 278 (vinipātaṇ samāpanno gabbhā gabbhā t. t. . . dukkāṅ nigacchati), cp. M Vastu ii.225, also tamāto tamaṇā ibid. i.27; i.215. -- tamat. -- agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S v. 154, 163. -- andhakāra (complete) darkness (of night) v. 1. for samandha˚ at J iii.60 (Kern: tamondhakāra); -- nivuta enveloped in d. Sn 348; -- nuda (tama˚ & tamo˚), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd2 281; Vv 352 (=VvA 161); Miln 1, 21, etc.; -- parāyaṇa (adj.) having a state of darkness or "duggati" for his end or destiny S i.93; A ii.85=Pug 51.

Tamāla

Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pic- torius) Pv iii.105 (+uppala).

Tamba
Tamba (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taṃsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); 'akkhin Vv 323 (timira') Sdhp 286; 'nakhin J vi.290; "nettā (f.) ibid.; 'bhājana DhA i.395; 'mattika DhA iv.106; 'vammika DhA iii.208; 'loha PvA 95 (=loha).

Tambūla

Tambūla (nt.) [Sk. tambūla] betel or betel -- leaves (to chew after the meal) J i.266, 291; ii.320; Vism 314; DhA iii.219. -- "pasibbaka betel -- bag J vi.367.

Taya

Taya (nt.) [Sk. trayān triad, cp. trayā; see also tāva- tiṃsa] a triad, in ratana -- taya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. -- piṭaka -- ttaya the triad of the Piṭakas SnA 328.

Tayo

Tayo [f. tisso, nt. tī; Vedic traya, trī & trīṇi; Gr. treis, tria; Goth. preis, prija; Ohg. drī; E. three, etc.] num. card. three. nom. -- acc. m. tayo (Sn 311), & tayas (tayas su dhāmānā Sn 231, see KhA 188) f. tisso (D i.143; A v.210; It 99) nt. tī (A i.138, etc.), also used as absolute form (eka dve tīni) Kh iii. (cp. KhA 79 & tīni lakkhaṇā for lakkhaṇānī Sn 1019); gen. m. nt. tiṃsa (J iii.52, 111, etc.), f. tissannaṇaṇa; instr. tīhi (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J i.307; vidhāsu Sn 842). -- In composition & derivation: ti in numerical cpds.: tīdasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tīsata); 573 (bhikkhavā tīsata); tisahassa (3000) Pv ii.951 (janā "ā); in numerical derivations: tīnā (30), tika (triad), tikkhattuṇ (thrice); tīdhā (threefold). -- In nominal cpds.: see tī' te (a) in numerical cpds.: terasa (SnA 489; DhsA 333; VvA 72: tesaṭ the 13th day) & telasa (S i.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; tevīsa (23)

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VvA 5; tettiṃsa (33) J i.273; DhA i.267; tesatthi (63) PvA 111 (Jambudīpe tesatthiyā nagarasahassesu). <> (b) in nominal cpds.: see te".

Tara

Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu"). -- (adj.) to be crossed, passable, in duttara hard to cross S iv.157; Sn 174, 273 (oghaṇ t. duttaraṇ); Th 2, 10; It 57. Also as su -- duttara S i. 35; v.24. -- esin wanting to pass over J iii.230

Taranga

Taranga [tara+ga] a wave Vism 157.

Taraccha

Taraccha [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin iii.58; A iii.101; Miln 149, 267; Dh A 331; Mhby 154. -- f. taracchi J v.71, 406; vi.562.

Taraṇa

Taraṇa (nt.) [see tarati] going across, passing over, traversing Vin iv.65 (tiriyaṇ"); Ps i.15; ii.99, 119.
Tarati

Tarati1 [Vedic tarati, *ter (tr) to get to the other side, cp. Lat. termus, terminus, Gr. te/rma, te/rqron; also Lat. trans=Goth. pairh=Ags. purh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i.e. to surmount, overcome, esp. ogha *(the great flood of life, desire, ignorance, etc.) S i.53, 208, 214; v.168, 186; Sn 173, 273, 771, 1069; sanga Sn 791; visattika Sn 333, 857; ubhaya (both worlds, here & beyond) Pv iv.131 (=atikkameti PvA 278); Nd2 282 -- ppr. taranto Vin i.191 (Aciravati); grd. taritabba Vin iv.65 (nadi); aor. atari J iii.189 (samuddan) & atari Sn 355, 1047 (jati -- maranad), pl. ataru Sn 1045. -- See also tareti (Caus.), tanya, tayate, tito, tiriya, tira, tireti.

Tarati2 [tvarate, pp. tvarita; also turati, turayati from *ter to turn round, move quickly, perhaps identical with the *ter of tarati1; cp. Ohg. dweran=E. twirl; Gr. toru/nh=Lat. trua=Ger. quirl twirling -- stick, also Lat. torqueo & turba & perhaps Ger. steren, zerstoren; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramana in *upa (adj.) quickly, hurriedly Sn 417; Pv ii.62; PvA 181 (=turita) & ataritabba Vin i.248; grd. tana Th 1, 293. -- See also tura, turita, turiya.

Tarahi

Tarahi (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin ii.189.

Tari

Tari (f.) [from tarati] a boat Davs iv.53.

Taritatta

Taritatta (nt.) [abstr. of tarita pp. of tarati1] the fact of having traversed, crossed, or passed through VvA 284.

Taru


Taruna

Taruna (adj.) [Vedic taruna, cp. Gr. te/rus, te/rhn; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (*--*) fresh. Esp. appld to a young calf: M i.459 (in simile); *vaccha, *vacchaka, *vacchh: Vin i.193; J i.191; DhA ii.35; VvA 200. -- Vin i.243 (fresh milk); D i.114 (Gotamo t. e' eva t. -- paribbajako ca *a young man and only lately become a wanderer*); PvA 3, 46 (*janã), 62 (*putta); Bdhd 93, 121. -- 2. (m. & nt.) the shoot of a plant, or a young plant Vin i.189 (täla); M i.432; Vism 361 (taruna -- tala).

Tala

Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. thli/a (dice -- board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. pel (=deal), Ohg. dilei=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J i.60, 62 (päsädä' flat roof); i.60 (id.); pathaviti' (level ground) J ii.111, cp. bhumi' PvA 176; ädasa' surface of a mirror Vism 450, 456, 489; salila' (surface of pond) VvA 157; VvA 160; heṭṭhima' (the lowest level) J ii.202; PvA 281; -- J i.233 (base); 266 (khaggä' the flat of the sword); i.102 (bheri'). -- (b) the palm of the hand or the sole of the foot J ii.223; Vism 250; &
Talika

Talika (adj.) [from tala] having a sole, in eka -- "upāhanā a sandal with one sole J ii.277; iii.80, 81 (v. l. BB. paṭṭiliika); cp. Morris, J.P.T.S. 1887, 165.

Taluṇa


Talāka

Talāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taḍāga] a pond, pool, reservoir Vin ii.256; J i.4, 239; PvA 202; DA i.273; Miln 1, 66=81, 246, 296, 359.

Tasa

Tasa (adj.) [from tasati2] 1. trembling, frightened J i.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: -- 2. moving, running (cp. to meaning 1 & 2 Gr. tre/w to flee & to tremble), always in combn tasa -- thāvarā (pl.) movable & immovable beings [cp. M Vastu i.207 jangama -- sthāvara; ii.10 calaṇ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a selfpossessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati1 as well as by tasati2 (to have thirst or worldly cravings) at KhA 245: tasaṭi ti tasa, sattikāṇaṇ sabhīyānaṇ c’ etaṇ adhivacanāṇ; also at Nd2 479: tasa ti yesaṇ tasitā (tasiṇā?) tāṇhā appāhīnā, etc., & ye te santāsaṇ āpajjanti. <-> S i.141; iv.117, 351; v.393; Sn 146, 629; Dh 405, Th 1, 876; J v.221; Nd2 479; DhA iv.175.

Tasati

Tasati1 [Sk. trṣyatī=Gr. te/rsomoi to dry up, Lat. torreo (=E. torrid, toast), Goth. gapairsan & gapaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S ii.13; Miln 254. -- pp. tasita1. Cp. pari’.

Tasati

Tasati2 [Vedic trasati=Gr. tre/w, Lat. terreo (=terror); *ters fr. *ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd2 479 (= santāsaṇ āpajjati); KhA 245 (may be taken as tasati1, see tasa). -- pp. tasita2 , cp. also tasa & uttasati.

Tasara


Tasīṇa

Tasīṇa (f.) [Diæretic form of taṇhā, cp. dosiṇā > jūṇhā, kasiṇa > kṛtsṇa, etc.] thirst; fig. craving (see taṇhā) S v.54, 58; Nd2 479 (to be read for tasitā?); Dh 342, 343.

Tasita

cpds. -- See also taṭa, tāla, tāḷu. -- ghātaka a slap with the palm of the hand Vin iv.260, 261; -- sattika in "ṇ uggirati to lift up the palm of the hand Vin iv.147; DhA iii.50; cp. Vin. Texts i.51.
Tasita1 [pp. of tasati1] dried up, parched, thirsty S ii.110, 118; Sn 980, 1014 (not with Fausböll=tasita2); J iv.20; Pv ii.936 (chāta+), 103 (=piāsita PvA 143); iii.65 (=piāsita PvA 127, 202); Miln 318 (kilanta+).

Tasita

Tasita2 [pp. of tasati2] frightened, full of fear J i.26 (bhīta+). 342, iv.141 (id.): Nd2 479 (or=tasi*?). <->
atasita fearless S iii.57.

Tassapāpiyassikā

Tassa -- pāpiyassikā (f.) (viz. kiriyā) N. of one of the adhi- karaṇa -- samathā: guilt (legal wrong) of such & such a character Vin i.325; in detail expl. M ii.249; + tiṇavatthāraka D iii.254; A i.99. "kamman karoti to carry out proceedings against someone guilty of a certain legal offence Vin ii.85, 86; "kata one against whom the latter is carried out A iv.347.

Tāṇa

Tāṇa (nt.) [from Vedic root trā, variation of *ter in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in combn with leṇa & saraṇa (also dipa & abhaya), in var. contexts, esp. with ref.

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to Nibbāna (see Nd2 s. v.): D i.95 ("ṇ, etc. gavesin seeking refuge); A i.155; S iv.315 (maṅṭāṇa, etc. adj. protected by me, in my shelter). -- S i.2, 54, 55, 107 ("ṇ karoti); iv.372 ("gāni maggo); A iv.184; Sn 668 ("ṇ upeti); Dh 288; J i.412 (=protector, expld by tāyitā parittāyitā paṭīṭhā); Sdhp 224, 289. Cp. tātār & tāyati.

Tāṇatā

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta

Tāta [Vedic tāta, Gr. ta/ta & te/tta, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in voc. sg. tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps= tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J iii.54; iv.281 (amma tāta mammy & daddy) DhA ii.48 (=father); iii.196 (id.); PaVa 41 (= father), 73 (a son), 74 (a minister); J i.179 (id.); Miln 15, 16, 17 (a bhikkhu or therā), in addr. several Vin i.249; J ii.133; PaVa 50. tātā (pl.) J i.166; 263; iv.138.

Tātār

Tātār [from Vedic trā, n. ag. to trāyati to protect] pro- tector, saviour, helper DA i.229. For meaning "father" see tāta & cp. pitā=tāyitā at J i.412.

Tādin

Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi*) [Vedic tādrś from tad -- drś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd1 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tādīr no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D ii. 157= (hitacittasa tādino, in BSk. sthiracittasya tāyinah AVŚ ii.199); Vv 186 (expln VvA 95:
îtthâdisu tâdilakkhaṇasampattiya tâdino Satthu: see Nd1 114 sq.), of Arahant A ii.34; Sn 154 (or tâdî no); instr. tâdînâ Sn 697; Miln 382; acc. tâdîn Sn 86, 219, 957; loc. pl. tâdisu Pv ii.971 (=îthâdisu tâdilakkhanappattesa PvA 140, cp. VvA 95). -- See tâdisa1. -- bhâva "such -- ness," high(est) qualification Vism 5, 214. -- lakkhaṇa the characteristic of such (a being) J iii.98 ("yoga, cp. nakkhatta -- yoga); SnA 200 ("patta"); VvA 95 ("sampatti").

Tâdina

Tâdina (adj.) [enlarged form of tâdin]=tâdin, only in loc. tâdine Vv 212 (= tâdimhi VvA 106).

Tâdisa

Tâdisa1 (adj.) [Vedic tâdraśa from tad -- dr̥sa=tad -- rūpa; a reduction of this form in P. tâdin] such like, of such quality or character, in such a condition J i.151; iii.280; Sn 112, 317, 459; Nd2 277 (in expl. of tathâvidha); It 68; Pv ii.94; PvA 69, 72; Miln 382. Also correlative tâdisa -- tâdisa the one -- the other VvA 288. -- f. tâdist [Sk. tâdrst] Pv i.56 (vanijjā).

Tâdisa


Tâdisaka

Tâdisaka (adj.)=tâdisa1, of such character Sn 278; It 68.

Tâpana

Tâpana (nt.) [from tâpeti] burning, scorching, roasting; fig. tormenting, torture, self -- mortification VvA 20 (aggimhi t. udake v temanaj). Cp. a"; upa"; pari".

Tâpasa

Tâpasa [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enumd at DA i.270 & SnA 295. -- J ii.101, 102; v.201; PvA 153; "pabbajjâ the life of an a. J iii.119; DhA iv.29; DA i.270. -- f. tâpasî a female ascetic Mhvs vii.11, 12.

Tâpeti

Tâpeti [Sk. tâpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attanaj); J v. 267 (janapadañ); VvA 114 (kilesan t. in expl. of tapassî). Cp. pari".

Tâma

Tâma [Sk. tâma] desire, longing, greed in tâmatamadâ- sangha -- suppahîna Th 1, 310, an epithet of frogs, which perhas (with Kern, Toev. ii.88) is to be read as tâma -- tamata -- suppaññita; "horribly greedy" (Kern, gruvelijk vraatzuchtig).

Tâyati

Tâyati [Sk. tâyate & trâte, connected with *ter in tarati, orig. to see through, to save, cp. tâna, etc.] to shelter, protect, preserve, guard; bring up, nourish S iv.246 (rūpa -- balañ, bhoga", ñâtî", putta"); J iv.387; Sn 579 (paralokato na pitâ tâyate puttañ ñâtî v pana ñâtake); PvA 7 (khettan tâyati bîjañ).
Tāyitar

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J i.412 (in expl. of tāṇa, q. v.).

Tārā

Tārā (f.) [Sk. tārā=Gr. a)sth/r, a)/ston (=Lat. astrum, in E. disaster), Lat. stella, Goth. stafrnō. Ohg. sterro (E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārasabha 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 atirocati). -- maṇivitāna "star -- jewel -- awning"; canopy of jewelled stars Vism 76.

Tārakā

Tārakā (f.) [Sk. tārakā] 1. a star, a planet: osadh viya tārakā like the morning -- star (Venus) Vv 92=Pv ii.110; -- J i.108; -- rūpa the light (or sparkling) of the stars D iii.85, 90; S iii.156=It 19; S v.44; VvA 79; Dhs 617. -- 2. fig. sparkling, glitter, twinkle; akkhi˚ the pupil of the eye M i.80; udaka˚ sparkling of the water ibid.

Tāreti

Tāreti1 [Caus. of tarati1] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetu). 321 (so tāraye taththa bahū pi aññe); It 123 (tinço tarayanta varo: "one who is through is the best of those who can help through"); J i.28 (v.203). aor. atārayi Sn 539, 540 & ūtarei Sn 545.

Tāreti2 [Caus. of tarati2] to make haste Th 1, 293.

Tāla

Tāla [Sk. tāla, cp. Gr. ta_lis & thleqa/w (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M i.187; J i.202 ('vana), 273 ('matta as tall as a palm): VvA 162; PvA 100 (chinnamūlo viya tālo). -- 2. a strip, stripe, streak J k.372 (=råjī). -- aṭṭhika a kernel of the palm fruit DhA ii.53, cp. 60 ('aṭṭhi -- khaṇḍa); -- kanda a bulbous plant J iv.46 (=kalamba); -- khandha the trunk of a palm J iv.351; VvA 227 ('parimāṇa mukhatuṇḍa: beaks of vultures in Niraya); PvA 56; -- cchidda see tāla˚; -- taru˚ a young shoot of the p. Vin i.189; -- pakka palm fruit It 84; -- paṭta a palm -- leaf DhA i.391; ii.249; iii.328; Bdhd 62; also used as a fan (tālapattehi kata -- maṇḍalavijñāṇī VvA 147) Vv 3343 (Hardy for 'vaṇṭha of Goon. ed. p. 30); VvA 147 (v. l. 'vaṇṭa q. v.); Nvd 562 (+vidhūtpana); -- patta a palm -- leaf Vin i.189; VvA 147; -- miṣja the pith of a p. J iv.402; -- vaṇṭa [Sk. tālavṛṇa] a fan Vin ii.130 (+vidhūtpana), 137; J i.265; VvA 44, cp. 'paṇḍa; -- vatthu (more correct tālavatthu=tāla -- avathu) in tālavatthukata a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahiṇa ucchīna -- mūla t˚ anabhavaṇa -- kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, Toev. ii.88: as een wijnpalm die niet meer geschikt is om wèër uit te schieten). This phrase was misunderstood in BSk.: M Vastu iii.360 has kālavastu. -- The readings vary: tālavatthu e. g. at M i.370; S i.69; iv.84; A i.135; ii.38; J v.267: tālav˚ S iii.10; v.327; Th 2, 478 (ThA 286: tālassa chinditaRATEL-- t˚hāna -- sadisa); Nvd 2 freq. (see under pahiṇa); tālavatthukata at Vin iii.3. -- In other combn tālavatthu bhavati (to be pulled out by the roots & thrown away)

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J v.267 (=chinnamūla -- tālo viya niraye nibbattanti p. 273), cp. M i.250; -- vāra "palm -- time" (?) or is it tāla˚ (gong -- turn?) DhA ii.49 (note: from tala -- pratiṭhāyāṇ?).
Tāлīṣa

Tāлīṣa (nt.) (also tāliṣa J iv.286; tālīṣaka Miln 338) [cp. Sk. tālī, tāllīśa & talāśa] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin i.203 (+tagara); J iv.286 (id.); Miln 338.

Tālīṣa

Tālīṣa2 (No. 40) is short for cattālīṣa, e.g. Ap. 103, 234 and passim.

Tālu

Tālu [Sk. tālu, see tala] the palate Sn 716; J i.419; Vism 264 ("matthaka top of p."); PvA 260.

Tāla [taḍ]

Tāla1 [taḍ, cp. Sk. tāla a blow, or musical time; tāliyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāla= gong cp. thāla): (a) gong, etc. J i.3; vi.60; Th 1, 893; DA i.85; DhsA 319 (kāṣa”). -- (b) music in general DhA iv.67. -- āvācara musical time or measure, music, a musician D ii.159 (v. l. tāla’); J i.60 (l); iv.41; VvA 257 ("parivuta, of an angel).

Tāla

Tāla2 (nt.) [Sk. tāla=kāḍa AvŚ ii.56, tādaka Divy 577] a key (orig. a "knocker")? Vin ii.148 (3 kinds: lōha’, kāṭha’, visāṇa’); Bdhd 1. -- cchiggala a key -- hole S iv.290; v.453; Vism 500. -- cchidda id. Vin ii.120, 148, 153 (all tāla’); iii.118; DhA iii.8 (l).

Tāḷīṭ

Tāḷīṭ (f.) a strike, a blow, in urattāḷīṇ karoti to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

Tāleṭī

Tāleṭī [Sk. tāḍayati, tad perhaps=tudu] to strike a blow, flog, beat, esp. freq. in phrase kasāhi tāleṭī to flog with whips, etc. (in list of punishments, see kasā) M i.87; A ii.122; Nd2 604; PvA 4, etc. -- ppr. pass. tāṭamana (for "tāḍayamāna") J vi.60 (so read for taddamana; Com poṭṭiyamāna). -- pp. tāḷīṭa J vi.60 (turiya˚); Vv 621 (id.); Sdhp 80. Cp. abhi˚.

Tāva

Tāva (adv.) [Sk. tāvāt] so much, so long; usually correl. with yāva how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. yāva -- tāva as long as: yāva dve janāv asiṣṭhā ahesuṇ tāva aṭṭamaṇaṇaḥ gāthayiṇṣu J i. 254; yāva dukkhā nirayā idha tattha pi tāva ciraṇ vasitabbaṇ Sn 678. Neg. na tāva -- yāva na not until: M i.428; S v.261; A i.141=na t. kālaṅ karoti yāva na taṇ pāpakammaṇ byantihoti he does not die until his evil kamma is exhausted). II. Elliptical: 1. temporal: so long as, for the time (tāvacāla=kāṭa kāvakaṭa'; see below). -- 2. comparative: (such -- ) as, like, so, such, just so, rather, in such a degree, even; tāvabahuṇ suvaṇṇaḥ so much gold Vin i.209; t. -- mahanto so much J i.207; t. madhuraphala with such sweet fruit J ii.105; asitiyā tāva kimi -- kulaṇaḥ sādhāraṇa (of the body) or rather, i. e. Vism 235; vattāṇi t. devapāṭubhūtāni PvA 44; pāṭhaman t. (even) at once, right away PvA 113, 132; gilāṇaḥ t. ayaṇ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalamammasa t=quidem PvA 51; paṇsukutālikan v. in the first place Vism. 62. -- 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṇ pitā tāva purisabhāve na rodati, mātu nāma
hadayaŋ mudukaŋ "even if the father as man does not weep, surely," &c., PvA 63. -- (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyaś), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J ii.5 (ete t. agunñ āhantu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), iii.53 (pāto va t. houṭ only let it be to -- morrow, i. e. wait till -- m.); iv.2 taṇ t. me detha give me this though); VvA 289 (vimaṃsaṭṭha t. just think); PvA 4 (t. ayyo āgameta yāvayaṇ puriso pāṇiyaya piṇisatti may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv ii.322. -- 4. hortative, with 1st pers. fut. equal to imperative -- subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J i.62 (puttaŋ t. passissāmi please let me see the son), 263 (vimaṃsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). << III. In other combinations: tāva -- na although -- yet= not even: ajjā pi t. me balaṅ na passasi not even to -- day have you yet seen my full strength J i.207; t. mahādhanassāmi na me dātuṇ piyaṇ ahū although lord of wealth yet I did not like to give Pv ii.76. na -- tāva (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne -- quidem) Pv ii.112 (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhīhabvantaññat eva tāva: that he is not to be overpowered, even by anyone). tāva -- d -- eva just now, instantly, on the spot, at once Sn 30; J i.61, 151; iv.2; Pv ii.89 (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (=tāva -- d -- eva) for all times Pv iv.338 (= PvA 255). -- kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin ii.174; iii.66; iv.286; J i.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

Tāvataka

Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin i.83 (yāvatāka -- t. as many as): D ii.18 (yāvatāk' assa kāyo tāvatak' assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvatakena after a little time Miln 107; DhA iii.61. -- See also tattaka (contracted of tāvataka).

Tāvātā

Tāvātā (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs iv.17. -- 2. on that account, thus D i.104 (v. l. ettāvātā); Dh 266.

Tāvatīnsa

Tāvatīnsa [tayo+tiṇsa. Cp. Vedic trayastriṇśat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tettiṃsa. This number occurs already in the Vedas with ref. to the gods & is also found in Zend -- Avesta (see Haug, Language & Writings, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details Dial. ii.294 -- 298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty-three (D ii.209). There they are welcomed by the Thirty-three with a song of triumph (D ii.209, 211, 221, 227). The Thirty -- three are represented as being quite good Buddhists. Sakka their new chief and Brahmatā make them address in discourses suitable only for followers of the new movement (D ii.213, 221). See further Vin i.12; Mi.252; ii.78; iii.100; A iii.287; iv.396=VvA 18 (cpd with the people of Jambudipa); v.59, 331, Vism 225, etc. -- See also tidasa. -- devaloka the god -- world of the 33; freq. e. g. J i.202; Vism 399; DhA iii.8. -- bhavana the realm of the 33 gods J i.202; Vism 207 sq., 390, 416, and passim.

Tāvata

Tāvata (nt.) [abstr. fr. tāva] lit. "so -- much -- ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa
Tāsa [see tasati] terror, trembling, fear, fright, anxiety S iii.57; J i.342; iii.177, 202; Miln 24. Cp. san".

Tāsaniya

Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149.

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Tāhan

Tāhan contraction of 1. tañ ahañ: see ta"; 2. te ahañ: see tvāñ.

Ti

Ti (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

Ti"'

Ti'[ Vedic tris, Av. priś, Gr. tri/s, Lat. ter (fr. ters>*tris, cp. testis> *tristo, trecenti>*tricenti), Icl. prisvar, Ohg. diror] base of numeral three in compn; consisting of three, threefold; in numerical cpds. also= three (3 times). -- kaṭuka threefold spices (kaṭuka -- bhanḍa) VvA 186; -- gāvuta a distance of 3/4 of a league (i. e. about 2 miles), DhA i.108 (less than yojana, more than usabhā), 131, 396; ii.43, 61, 64, 69; iii.202, 269; VvA 227; B. on S i.52 (sarṝa); -- katu three or four DhA i.173; -- cīvara (nt.) the 3 robes of a bhikkhu, consisting of: digunā sanghāṭi, ekacchikā uttārāsanga, ekacchikā antaravāsaka Vin i.289, 296; ii.302. ticvarena avippavāsa Vin i.109 sq. -- Vism 60, 66; DhA iv.23. -- tālamattāñ 3 palm -- trees high DhA ii.62. -- daṇḍā l. a tripod as one of the requisites of a hermit to place the water -- pot on (kaṇḍikā) J i.8 (tīdaṇḍakunḍikādike tāpasa -- parikkhāra); 9 (hanging from the kāja); i.317 (see tedāṅkikā). -- 2. part of a chariot A iv.191 (v. l. daṇḍa only). -- diva the 3 heavens (that is the Tāvatiṃśa heaven) D ii.167, 272 (tīdīvappāṇna); S i.96 (ṭṭhaṇa upeti), 181 (ākāndha -- māno "ṭṭhaṇa upeti"). -- pada [cp. Vedic tripod or tričanda, Gr. tri/s, Lat. tripus: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to tripus). -- (p)pala threefold Vism 339; -- pallatthā "turning in 3 ways," i. e. skilled in all occupations (Kem., Toev.: zieh listig) J i.163 (of migā; Com. expl. as lying on 3 sides of its lair); -- pīṭaka the 3 Pīṭakas Vism 62, 241; DhA i.382; -- pīṭaka= tepīṭaka Miln 90; tipetāñkin at Vin v.3; -- maṇḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin ii.213 (ṭṭhaṇa upeti paraṁśalāñ nivāsento); cp. Vin. Texts i.155; -- yojana a distance of 3 leagues (i. e. 20 miles, or fig. a long dist.); Vism 392 (tīyajānikā setacchatta); DhA ii.41 (maggā); VvA 75 (mattake vihara agamāsi); PVA 216 (sā ca pokkharan Vesaliyā "mattake hoti"); 'satika 300 cubits long J i.3; -- loka the 3 worlds (i. e. kāma, rūpa, arūpa -- loka) Sdhp 29, 276, 491 (cp. tebhūmakā); -- vavga consisting of 3 divisions or books DA i.2 (Dīghāgam vaggato t. hoti). -- yongāka having 3 angas (of jhāna) Dhs 161; -- vassika for the 3 seasons ( -- gandha -- sālibhettan bhūjanā) DhA ii.9; J i.66 (id.); -- vidha 3 fold, of sacrifice (yaṇa) D i.128, 134, 143; of agī (fire) J i.4 & Miln 97; Vism 147 ("kalyāṇatā"); -- visahika a three -- forked frown on the forehead S i.118; M i.109; -- sandhi consisting of 3 spaces J vi.397 (tāya senāya Mithilā t. -- parivārītā), exphd as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

Tiñṣa

Tiñṣa (tiña") [Vedic triñ̄ṣat, cp. Lat. trīginta, Oir. trīcha] the number 30 D i.81=(tiñṣa pi jātiyo); S ii.217 (t. -- maṭṭa bhikkhu); dat. instr. tiñṣāya A v.305 (dhammehi samannāgato); Sn p. 87 (pi daddami) PVA 281 (vassasahassēhi): t. -- yojana -- maggañ (ağıta) DhA ii.76, 79; iii.172; PVA 154; "yojanīka kāntārā DhA ii.193 (cp. 192); J v.46 (maggā); DhA i.26 (vimāna); t. -- vassasahāsūṇa ṣūpyamānaṇa (of Konāgamana Buddha) D ii.3; t. -- maṭṭaṇi vassāṇi Miln 15; t. -- vassasahāsūṇa PVA 281=DhA ii.10. So of an immense crowd: tiñṣa bhikkhu -- sahasāṇi D ii.6; tiñṣa -- maṭṭa sūkara J ii.417; "saḥassa -- bhikkhū DhA i.24.
Tika

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 division of the Jātaka), 108 (t. -- catukka -- jhāna the 3 & the 4 jhānas); Miln 12 (tika -- duka -- paṭiṃḍitā dhammasangant); Vism 13 sq.; DhsA 39 ( -- duka triad & pair).

Tikicchaka

Tikicchaka [fr. tikicchati] a physician, a doctor A v.219; J i.4 (adj. & vejja); iv.361; PvA 233.

Tikicchati

Tikicchati [also cikicchati=Sk. cikitsati. Desid. of cit, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin i.276; S i.222; Miln 172, 272, 302. Caus. tikicchāpeti J i.4.

Tikicchā

Tikicchā (f.) [from last] the art of healing, practice of medicine D i.10 (dāraka’ infant healing); Sn 927 (‘ṇ māmako na seveya). -- See also tekiccha.

Tikkañ

Tikkañ at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik’ ātikkamm’<-> āgami yeva."

Tikkha

Tikkha (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh -- indriya (opp. mud -- indriya) Nd2 2353p=Ps i.121=ii.195; & tikkha -- paññatā A i.45.

Tikkhattu

Tikkhattu (adv.) [Sk. trikṛtvāḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhaṇṇār kartvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J ii.352; DhA ii.4; t. pagganahāpesi offered 3 times PvA 74. See also J iv.267; v.382; vi.71; DhA ii.5, 42, 65, 338; iv.122 & passim.

Tikhiṇa

Tikhiṇa (adj.) [Vedic tksṇa of which t. is the diaetic form, whereas the contracted forms are tinha (q. v.) & tikkha. Cp. also Sk. tikta pp. of tij, tejate. From *steg in Gr. sti/zw "stitch" & stikto/s, Lat. instīgo, Obs. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J v.264; DhA ii.9; iv.13; PvA 152, 221 (=tippa). (ati -- ) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.

Tittha

Tittha (adj.) [pp. of tasati] dry, hard, rough J vi.212 ("sela hard rock").

Titthati
Tiṣṭhāti [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see ṭhāna)= Av. hīṣtaiti, Gr. ἱστήμενον, Lat. sistō] to stand, etc. -- I. Forms: pres. ind. tiṣṭhāti (Sn 333, 434; Pv i.51); imper. 2nd tiṣṭhā, 3rd tiṣṭhata; ppr. tiṣṭhant, tiṣṭhamanto, tiṣṭhamāṇa; pot. tiṣṭhā (Sn 918, 968) & tiṣṭhiyeva (Sn. 942); fut. ṭhassati (J i.172, 217); aor. ṭhāṣā (J i.279, pl. ṭhāṣānu J i.129) & ṭhāṭhā (cp. ṣā, orig. impf.) (Sn 429; J i.188); inf. ṭhāṭu (PvA 174); ger. ṭhatvā (Sn 887); grd. ṭhāntyā (PvA 72). -- pp. thiṭa, Caus. ṭhapaṭi. An apparent Med. -- Pass. thiṭyati, as found in cpd. pati -- thiṭyati is to be expld as Med. of paṭi+ṣṭhyā (see ṭhāna), and should be written paṭi -- thiṭyati. See under paṭiṭhṛyati. See also ṭhāna & ṭhiti. -- II. Meanings. -- 1. to stand, stand up, to be standing (see ṭhāna I. 1a): ṭhānakappana -- vacanaḥ nisajjādi -- paṭikkhepato PvA 24; opp. to walking or lying down: ṭhāṇaḥ caraṇaḥ nisinnā vā ṭhānaḥ 151, 193; ṭhāṃmāṇāya eva c' assā gabbhavṛṭṭṭhāṇaḥ ahosi "she was delivered standing" J i.52; ekamantaḥ ṭhāṣāvī PvA 27, 79. -- 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1b). In imper. ṭhāṭhata it approaches the meanings of ṭhāpata vīz. leave it alone, let it be so, all right. yāya kāyo ṭhassati tāvā naṇ dakkhanti deva -- manussā (as long as the body shall last) D i.46. ṭhāṭhaḥ shall he live on (cp. ṭhāna II.d Sn 1053, 1072 =Nd2 283, ṭhīṣṭhiyeva satṭhiṇappasahassāni to stay on indefinitely); ṭhīṣṭhiyeva kappan D ii.103. ṭhāṭhant anto vimāṇasmīn "remaining inside the castle" Pv i.101; ṭhīṭhaḥ tāva "stop please" J ii.352; ṭhīṭhabhadantika one who bids the guest stay (combd w. ehi -- bh˚) D i.166; M i.342; A i.295; ii.206: ovāde ṭhāṭvā (abiding by) J i.153; vi.367; similarly J vi.368. -- Imper. ṭhīṭhata J iv.40; Miln 14; PvA 74. -- 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often

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periphrastically for finite verb (with ger.: cp. gata & ṭhita) tiṣṭhantam enaṇ jāṇati (he knows their "gati") Sn 1114 (see Nd2 283); āhāreṇa tiṣṭhāti PvA 27 (is supported by, cp. ṭhiti): yāvatāyukaṇṭhaḥ ṭhāṭvā (outliving their lives) PvA 66; karuṇa -- ṭhāntyā (=kārunaḥitabba) deserving pity PvA 72; ṭya tvaṇ tiṣṭhasi (how you are or look)! Vv 441, etc. -- with ger.: pharitvā ṭhāṭvā (pervaded) J vi.367; ṭhīṭhaḥ āṭhagā ṭhāṭvā (cut through to the bone) J iv.415; gehaṇ samapravāretvā ṭhāṇaḥṣu (encircled the house) PvA 22.

Tiṇa

Tiṇa (nt.) [Vedic trṇa, from *ter (cp. tarati) to pierce, orig. "point" (= blade); Goth. paūnus, Ags. poun=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S iii.137 (tiṇa, kasā, kusa, babbaja, bhrana); satiṇakathodaka full of grass, wood & water (of an estate) D i.87, 111, etc.; sīṭaḥ & unhaṇāḥ & rajoḥ & tiṇaḥ & ussavo & (dust & weeds) D ii.19; A i.145; t.+paṭhaṇa (grass & leaves1) A i.183; VvA 5. -- J i.108 (dabba), 295; iii.53; Pv i.81 (harita t.); iv.148; Vism 353 (kuṇṭha); DA i.77 (alla+ fresh grass); PvA 7 (weed), 62 (grass), 112; DHA iv.121; Miln 47 (thatch), 224 (id.). -- anḍupaka a roll of grass Vin i.208=ii.249; -- āgāra a thatched cottage A i.101 (+naḷagāra); -- ukkā a firebrand of dry grass or hay S ii.152; iii.185; J i.212, 296; Vism 428; DHA i.126; ThA 287; Bhdh 107; -- karala a wisp of grass DHA iii.38.-- kājaka a load of g. DHA iv.121; -- gahāna a thicket of g., a jungle A i.153; -- cuṇṇa crushed & powdered (dry) grass or herbs Vin i.203; VvA 100 ( -- rajānuṇkaṇa); -- jāṭi grass -- creeper VvA 162; -- dāya a grass -- jungle S ii.152; -- dosa damaged by weeds (khetta) Dh 356; PvA 7; -- pumpakha ( -- roga) sickness caused by the flowering of grass, hay -- fever Miln 216; -- purīṣaka a straw -- man, a scarecrow Miln 352; Vism 462; DhsA 111; -- bhakkha eating grass; of animals M iii.167; of ascetics D i.166; Pug 55; A i.241, 295; -- bhūsa chaff, litter, dry grass VvA 47; -- rukkha a shrub; -- vatthāraka one of the seven Adhikaranasamathās (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See Vin. Texts, iii.30 -- 34. This is the "covering over as if with grass" Vin ii.87 (in detail, cp. also tassapāpiyasi:kā); D iii.254; A i.99; M ii.250; -- santhāraka a mat of grass Vin i.286; ii.113, 116; J i.360.

Tiṇava

Tiṇava a sort of drum A ii.117.

Tiṇḍuka
Tīṇḍuka see tinduka.

Tīṇṇa

Tīṇṇa [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha` gone through the great flood S i.3, 142; Sn 178, 823, 1082, 1101, 1145; D iii. 54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tīṇṇo tāres' imaṇṭ pajaṇ); It 123 (tīṇṇo tārayataṇ vo); Dh 195 ( -- sokapariddava); Nd2 282. -- kathankatha (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; -- vicikiccha=prec. Vin i.16; D i.110; ii.224, 229; Pug 68; DA i.211.

Tīṇha

Tīṇha [see tikhiṇa] sharp (of swords, axes, knives, etc.) D i.56 (sattha); S iv.160, 167 (kuṭhārī); A iv.171; Sn 667 (˚dhāra), 673 (asipattavana); J i.253; Sdhp 381.

Titikkhati

Titikkhati [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, endure, stand S i.221; Sn 623; Dh 321=Nd2 475 B7; Dh 399 (titikkhissa=sahissāmi DhA iv.3); J v.81, 368.

Titikkhā

Titikkhā (f.) [see last] endurance, forgiveness, long- suffering S i.7; v.4; Dh 184; Nd2 203.

Titta

Titta [pp. of tappati2] satisfied (with=instr.) enjoying (c. gen.), happy, contented A i.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbāhārassa), 59 (=suhita), 109 (=pīṇita). -- atitta dissatisfied, insatiate J i.440; iii.275; Dh 48 (kāmesu).

Tittaka

Tittaka (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M i.80 (˚alabbu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd2 540 (titti; enumd between lavoṣa & kaṭuka); DhsA 320.

Tittakatta


Titti

Titti (f.) [from tappati2] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' athi t. kāmanṇaḥ Th 2, 487; J v.486 (dhammesu); VvA 11; PvA 32 (˚gacchati find s.) 55 (paṭilabbhāti), 127.

Tittika

Tittika in sama` at D i.244, Vin i.230, brimful, of a river. Derivation & meaning doubtful. See the note at Buddhist Suttas, 178, 9.

Tittimant
Tittiman (adj.) [titti+mant] satisfied, contented, so read at J iii.70 & vi.508 for kittiman.

Tittira

Tittira [Onomat. cp. Vedic tittira & tittiri, Gr. tatu/ras pheasant, Lit. teterva heath -- cock; Lat. tetrinnio to cackle] partridge J i.218; iii.538. -- pattikā a kind of boot Vin i.186.

Tittiriya

Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge J i.219 (brahmacariya).

Tittha

Tittha (nt.) [Vedic tṛthra, from *ter, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D ii.89=Vin i.230 (Gotama’ the G. ford); J i.339, 340 (tīthāraṇa); ii.111; iii.228 (*nāvika ferryman); 230 (nāvā’ a ferry); iv.379; Pī. ii.120; iii.64; iv.122 (su’); Dāvs. v.59 (harbour). Tithṭāj jānāti to know a “fording place,” i. e. a means or a person to help over a difficulty or doubt M i.223=A v.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error). -- āyatana the sphere or fold of a sect (cp. tīthāya) Vin i.60, 69; ii.279; M i.483; A i.173; Pūg 22; Dīs 381, 1003 (cp. Dīs. trsl. p. 101n); DA i.118; Ledi Sādaw in J.P.T.S. 1913, 117 -- Tithāj jānāti (see above) Nett 29, 80.

Titthika

Titthika (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthiya

Titthiya [from tittha 2, cp. Divy 817; AvŚ i.48; ii.20. An adherent of another sect (often as aañña’), an heretic Vin i.54, 84, 136, 159 (*samādhāna), 306 (*dhāja), 320; S i.65; iv.37, 394; D iii.44, 46; Sn 381, 891; Nd2 38; Ps i.160; Pūg 49; Vbh 247. aañña’ e. g. Vin i.101; D i.175 sq.; iii.130 sq.; J ii.415, 417. -- sāvaka a follower of an heretic teacher Vin i.172; J i.95; Vism 17.

Tithi

Tithi [Sk. tithi] a lunar day Dhä i.174; Pva A 198.

Tidasā

Tidasā (num.) [Vedic tridaśa] thirty (cp. tiṣṭa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiṣṭa. Nandanāj rammaṇ tidasānaṇ mahāvaṇṇaṇ Pī iii.119=Vv 1813; devā tidasā sahindaka Vv 301; Sdp 420. -- ādhipati the Lord of the 30 (viz. Sakka) Vv 478; -- inda ruler of the 30 Sdp 411, 478; -- gaṇa the company

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of the 30 Sn 679 (Com. tettiṣṭa); Vv 416. -- gati going to the 30 (as one of the gatis) Vv 3512 (=tidasabhavaṇṇaṃ gata Tāvatiṣṭasdevankāyaṇ uppana VvA 164); -- pura the city of the 30, i. e. Heaven Miln 291; -- bhavana the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiṣṭabhavaṇṇa).
Tidhā

Tidhā (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 ( -- pabhinna nāgarājā).

Tinta

Tinta (adj.) [=timita from temeti] wet, moist Miln 286; DhA ii.40 (’mukha).

Tintaka

Tintaka at PvA 47 (’alābu) is to be read as tittaka”.

Tintiṇa

Tintiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpa- bhikkhu A v.149 (Com. tinctiṇa vuccati taṇhā, tāya samannāgato āsankhābahu vā); Vbh 351 (tintiṇa tintiṇayanā, etc.=loluppa).

Tintiṇāti & Tintiṇāyati

Tintiṇāti & Tintiṇāyati [either=Sk. timirayati to be obscured, from tim in timira, or from stim (Sk. *tstimayati>*stistim” after tiṣṭhati>*stisthati;=P. titināyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root tam occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J iv.284, expld by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J i.243 (tintiṇanto corresp. with mucchita); vi.347 (tintiṇāyamāna, v. l. tiṇāy”).

Tinduka

Tinduka [Sk. tinduka] the tree Diospyros embroyoteris D i.178 (v. l. tiṇḍ”; J v.99; tiṇḍkāṇi food in a hermitage J iv.434; vi.532. -- tindukakandarā Npl. the T. cave Vin ii.76. -- See also timbaru & timbarūsaka.

Tipu

Tipu [cp. Sk. trapu, non -- Aryan?] lead, tin Vin i.190 (’maya); S v.92; J ii.296; Miln 331 (’kāra a worker in lead, tinsmith); Vism 174 (’manḍala); DhA iv.104 (’parikhā).

Tipusa

Tipusa (nt.) [Sk. trapusa] a species of cucumber J v.37; VvA 147.

Tippa

Tippa (adj.) [a variant of tibba=Sk. tāvra, presumably from tij (cp. tikhiṇa), but by Bdhgh connected w. tap (tapati, burn): tippā ti bahalā tāpana -- vasena vā tippā Com. to Anguttara (see M i.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full combs sarriṅkā vedanā dukkha tippā kharā M i.10; A ii.116, 143, 153; ekantadukkha t. kaṭukā ved. M i.74; bhayānaka ekantatippa Niraya Pv iv.19 (=tikhiṇadukkha˚ PvA 221); nerayikā sattā dukkha t. kaṭukā ved˚ vediyamāna Miln 148.

Tibba

Tibba (adj.) probably a contamination of two roots of different meaning; viz. tij & tim (of tamas) or=stim to be motionless, cp. styā under thīma] 1. sharp, keen, eager: tibbagārava very devout A ii.21; Nett 112 (cp. tīvraprasāda AvŚ i.130); t. -- chanda D iii.252, 283. <— 2. dense, thick; confused, dark, dim: t. -- rāga Dh
349 (=bahalarāga DhA iv.68); A ii.149; tibbo vanasaṇdo avijjāya adhivačanaṁ S iii.109; tibbasārāga (kāmesu) S iii.93=It 90; A ii.30; tibbo manussaloko (dark, dense) Miln 7; āndhakāra dense darkness Vism 500 sq.; kilesu deep blemish (of character) Vism 87.

Timi

Timi [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in combn w. timingala, in formula timi timingala timingala timingala, which should probably be reduced to one simple timitimingala (see next).

Timingala

Timingala [timi+gila, gl, see note on gala] in combn w. timi, timitimingala. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fisheater, redupl. as intens.=greedy or monstrous fisheater, a fabulous fish of enormous size, the largest fish in existence Vin ii.238=A iv.200=Nd2 2353q; Ps ii.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. cīlicīma a sort of fish.

Timira

Timira (adj.) [Sk. timira fr. tim=tam (as in tamas), to which also belong tibba 2 & tinpiṇāti. This is to be distinguished from tim in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 323 (t. -- tamba); J iii.189 (t. -- rukkha); vanatimira a flower J iv.285; v.182.

Timiratipingala

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timin- gala.

Timirāyittata

Timirāyittata (nt.) [abstr. to timirāyita, pp. of timiraṇayati to obscure, denom. to timira] gloom, darkness S iii.124 (=Māra).

Timisa

Timisa (nt.) [Vedic tamisr =tamas] darkness J iii.433 (āndhakāra -- timissāya); Pug 30 (āndh’ -- timisāya); Miln 283

Timīsikā

Timīsikā (f.) [timisa+ka] darkness, a very dark night Vv 96; J iv.98.

Timbaru

Timbaru a certain tree (Strychnos nux vomica or Dios- pyros) J vi.336; *ṭhanī (f.) "with breasts like the t. fruit" Sn 110; J vi.457 (SnA 172: tarunādārikā); VvA 137 (t. -- nādasadisa).

Timbarukkha

Timbarukkha=timbarūsaka J vi.529.
Timbarūsaka

Timbarūsaka=timbaru (Diospyros or Strychnos) Vin iii.59; Vv 3327 (=tindukaphala VvA 147; tipusasadiś ekā vallījāti timbarūsakan ti ca vadanti); DhA iii.315.

Tiraccha

Tiraccha (adv.) [Vedic tīryañc, obliquely, from *ter (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaṇ] across, obliquely; in "bhūta deviating, going wrong, swerving from the right direction DA i.89 (see under tiracchāna -- kathā).

Tiracchāna

Tiracchāna [for "gata=Sk. tīraśčën (’gata)=tīraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṇ, tiro] an animal It 92 (tiracchānaṃ ca yoniyo for tiracchāna -- yoniyo); Vbh 339 ('gāminī paṭipadā leading to rebirth among beasts); VvA 23 (manussatiracchāna an animal -- man, wild man, "werwolf"). -- kathā "animal talk"; wrong or childish talk in general Vin i.188; D i.7, 178; iii.54; Vism 127; expld at DA i.89 by anīyānikattā sagga -- mokkha -- maggaṇaṃ tiraccha -- bhūta kathā; -- gata an animal, a beast Vin iv.7; S iii.152=DA i.23; (t. pāṇā) M iii.167 (t. pāṇa tiṇābhakkhā); Nd2 on Sn 72 (t. -- pāṇā); J i.459 (=vanagocara); Vbh 412 sq.; -- yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D i.228; iii.234; S i.34; iii.225 sq.; iv. 168, 307; A i.60; ii.127, 129; Piv iv.111; Vism 103, 427; PVA 27, 166; -- yonika (& yoniya A i.37) belonging to the realm of the animals S v.356; -- vijā a low art, a pseudo -- science Vin ii.139; Dh i.9 sq.

Tiriyaṇ

Tiriyaṇ (adv.) [Vedic tīryañc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to *ter in tarati] transversely, obliquely, horizontally (as opp. to uddhaṃ vertically, above, & adho beneath), slanting, across. In combn uddhaṃ adho tiriyaṇ sabbadhi "in all directions whatever" D i.251=A ii.129; similarly uddhaṃ adho t. vāpi majjhe Sn 1055; with uddhaṃ & adho D i.23, 153; Vism 176 (where expld). -- A ii.48; Sn 150, 537; J i.96; It 120; DhA i.40 (dvāra -- majjhe t. across the doorway), 47 (sideways); DA i.312; KhA 248. -- taraṇa ferrying across, adj. "a nāvā, a vessel crossing over, a traject Vin iv.65.

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Tiriyā

Tiriyā (f.) a kind of grass or creeper A iii.240, 242 (tiriyā nāma tiṇājāti; Com. dabbatīṇa).

Tirivaccha

Tirivaccha a certain tree J v.46.

Tiriṭa

Tiriṭa (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin i.306 (*ka); D i.166=A i.295; M i.343; Pug 51.

Tiro

Tiro (prep. & adv.) (always "--") [Vedic tīras across, cross- ways, from *ter of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṇ. -- karaṇ (f.) a
curtain, a veil (lit. "drawing across") Vin i.276; ii.152; -- kucchigata having left the womb D ii.13; -- kuddha outside the fence or wall, over the wall Vin iv.265 ("kuddhe uccara cha’adeti"); D i.78=A iii.280 (in phrase tirobhava t. kuddha t. pakkara t. -- pabbata asajjamaco gazhati to denote power of transplacement); Pv i.51 ("kuddhesa titthanti: the Tiroku" -- Sutta, Khp VII.); Vism 176, 394; DhA i.104; PvA 23, 31; -- gama a distant village Vin iii.135; -- chada "outside the veil," conspicuous J vi.60; -- janapada a distant or foreign country D i.116; -- pkkra beyond or over a fence (˚pkkra’ or ˚pkkre) Vin iv.266; see also "kuddha; -- bhava (g) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=para’attha DA i.286).

Tirokkha

Tirokkha 1. (adj.) one who is outside, or absent Vin iii.185. -- 2. (adv.) [= tiras+ka, cp. tiraskara disdain, abuse] in tirokkha -- vaca one who speaks abusively or with disregard J v.78.

Tila

Tila (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often combd with tanq, e. g. A i.130=Pug 32; J i.67; iii.53. -- Vin i.212 (navitila’; A iv.108; Sn p. 126; J i.392; ii.352; Vism 489 (ucchu’); DhA i.79; PvA 47 (tilani pletv telavanijjan karoti). -- odana rice with sesame J i.425; -- kakka sesame paste Vin i.205; -- piñka tila seed -- cake, oilcake VvA 142; -- piñtha sesamum - grinding, crushed s. seed Vin iv.341. -- muhi a handful of t. seeds J ii.278; -- rasi a heap of t. seeds VvA 54; -- vaha a cartload of t. seeds A v.173=Sn p. 126; -- sangulika a ses. cake DhA ii.75.

Tilaka

Tilaka [tila+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M i.88; S i.170; VvA 253; DhA iv.172 (’n patakama); DhA iii.29; Bdhd 105; -- piñthaka tila seed -- cake, oilcake VvA 142; -- piñtha sesameum - grinding, crushed s. seed Vin iv.341. -- muhi a handful of ses. J ii.278; -- rasi a heap of t. seeds VvA 54; -- vaha a cartload of t. seeds A v.173=Sn p. 126; -- sangulika a ses. cake DhA ii.75.

Tilañchaka

Tilañchaka at J. iv.364 acc. to Kern (Toev. ii.91) to be read as nilañchaka.

Tisata

Tisata (num.) [ti+sata] three hundred J vi.427 (’mattat nave). See also under tayo.

Tīra

Tīra (nt.) [Vedic tiras from *ter, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. tittha] a shore, bank Vin i.1; D i.222, 244; A ii.29, 50; Dh 85; Sn 672; J i.212, 222, 279; ii.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima’); PvA 142, 152. -- tīra -- dassin finding the shore S iii.164; A iii.368. -- a -- tīra -- dassan (f.) not seeing the shore (nave a ship) J v.75.

Tīrana

Tīrana [from tīreti 2] measurement, judgment, recognition, Nd2 413 (v. l. tir’); Nett 54 (+vipassana), 82 (=nanda), 191; Vism 162. -- tīrana is one of the 3 pariṇās, viz. t’, pahana’, ñata -- pariṇā. See under pariṇā.
Tīriya

Tīriya (adj.) [from tīra] dwelling on the banks of . . . Vin ii.287.

Tīretri

Tīretri [Caus. of tarati] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaṇ Vin 7, Miln 7, Pva 203; kicca Pva 278. -- 2. to measure, judge, recognize, always in formula tūte ti ti tīretri vihāveti (Nd2 tul’ tir’, etc.) as interpretation of jānāti; pp. tīritā (Nd2 tirita) Ps ii.200; Nd2 under ŋāta & No. 413.

Tīvarā

Tīvarā (pl.) N. of a people in the time of Buddha Kaku-sandha S ii.191.

Tīhaṇ

Tīhaṇ (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. dvīhathaṇ 2 or 3 days (see dvīha) J ii.103, etc.

Tu

Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvan=Lat. tu; Gr. tu/, toi/=indeed, however (orig. ethical dat, of su/), toi/nun, toi/gar; Goth. pu, etc., cp. tuvān] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante tu, J.P.T.S. 1884, 5, 31, 37 etc. J.P.T.S. 1913, 53; Bd’s Man. 1152 &c. Usually combd with eva: tv eva however Sn p. 141; na tv eva not however, but not A v.173.

Tunga

Tunga (adj.) [Sk. tunga, tum to stand out, cp. Gr. tu/mbos hillock, Lat. tumuo & tumulus, Mir. tomh hill] high, prominent, long J i.89; iii.433 (pabbata, expld however by tikhiṇā, sharp, rough); Dāvs. iv.30. -- nāsika one with a prominent or long nose S ii.284; cp. saṃha -- tunga -- sadiśī nāsikā Th 2,258; -- vaṃṭaka having a long stalk; N. of a plant J vi.537.

Tuccha

Tuccha (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted place, see Walde, Lat. Wtb. s. v.] empty, vain, deserted; very often combd with ritta D i.55; iii.53 (’kumbhi); M i.207; J i.209 (’hattha, empty -- handed); vi.365; Sn 883; Pug 45, 46; Miln 5 (+palāpa), 10 (id.), 13; DhA ii.43; Pva 202; Sdhp 431.

Tucchaka

Tucchaka=tuccha; always combd w. rittaka D i.240; S iii.141; M i.329.

Tujjati

Tujjati Pass. of tudati.

Tutṭha
Tuṭṭha [pp. of tussati to be satisfied] pleased, satisfied; often combd w. haṭṭha (q. v.) i. e. tuṭṭha -- haṭṭha J i.19 or haṭṭha -- tuṭṭha J ii.240; cp. tuṭṭha -- pahaṭṭha J ii.240. -- Sn 683; It 103; J i.62 ("mānasa"), 87, 266 ("citta"), 308 (id.); iv.138. -- tuṭṭhabba (grd.) to be pleased with Vin iv.259.

Tuṭṭhi

Tuṭṭhi (f.) [from tussati] pleasure, joy, enjoyment S i.48; Dh 331 (nom. tuṭṭhi); J i.60, 207.

Tuṇḍa

Tuṇḍa (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S v.148 (of a monkey); J i.222; iv.210; DhA i.394.

Tuṇḍaka

Tuṇḍaka (nt.)=tuṇḍa J i.222; iii.126.

Tuṇḍika

Tuṇḍika see ahi°.

Tuṇḍiya

Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax -- collector J v.102 (=adhamma -- bali -- sādhaka 103).

Tuṇḍhikkhaka

Tuṇḍhikkhaka (adj.) [fr. tūṣṇi, see next] silent J iv.25 (=kiṁci avadanto).

Tuṇṭhi

Tuṇṭhi (indecl.) [Sk. tūṣṇi acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase tuṇṭhi ahosi he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D ii.155; A v.194; Dh 227; Sn 720 (tuṇṭhi yāti mahodadhi); PvA 117.

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-- bhāva silence, attitude of consent, usually in form. adhivāsati tuṇṭhi -- bhāvena he agreed Vin i.17; Sn p. 104, etc. -- S ii.236, 273 (ariyo t. -- bhāvo); M i.161 (id.); A iv.153 (id.). -- Miln 15; PvA 17, 20, etc.; -- bhūta silent Sn p. 140; Vv 20; DhA 172, etc.

Tuṇṭhyati

Tuṇṭhyati=taṇṭhāyati, misspelling at S ii.13.

Tuṇṭhīra

Tuṇṭhīra inorganic form for tūṇṭhīra quiver J v.128, also as v. l. at J v.48.

Tutta
Tutta (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D ii.266 (‘tomara); J iv.310; v.268; Cp. iii.5, 2 (t. -- vegahata).

Tudati

Tudati [Vedic tudati; *steud, enlarged fr. *steu, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Ng. stützen; Ags. styntan=E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J iii.189 (=vijjhati). Pass. tujjati to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. -- pp. tunna. See also tunḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

Tudampat

Tudampat (dual) husband & wife [tu˚=dial. for du˚, Sk. dve; dampati from dama= domus, Sk. danpati=Gr. despō/ths; cp. also Kern, Toev. ii.93, who compares tuvianuva for duvanduva]. See under dampati.

Tunna

Tonna1 [pp. of tudati] struck Th 2, 162 (vyādhirāna˚ str. with sickness and death).

Tunna

Tonna2 [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin i.290 (+aggala, means of fastening); J i.8 (id.). -- kamma "needle -- work," tailoring, patching, sewing J iv.40; vi.366; Vism 112. -- kāra (& "ka) a (mending) tailor J iv.38 (v. 1. "ka); VvA 251 ("ka); PvA 120); -- vāya [Sk. tunnavāya] a "needle -- weaver," a tailor Vin ii.159; J vi.364, 368 (vesa˚ gaheṭvā in the disguise of a tailor); PvA 161 (id.); Pvi.914 (=tunnaśīra PVA 120); Miln 331, 365.

Tuma

Tuma (pron. -- adj.) [most likely apostrophe form of ātuma =attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, KZ. xxv.319. Less likely=Sk. tva one or the other (Kern, Toev. s. v.). Expld by Com. to A iii.124 as esa.] oneself, himself, etc.; every or anybody (=quisque) yaśu karissati tumo va tena paññāyissati (quid quisque faciat) Vin ii.186=A iii.124; Sn 890 (cp. ātumānaś v.888), 908; Pvi.24 (=attānaś PVA 181).

Tumula

Tumula [Sk. tumala; to *teu, Lat. tumeo, tumultus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J vi.247 (by Com. expld as "andhakāra," darkness); Dpvs xvii.100.

Tumba

Tumba (m. nt.) [possibly=Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka˚ DA i.202), made of copper, wood or a fruit (like a calabash, cocoanut, etc., cp. kaṭāha, E. skull) Vin i.205 (loha˚, kaṭāha˚, phala˚); ii.114 (‘kaṭāha˚ of gourd); J iii.430 (udaka˚); iv.114; DhA ii.193 (udaka˚). -- 2. a measure of capacity, esp. used for grain J i.233 (mahā˚), 467 (=4 nāli p. 468); Miln 102.

Tumhādisa

Tumhādisa (pron. -- adj.) [tumbe+ādisa] like you, of your kind Sn 459; J vi.528; DA i.146.

Tumhe
Tumhe [pl. of pron. 2nd pers., see tuvaŋ].

Tura

Tura (adj.) [Vedic tura, cp. tvarāṇa] swift, quick; only in composition with "ga, etc., "going swiftly," denoting the horse; viz. turaga VvA 279; turanga VvA 281; Miln 192 (gaja', etc.), 352 (id.) 364; turangama Dāvs v.56; turagamana PvA 57.

Turati

Turati [=tarati2] to be in a hurry, to be quick, hasten J vi.229 (mā turittho, Prohib.). -- pp. turita. Cp. also tura, etc.

Turita

Turita [pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J i.69 (turita -- turita); Vv 808 (=sambhamanto VvA 311); DA i.319; PvA 181. -- aturita leisurely, with leisure, slow J i.87. -- See also tuvaŋ.

Turiya

Turiya (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūrya (e. g. Vv 54); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcangika t. e. g. Vv 54; 391; VvA 181, 183, 210, 257), viz. ātata, vitata, ātata -- vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivāryamāna (or paricāryamāna) "surrounded by (or entertained by) heavenly music" Vin i.15; D ii.21; A i.145; J i.58. -- Vv 384; 412; 5024, 645; Pv iii.81; DhsA ii.460; VvA 92; PvA 74. -- sadda the sound of music, music Mhvs vii.30.

Turī

Turī a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kōli hen).

Tula

Tula (adj.) [see tuleti] only in negative atula incompar- able, not to be measured, beyond compare or description Vv 304 (=anupama VvA 126); Pv ii.89 (= appamāṇa PvA 110); iii.32 (=asadisartupa PvA 188); Miln 343.

Tulanā

Tulanā (f.) [see tuleti] weighing, rating; consideration, deliberation M i.480; ii.174; Nett 8, 41.

Tulasi

Tulasi [Derivation unknown] basil (common or sweet) J v.46 (’gahana a thicket of b.; v. l. tūlasi); vi.536 (tulasi=tulasisaccha).

Tulā

Tulā (f.) [see tuleti. Vedic tulā; Gr. ta/la, ta/lanton (balance, weighing & weight=talentum), to/lma; Lat. toollo (lift); Goth. pulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin ii.122; VvA 188 (+gopānast); DhsA 107. -- 2. a weighing pole or stick, scales,
balance A i.88; J i.112; Dh 268; Miln 356 (t. nikkhepanāya). -- 3. fig. measure ("weighing," cp. tulanā), standard, rate S ii.236 (+pamāṇa). -- kūṭa false weighing, false weight (often combd with kaṁśakūṭa & māṇakūṭa, false coining & false measuring) D i.53=A ii.209=; DA i.79; DhA i.239; -- daṇḍa the beam or lever of a balance J i.113; -- puttaka a goldsmith (using scales) J v.424 (or should it be tulādhuttaka?).

Tulita

Tulita [pp. of tuleti] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaṃ esā t. what she is worth=lakkhaṇaṅgā hi parichinna ThA 139); Nd2 under nāta (as syn. of tirita); PvA 52 (in expln of mita, measured).

Tuliya

Tuliya [Sk.?] a flying fox J vi.537.

Tuleti

Tuleti [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M i.480; Th 1, 107; J vi.283; -- ger. tulayitvā M i.480. -- grd. tuliya & tulya (see sep.). -- pp. tulita.

Tulya & Tuliya

Tulya & Tuliya (also tulla J iv.102) (adj.) [orig. grd. of tuleti] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J iii.324; PVA 87 (=samaka). Mostly in the negative atulya incomparable, not having its equal Sn 83, 683; J iv.102 (atulla); Miln 249 (atuliyā gunā), 343 (id.) -- See also tula.

Tuvaṇ & Tvaṇ

Tuvaṇ & Tvaṇ [Sk. tvaṇ & (Ved.) tuṇ, cp. also part. tu; Gr. τυ/; Lat. tu/; Goth. pu; E. thou, etc.; Oir. tū] pron. of 2nd pers. in foll. forms & applications:<> 1. Full forms: 1. sg.: (a) tv˚, tu˚, tuyh˚: nom. tva˚ (in prose & verse) Sn 179, 241, 1029, 1058; J i.279; ii.159; Pvi.84. Also for nom. pl. at J i.391, 395; vi.576; tuva (in verse) Sn 1064, 1102, 1121; J iii.278, 394; Pvi.33; ii.32; also for acc. Sn 377; Pvi.81; tuyha (gen. & dat.) [Sk. tubhya˚] Sn 983, 1030; J i.279; PVA 3, 60, 73, etc. -- (b) tu˚, tay˚, ta˚ (acc.) M i.487; Sn 31, 241, 1043, 1049; J i.222; ii.159; Pvi.101; ii.16; tayā (instr.) Sn 335, 344; J i.222; Pvi.36 (=bhotiyā PVA 86); PVA 71; tayi (loc.) Sn 382; J i.207; tava (gen.) Sn 1102, 1110; J ii.153; PVA 106. -- 2. pl.: tumha˚ [Sk. yuṣm˚]: tumhe (nom. & acc.) It 31; J i.221 (acc.); Pvi.112. Also as pl. majesticus in addressing one person J ii.102; iv.138; tumhaṇ (gen.) PVA 58 (for sg.), 78; tumhākaṇ (gen. dat.) S ii.65; It 32; J i.150; ii.102; tumhesu (loc.) J i.292 (for sg.); tumhehi (instr.) J i.154; Pvi.512. -- II. Enclitic forms (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. te D ii.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J i.151; ii.159 (instr.); Pvi.23 (dat.); ii.32 (gen.), 46 (gen.). -- 2. pl. vo S iii.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J i.222 (acc.); ii.133; iii.395 (gen.).

Tuvaṭaṇ

Tuvaṭaṇ (adv.) [Sk. tvaritaṇ, cp. tūrtaṇ] quickly A v.342; J i.91; ii.61; vi.519 (as tvātaṇ); Miln 198; Vism 305, 313.
Tuvaḷṭeti

Tuvaḷṭeti (for *Sk. dvandvayati, denom. fr. dvandva) to share (with=loc. or abl.) Vin ii.10, 124; iv.288.

Tuvantuva

Tuvantuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudam- pati), not (with Müller, P. Gr. 38) through confusion with pron. tvan] quarrel, strife M i.110, 410.

Tussati

Tussati [Sk. tuṣyati to *teus to be quiet, contented, happy] to be satisfied, pleased or happy J iii.280; iv.138; Miln 210. Cp. tuṭṭha (pp.), tuṭṭhi, tuṇṭhi, tosa, tosana, toseti.

Tussana

Tussana (nt.) [Sk. toṣaṇa] satisfying, pleasing, in "kāraṇa cause for satisfaction or delight J iii.448.

Tūṇira

Tūṇira=tūṇī, Vism 251.

Tūṇī

Tūṇī (f.) [Sk. *tūṇa & tūṇī, to *tīn: see under tulī; cp. Lat. tolu. On ṃ>l. cp. cikkaṇa & cikkhala, guṇa>guļa, kiṇī>ki, etc.] a quiver (lit. "carrier") J ii.403 (dhanuṇa tūṇī ca nikkhippa); v.47.

Tūla

Tūla (nt.) [Sk. tūla, to *teu, Sk. tavīti, to swell or be bushy, cp. Gr. tu/lh swelling; Ags. pol peg] a tuft of grass, cotton Vin ii.150 (3 kinds: rukkha“, latā“, poṭaki“); Sn 591=J iv.127 (vāto tūlaṇa va dhaṃṣaye); DA i.87. -- picu cotton -- wool Vism 282, 285, 404; DhA iii.202; KhA 173. -- puṇṇikā ("stuffed with tuft of cotton") a kind of shoe Vin i.186.

Tūlikā

Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṇi tūlāṇa aṇṇatāra -- puṇna - - tūlikā DA i.87) Vin i.192; ii.150; D i.7; A i.181.

Tūlinī

Tūlinī (f.) [Sk. tūlinī] the silk -- cotton tree M i.128.

Te”

Te” [Sk. trai”] secondary base of numeral three (fr. ti) in compn: having a relation to a triad of, three -- ; in numerical cpds. also=three (see under tayo). -- kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin i.210; iii.66; -- cīvarika wearing three robes (cp. ticīvarā) Vin i.253; Ud 42; Pug 69; Vism 60. -- daṇḍika carrying the tripod (see tīdaṇḍa), Ep. of a brahmin ascetic A iii.276; J ii.316 (=kaṇḍikaṇṭhaṇatthāya tiḍaṇḍa gahetvā caranto); -- dhātuka (nt.) the (worlds of the) threefold composition of elements=tīloka Nett 14, 63 (tedhātuke vimutta= sabbadhi vippamutta), 82; cp. Kvu 605; -- piṭaka versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J iv.219; Miln 18 sq.; DhA i.7, 384; iii.385; Dāvs
v.22. Cp. Sk. tripito bhikṣuḥ (AvŚ i.334 & Index to Divy); -- bhātiκa having 3 brothers DhA i.88, 97. -- bhūmaka belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. 'dhātuka & tiloka) DhA i.305; iv.72; DhsA 50, 214 ('kusala), 291; -- māsa (nt.) 3 months, i.e. a season M i.438; Miln 15; DhA ii.192; PVA 20; -- vācika pronouncing the threefold formula (of the saraṇa -- gata) Vin i.18; -- vijja (adj.) possessed of the 3 fold knowledge (i.e. either the higher knowledge of the Brahmins, i.e. the 3 Vedas [cp. Sk. trayāvidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A i.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i.e. of the Path): 1. brahmanic: D i.238; A i.163; also as tevijjaka (n.) D i.88, 107, 119. -- 2. buddhistic: Vin ii.161; M i.482; S i.194; A i.167 =It 100; Sn 594=VvA 10; Pug 14; DhA i.138; Sdhp 420. -- tevijjā (abstr.) Vism 5.

Tekiccha

Tekiccha (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. a' incurable, unpardonable VvA 322 (of a sick person); DhA i.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin ii.202=It 85; M i.393; & sa' pardonable Miln 192, 221, 344.

Teja & Tejo

Teja & Tejo [Vedic tejas (nt.) from tij to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)=Ags. strael (arrow). -- The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J iii.53). cp. tapa & tapo) "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D ii.259 (personified as deva, among the 4 Elements paṭhāvī, āpo, t., vāyo; cp. tejo -- dhātu); S iv.215; M i.327; Sn 1097 (glory of the sun compd with that of the Buddha); Dh 387 (sabbān ahorattī Buddhho tapati tejasā); J i.93 (puñña˚ the power of merit); Vbh 426 (id.); Ps i.103; Vism 350 (def.); VvA 116. -- kasi a fire -- contemplation for the purpose of kamma practice (see kasiṇa) D iii.268; Dhs 203; Vism 171; DhA ii.49; ii.214; Bdh 106; -- dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhāvī āpo t. vāyo ākāsa viññāṇa (cp. Dhs. trsl. p. 242) D iii.27, 228, 247; M i.188, 422; A i.176; ii.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tejate

Tejate [Vedic tejate from tij (*stij)=Lat. in -- stūgo (to spur), Gr. sti/zw, stikto/s, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. -- See tikkha, tikhina, thina, titikkhati, tittaka, teja, etc.

Tejana

Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA ii.147.

Tejavant


Tejin

Tejin (adj. -- n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd2 286 tejana samannāgata).

Tettiṇša

Tettiṇša (num.) [tayo+tinnša] thirty -- three J i.273; DhA i.267 sq. See also under tayo & tāvatiṇša.
Temana

Temana (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi täpanañ udake và temanañ); DhA iii.420.

Temeti

Temeti [cp. Divy 285 tymayati; Caus. of tim to moisten. There is an ancient confusion between the roots tim, tamas, etc. (to be dark), tim, temeti (to be wet), and

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stim to be motionless. Cp. tinniñayati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin i.47 (temetabba); ii.209 (temetvā); DhA i.220, 394 (id.); J i.88=KhA 164; J ii.325 (temento); PvA 46 (sutemivā for temetvā).

Terasa

Terasa see under tayo.

Terovassika

Terovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S iv.161 (thero vassiko in text)=185 (of wood) M i.58 (of bones).

Tela

Tela (nt.) [from tila] sesameum -- oil (prepared from tila seeds), oil in general (tela=tilatéladika DA i.93): used for drinking, anointing & burning purposes Vin i.205, 220, 245, etc.; A i.209, 278 (sappi và t. vā); ii.122= (tattena pi telena osiñcante; punishment of pouring over with boiling oil); J i.293; ii.104; P iv.148 (tinena telan pi na tvañ adāsi: frequent as gift to mendicants); Pug 55; Dh 646, 740, 815; PvA 80 (kalebarānañ vasā telañ ca: fat or oil in general). -- tīla ʹñ pātukāma desire to drink tīla -- wine VvA 54; pāka -- tela oil concoction VvA 68=DhA iii.311; J ii.397 (sata’); iii.372 (sahassa’ worth a thousand); v.376 (sata’ worth a hundred); pādabhāñjana’ oil for rubbing the feet VvA 44; sāsapa’ (mustard seed & oil) PvA 198; sappi’ (butter & oil) Sn 295; PvA 278 (also+madhu) as var. objects of grocery trade (dhañña). -- kotthāgāra oil store DhA i.220; -- ghata oil jar DA i.144; -- cāṭi an oil tank DhA i.220; -- dhūpita spiced or flavoured with oil (of a cake) Vv 435; -- nāli a reed used for keeping oil in, an oil tube Vism 99; DhA ii.193 (+udakatumba); -- pajjota an oil lamp Vin i.16= D i.85=A i.56=Sn p. 15; -- padtpa an oil lamp Vin i.15; S iii.126; v.319; VvA 198; -- pāka an oil decoction, mixed with spirits, oil -- wine Vin i.205; -- pilotikā (pl.) rags soaked in oil DhA i.221; -- makkhana anointing (the body) with oil Miln 11; -- miñjaka an oil -- cake PvA 51; -- vañijjā oil trade PvA 47; -- homa an oblation of oil D i.9.

Telaka

Telaka (nt.)=tela Vin i.204 ("a small quantity of oil"); ii.107 (sitttha -- t. oil of beeswax).

Teliya

Teliya (adj.) oily J iii.522.

Tevijja
Tevijja see Vijjā.

Tomara

Tomara (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, lance, esp. the lance of an elephant -- driver D ii.266 (tutta -- t. a driving lance); M iii.133 (t. hattha); Vism 235; DA i.147.

Toya

Toya (nt.) [Vedic toya from *tā&uarc; to melt away; Lat. tabeo, tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; also Gr. th/kw, etc.] water (poetical for udaka); only in simile: puṇḍarikaṇ (or padumāṇ) toyena na upalippati A ii.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. vuccati udakaṇ); -- Bhd 67, 93.

Torāṇa

Torana (nt.) [Sk. torana, perhaps related to Gr. tu/risis, tu/rris=Lat. turris (tower), cp. Hor. Od. i.47 "regumque turris"=palaces] an arched gateway, portal; Vin ii.154; D ii.83; Vv 351 (=dvārakoṭṭhaka -- pāsadāsa nāmaṇ VvA 160); J iii.428; Dāvs v.48.

Tosana

Tosana (adj. -- n.) [see toseti] satisfying, pleasing; satisfaction Sn 971.

Tosāpana

Tosāpana (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J ii.249.

Toseti

Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd2 288); J iv.274; Sdhp 304. -- pp. tosita contented, satisfied Sn 1128. Cp. pari˚.

Tya

Tya [Sk. tya˚, nt. tyad; perhaps to Gr. sh/meron to -- day, sh_tes in this year] base of demonstr. pron.=ta˚, this, that; loc. sg. tyamhi J vi.292; loc. pl. fem. tyāsu J v.368 (Com. tāsu).

Tyassu

Tyassu=te assu D ii.287, see su3.

Tvāṇ
tvāṇ
tvāṇ see tuvaṇ.

Tvātāṇ

Tvātāṇ see tuvaṭāṇ.

Th. Thakana
Thakana (nt.) [see next] covering, lid; closing up DhA iv.85 (sañvara+).

Thaketi

Thaketi [Sk. sthayagati, Caus. to sthagati, from *steg to cover; cp. Gr. ste/gw cover, te/gh roof; Lat. tego, tegula (E.=tile), toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenchner, Notes, p. 62] to cover, cover up, close (usually of doors & windows) Vin ii.134 (kaññagûthakehi kaññâ thâkítâ honti: the ears were closed up), 148 (kavâtâ na thâkîntî, Pass.), 209 (vâtâpâna); iv.54; J iv.4 (sabbe apihîtâ dvârâ; api -- dhâ=Gr. e)pi -- qh*, cp. Hom. Od. 9, 243: hli/baton pe/trhn e(pe/qhke qu/rhsin the Cyclops covered the door with a polished rock) v.214; DhA iv.180 (thakesi, v. l. Ûhapsesi); VvA 222; PvA 216 (dvârâ) Dâvs iv.33; v.25 (chiddân mâtâgujena th.).

Thañña

Thañña (nt.) [see thana] mother's milk Vin ii.255=289 (îṭâi yeti); A iv.276; J iii.165; vi.3 (madhura’) Th 2, 496.

Thanḍila

Thanḍila (nt.) [Vedic sthanḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv iv.75 (=kharakahâna bhûmippadesa PvA 265). -- sâyikâ (f.) the act of lying on the bare ground (as a penance) [BSk. sthanḍila -- sâyikâ] S iv.118; Dh 141 (=DhA iii.77: bhûmisayana); -- seyyâ (f.) a bed on bare ground D i.167=(v. l. BB. taṇḍîla’) Miln 351; cp. Sk. sthanḍilâsâyâ.

Thaddha

Thaddha [pp. of thambeti, Sk. stabhñâti to make firm, prop, hold up; cp. Av. stawra firm, Gr. a)stemfh/s, stafulh/; Goth. staf, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J i.293 (opp. muduka); Vism 351 (‘lakkhanâ); PvA 139 (=ujjhangala). -- 2. fig. (a) harden, obdurate, callous, selfish D i.118 (mâna’); iii.45 (=atimânîn); A ii.26=It 113 (kuha th. lapa); Sn 104 (see gotta’); J i.88 (mâna’) iii.136; Sdhp 90. -- (b) slow Miln 103 (opp. lahuca; cp. BSk. dhandha, on which Kern, Toev. ii.90). -- See thambha & thûna. -- maccharin obdurate & selfish, or very selfish DhA iii.313; VvA 69; PvA 45; -- hadaya hard -- hearted J iii.68.

Thana

Thana [Vedic stana; cp. Gr. sthñion=sth qos (Hesychius)] 1. the breast of a woman D ii.266; J v.205; vi.483; Sdhp 360. -- 2. the udder of a cow M i.343=Pug 56; DhA ii.67. -- mukha the nipple J iv.37. -- sita -- dâraka [see sita] a child at the breast, a suckling Miln 364=408.

Thanaka

Thanaka, a little breast, the breast of a girl Th 2, 265 (=ThA 212).

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Thanita

Thanita (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thunder J i.470; Th 1, 1108; Miln 377.
Thanin

Thanin (adj.) having breasts, -- breasted; in timbaru’ Sn 110; J vi.457. -- pucimanda’ J vi.269.

Thaneti

Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. ste/nw, stena/zw to moan, groan, stonos; Lat. tono; Ags. stünian; Ger. stöhnen] to roar, to thunder D ii.262; S i.100, 154 (megho thanayan), 154 (thaneti devo); It 66 (megho thanayitvā). -- pp. thanita. See also gajjati & thunati.

Thapati

Thapati [Vedic sthapat, to sthā+pati] 1. a builder, master carpenter M i.396=S iv.223; M iii.144, <-> 2. officer, overseer S v.348.

Thabbha

Thabbha is to be read for ’tthambha in para” J iv.313.

Thambha

Thambha [see etym. under thaddha; occasionally spelt thamba, viz. A i.100; M i.324; PvA 186, 187] 1. a pillar, a post Vin i.276; D i.50 (majjimañ ’ṇ nissāya); ii.85 (id.); Sn 214; Vv 782 (veḷuriya’, of the pillars of a Vimāna); Pv iii.31 (id.); DhA iv.203; VvA 188 (+tulā -- gopānast); PvA 186. -- 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. ”verstockt”): thambho ti thaddha -- bhāvo SnA 288, 333; th. thambhanā thambhittag kakkhaliyan phāruliyan ujucitātā (an’)? anudutā Vbh 350. -- Often combd w. māna (= arrogance), freq. in set sāthēyyan th. sārambh māno, etc. A i.100, 299=Nd2 under rāga=Miln 289; cp. M i.15. -- A iii.430 (+māna); iv.350, 465 (+sāthēyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te atṭhamo); J i.202. -- 3. a clump of grass M i.324; cp. thambhaka.

Thamhhaka

Thamhhaka (=thambha 3) a clump of grass VvA 276 (=gumba).

Thambhati

Thambhati & thambheti, see upa”, pāti”.

Thambhanā

Thambhanā (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

Thambhitatta

Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. Note. Quite a late development of the term, caused by a misinterpretation of chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of vāyodhātu: chambhittattag [?'] thambhitattag. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhittatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

Thambhin
Thambhin (adj.) obstinate Th 1, 952.

Tharaṇa

Tharaṇa (nt.) [Sk. staraṇa to str] strewing, spreading. In cpds. like assa*, bhumma*, ratha*, hattha*, etc. the reading ass -- attharaṇa, etc. should be preferred (=ā<>str). See attharaṇa and cpds.

Tharati

Tharati [Sk. strṇoti] only in cpds. ā*, ava*, etc.

Tharu

Tharu [Sk. tsaru] the hilt or handle of a sword or other weapons, a sword A iii.152; J iii.221 (=sword); Miln 178; DhA ii.249 ("müla"); iv.66 (asi*). -- tharusmiṇī sikkhati to learn the use of a sword Vin ii.10; Miln 66. -- ggaha one who carries a sword -- (handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D i.51); -- sippā training in swordsmanship Ud 31.

Thala

Thala1 (nt.) [Vedic sthala, to sth, orig. standing place; cp. Gr. ste/llw, sto /los; Ags. steall (place); also P. th˚ndila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S iv.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42=ukktla); Dh 98; It 66=S i.100 (megho thalaṅ ninnaṅ ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J i.107, 222; Pv iv.121; PvA 260. As firm, even ground or safe place at D i.234; Sn 946. ↔ Cp. J iii.53; iv.142; Vism 185. -- gocara living on land J ii.159; -- ja sprung from land (opp. v˚rija Dh 34 or udakar˚ha Vv 356=water -- plant); referring to plants A i.35; J i.51; Vv 356 (=yodhik˚dika VvA 162); Miln 281; -- ŭtha standing on firm ground A ii.241; -- patha a road by land (opp. jala` by water) J i.121; iii.188.

Thala

Thala2 (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J iii.221 (reading uncertain).

Thava

Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192.

Thavati


Thavikā

Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin i.209 (pariss˚van˚ni pi thavikåyo pl p˚retv˚), 224 (patte+pariss`+th.); J i.55 (patt˚n thavik˚ya p˚kkhipitv˚); vi.67 (patt˚n thavik˚ya os˚retv˚); VvA 40 (patta -- thavikato pariss˚v˚na˚m n˚haritv˚). Also for carrying money: sahassathavikå a purse of 1,000 pieces J i.54, 195, 506; VvA 33; Anvs 35. See also Vin ii.152, 217; Vism. 91.

Thåma
Thāma (& thāmo nt. in instr. thāmasā M i.498; S ii.278= Th 1, 1165; iii.110, see below) [Vedic thāman & thāmas nt., thāh cp. Gr. sth/mwn, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PVA 193); thāmasā (see above); thāmunā (J vi.22). Often combd with bala J i.63; Sn 68; with bala+java PVA 4; with bala+ viriya Nd2 289, 651; with java J i.62; VVA 104; with viriya J i.67. -- D iii.113; S i.78; ii.28; v.227; A i.50; ii.187 sq.; iv.192. J i.8, 265 (˚sampanna); ii.158 (id.); Dhs 13, 22; Vism 233 (˚mahatta); DhA iv.18; PVA 259. -- Instr. used as adv.: thāmena hard, very much PVA 193; thāmasā obstinately, perseveringly M i.257. -- gatadiṭṭhika (adj.) one in whom heresy has become strong J i.83=vi.220.

Thāmaka

Thāmaka (adj.) having strength Sn 1144 (dubbala˚ with failing strength); Nd1 12 (appa˚+dubbala).

Thāmavant

Thāmavant (adj.) [thāma+vant] strong, steadfast, powerful, persevering S v.197, 225; A ii.250; iv.110, 234, 291; v.24; Nd2 131; VV 51 (=thira balavā VVA 35).

Thāra

Thāra see vi˚, san˚.

Thāla

Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D i.74; J i.69; Miln 282. Kaṇṣa˚ a gong Miln 62; Vism 283 (in simile). See also thālī.

Thālaka

Thālaka (nt.) [thāla+ka] a small bowl, beaker Pv ii.18 (thālakassa pantiṇa), 119 (id.); Nett 79 (for holding oil: dipakapallika Com.).

Thālikā

Thālikā (f.)=thālakaVin i.203, 240. See ālḥaka˚.

Thālī

Thālī (f.) (thāli˚ in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, kettle, large dish; in -- dhovana washing of the dish A i.161 (+sarāva -- dhovana); -- pāka an offering of barley or rice cooked in milk Vin iii.15; D i.97 (=DA i.267); S ii.242; v.384; A i.166; J i.186; Miln 249.

Thāvara

Thāvara1 (adj.) [Vedic sthāvara, from sthā, cp. sthavira, Gr. stauro/s post, Lat. re -- stauro, Goth. stana judgment & stojan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: KhA 245)

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DhA iv.176. Always in connection with tasa, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍañ ye thāvarā ye ca tasanti loke"); It 32 (tasañ và thāvarañ và). See tasa for ref.

Thāvara

Thāvara2 (nt.) [from thavira=thera, old] old age PvA 149 (thāvari -- jiṇṇa in expl. of therī, otherwise jarā -- jiṇṇa. Should we read thāvira -- jiṇṇa?).

Thāvariya

Thāvariya (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in janapada’ an appeased country, as one of the blessings of the reign of a Cakkavattin. Expld at DA i.250 as "janapadesu dhuvabhāvaṇ thāvarabhāvaṇ và pattø na sakkà kenaci cáleṭun." D i.88; ii.16, 146, 169; S i.100; Sn p. 106; It 15.

Thāvareyya

Thāvareyya (nt.) [from thāvara2] the rank of a Thera. A i.38; ii.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

Thāsotu’

Thāsotu’ in thāsotujana savana at ThA 61 according to Morris, J.P.T.S. 1884, 81 it is to be read thānaso tu jana’.

Thika

Thika (adj.) [cp. Sk. stīyate to congeal, form a (solid) mass; see cognates under thīna & cp. theva] dropping, forming drops: madhutthika J iii.493; vi.529 (=madhuṇ paggharantiyo madhutthevasadisā p. 530) "dropping honey."

Thiṇṇa

Thiṇṇa pp. of tharati, only in cpds. parivi’, vi’.

Thīra

Thīra (adj.) [Vedic sthīra, hard, solid; from sthā or Idg. ster (der. of stā) to stand out=to be stiff; cp. Gr. stereo/s; Lat. sterilis (sterile=hardened, cp. Sk. starī); Ohg. storrēn, Nhg. starr & starren, E. stare; also Lat. strenuus] solid, hard, firm; strenuous, powerful J i.220; iv.106 (=ḍalha); Miln 194 (thīr -- āthīra -- bhāva strength or weakness); VvA 212 (id.), 35 (= thāmavant); Sdhp 321.

Thiratā

Thiratā (f.) [fr. thīra] steadfastness, stability DhA iv.176 (thiratāya thavarā; so read for thīra’).

Thī
Thī (f.) [Vedic strī, on which see Walde, Lat. Wtb. under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is itthi] a woman J i.295, 300; v.296 (thī -- pura), 397; vi.238.

Thīna

Thīna (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; stējā (cp. also thīra)=Gr. ste/as grease, tale; Lat. stēpo to compress; also Sk. stīmita (motionless)=P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. stīfos (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with middha it is one of the 5 hindrances (nīvaraṇāni) to Arahatship (see below). Def. as cittassa akammaṇṇatā, unwieldiness or impliability of mind (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta -- gelaśniār morbid state of mind ("psychosis") at DA i.211. -- Sn 942 (niddaṇṇa sahe thīnaḥ pamādena na saṇväse), 1106; Vbh 352 (=Nd2 290 as expln of Imatta); Vism 262 ("sineha, where p. 361 reads pathinna"). -- middha sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāni ( Dhs. trsl. pp. 120, 310) Vin ii.200 (vigata’); D i.71, 246; iii.49, 234, 269, 278; S i.99; iii.106; v.277 sq.; A iii.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. i.31, 45, 162; ii.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdh 459.

Thīyati

Thīyati see pātiṭhīyati.

Thīyanā

Thīyanā (f.) & thīyitatta (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd2 290=(see thīna); Vbh 352.

Thuta

Thuta [cp. pp. of thavati] praised DhsA 198; J iv.101 (sada’=sadhuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti

Thuti (f.) [cp. thavati] praise J iv.443 (thutīṇ karoti); VvA 158.

Thunati

Thunati [see thaneti] 1. to moan, groan, roar S v.148 (thunaṇṇ ppr.; v. l. thanaṇṇ); Vv 521 (of beings in Niraya, otherwise ghosenti), v.1.11.8 thananti (better?). <-> 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla

Thulla see thūla.

Thusa

Thusa (nt.) [Vedic tuṇa (m.)] husk of grain, chaff A i.242 (together w. other qualities of corn); J iv.8; Vism 346. <-> athusa D i.199. -- aggi a fire of husks Nett 23; -- odaka gruel (=sabbasambhārhi kataṇṇ sovrakaṇṇ Pug A 232) D i.166= A i.295=Pug 55; -- pacchi a bird stuffed with chaff, a straw -- bird J i.242; -- piṇḍa a
lump of husks Vin ii.151; -- räsi a heap of h. DhA i.309; -- homa an oblation of h. D i.9 (=DA i.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D i.9).

Thūṇā

Thūṇā (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (= thūrā, on r: ṣ-el (thūla): n see tūṇī). Cg. Gr. stauros (post); Lat. restauro (to prop up again); Gr. stūlos pillar, style; Goth. stojan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A ii.198; Vv 541 (= thambha VvA 245); DA i.124. Esp. the sacrificial post in phrase thūṇāpaniṭa "lead to sacrifice" (yūpa -- sankhaṭuṁ thūṇaṁ upa' DA i.294); D i.127=S i.76=DhA ii.7; J iii.45. kumbhathūṇa a sort of drum D i.6 etc. (see kumbha, where also kumbha -- thūṇika Vin iv.285). -- eka -- thūṇaka with one support J iv.79.

Thūṇirā

Thūṇirā [der. fr. thūṇā] house -- top, gable Th 1, 184 (= kan-ṇikā Com.).

Thūpā

Thūpā [Vedic stūpa, crown of the head, top, gable; cp. Gr. stūpos (handle, stalk). Oicel. stūfr (stump), to * steud as in tudati] a stupa or tope, a bell -- shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha=dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin iv.308; J iii.156 (mattika')=Pv i.84; in special as tope: D ii.142, 161, 164 sq.; A i.77; M ii.244; J v.39 (rajata'); VvA 156 (Kassapassa bhagavato dvādasayojanikañ canaka'); Ud 8; Pv iii.105. Four people are thūpārahā, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Pacceka buddha, a Cakkavattin D ii.143= A ii.245. -- At Dpvs vi.65 th. is to be corrected into dhūpaṇā.

Thūpikā

Thūpikā (adj.) [from thūpa. The ika applies to the whole compound] having domed roofs ("house -- tops") J vi.116 (of a Vimāna=dvādasayojanika manimayakañ canathūpikā; cp. p. 117: pañca thūpaṁ vimānaṁ, expld as pañcahi kūṭṭārehi samannāgatañ).

Thūpikāta

Thūpikāta (adj.) [thūpa+kata] "made a heap," heaped of an alms -- bowl: so full that its contents bulge out over the top Vin iv.191.

Thūla

Thūla (a) & Thulla (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull= strong, bulky); Ohg. stūr (strong). From sthā: see thīna, cp. thūṇā. To tūl: ull cp. çūla: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined.

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rough D i.223; Sn 146 (anuka'), 633 (id.); Dh 31, 265, 409; J i.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. -- thullāni gajjati to speak rough words J i.226 (= pharusavacanāni vadati). -- anga (adj.) heavy -- limbed J i.420; -- accaya a grave offence Vin i.133, 167, 216; ii.110, 170 etc.; Vism 22. -- kacchā thick scurf Vin i.202; -- kumārī (Vin. v.129) & kumārikā a stout, fat girl J iii.147; iv.220 (Com. pañacakāmagunika -- rāgena thūlātāya thullak' ti vuccati); Vism 17. -- phusitaka (deva) (the rain -- god, probably with reference to the big drops of the rain cp. DA i.45) S iii.141; v.396; A i.243; ii.140
(a); v.114 sq.; DhA iii.243; -- vajja a grave sin Vin ii.87 (a); M ii.250; -- vattha a coarse garment J v.383; -- sarīra (adj.) fat, corpulent J i.420; iv.220 (opp. kisa thin); -- sātaka coarse cloth DhA i.393 (a).

Thūlatā

Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vile- ness J iv.220.

Theta

Theta (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātr] firm, reliable, trustworthy, true D i.4 (DA i.73: thēto ti thiro; thīta -- katho ti athō); M i.179; S iv.384; A ii.209=Pug 57; Nd2 623. -- abl. thetato in truth S iii.112. -- atheta J iv.57 (=athira).

Thena

Thena [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. tu_ta/w to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenēna not stealing, not stealthily, openly D i.4; DA i.72. f. athenē (=acenē) A iii.38. Cp. kumbhatthena Vin ii.256 (see k.).

Thenaka

Thenaka (=prec.) a thief J vi.115.

Theneti

Theneti [Denom. fr. thena] to steal, to conceal J iv.114; DhA i.80.

Theyya

Theyya (nt.) [Vedic steyā] theft Vin i.96; A i.129; Sn 119 (theyyā adinnāñ ādiyati); 242, 967 (‘ṇa kareyya); Vv 158 (: theyyān yuccati thenabhāvo VvA 72); Miln 264, 265; Visn 43 ('paribhoga); DA i.71; Sdhp 55, 61. -- citta intending to steal Vin iii.58; -- sayyāsaka one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin i.86, 135, 168, 320; v.222; Miln 310; -- sankhāta (adv.) by means of theft, stealthily D iii.65 sq., 133; A iii.209; iv.370 sq.; v.264.

Thera

Thera [Vedic sthavira. Derivation uncertain. It may come from sthā in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old= venerable"; (in meaning to be compared w. Lat. senior, etc. from num. sem "one" =one year old, i. e. lasting over one and many more years). Cp. also vetus=Gr. e)/tos, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from sthā in der. *sthēgā in sthūra (sthūla: see etym. under thūla) thus, "strong= venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. -- (a) (adj.) senior, Vin i.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; ii.16, 212. Therānutherā bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, therā bh., majjhima bh., navā bh., at D i.78. -- See also A ii.23, 147, 168; v.201, 348; D iii.123 sq., 218; Dh 260, 261. In Sangha -- therā, used of Bhikkhus not senior in the Order, the word therā means distinguished. Vin ii.122, 303. In Mahāthera the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv iv.5 Psalms of the Brethren xxxvi.; J v.456. At A ii.22 it is said that a bhikkhu, however junior, may be called therā on account of his wisdom. It is added that four characteristics make a man a therā -- high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of therā
was tending to supplant that of senior -- that is, not the senior of the whole Order, but the senior of such a
part of the Sangha as live in the same locality, or are carrying out the same function. -- Note. thera in thero
vassiko at S iv.161 is to be read tero -- vassiko. -- gāthā hymns of senior bhikkhus, N. of a canonical book,
incorporated in the Khuddaka -- Nikāya. Theratara, very senior, oppd to navatara, novice D ii.154. -- våda
the doctrine of the Theras, the original Buddhist doctrine M i.164; Dpvs iv.6, 13.

Theraka

Theraka (adj.) strong (?), of clothes: therakāṇi vatthāṇi D ii.354 (vv. ll. thevakāṇi, dhorakāṇi, corakāṇi).

Therī & Therikā

Therī & Therikā (f.) [see thera] 1. an old woman (cp. sthavirikā M Vastu iii.283) Pv ii.116 (=thāvariṇīṇā
PvA 149). -- 2. a female therī (see cpds.), as therikā at Th 2, 1; Dpvs xviii. 11. -- gāthā hymns of the therīs,
following on the Theragāthā (q. v.).

Theva

Theva (m.?) [see etym. under thīṇa, with which cp. in meaning from same root Gr. stōibh/ & Lat. stīrīa,
both= drop. Cp. also thīka. Not with Trenckner (Notes p. 70) fr. stip] a drop; stagnant water. In Vin. only in
phrase: cīvāraṇ. . . na acchinne theve pakkamitabbaṇ Vin i.50, 53=ii.227, 230; J vi.530 (madhu -- theva a
drop of honey).

Thevati

Thevati [fr. theva; orig. *to be congealed or thick"] to shine, glitter, shimmer (like a drop) J vi.529
(=virocati p. 530).

Thoka

Thoka (adj.) [for etymology see under thīṇa] little, small, short, insignificant; nt. a trifle. A iv.10; J vi.366;
PvA 12 (kāla): nt. thokaṇa as adv.=a little J i.220; ii.103, 159; v.198; PvA 13, 38, 43. -- thokaṇ thokaṇ a
little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

Thokaka

Thokaka (adj.)=thoka; fem. thokikā Dh 310.

Thoma

Thoma [Vedic stoma a hymn of praise] praise.

Thomana

Thomana (nt.) & thomanā (f.) [see thavati] praising, praise, laudation J i.220 (=pasaṇṇa); Pug 53; PvA 27.

Thometi

Thometi [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṇṇetī) D i.240; Sn 679,
1046; Nd2 291; J vi.337; SnA 272 (=thutuṇ); VvA 102; PvA 196. -- pp. thomita J i.9.

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D. D

-- D -- euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi -- cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi -- cons. (like puna -- d -- eva for punar eva). <> (a) dvipa -- d -- uttama Sn 995; koci -- d -- eva PvA 153; kincid -- eva ibid. 70; tāva -- d -- eva ib. 74; yāva -- d -- atthañj ib. 217; ahu -- d -- eva Miln 22 etc. -- (b) puna -- d -- eva Pv ii.113 (v. l. BB); DhA ii.76; samma -- d -- eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu -- d -- eva J i.170.

Da

-- Da (adj.) [Suffix of dā, see dadāti] giving, bestowing, presenting, only -- "as anna", bala", vança", sukha", Sn 297; vara" Sn 234; kāma" J vi.498; Pv vi.138; ambu" giving water, i. e. a cloud Dāvī v.32; amamatagga" Sdhp 1; uḷāraphala" ib. 26; maṇḍa" Pgdp 49, etc.

Dāṇsaka

Dāṇsaka: see vi".

Dāṇseti

Dāṇseti (for dasseti): see upa"; pavi", vi".

Daka

Daka (nt.) [=udaka, aphaeretic from combns like sīto- daka which was taken for sīto+daka instead of sīt' odaka] Vin iii.112; S iii.85; A ii.33=Nd2 420 B3 (: the latter has udaka, but Nd1 14 daka). -- āsaya (adj.) (beings) living in water A i.33=; -- ja (adj.) sprung from water, aquatic J i.18 (thalajā d pupphā); -- rakkhasa a water -- sprite J i.127, 170; vi.469.

Dakkha

Dakkha1 (adj.) [Vedic dakṣa=Gr. a)ri -- dei/ketos & decio/s; daksati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to *dek in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, Lat. Wtb. under decet. It may be that *deks is an intens. formation fr. *diš to point (see disati), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see dakkhinā] dexterous, skilled, handy, able, clever D i.45, 74, 78; iii.190 (+analasa) M i.119; iii.2; S i.65; Nd2 141 (+analasa & sampajāna); J iii.247; DA i.217 (=cheka); Miln 344 (rtupadakkhā those who are of "fit" appearance).

Dakkha2 (nt.) [dakkha1+ya, see dakkheyya] dexterity, ability, skill J iii.466.

Dakkhati & Dakkhiti

Dakkhati & Dakkhiti see dassati.

Dakkhiṇa

Dakkhiṇa (adj.) [Vedic daksīṇa, Av. daśīnā; adj. forma- tion fr. adv. *deksi= *deksinos, cp. purāṇa fr. purā, viśuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root *deks are Lat. dexter (with compar. -- antithetic
suffix ter=Sk. tara, as in uttara) & Gr. decitero/s; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin ii.195 (hattha); PvA 112, 132 (id.); Ps i.125. hattha, pāda, etc. with ref. to a Tathāgata's body); J i.50 ('passa the right side); PvA 178 (id.); 112 ('bāhu'); Sn p. 106 ('bāha); PvA 179 ('jānumandala with the right knee: in veneratio n). -- 2. skilled, well-trained (=dakkha) J vi.512 (Com. susukkita). -- 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then lies on one's right:) southern, usually in combn with disā (direction): D iii.180 (one of the 6 points, see disā), 188 sq. (id.); M i.487; ii.72; S i.145, etc. -- vattaka (adj.) winding to the right D ii.18 (of the hairs of a Mahāpurisa, the 14th of his characteristics or auspicious signs; cp. BSk. daksīṇavarta a precious shell, i. e. a shell the spiral of which turns to the right AvŚ i.205; Divy 51, 67, 116); J v.380; -- jānapa the southern country the "Dekkan" (=dakkhiṇa) D i.96, 153 (expld by Bdhgh as "Gangāya dakkhiṇato pākaṭa -- jānapado" DA i.265); -- samudda the southern sea J i.202.

Dakkhiṇā

Dakkhiṇā (f.) [Vedic daksīṇa to daks as in daśasyati to honour, to consecrate, but taken as f. of dakkhiṇa & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to dāto give (dadāti)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, Peta Vatthu, etc. p. 51 sq.; Feer Index to AvŚ p. 480) D i.51=iii.66 (d. -- uddhaggikā), cp. A ii.68 (uddhaggī d.); A iii.43, 46, 178, 259; iv.64 sq., 394; M iii.254 sq. (cuddasa p. & ipuggala d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J i.228; Pv i.44 (=dāna PvA 18), i.59 (petāna d' ājājī), iv.151; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇaya). guru -- d. teacher's fee VvA 229, 230; dakkhiṇaṇ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin i.229=D ii.88. -- áraha a worthy recipient of a dedicatory gift Pv ii.86; -- odaka water to wash in (orig. water of dedication, consecrated water) J i.118; iv.370; DhA i.112; PvA 23; -- visuddhi. purity of a gift M iii.256 sq.=A ii.80 sq.=D iii.231, cp. Kvū 556 sq.

Dakkhiṇeyya

Dakkhiṇeyya (adj. -- n.) [grd. -- formation fr. dakkhiṇa as from a verb *daksīṇati=pūjeti] one worthy of a dakkhiṇa. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd2 291; -- S i.142, 168, 220; M i.37, 236 sq.; 446; A i.63, 150; ii.44; iii.134, 162, 248; iv.13 sq.; D iii.5; It 19 (aṇañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaṇ . . . saggā gačchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd2 291 (as one of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. i.105 (where also adj. to be given, of dāna). Pąv iv.133; VvA 120, 155 (Ep. of the Sāṅgaha = ujubha); Pąv A 25, 125, 128, 262. -- aggī the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the Buddha A iv.41, 45; D iii.217; -- khetta the fruitful soil of a worthy recipient of a gift Pąv 92; -- puggala an individual deserving a donation J i.228; there are 7 kinds enumd at D iii.253; 8 kinds at D iii.255; -- sampatti the blessing of finding a worthy object for a dakkhiṇa Pąv 27, 137 sq.

Dakkhiṇeyyatā

Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a').

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Dakkhita

Dakkhin

Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. ° in attra -- dakkhini navā a ship out of sight of land D i.222.

Dakkheyya

Dakkheyya (nt.) [cp. dakkha2] cleverness, skill J ii.237 (Com. kusalassa -- ñana -- sampayutta viṇṇa); iii.468.

Dattha

Dattha [pp. of daśati, see dasati] bitten J i.7; Miln 302; PvA 144.

Datthar

Datthar [n. ag. to dassati] one who sees A ii.25.

Datthā

Datthā (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (*visa).

Daśdha

Daśdha [Sk. dagdha, pp. of dhaṣati, see dhaṣati] burnt, always with aggī' consumed by fire Sn 62; Pv i.74; Miln 47; PvA 56 (indaggī'). -- ñāna a place burnt by fire J i.212; also a place of cremation (sarīra d.) PvA 163 (=ālāhāna).

Daśdhī'

Daśdhī' [not with Trencher, Notes p. 65=Sk. dārhdhiva, but with Kern, Toev. 113=Sk. drdhī (from drdha, see dalha), as in compn drdhī karoti & bhavati to make or become strong] making firm, strengthening, in kayādaśdhī -- bahula strengthened by gymnastics, an athlete J iii.310 (v. l. daśdhī'), iv.219 (v. l. distorted kādalipahahuna).

Danḍa

Danḍa [Vedic daṇḍa, dial.=*dal[d]ra; (on ṇ: l cp. guṇa: gula etc.) to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. dái/dalon work of art; Mhg. zelve tug; zol a stick. Possibly also fr. *dan[d]ra (r=l freq., ṇ: l as tulā: tūna; venū: veļu, etc. cp. anḍa, caṇḍa), then it would equal Gr. de/ndron tree, wood, & be connected with Sk. dāra] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J ii.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukhassā daṇḍena [v. l. dabbena] katasūla). tidaṇḍa a tripod. -- 2. a stick, staff, rod, to lean on, & as support in walking; the walking -- stick of a Wanderer Vin ii.132 (na sakkoti vinā daṇḍena āhiṇḍitū), 196; S i.176; A i.138, 206; Sn 688 (suvaṇṇa'); J iii.395; v.47 (loha'); Sdhp 399 (eka', "dvaya, ti'"). daṇḍaṇ olubbha leaning on the st. M i.108; A iii.298; Th 2, 27. -- 3. a stick as means of punishment. a blow, a thrashing: daṇḍehi aṅgamaṇḍaṇ upakkamanti "they go for each other with sticks" M i.86=Nd2 199; "ṇa daddati to give a thrashing J iv.382; v.442; daṇḍena pahāraṇa daṇḍati to hit with a stick S iv.62; brahma' a certain kind of punishment D ii.154, cp. Vin ii.290 & Kern, Manual p. 87; pañca satāṇi daṇḍo a fine of 500 pieces Vin i.247; pañṭha' receiving ample p. Pv iv.166; purisa -- vadha J ii.417; rāja -- daṇḍaṇ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 -- 4. a stick as a weapon in general, only in cert. phrases & usually in combn w. sattha, sword. daṇḍaṇ aṭṭiyati to take up the stick, to use violence: attaṇḍaṇa (atta=ā -- dā) violent
Daṇḍa

Daṇḍa [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D i.7 (a walking stick carried for ornament: see DA i.89); J i.120 (sukkha”a dry twig); ii.103; iii.26; DhA iii.171; Vism 353. -- aḍḍha”a (birch) rod, used as a means of beating (tāleti) A i.47; ii.122=M i.87=Nd2 604=Mln 197; ubhato” two handled (of a saw) M i.129=189; rathā” the flag -- staff of a chariot Mln 27; veṇu”a jungle rope J iii.204. -- See also kudanda a twig used for tying J iii.204. -- 2. the crossbar or bridge of a lute J ii.252, 253. -- dipikā a torch J i.31; -- madhu”honey in a branch,” a bee hive DhA i.59.

Daṇḍaniya

Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta

Datta1 [pp. of dāḍati] given ( -- ” by; often in Np. as Brah- madatta, Deva -- datta=Theo -- dor. etc.) Sn 217 (para”) =SnA 272 (v. l. dinna).

Datta

Datta2 (adj. -- n.) [prob.=thaddha, with popular analogy to datta1, see also dandha & cp. dattu] stupid; a silly fellow M i.383; J vi.192 (Com.: dandha lālaka).

Datti
Dattiya (=dattika, given as a present J ii.119 (kula’); v.281 (sakka’); vi.21 (id.): VvA 185 (mahārāja” by the King).

Dattu

Dattu (adj.?) [is it base of n. ag. datta] stupid, in d’ -- paññatta a doctrine of fools D i.55=M i.151; J iv.338.

Dada (adj. -- suff.) [Sk.˚ dad or ˚dada, cp ˚da & dad]

Dada ( -- ˚) (adj. -- suff.) [Sk.˚ dad or ˚dada, cp ˚da & dad]

Dada (adj. -- suff.) [Sk.” dad or ’dada, cp ’da & dadāti base 3] giving, to be given S i.33 (paññā”); Kh viii.10 (kāma”); Pv ii.91 (id.=dāyaka PvA 113); ii.124 (phalā” =dāyin PvA 157); VvA 171 (purīṇ”). -- duddada hard to give S i.19=iv.65=J ii.86=vi.571.
dīyati S i.18; Th 2, 475; PvA 26, & dīyyati VvA 75; cp. ādīyati; pret. dīyitthā DḥA i.395; -- ppr. dīyamāna PvA 8, 26, 49, 110, 133, etc. -- Der. fr. 4 are Desid. dicchati, diti, etc. -- II. Meanings i. (trs.) with acc. to give, to present with: dāṇḍaṅ detī (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S i.18; It 89; Pv i.41; ii3; PvA 8, 27, etc. -- (fig.) okāsaṅ to give opportunity, allow J i.265; ovādaṅ to give advice PvA 11; jīvitaṅ to spare one’s life J ii.i.154; pāṭivacanaṅ to answer J i.279; sādhukāraṅ to applaud J i.223; patiṅṅaṅ to promise PvA 76; -- to offer, to allow: maggaṅ i. e. to make room Vin ii.221; J ii.4; maggaṅ dehi let me pass J iv.101; -- to grant: varaṅ a wish J iv.10; Pv i.940; -- to give or deal out: dāṇḍaṅ a thrashing J iv.382; pahāraṅ a blow S iv.62. -- 2. with ger. to give out, to hand over: dāntiṇī aḥaritvā aṅgīṅ katvā d. to provide with fire J ii.102; sāṭake aḥaritvā to present w. clothes J i.265; dve koṭṭhāse vibhajītvā d. to deal out J i.226; kūṭikāya kāṛētva adāṅsa had huts built & gave them PvA 42. -- 3. (abs.) with inf. to permit, to allow: khādīṭuṅ J i.223; nikkhamītuṅ J ii.154; pavīṭītuṅ J i.263, etc.

Daddabha

Daddabha [onomat.] a heavy, indistinct noise, a thud J iii.76 (of the falling of a large fruit), v. l. duddabhayasadda to be regarded as a Sk. gloss= dundubhyaśabda. See also dabhakka.

Daddabhāyati

Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud J iii.77.

Daddara

Daddara1 [onomat. from the noise, cp. next & cakora, with note on gala] partridge J iii.541.

Daddara

Daddara2 [cp. Sk. daddara] a cert. (grinding, crashing) noise A iv.171; J ii.8; iii.461; N. of a mountain, expld as named after this noise J ii.8; i.16, 461.

Daddalṭati

Daddalṭati [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, to shine brilliantly; only in pp. med. daddalṭhamāṇa resplendent, blazing forth S i.127=J i.469; Vv 173; 341; Pv ii.126; iii.35; VvA 89 (ativiya vijjotamāṇa); PvA 157 (at. virocamāṇa), 189 (at. abhijalanto). -- Spelling daddallamāṇa at J v.402; vi.118.

Daddu

Daddu (nt.) [Sk. dadru & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. *der in Sk. ḍṛṇati to tear, chap, split (see dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345. -- bandhana in d. -- bandhanādi -- bandhana at ThA 241 should be read dāṇḍa”.

Daddula

Daddulā1 a cert. kind of rice D i.166; M i.78, 343; A i.241, 295; ii.206; Pug 55.

Daddula

Daddulā2 (nt.) [Sk. dārdura?] in nahāru” (v. l. dala & daddula) both at M i.188 (kukkuṭapattena pi. n -- daddulena pi aggiṅ gavesanti) & A iv.47 (kukkuṭapattanā vā n -- daddulanā vā agghimhi pakkhaitan patillyati) unexplained; perhaps a muscle.
Dadhi

Dadhi (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenu cow, dhita, etc.] sour milk, curds, junket Vin i.244 (in enumn of 5 -- fold cow -- produce, cp. gorasa); D i.201 (id.); M i.316; A ii.95; J ii.102; iv.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362. -- gha a milk bowl J ii.102; -- maha "the milk sea," N. of an ocean J iv.140; -- varaka a pot of milk -- curds J iii.52.

Danta

Danta1 [Sk. danta fr. acc. dantam of dan, gen. datah= Lat. dentis. Cp. Av. dantan, Gr. dantos, Oir. dant, Goth. tundsp, Ohg. zand, Ags. toot (=tooth) & tusc (=tusk); orig. ppr. to *ed in atti to eat="the biter." Cp. dathä, a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin ii.117 (någa -- d. a pin of ivory); Kh ii. (as one of the taca -- pañcaka, or 5 dermatic constituents of the body, viz. keså, lomå nakhå d. taco, see detailed description at KhA 43 sq.); pankadanta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J iv.362, 371; M i.242; J i.61; ii.153; Vism 251; VvA 104 (iså' long tusks); PvA 90, 152 (fang); Sdhp 360. -- ajina ivory M ii.71 (gloss: dhanadhañña); -- aṭṭhika "teeth -- bone," ivory of teeth i. e. the tooth as such Vism 21. -- āvarana the lip (lit. protector of teeth) J iv.188; vi.590; DhA i.387. -- ullamakan (M iii.167) see ullamaka; -- kaṭṭha a tooth -- pick Vin i.46=ii.223; i.51, 61; ii.138; A iii.250; J i.232; ii.25; vi.75; Miln 15; DhA ii.184; VvA 63; -- kāra an artisan in ivory

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ivory -- worker D i.78; J i.320; Miln 331; Vism 336; -- kīta tooth of a maimed bullock (?) (thus taking kūta as kūta4, and equivalent to kūtdanta), in phrase asanavicakka danta -- kūta D i.44=47, which has also puzzled the translators (cp. Dial. iii.40: "munching them all up together with that wheel -- less thunderbolt of a jawbone," with note: "the sentence is not clear"). -- pāli row of teeth Vism 251; -- poṇa tooth -- cleaner, always combd with mukh' odaka water for rinsing the teeth Vin iii.51; iv.90, 233; J iv.69; Miln 15; SnA 272. The C. on Pārāj. i.4, 17, (Vin iii.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. -- mūla the root of a tooth; the gums J v.172; -- vakkalika a kind of ascetics (peeling the bark of trees with their teeth?) DA i.271; -- vana ivory -- coloured, ivory -- white Vv 4510; -- valaya an iv. bangle DhA i.226; -- vikati a vessel of iv. D i.78; M ii.18; J i.320; Vism 336. -- vikhādana biting with teeth, i. e. chewing Dhs 646, 740, 875. -- vidāṇsaka (either=vidassaka or to be read "ghaṇsaka) showing one's teeth (or chattering?) A i.261 (of hasita, laughter); -- sampatti splendour of teeth DhA i.390.

Danta

Danta2 (adj.) [Sk. danta] made of ivory, or iv. -- coloured J vi.223 (yäna= dantamaya). -- kāśāva ivory -- white & yellow Vin i.287; -- valaya see danta1.

Danta

Danta3 [Sk. danta, pp. dāmyati to make, or to be tame, cp. Gr. dmyto/s, Lat. dominus. See dameti] tamed, controlled, restrained Vin ii.196; S i.28, 65, 141 (någo va danto carati anejo); A i.6 (citta danta); It 123 (danto damayatañ settho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga -- niyama da. DhA iii.83), 321 sq.=Nd2 475. -- sudanta well -- tamed, restrained Sn 23; Dh 159, 323. -- bhūmi a safe place (=Nibbāna), or the condition of one who is tamed S iii.84; Nd2 475 (in continuation of Dh 323); DhA iv.6.

Dantaka

Dantaka a pin of tooth or ivory; makara' the tooth of a sword -- fish Vin ii.113, 117; iv.47. See details under makara.
Dandha

Dandha (adj.) [Sk. Fausböll refers it to Sk. tandra; Trenckner (Notes 65) to drdha; see also Müller, P. Gr. 22, & Lüders Z.D.M.G. 58, 700. A problematic connection is that with thaddha & datta2 (q. v.) slow; slothful, indocile; silly, stupid M i.453; S iv.190; Dh 116; J i.116, 143; ii.447; v.158; vi.192 (+lalaka); Th 1, 293; Miln 59, 102, 251; DhA i.94, 251; iii.4. Vism 105, 257 (with ref. to the liver). -- abhiññā sluggish intuition D iii.106; A v.63; DhS 176; Nett 7, 24, 50, 123 sq., cp. A ii.149 sq.; Vism 85.

Dandhatā

Dandhatā (f.) stupidity DhA i.250; as dandhattaṇ at D iii.106.

Dandhanatā

Dandhanatā (f.), in absence of sluggishness Dhs 42, 43.

Dandhāyanā

Dandhāyanā (f.) clumsiness Miln 105.

Dandhāyitatta

Dandhāyitatta (nt.) [der. fr. dandheti] stupidity (=dan- dhatā) D i.249 (opp. vitthāyitatta); S ii.54; Miln 105; DA i.252.

Dandheti

Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). -- pp. dandhāyita see in der. "tta.

Dapeti

Dapeti Caus. fr. dāṇ to clean, see pariyo‘; pp. dāta see ava‘.

Dappa

Dappa [Sk. darpa, to drpyati] wantonness, arrogance J ii.277; Miln 361, 414; Pdg 50. Cp. ditta2. -- In def. of root gabb at Dhtm 289.

Dappita

Dappita (adj.) arrogant, haughty J v.232, 301.

Dabba

Dabba1 (adj. -- n.) [Sk. dravya, nt. to dravati (dru)] (a) fit for, able, worthy, good, S i.187=Th 1, 1218, cp. Pss. of the Brethren, 399, n. 4 (=Sk. bhavya, cp. Pāṇini v.3, 104 dravyaṇ ca bhavyaḥ). -- (b) material, substance, property; something substantial, a worthy object Pdg 14. -- jātika of good material, fit for, able M i.114; A i.254 (cp. Sk. pāṭrabhūta); Vism 196. -- sāphāra collecting something substantial PVA 114 (should prob. be read sambhāra). -- sambhāra the collection of something substantial or worth collecting; a gift worth giving J iv.311; v.48; vi.427; DhA i.321; ii.114.
Dabba

Dabba2 (adj. -- n.) [Sk. dravya, of dru wood, see dāru] tree-like, wooden; a tree, shrub, wood J i.108 (d. -- tinagaccha a jungle of wood & grass); v.46 (d. -- gahana a thicket of shrubs & trees); Vism 353 (*tiṇa).

Dabbi

Dabbi (f.) [Sk. darvī=*dāru -- i made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimatti, phanapuṭkā DHA iv.132). -- Dh 64; gen. & instr, davī J iii.218; Miln 365. -- In cpds. dabbi*: -- kaṇṭha the tip of the ladle DhA i.371; -- gāhā holding a spoon, viz. for the purposes of offering M ii.157 (of a priest); Pv ii.953 (=kaṭacchu -- gāhika PvA 135); -- mukha a kind of bird J vi.540 (=āṭa); -- homa a spoonoblation D i.9.

Dabbha

Dabbha [Sk. darbha to dābhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D i.141; M i.344; A ii.207. -- puppha "kuśa -- flower," Ep. of a jackal J iii.334.

Dabhakka

Dabhakka (?) (indecl.)=daddabha; a certain noise (of a falling fruit) J iii.77 (v. l. duddabha=daddabha).

Dama

Dama (adj. -- n.) (& of a nt. damo the instr. dasā) [Ved. dama; Ags. tam=E. tame, Ohg. zam to *demā in dameti] taming, subduing; self -- control, self -- command, moderation D i.53 (dānena damena sanyamena=It 15; expl. at DA i.160 as indriya -- damena uposatha -- kammena) iii.147, 229; S i.4, 29, 168=Sn 463 (saccena danto dasā upeto); S iv.349; A i.151; ii.152 sq.; M iii.269 (+upasama); Sn 189, 542 (*ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). duddama hard to tame or control D i.59; PvA 280; Sdhp 367. -- arindama taming the enemy (q. v.).

Damaka

Damaka (adj. -- n.) [=dana] 1. subduing, taming; converting; one who practises self -- control M i.446 (assā'); iii.2 (id.) J i.349 (kula° bhikkhu), one who teaches a clan self -- mastery 505 (go°, assa°, hatthī°); Th 2, 422 (=kāruṇīyā paresañ cittaśa damaka ThA 268). -- 2. one who practises self -- mortification by living on the remnants of offered food (Childers) Abhp 467.

Damatha

Damatha [Sk. damatha] taming, subduing, mastery, restraint, control M i.235; D iii.54 (+samatha); Dh 35 (cittaśa d.); PvA 265; Dpvs vi.36.

Damana

Damana (adj. -- nt.) taming, subduing, mastery PvA 251 (arīnañ d° -- stīla= arindama).

Damaya

Damaya (adj.) [Sk. damya, see damma] to be tamed: duddamaya difficult to tame Th 1, 5 (better to be read damiya).
Damita

Damita [Sk. damāyita=danta3; cp. Gr. a -- da/matos; Lat. domitus] subdued, tamed J v.36; PvA 265.

Dametar

Dametar [n. -- ag. to dameti=Sk. damayitr, cp. Sk. damitr=Gr. (pan)dama/twr dmhth/r; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaṇ dametā "the tamer of the untamed" (of a Buddha) M ii.102; Th 2, 135.

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Dameti

Dameti [Sk. damayati, caus. to dāmyati of *dām to bring into the house, to domesticate; Gr. dama/w, dmhθo/s; Lat. domare; OIr. dam (ox); Goth. tamjan=Ogh. zemman=Ags. temian=E. tame; to *dēmā of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin ii.196 (daṇḍena); M ii.102; Dh 80; 305 (attānaṇ); It 123 (ppr. [danto] damayataṇ setṭho [santo] samayataṇ isi); Miln 14, 386; PvA 54 (core d.=converted).

Dampati

Dampati [Sk. dampati master of the house; dual: husband & wife; cp. also patir dan, *dam, as in Gr. dw_, dw_ma & des -- in despo/ths=dampati, short base of *dama house =Ved. dama, Gr. do/mos, Lat. domus to *dēm (as also in dameti to domesticate) to build, cp. Gr. de/mw & de/mas; Goth. timrjan; Ogh. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

Damma

Damma (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M ii.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma -- sārathi a horse -- trainer A ii.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa -- damma -- sārathi (Ep. of the Buddha) "the trainer of the human steer" D i.62 (misprint 'dhamma')=ii.93= iii.5; M ii.38; A ii.112; Vv 1713 (nara -- vara -- d. -- sārathi cp. VvA 86.

Dayati

Dayati1=dayati (q. v.) to fly J iv.347 (+uppatati); vi.145 (dayassu=uyyassu Com.).

Dayati

Dayati2=[Ved. dayate of day to divide, share, cp. Gr. dai/omai, dai/numi, dai/ th, etc. to dā (see dadati, base 2), & with p. Gr. dapa/nh, Lat. daps (see Walde, Lat. Wtb. s. v.)] to have pity (c. loc.), to sympathize, to be kind J vi.445 (dayitabba), 495 (dayāsī=dayaṇ kareyyāsi).

Dayā

Dayā (f.) [Ved. dayā, to dayati2] sympathy, compassion, kindness M i.78; Sn 117; J i.23; vi.495. Usually as anudayā; freq. in cpd. dayāpanna showing kindness D i.4 (=dayaṇ metta -- cittaṇ āpanno DA i.70); M i.288; A iv.249 sq.; Pug 57; VvA 23.
Dara

Dara [Sk. dara; see etym. connection under dar] fear, terror; sorrow, pain Vin ii.156=A i.138 (vineyya hadaye darañ); Si ii.101, 103; iv.186 sq.: Th 2, 32 (=cittakato kilesa -- patho ThA, 38); J iv.61; Vv 838 (=daratha VvA 327); Pv i.85 (=citta -- daratha PvA 41). -- sadara giving pain, fearful, painful M i.464; A ii.11, 172; Si.101. Cp. âdara & purindada.

Daratha

Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A ii.238; M iii.287 sq. (kâyikâ & cetasikâ d.); Sn 15 (daratha: the Arahant has nought in him born of care Cy explains by pariñâha fever); J i.61 (sabbakilesa -- d.) PvA 230 (id.); DhA ii.215; Miln 320; PvA 23, 41; VvA 327.

Darī
darī (f.) [Sk. darī to dṛñāti to cleave, split, tear, rend, caus. darayati *der =Gr. de/rw to skin, de/rma, dora/skin); Lith. dirù (id.) Goth. ga -- tafran= Ags. teran (tear) =Ohg. zeran (Ger. zerren). To this the variant (r:l) *del in dalati, dala, etc. See also daddara, daddu, dara, avadīyati, âdina, uddiyati, purindada (=purâñ -- dara) a cleavage, cleft; a hole, cave, cavern J i.18 (v. 106), 462 (mûsikâ mouse -- hole); ii.418 (=manâgha); SnA 500 (=padara). -- cara a cave dweller (of a monkey) J v.70; -- mukha entrance of a cave Vism 110. -- saya a lair in a cleft Cp. iii.71.

Dāla

dāla (nt.) [Sk. dāla, *del (var. of *der, see dara) in dalati (q. v.) orig. a piece chipped off=a chip, piece of wood, cp. daḍḍa, Mhg. zelge (branch); OIr delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually --˚); akkhi -- d. eyelid ThA 259; DA i.194; DhsA 378; uppala˚ DhsA 311; kamala˚ (lotus -- petal) VvA 35, 38; mutt˚ (?) DA i.252; ratta -- pavâla˚ J i.75.

Dalatī

dalati [Sk. dalati, del to split off, tear; Gr. daida/llw, Lat. dolare & delere. See dala & dara] to burst, split, break. -- Caus. dāleti Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. -- Pass. dīyati (Sk. dīryate) see uddiyati.

Dalidda & Dalidda

dalidda & dalidda (adj. -- n.) [Sk. dariddra, to daridrāti, Intens. to dṛñāti run (see dava), in meaning cp. addhika wayfāre=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar -- (l:) Vin ii.159; S i.96 (opp. addhâ); A ii.57, 203; iii.351; iv.219; v.43; Pug 51; VvA 299 (l:) M ii.73; S v.100, 384, 404; Vv201 (=duggata VvA 101); DA i.298; PvA 227; Sdhp 89, 528.

Daliddattā

daliddattā (f.) [Sk. daridratā] poverty VvA 63.

Daliddiya

daliddiya see dâliddiya.

Dalha
Dalha (adj.) [Sk. dr̥ha to dhṛyati to fasten, hold fast; *dhergh, cp. Lat. fortis (strong). Gr. tarfu/s (thick), Lith. diṛẓas (strap). For further relations see Walde, Lat. Wtb. under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly -- D i.245; S i.77; A i.33; Sn 321 (nāvā), 357, 701, 821 (’ṇ karoti to strengthen), 966 (id.); Dh 112; J ii.3; iv.106; DaA iv.48; KhA 184; VvA 212 (=thira); PaA 94, 277. -- dalhaṇ (adv.) Dh 61, 313. -- dhamma strong in anything, skilled in some art, proficient S ii.266=A ii.48 (of an archer); M i.82; J vii.77; Vv 631 acc. to Trenckner, Notes p. 60 (cp. also VaA 261)=dr̥ha -- dhanva, from dhanu=having a strong bow; -- nikkama of strong exertion Sn 68 (=Nd2 294); -- parakkama of strong effort, energetic M ii.95; A ii.250; Dh 23; Th 2, 160; -- pākra (etc.) strongly fortified S iv.194; -- bhattin firmly devoted to somebody DhsA 350.

Dalhi" [f. of dr̥ha>dalha in compn like dr̥ḥi -- bhūta, etc.; cp. daḍhi] in kāya -- dalhi -- bahula strong in body, athletic Vin ii.76, cp. Com. on p. 313; J iii.310; iv.219. dālḥkaraṇa steadiness, perseverance SnA 290 (+ādharana), 398 (id). In cpds. also dalhi' viz. -- kamma making firm; strengthening Vin i.290; J v.254; Pug 18, 22; Vism 112.

Dava

Dava1 [Sk. dava, to dunoti (q. v.); cp. Gr. dais fire -- brand] fire, heat J iii.260. -- See also dāva & dāya. -- dāha (=Sk. davāgni) conflagration of a forest, a jungle -- fire Vin ii.138; M i.306; J v.641; Cp. iii.93; Miln 189; Vism 36.

Dava2 [Sk. drava to dravati to run, flow, etc. *dru besides *ḍrā (see dalida) & *dram (=Gr. dro/mos); cp. abhiddavati, also dabba=dravya] running, course, flight; quickness, sporting, exercise, play Vin ii.13; M i.273; iii.2; A i.114; ii.40, 145; iv.167; Pug 21, 25. -- dava (abl.) in sport, in fun Vin ii.101; davāya (dat.) id. Nd2 540; Miln 367; Dhs 1347, cp. DhsA 402. -- davaṇ karoti to sport, to play J ii.359, 363. -- athāya in joke, for fun Vin ii.113; -- kamyat fondness for joking, Vin iv.11, 354; M i.565.

Davya

Davya [for *dravya] =dabba1, in saratra' fitness of body, a beautiful body J ii.137.

Dasa

Dasa1 [Sk. daśa=Av. dasa, Gr. de/ka, Lat. decem, Goth. tañun, Oir. deich, Ags. ūen, Ohg. zahan fr. *dekm, a cpd. of dv+km="two hands"] the number ten; gen. dasannā (Dh 137); instr. dasahi (Kh iii.) & dasabhī (Vin i.38). In cpds. ( -- ') also as laṣa (solasa 16) & rasa (terasa 13; panna' 15; aṭṭhār' 18). Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal combs (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

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Application (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PaA 71, etc.; d. lokadhūtyo P v.961 (= 10X1000; PaA 138); d. māse (10 months as time of gestation) kuecchīya pariharīvā J i.52; PaA 43, 82. -- (B) (fig.) 1. a set: (a) personal (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving birth to 10 sons day by day) P v.6. -- (b) impersonal: 10 commandments (dasa sikkhāpādānī Vin
i.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata -- balāni; with ref. to the Buddha see Vin i.38 & cp. Vin. 'Texts i.141 sq.; dasa'h angehi samannāgato arahā ti vuccati (in memorizing of No. 10) Kh iii. dasahi asaddhammehi sam’ kāko J iii.127; -- 10 heavenly attributes (thānānī): āyu etc. D iii.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7 -- 11): dasannañ aṇñatarañ thānañ nīgacchati Dh 137 (=das. dukkha -- kāraṇanāñ, enum v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA iii.70; -- 10 good gifts to the bhikkhu (see deyyadhamma) Nd2 523; PvA 7; 10 rules for the king: PvA 161; -- dividing the Empire into 10 parts: PvA 111; etc. vassa -- dasa a decade: das' ev' imā vassa -- dasā J iv.396 (enumd under vassa); dasa -- rāja -- dhamm J ii.367; das' akkosa -- vatthāni DhA i.212. -- See on similar sets A v.1 -- 310; D iii.266 -- 271. -- 2. a larger unity, a crowd, a vast number (of time & space): (a) personal, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): dasa bhātaro J i.307; dasa bhātikā PvA 111; dasa -- kaññā -- sahassa -- parivārā PvA 210 etc. <> (b) impersonal (cp. 10 X 10=many times, S.B.E. 43, 3): dasa -- yojanika consisting of a good many miles DhA iii.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") PvA 76, etc. -- kkhattu [Sk. ˚ktvah] ten times DhA i.388; -- pada (nt.) a draught -- board (with 10 squares on each side); a pre -- Buddhistic game, played with men and dice, on such a board D i.6; Vin ii.10=i.180 (e klfanti); DA i.85. -- bala, [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin i.38=J i.84; S ii.27; Vism 193, 391; DhA i.14; VvA 148, 206, etc. -- vidha tenfold DhA i.398. -- sata ten times a hundred Vin i.38 (’parivārō); Sn 179 (yakkhā); DhAsA 198 (’nayano). -- sahassa ten times a thousand (freq.); ’i in dasa -- sahassi -- lokadhātu Vin i.12 (see lokadhātu).

Dasa

Dasa2 ( -- ’) [Sk. -- drśā; cp. dasa] seeing, to be seen, to be perceived or understood D i.18 (aṇñadattthu" sureseeing, all -- perceiving=sabbañ passāmi ti attho DA i.111); Sn 653 (paticcasamuppāda”), 733 (sammad’); J i.506 (yugamatta”; v. l. dassa). -- duddasa difficult to be seen or understood D i.12 (dhammā gambhīrā d.; see gambhīra); M i.167, 487; Sn 938; Dh 252; also as sududdasa Dh 36.

Dasaka

Dasaka (nt.) 1. a decad, decade, a decennial J iv.397; DhsA 316. khiddā” the decad of play Vism 619; cakkhu” etc. sense -- decades Vism. 553; Comp. 164, 250; kāya”, Vism. 588.

Dasana

Dasana [Sk. daśāna to dasati] a tooth Dāvīs v.3 (d.- dhātu, the tooth relic of the Buddha).

Dasā

Dasā (f.) & dasa (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D i.7 (dhīga” long -- fringed, of vatthāni); J v.187; DhA i.180; iv.106 (dasāni). -- sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin iv.171 (=nisīdana); opp. adasaka (adj.) without a fringe or border Vin ii.301=307 (nisīdana). -- anta edge of the border of a garment J i.467; DhA i.180 sq., 391.

Dasika

Dasika1 (adj.) ( -- ’) [Sk. drśika, cp. dassin] to be seen, to behold, being of appearance, only in dud’ or frightful app., fierce, ugly Si 94 & id. p. (q. v. under okoimaka); J i.504 (kodha, anger); PvA 24, 90 (of Petas). -- Note. The spelling is sometimes ’dassika: A ii.85; Pug 51; PvA 90.

Dasika
Dassati2 (adj.) [fr. dasā] belonging to a fringe, in dasika -- sutta an unwoven or loose thread Vin iii.241; DhA iv.206 ("mattam pi not even a thread, i. e. nothing at all, cp. Lat. nihilum=ne -- filum not a thread=nothing). See also dasaka under dasā.

**Dassati**

Dassati ( -- ’) [Sk. -- dārśa; cp. dasa2] to see or to be seen, per- ceiving, perceived Sn 1134 (appa’ of small sight, not seeing far, knowing little=paritta -- dassa thoka -- dassa Nd2 69). Cp. akkha’ a judge Miln 114. -- su’ easily perceived (opp. duddasa) Dh 252.

**Dassati1** [Sk. *dārś in dadaśa pref. to drś; caus. dārśa- yati. Cp. Gr. de/ rkromai to see; Oir. derg eye; Ags. torh; Goth. ga -- tarhjan to make conspicuous. The regular Pāli Pres. is dakkhiti (younger dakkhiti), a new formation from the aer. addakkhi=Sk. adraksīt. The Sk. Fut. draksyati would correspond formally to dakkhamar sun, but the older dakkhiti points toward derivation from addakkhi. This new Pres. takes the function of the Fut.; whereas the Caus. dasseti implies a hypothetical Pres. *dassati. On dakkhamar, etc. see also Kuhn, Beitr. p. 116; Trenckner, Notes pp. 57, 61; Pischel, Prk. Gr. § 554] to see, to perceive. 1. (pres.) base dakkh (Sk. draks) [pres. (a) dakkham(Nd) 428 (=passati), 1st dakkhammi ibid. (=passami), 2nd dakkhasi S i.116; Pv ii.113 (v. l. BB addakh); imper. dakkha Nd2 428 (=passa). -- (b) dakkhiti Sn 909 (v. l. BB dakkham), 3rd pl. dakkhanti Vin i.16=Sn p. 15 (v. l. BB dakkhanti); D i.46 -- aer. addakkhi (Sk. adraksīt) Vin ii.195; S i.117; Sn 208 (=addasa SnA 257), 841, 1131; It 47; J iii.189; & dakkhiti It 47; 1st sg. addakkham Sn 938. Spelling also addakkhi (v. l. BB at Pv ii.113) & addakkhīn (Nd2 423) -- inf. dakkhituṣ Vin i.179. -- Caus. p.p. dakkhāpta (shown, exhibited) Miln 119. -- Der. dakkhin (q. v.) 2. (pret.) base dass (Sk. dārś & dārśa); aor. (a) addasa (Sk. adarśa) Sn 358, 679, 1016; J i.222; iv.2; Pv i.323 (mā addasa=addakkhi=Sk. Pvv 88); DhA i.26; Pvv 73, & (older, cp. agamā) addasā Vin ii.192, 195; D i.112; ii.16; Sn 409 (v. l. BB addasa), 910 (id.); Miln 24, 1st sg. addasañ S i.101; Nd2 423 & addasañ Sn 837 (=addakkhiñ Nd1 185), 1st pl. addasañma Sn 31, 178, 459, 3rd pl. (mā) addasañ Pv i.76 (=mā passiṣu Pvv 102). <= (b) addasāi, 1st sg. addasāsān Sn 937, 1145; Vv 3552 (v. l. addasāmā), 3rd pl. addasāsān Vin ii.195; D ii.16; M i.153. -- (c) shortened forms of aer. are: adda Th 1, 986; addā J vi.125, 126. -- inf. dattuṣ Sn 685 (dattukāma); J i.290; Pv iv.13 (=passituṣ Pvv 219); Pvv 48, 79; VvA 75 -- ger. daṭṭhā (=Sk. dṛṣṭvā) Sn 424 (in phrase nekkhannaṭa daṭṭhu khema) =1098; 681. Expl. at Nd2 292 with expl. of divsā=passivā, etc. <= grd. daṭṭhabba (to be regarded as) D i.154; Pvv 8, 9, 10, etc., Vism 464; & dassaṇya (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.). 3. (med. -- pass.) base disa (Sk. drṣ); pres. pass. dissaṭi (to be seen, to appear) Vin i.16; Sn 194, 441, 688 (dissare), 956; J i.138; Dh 304; Pv i.84; Pvv 61 (dissi you look, intrs.); ppr. dissaṁma (visible) Pvv 71, 6 ("rūpa"), 162 (id.); VvA 78 ("kāya"; Mhvs. vii.35, & der. dissaṁmaṇta (nt.) (visibility) Pvv 103 -- ger. divsā Sn 48, 409, 687 sq. It 76; Pvv 67, 68, etc., & disvāna Vin i.15; ii.195; Sn 299, 415, 1017; Pv ii.87, etc., also a ger. form dīṭṭhā, q. v. under adīṭṭhā. -- pp. dīṭṭha (q. v.). 4. Caus. (of base 2) dasseti (Sk. dārśayati), aer. dassesi & (exceptional) dassayi, only in dassayi tumaṇ showed himself at Pv iii.24 (=attānaṭ uddisayi Pvv 181) & iii.216 (=attānaṭ dassesi pākato ahosi Pvv 185). 3rd pl. dassesuṇ; ger. dassetvā; inf. dassetun to point out, exhibit, intimate Dh 83; J i.84, 200, 263, 266; ii.128, 159; iii.53, 82; Pvv 4, 8.

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16 (ovādaṇ d. give advice), 24, 45, 73 etc. -- to point to (acc.) Pvv 151 (sunakahāṇ), 257 (dārakaṇ). -- to make manifest, to make appear, to show or prove oneself; also intr. to appear J ii.154 (dubbalo viya huvā attānaṭ dassesi: appeared weak); vi.116; Pv iii.23 (=sammukhibbāvān gacchanti Pvv 181); Pvv 13 (mitto viya attānaṭ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaṭ dasseti to come into appearance (of Petas): Pvv 32, 47, 68, 79, etc. (cp. above dassayi). -- pp. dassita.

**Dassati**

Dassati2 fut. of dadati, q. v.
Dassana

Dassana (nt.) [Sk. dārsāna, see dassati1] -- 1. Lit. seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. dassanāya in order to see, for the purpose of seeing (cp. dassana -- kāma= dāṭhū -- kāma): [Bhagavantaṇ] dassanāya M ii.23, 46; A i.121; iii.381; Sn 325. -- (a) (nt.) "sight" D ii.157 (visūka, looking on at spectacles); A iii.202 (+savāna hearing); iv.25 sq. (bhikkhu"); Sn 207 (muni"); may be taken as 2, cp. SnA 256), 260 (=pekkaṅka Kha 148; Dh 206 (ariyānaṃ d.; cp. ariyānaṃ dassāvin), 210 (apipyānaṇ), 274; Vv 342; VvA 138 (sippa’ exhibition of art, competition). <-> (b) adj. as (--") "of appearance" (cp. dasa) Sn 548 (cārū lovely to behold); P va 24 (bhayaṇaka’ fearful to look at), 68 (bibbaccha’). -- 2. Appld. (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in combn fāṇa -- dassana either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. ṇāṇā): S i.52; ii.30; v.28, 422; M i.195 sq., 241, 482 (Gotamo saṁbhāṇaḥ sabba -- dassāvit aparisesanāṇaḥ "d' ṇ' patijāṇāti; id. ii.31); D iii.134; A i.220; ii.220; iv.302 sq.; cp. ṇ -- d -- paṭilābha A i.43; ii.44 sq.; iii 323; ṇ -- d -- visuddhi M i.147 sq. Also with further determination as adhīdeva -- ṇ -- d' A iv.428; alam -- ariya’ S iii.48; iv.300; v.126 sq.; M i.68, 71, 81, 207, 246, 440 sq., A i.9; iii.64, 430; v.88; parissuddha A iii.125; maggāmagga’ A v.47; yathābhūta’ A iii.19, 200; iv.99, 336; v.2 sq., 311 sq.; vimuttī’ S i.139; v.67; A iii.12, 81, 134; iv.99, 336; v.130; It 107, 108; Miln 338. See also vimuttī. -- (b) in other contexts: ariyāsaccāna -- dassana Sn 267; ujūbbhūta’ S v.384, 404; dhamma’ (the right doctrine) S v.204, 344, 404; A iii.263; pāpa’ (a sinful view) P v.355; vipārīta’ A iii.114; iv.226; v.284 sq. (and a’), 293 sq. sammā (right view) S iii.189; A iii.138; iv.290; v.199; saṁbalokena d. S iv.127; sahaṭṭu d. S v.126 sq.; suvisuddha d. S iv.191. -- S iii.28, 49; M ii.46; iii.157; Sn 989 (wisdom: Jīnānāṇa etā corresponding with fāṇa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. trsl. p. 256). -- (adj.) seeing, sight of, appearance.

Dassanīya

Dassanīya (adj.) [Sk. darṣāntya; grd. formation of das- sana, also as dassaneyya] fair to behold, beautiful, good -- looking (=dassāṇaṃ yutta DA i.141), often in formula abhārīta d. pāsādika paramāya vaṇnapokkharatāya saṁmaṇāgata to express matchless physical beauty: D i.114; S ii.279; P va 46 etc. Also with abhārīta & pāsādika alone of anything fair & beautiful: D i.47, -- Vin iv.18; S i.95; J i.394; Pug 52, 66; DA i.281; P va 44 (=subba), 51 (= rucira). -- Comparative dassanīyatara S i.237; Sdp 325: Dha i.119.

Dassaneyya

Dassaneyya (adj.)=dassanīya J v.203 (bhusa’).

Dassāvītā

Dassāvītā (f.) [abstr. to dassāvin] seeing, sight ( --") Miln 140 (guṇavīsesa’).

Dassāvin

Dassāvin (adj. -- n.) [Sk. *darṣavant] full of insight, seeing, perceiving, taking notice of. In combn with ’nā (knowing) it plays the part of an additional emphasis to the 1st term=knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. ṇāṇa -- dassana). <-> (a) As adj. -- "": seeing, being aware of, realizing; anicca’ S iii.1; ādīnavā’ S ii.194; iv.332; M i.173; A v.181 sq.; pariyanta’ A v.50 sq.; bhaya’ S v.187: It 96; esp. in phrase anumattasu vajjese bhaya’ D
Dassika

Dassika (---): see dassikā.

Dassita

Dassita1 [Sk. dārśita, pp. of dasseti1] shown, exhibited, performed Vin iv.365; J i.330. Cp. san’.

Dassita

Dassita2 at J vi.579 accord. to Kern (Toev. p. 114)=Sk. daṇḍita mailed, armed.

Dassin

Dassin (---) (adj.) [Sk. “dārśin” seeing, finding, realizing, perceiving. Only in cpds., like attha” Sn 385; ananta” S i.143; adinnava” Sdhp 409; ekanga” Ud 69; jātikkhaya” Sn 209; It 40; āṇana” Sn 478 (=sacchikatasabbaṇṇuta -- āṇa SnA 411; cp. dassāvin); tīra” S iii.164 sq.; A iii.368, cp. tīra -- dakkhin; digha” (=sabbadassāvin) PvA 196; bhaya” Dh 31 (“dassivā=dassī vā?”, 317; It 40; DA i.181 (=bhaya dassāvin); viveka” Sn 474, 851.

Dassimant

Dassimant see attha’.

Dassu

Dassu [Sk. dasyu, cp. dāsa] enemy, foe; robber, in dassu- khīla robber -- plague D i.135, 136 (=corakhīla DA i.296).

Dassetar

Dassetar [Sk. dārśayitr, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A i.62, 132=It 110.

Dasseti

Dasseti Caus. of dassati1 (q. v.).

Dasso

Dasso n. pl. of dāstī.

Daha

Daha [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D i.45 (udaka’); J i.50; ii.104; v.412; Miln 259; PvA 152; Dpvs i.44.
Dahati

Dahati 1 (dahate) [Sk. dadháti to put down, set up; *dhe=Gr. ti/qhmi, Lat. facio, Ohg. tuon, Ags. dôn= E. to do. See also dhátu] to put, place: take for (acc. or abl.), assume, claim, consider D i.92 (okkākañ pitāmahañ=thapeti DA i.258); S iii.113 (mittato daheyya); A iv.239 (cittañ d. fix the mind on); Sn 825 (bālañ dahanti mithu aññamaññañ=passanti dakkhanti, etc. Nd1 163). Pass dhátyati (q. v.); grd. dheyya (q. v.). <-> Note. dahati is more frequent in combn with prefixes & compositions like ā’, upa’, pari’, sad’, san’, samā’, etc. pp. hita.

Dahati 2=dahati to burn; as dahate Pv ii.98 (=dahati vināseti PvA 116).

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Dahana

Dahana [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 ("kicca"); ThA 256; Dāvs v.6; Sdhp 20.

Dahara

Dahara (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D i.80, 115; S i.131; ii.279 (daharo ce pi paññavā); M i.82; ii.19, 66; A v.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca pañātī sabbe maccuvasāñ yanti); J i.88 (daharadahare darake ca dārikāyo), 291 ("ittī a young wife"); ii.160, 353; iii.393; Dh 382; Pv iv.150 (yuvā); DhA i.397 (sāmaṇera); DA i.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J iv.482; to vuddha Vism 100. <-> f. daharā Vv 315 (young wife) (+yuvā VvA 129) & dahart J iv.35; v.521; Miln 48 (dārikā).

Daharaka

Daharaka=dahara, young Miln 310. -- f. "ikā a young girl Th 2, 464, 483.

Dāṭhā

Dāṭhā (f.) [Sk. daṇṭhāra to dasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (←") having tusks or fangs D ii.18 (susukkha’); J i.505 (uddhaṭha -- dāṭho viya sappo); iv.245 (nikkhanta’); Dāṭhā i.215; PvA 152 (kaṭhina’); Sdhp 286. -- avudha [Sk. daṇṭhāyudha] using a tusk as his weapon J v.172; -- danta a canine tooth KhA 44; -- balin one whose strength lies in his teeth (of a lion) Sn 72.

Dāṭhikā

Dāṭhikā (f.) [Sk. *dāṭhikā=Prk. for daṇṭhārikā] beard, whiskers Vin ii.134 (na d. ṭhapetabbā, of the bhikkhus); J i.305; v.42 (tamba’), 217 (mahā’ having great whiskers); DA i.263 (parulha -- massu’ with beard & whiskers grown long).

Dāṭhin

Dāṭhin (adj.) [cp. Sk. daṇṭhin] having tusks J ii.245; iv.348; Th 1, p. 1; Sdhp 286.

Dāṭtar
Dātā [Sk. dātṛ, n. ag. of dādati to give; cp. Gr. dw/twr & doth/r] a giver, a generous person. Dātā is one who does not give, a miser. Pv ii.82; otherwise as na dātā (hoti) A ii.203; It 65.

Dātta

Dātta (nt.) [Sk. dātra, to dā, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. date/omai, dai/omai & see dāna, dāpeti, dāyati] sickle, scythe. Miln 33.

Dāna

Dāna (nt.) [Ved. dāna, dā in dādati to give & in dāti, dyati to deal out, thus: distribution (scil. of gifts); cp. Gr. da/nos (present), Lat. damnum (E. damages); Gr. dw/ron, Lat. donum; also Ags. tid (=E. tide, portion, i.e. of time), & tīma (=E. time). See further dādati, dāyati, dātta, dāpeti. Dēfn at Vism 60: dānāν vuccati avakhandana] (a) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puñña) and leads the list of these, as enumerated in order, dānamaya puññaṃ, stlamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D iii.218 e. g.; cp. cāga, puñña, stīla). Thus in formula dānāνī puññaṃ katvā J i.168; PvA 66, 105; cp. cpds. under 'maya. -- (b) Special merit & importance is attached to the mahādāna the great gift, i.e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmānaṃ mahāayājña the chief sacrifice. On 16 Mahādānas see Wilson Hindu Caste 413; on 4 Beal. Chinese Texts 88. -- A iv.246; J i.50, 74; v.383 (devasikaṇḍ chasatasahassa -- pariccāgaṇa karoto mahādānaṃ pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. -- (c) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enumd as 10), viz. Anna pāṇa vatthu yāna mālā gandha -- vilepana seyyāvasātha padipēyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A iv.239; cp. A iii.10 & see 'vatthu & deyyadhamma. Eight ways of giving alms at D iii.258 = A iv.236, five ways, called sappūrīsa is dāna (& asappūrīsa) at A iii.171 sq.; eight sappūrīsa at A iv.243. Five manners of almsgiving metaphorically for sīfas 1 -- 5 at A iv.246= DA i.306. Five characteristics of a beneficial gift at A iii.172, viz. saddhāya dānāν detai, sakkaccañ d.d., kālena (cp. kāladāna A iii.41), anugghatitatta, attānaṃ ca paraṇaṃ ca anupahacca d.d. -- (d) Various passages showing practice & value of dāna: Vin i.236; D i.53 (+dāma & sāyama; cp. It 15; PvA 276); ii.356 sq. (sakkaccañ & a'); A iv.392 sq. (id.); D iii.147 sq., 190 sq., 232; S i.98 (dānāṃ dāttabbaṃ yathā cittaṃ pasitadai); A i.91 = It 98 (āmīsa' & dhamma', material & spiritual gifts); A i.161; iii.41 (dāنة ānāsāsā); iv.60; 237 sq. (mahapphala), 392 sq. ("ssa vipāka"); v.269 (petānaṃ upakappati); J i.8 (aggala'); ii.112 (dinna'), i.52 (id.); Sn 263, 713 (appānaṃ dānaṃ saṃanābrāhmaṇāna); PvA 54 (āgantuka' gift for the newcomer); Sdhp 211 -- 213. -- adāna withholding a gift, neglect of liberality, stinginess Pv ii.945; Miln 279; PvA 25; cp. "śīla under cpds.: atidāna excessive almsgiving Pv ii.945 (cp. PvA 129); Miln 277. -- agga [Sk. dānagāra, cp. bhattagga, salākagga; see Trenckner, Notes p. 56] a house where alms or donations are given, a store -- house of gifts, fig. a source or giver of gifts, a horn of plenty J vi.487; DaH i.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga=āgra is suggested by comb dānāṃ mahādānāṃ aggaṇṇāni A iv.246; -- adhiķāra supervision or charge of alms -- distributing. PvA 124 (cp. Pv ii.927); -- ānāsāsā praise of generosity Pv 9; cp. A iii.41; -- upakaraṇa means or materials for a gift PvA 105; -- upapatī (read upapatti) at D iii.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above c) A iv.239=D iii.258; -- kathā talk or conversation about (the merit & demerit of) almsgiving, one of the anupubbi -- kathā Vin i.15, 18; -- dhamma the duty or meritorious act of bestowing gifts of mercy (cp. deyyadhamma) PvA 9; -- pati "lord of alms," master in liberality, a liberal donor (def. by Dhbhg as: yaṃ dānāṇā deti tassa pati hotuṃ deti na dāso na sahāyo DA i.298) D i.137 (+saddho & dāyako, as one of the qualifications of a good king); A iii.39; iv.79 sq. (+saddho); Sn 487; Pv i.114 (+amaccharin); J i.199; Miln 279 sq.; Sdhp 275, 303; -- puñña the religious merit of almsgiving or liberality (see above a) PvA 73; -- phala the fruit of munificence (as accruing to the donor) A iii.39; iv.79; Pv ii.83 (‘ḥi hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv i.1); -- maya consisting in giving alms or being liberal (see above a) D iii.218 (puññaśīrasā -- vatthu); Vbh 135 (kusala → cetanā), 325 (puñña); PvA 8 (puñña), 60 (id.), 9 (kusala → kamma), 51, etc.; -- vattā alms J vi.333; -- vatthu that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D iii.258= A iv.236; PvA 20 (=annapāṇādika dasavidha dātabbavatthu PvA 7); -- veyyāvatikā
services rendered at the distribution of gifts DhA iii.19; -- saṃvibhāga liberal spending of alms D iii.145, 169; A i.150, 226; iii.53, 313; v.331; It 19; Vism 306; freq. with 'rata fond of giving alms S v.351, 392; A iv.6 (vigatamalamaccherena cetasā), 266 (id.); -- salā a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J i.231, 262; iv.402 (six); v.383 (id.); -- sīla liberal disposition PvA 89; usually as adāna -- sīla (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv ii.83 ('ā na saddahaṇṭi dānaphalaḥ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.).

Dānava

Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J iii.527; v.89; Miln 153; Dpvs xvii.98.

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Dānī

Dānī (adv.) [shortened form for idānī, q. v.] now, Vin i.180; ii.154; S i.200, 202; ii.123; iv.202; J ii.246; Miln 11, etc.

Dāpana

Dāpana: see vo'.

Dāpita


Dāpeti

Dāpeti1 [Sk. dāpayati, dap fr. dā (see dadāti & dayati) = deal out, spend, etc., cp. Gr. da/ptw, dapa/nh (expenditure), dei_pnon (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J vi.485; PvA 46; aor. dāpesi J iv.138; DhA i.226, 393 (sent); PvA 5 (id.), 31; fut. dāpessati J ii.3; DhA 371. Cp. ava'.

Dāpeti2

Dāpeti2 [Sk. drāvayati & drāpayati, Caus. to dru, see davati] to cause to run J ii.404.

Dāma

Dāma (nt.) [Sk. dāman to dyati to bind (Gr. di/dhmi), *dē, as in Gr. de/sma (rope), dia/dhma (diadem), u(po/dhma (sandal)] a bond, fetter, rope; chain, wreath, garland S iv.163 (read dāmena for damena), 282, (id.); A iii.393 (dāmena baddho); Sn 28 (=vacchākānaḥ bandhanathāyā katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually -- "viz. anojā -- puppha' J i.9; vi.227; olambaka' VvA 32; kusuma' J iii.394; gandha' J i.178; VvA 173, 198; puppha' J i.397; VvA 198; mālā' J ii.104; rajata' J i.50; iii.184; iv.91; rattapuppha' J iii.30; sumana' J iv.455.

Dāya

Dāya [Sk. dāva, conflagration of a forest; wood-easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. dai/w (to burn) & P. dava1] wood; jungle, forest; a grove Vin i.10 (miga’), 15, 350; ii.138;
Dāya

Dāya [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D i.87=(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattīya); J iv.138; v.363; vi.346. Cp. dāyāda & brahmadeyya.

Dāyaka

Dāyaka [Sk. dāyaka, dā as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually -- ˚); (n.) a donor, benefactor; a munificent person M i.236 sq.; A i.26, 161; ii.64, 80; iii.32, 336; iv.81; Sn p. 87; It 19 (ito cutā manussattā saggan gacchanti dāyakā); J v.129 (kanṭā’); P v i.11 sq.; 12; 42; 55; DA i.298; P vA 113 (=dada); Miln 258 (“ānaṇ daṅkhiṇā); Sdhp 276. -- f. dāyikā Vin ii.216 (bhikkhā”), 289 (khrassa). -- adāyaka a stingy person, one who neglects almsgiving (cp. adānasīla) P v i.119; f. ’ikā P v i.93.

Dāyajja

Dāyajja (nt.) [Sk. dāyādyā; see dāyāda] inheritance Vin i.82; D iii.189; A iii.43; J i.91; Vism 43 sq.; dowry J iii.8. -- (adj.) one who inherits Vin iii.66 (pituno of the father). -- upasampadā, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA iv.137.

Dāyati

Dāyati [Sk. dāti & dyāti (dā) to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA iii.285.

Dāyana

Dāyana (nt.) [see dayati] cutting; ’agga the first of what has been cut (on fields) DhA i.98; ”atthaṇ for the purpose of mowing DhA iii.285.

Dāyāda

Dāyāda [Sk. dāyāda=dāyā+pā -- da receiving the (son's) portion, same formation on ground of samē idea as Lat. heres=’ghero+pē -- do receiver of what is left: see Brugmann, Album Kern p. 29 sq.] heir M i.86=Nd2 199; S i.69, 90; iv.72; A iii.72 sq.; J iii.181; vi.151; Kh viii.5. Often fig. with kamma” one who inherits his own deeds (see kamma 3 A b & cpds.); M i.390 sq.; A v.289; & as dhamma” (spiritual heir) opposed to āmisa” (material h.): M i.12; It 101; also as dhamma” D iii.84; as brahma” M ii.84; D iii.83. -- adāyāda not having an heir S i.69; J v.267. See dāyajja & dāyādaka.

Dāyādaka

Dāyādaka [=dāyāda] heir M ii.73; Th 1, 781, 1142; f. ’ikā Th 2, 327 (= dāyajjarahā ThA 234).

Dāyika

Dāyika (adj.)=dāyaka P vA 157; Sdhp 211, 229.

Dāyin
-- Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit' icchita’), 157 (=[kāma] dada); Sdhp 214 (dānagga’).

Dāra & Dārā

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 Sn 108 (sehi d. asantuṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apeekhā), orig. "wives, womenfolk," female members of the household=Gr. dou_los (slave; Hesychius: dou=los=h( oi)ki/a; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dāra (f.) at Nd2 295 (d. vuccati bhariyā) & It 36; f. also dārī maiden, young girl Nag 115. Otherwise as dārī (coll -- masc.): Dh 345; J i.120; ii.248; iv.7; v.104, 288; VvA 299 (’patiggaha). -- putta -- dārī (pl.) wife & children Sn 108, 262; J i.262; cp. saputtadārī with w. & ch. Pv iv.347; putta ca dārī ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācīrī or abrahmacariyā, adultery) as sakena dārenā Santu 61, 138; Sn 108 (a’); Pv 177, etc. -- paradārī the wife of another M i.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

Dāraka

Dāraka [Sk. dāraka, cp. dāra & Gr. dou=los (slave)] a (young) boy, child, youngster; a young man. f. dārī (girl (see next) Vin i.83; J i.88 (dārāke ca dārikāyo boys & girls); ii.127; vi.336; Pv i.127 (=bāla' PV A 65); DhA i.99 (yasa’-yasa -- kulaputta); Mil 8, 9; PvA 176. -- Freq. as gāmādārakā (pl.) the village -- boys, streeturchins J ii.78, 176; iii.275. -- tikicchā the art of infant -- healing D i.12 (=kōmarabacca -- vejjakamma DA i.98).

Dārikā

Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J iii.172; vi.364; Mil 48, 151; PvA 16 (daughter), 55, 67, 68.

Dāru

Dāru (nt.) [Sk. dāru, *dereṣu (oak) tree; cp. Av. dāuru (wood) Gr. do/ru (spear), drus (oak); Lat. larix (fr. *dārix)=larch; Oir. daur (oak); Goth. thiur, Ags. treo= tree. Also Sk. dāruṇā, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2, dabbi & dum] wood, piece of wood; pl. woodwork, sticks A i.112; It 71; Dh 80; J ii.102; iii.54; vi.366; DhA i.393; PV A 76 (candana’), 141. -- kutikā a hut, log -- house Vin iii.43; -- kkhandha pile of wood PV A 62; -- gaha a wood yard Vin iii.42 sq.; -- ghatika wooden pitchet ThA 286. -- ciriya "woodbarked" Np, DhA ii.35. -- ja made of wood S i.77; Dh 345; -- dāha the burning of wood S i.169; -- dhālālikā a wooden doll Vin iii.126; -- patta a wooden bowl Vin ii.112, 143; pattika one who uses a wooden bowl for collecting alms D i.157; iii.22; DA i.319; pādūkā a wooden shoe, a clog Vin ii.143; -- bhaṇḍa wooden articles Vin ii.143 (specified), 170, 211; -- maṇḍalika a wooden disk DhA iii.180; -- maya wooden VvA 8, DhA i.192; -- yanta a wooden machine Vism 595; -- saṅghāta ( -- yāna) "a vehicle constructed of wood," i. e. a boat J v.194; -- samādahāna putting pieces of wood together S i.169.

Dāruka

Dāruka (cp. dāru) a log S i.202=Th 1, 62=DhA iii.460; adj. made of wood Th 2. 390 ("cīllaka, a wooden post, see ThA 257).

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Dāruṇa
Dāruṇa (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. droo/n=ι) sxuro/n Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S i.101; ii.226; Sn 244; Dh 139; J i.ii.34; Pv iv.36 (=ghora PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a terrible oath= ghora), 181 (=kūrūrin), 221 ("kāraṇa"); Sdhp 5, 78, 286.

Dālana

Dālana [f. dalati] see vi".

Dālikā & Dālima

Dālikā & Dālima [Sk. dālika the colocynth & dālima the pomegranate tree] in "laṭṭhi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

Dāliddiya

Dāliddiya (& daļiddiya) (nt.) [Sk. *dāridrya] poverty D iii.65, 66; A iii.351 sq.; J i.228; Dāvs ii.60; Sdhp 78.

Dāleti

Dāleti see dalati.

Dāva

Dāva [Sk. dāva, see dava1 & daya1] in "aggi a jungle -- fire J i.213; iii.140; Vism 470; DhA i.281.

Dāvika

Dāvika (adj.) in piṇḍa", a cert. rank in the army (v. 1. piṇḍa -- dāyika) D i.51=Miln 331 (DA i.156: sāhasikamahāyodhā, etc., with popular expl. of the terms piṇḍa & dava1).

Dāsa

Dāsa [Ved. dāsa; orig. adj. meaning "non -- Aryan," i. e. slave (cp. Gr. ba/ rbaros, Ger. sklave=slave); Av. dāh- a Scythian tribe. Also connected w. dasyu (see dassukhīa)] a slave, often combd w. f. dāst. Def. by Bdhgh as "antojāto" (DA i.300), or as "antojatadhanakkīta -- karamarāṇīta -- sāmaṇ dāsavyay upagatānaṇ aṅnātaro" (ibid. 168). -- In phrase dāsā ca kammakārā "slaves & labourers" Vin i.243, 272; ii.154; as dāso kammakaro "a slave -- servant" D i.60 (cp. d.< -> kammakara). -- Vin i.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D i.72; M i.68 (fig. tanhā’); J i.200, 223; iii.343 (bought for 700 kāhāpanas), 347; Pug 56; PvA 112. -- kammakara (porisa) a slave -- servant, an unpaid labourer, a serf Vin i.240; A i.206; D iii.189; DhA iv.1. -- gaṇa a troop of slaves Pv iv.141; -- purisa a servant J i.385; -- porisa a servant, slave Sn 769 (cp. Nd1 11, where 4 kinds of d. are mentioned); -- lakṣhaṇa fortunetelling from (the condition of) slaves D i.9.

Dāsaka

Dāsaka=dāsa in 'putta a slave, of the sons of the slaves, mentioned as one of the sipp'āyatanas at D i.51= (expl. by Bdhgh as balavasinehā -- gharadāsa -- yodhā DA i.157). -- sadāsaka with slaves, followed by slaves Vv 324. -- f. dāsikā a female slave (=dāstī) M i.126; J vi.554.

Dāsabyatā
Dāsavyatā (f.)=dāsavya Sdhp 498.

Dāsavya & Dāsabya

Dāsavya & Dāsabya (nt.) [cp. Sk. dāsya] the condition of a slave, slavery, serfdom D i.73; M i.275 (b); J i.226; DA i.168 (b), 213; DhA i.35; PvA 112, 152.

Dāsūta

Dāsūta (nt.) [Sk. dāsūta] the status of a (female) slave Miln 158.

Dāsima

Dāsima a species of tree J vi.536.

Dāsīyā

Dāsīyā=dāsikā, a female slave J vi.554.

Dāst

Dāst (f.) [Sk. dāst, cp. dāsa. Nom. pl. dasso for dāsiyo J iv.53; in cpds. dāsī'] a female servant, a handmaiden, a slave -- girl Vin i.217, 269, 291; ii.10 (kula’), 78= iii.161; M i.125; ii.62 (nāti’); Pv ii.321 (ghara’); PvA 46, 61, 65. -- Cp. kumbha’. -- gana a troop of slave -- girls J ii.127; -- dāsā (pl.) maid- & man -- servants DhA i.187; freq. to cpd. d -- d -- pātiggañña slave -- trading D i.5= (cp. DA i.78); -- putt&acircle; the son of a slave, an abusive term (gharādāsiyā va putto Dh i.257; cp. Sk. dāsiṣuta) D i.93 ('vāda); -- bhoga the possessions of a slave Vin iii.136.

Dāha

Dāha see dāha.

Dī’

Dī’ secondary base of numeral "2," contracted fr. dvi: see under dvi B i.4.

Dikkhīta

Dikkhīta [Sk. dīkṣita "having commenced the preparatory rites for sacrifice"] initiated, consecrated, cira’ initiated long since S i.226=J v.138, 139 (where dakkhīta, q. v.; Com. cira’ -- pabbājita).

Digucchā

Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci’).

Dighacchā

Dighacchā (f.) [=jīghacchā] hunger A ii.117.

Dighāṇṇa
Dighaṅña (adj.) [for jighaṅña=Sk. jaghanya fr. jangh] inferior, low, last, hindmost (i.e. westward) J v.24 (where the Com. seems to imply a reading jighaccha with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading), 402, 403 (*ratti in at the end of the night).

Dicchati

Dicchati [Sk. ditsati, Desid. fr. daditā, base 4, q. v.] to wish to give, to be desirous of giving S i.18, 20 (dicchare 3rd pl.); J iv.64.

Dija

Dija see under dvi B i.4.

Dīthā

Dīthā1 [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a˚ not seen D i.222 (a˚+avedita asacchikata); M i.3 sq. (dīṭṭhaṃ dīṭṭhato sañjñātāti); Sn 147 (dīṭṭhā vā ye vā addīṭṭhā), 995 (na me dīṭṭho ito pubbe na ssuto . . . Satthā); J ii.154; iii.278; Pv i.23 (sāmañña d.=seen by yourself); 33 (id.). -- nt. dīṭṭhā a vision J iii.416. -- Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense -- impression, & dīṭṭhā combd with suta (heard) and muta (sensed by means of smell, taste & touch), to which viññata (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus dīṭṭha+suta stands collectively for the whole series Sn 778, 812, 897, 1079; Pv iv.13; dīṭṭhā suta muta (see Nd2 298 for detail & cp. dīṭṭhiyā sutiyyā ānāna) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaṃ dīṭṭhān atiduta aññena kihcanaṇa thiri=you are omniscient); d. suta muta viññātā in the same sense as Sn 1122 in "yaṃ sadevakassa lokassa d. s. m. v. sabbhaṃ taṃ Tathāgatena abhisambuddhā" of the cognitive powers of the Tathāgata D iii.134=Nd2 276= It 121; D iii.232; Sn 1086, 1122. -- 2. known, understood M i.486; Sn 761; dīṭṭha pañha a problem or question solved J vi.532. See also conclusion of No. 1. -- 3. (adj.) visible, determined by sight, in conn. with dhamma meaning the visible order of things, the world of sensation, this world (opp. samparāyika dhamma in the state after death, the beyond). Usually in cpds. ( -- *): of this world, in this world. -- dīṭṭhadhamma Vin ii.188; D iii.222 sq.; A i.249; ii.61; Nd2 297 (=ñatadhamma); DA i.278; Sdhp 470. -- "abhinibbuta attained to Nibbāna in this birth A i.142; Sn 1087 (see Nibbāna); " nibbāna earthy N. D i.36; DA i.121; "sukhavihāra ( & ‘in’) happy condition (or faring well) in this world Vin ii.188; M i.40, 331, 459; S ii.239; Dhs 577, 1283; DhsA 296; "vedantya be perceived in this condition A i.249, 251; PVA 145. -- Freq. in loc. dīṭṭhe dhamme (in this world) It 17 (attha, opp. samparāyika attha), or dīṭṭhe va dhamme (already or even in the present existence) D i.156, 167, 177, 196; iii.108; M i.341 sq., 485; ii.94, 103; A i.155, 167; iii.429; Sn 141, 343, 1053; It 22, 23, etc. -- In the same sense dīṭṭhadhammika (adj.) belonging or referring to this world or the present existence, always contrasted with samparāyika belonging to a future state: Vin i.179; iii.21; D iii.130; A i.47, 98; Nd2 26; It 16; VVA 149; PVA 131, etc. -- ânugati imitation of what one sees, emulation, competition S ii.203; M i.16; A i.126; iii.108, 251, 422;

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Pug 33; DhA iv.39; -- avikamma making visible or clear, open statement, confession Vin v.183, 187 sq.; -- kāla the time of seeing (anybody), opportunity VVA 120; -- ppata one who has obtained (Nibbāna) in this world Nett 190; -- padā (pl.) visible signs or characteristics A iv.103; -- mangalika (adj.) of puccha, a question concerning visible omina. J iv.390; as 'ikā (f.) Np at J iv.376 sq.= SnA 185 sq. -- saññanda Nd2 447=DhsA 55.

Dīthā
Dīthī (f.) [Sk. dṛṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. -- (a) The latter is rejected by the Buddha as pāpa’ (A iv.172) and pāpiḥ d. (opp. bhaddikā: A v.212 sq.; It 26): Vin i.98, 323; Dh 164; Pv iv.354; whereas the right, the true, the best doctrine is as sammā d. the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchā d. wrong views or heresy (see b). Equivalent with micchā d. is kudīṭṭhi (late) Dāvs ii.58. -- (b) Characterized more especially as: (a) sammā dīṭṭhi right doctrine, right philosophy Vin i.10; S ii.17; v.11, 14, 30 sq., 458 sq., M i.315; ii.12, 29, 87; iii.72; Nd2 485; Vbh 104 sq. See magga. - - ujukā d. V v.143, 165; ujutātā M i.46 sq. -- (b) micchā d. wrong doctrine S i.145; ii.153 (caused by avijjā); M iii.71; Dh 167, 316; Nd2 271iib; Vbh 361, 389. -- The foll. theories are to be considered as varieties of micchā d., viz. (in limited enumn) akiriyavāda S iii.208; iv.349; aṇīṇaḥ aṇīṇena S iii.211; antaggāhihākā A i.154; ii.240; iii.130; antānantikā D i.22 sq. S iii.214, 258 sq.; assāḍa’ A iii.447; ahetukavāda S iii.210; uccchedavāda D i.34; S ii.20; iii.99; 110 sq.; bhava’ S iii.93; M i.65; A i.83; sakkāya’ A iii.438; v.144; Sn 231 (cp. KhA 188); Nd2 271iiib (20 fold, as di- kka. -- ogha the flood of false doctrine, in set of four ogha’s as under ˚sangh, ˚vipphandita, ˚saññ ojana, e. g. M i.8; Nd2 271iiib. Of these sophistical speculations 2 are (d) Miscellaneous: 4 di- nissajjita ˚gata; -- ga- thigata. -- In series dīṭṭhi khatti ruci laddhi characterizing “dīṭṭhadhamma” at Nd2 299 & passim. Dīṭṭhiyā sutiyā ˚nana in def. of a theory of cognition at Nd2 300 as complementing tanhā: see tanhā B 3. Coupled with vāccā & citta in formula (tan) vāccā appahāya citta appahāya dīṭṭhi apatīṇassajjīvita. . . (nikkhito evan niyare) at S iv.319= D iii.13, 15; combd with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27; -- dīṭṭhi ˚asvati to hold a view M i.323; ’ṇ bhindhi to give up a view J i.273; Dāvs ii.58. -- ānugati a sign of speculation Vin ii.108; S ii.203; Pug 33. -- ānusaya inclination to speculation D iii.254, 282; S v.60; A iv.9; -- āsava the intoxicant of speculation, the 3rd of four ˚asava, viz. kāma”, bhava”, d.”, avijjā” Vin iii.5; Nd2 134; Dhs 1099, 1448; Vbh 373; cp. ’ogha; -- upadānā taking up or adhering to false doctrines, the 2nd of the four upādānā or attachments, viz. kāma”, d.”, sīlabbata”, attavāda” D iii.230; Dhs 1215, 1536; -- ogha the flood of false doctrine, in set of four ogha’s as under ’āsava D iii.230, 276; Nd2 178; -- kantāra the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see ’gata; -- ganthi the web or tangle of sophisticism VvA 297; cp. ’sandhāta”; -- gata (nt.) ”resorting to views,” theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d. -- ghana, ”kantāra, ”vistukā, ”vipphandita, ”saññojana, e. g. M i.8; Nd2 271iiib. Of these sophistical speculations 2 are mentioned at It 43, Ps i.129; 6 at Ps i.130; 62 (the usual number, expressing ”great and small” sets, cp. dvi A ii.) at D i.12 -- 39 (in detail); S iv.286; Ps i.130; Nd2 271iiib; Net 96, 112, 160. => Vin i.49; D i.162, 224, 226; S i.135, 142; ii.230; iii.109, 258 sq. (anevakāhihāti); iv.286 (id.); M i.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. -- adj. ”gatika adhering to (false) doctrine Dpvs vi.25. -- ghana the thicket of speculation Dhs 381, 1003; see ”gata; -- jāla the net of sophistry D i.46; DA i.129; -- ˚thāna a tenet of speculative philosophy D i.16; M i.136; A v.198; Ps i.138 (eight); Miln 332; DA i.107; -- nijjhānakkanti forbearance with wrong views S ii.115; iv.139; A i.189 sq.; ii.191; Nd2 151; -- nipāta a glance VvA 279; -- nissaya the foundation
of speculation M i.137; D ii.137 sq.; -- pakkha the side or party of sophists Nett 53, 88, 160; -- patīlābha the attainment of speculation M iii.46; -- pativedha=prec. D iii.253; -- patta one who has formed (a right or wrong) view D iii.105, 254; M i.439; A i.74; 118, iv.10; v.23; -- parāmāsa perversion by false doctrine Dhs 1498; -- mandala the circle of speculative dogmatics DhsA 109; -- vipatti failure in theory, the 3rd of the four vipattiyō viz. sīla”, acāra”, d’”, ājīva”; opp. ”sampāda Vin v.98; D iii.213; A i.95, 268; Pug 21; Dhs 1362; Vbh 361; -- vipallāsa contortion of views A ii.52; -- visanyoga disconnection with false doctrine D iii.230, 276; -- visuddhi beauty of right theory A i.95; M i.147 sq.; D iii.214, 288; -- visūka (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet -- show of opinion M i.8, 486; Sn 55 (=dvāsaṭṭhi diṭṭhigatāni), K S ii.44; Vv 8426; Pv iv.137; Nd2 301 (=visati -- vattukā sakkāyadiṭṭhi); cp. Nd2 25 (attānuḍīṭṭhi); Dhs 381 (cp. Dhs. trsl. p. 101), 1003, 1099. See also ”gata; -- vyāsana failing or misfortune in theory (+sīla”, in character) D iii.235; Nd2 304; -- saṇyojana the fetter or bond of empty speculation (cp. ”anussaya” D iii.254; A iv.7 sq.; -- sanghāta the weft or tangle of wrong views (cp. ”gaṇṭhi” Nd1 343; Nd2 503; -- samudaya the origin of wrong views A iv.68; -- sampāda success in theory, blessing of right views, attainment of truth D iii.213; 235 (opp. ”vipatti), S v.30 sq.; A i.95, 269; iii.438; iv.238; Pug 25; Dhs 1364; VvA 297; -- sampanna endowed with right views S ii.43, 58, 80; v.11; A iii.438 sq.; iv.394; Vbh 366; Dialogues iii.206, n. 10; -- sārin (adj.) following wrong views Sn 911.

Diṭṭhi

Diṭṭhika (adj.) ( -- ”) seeing, one who regards; one who has a view M iii.24 (āgamana” one who views the arrival, i. e. of guests); S ii.168 sq. (samma” & micchā” holding right & wrong theories); D iii.96 (vitimissa”). See aṇña”, micchā”, sammā”.

Diṭṭhitā

Diṭṭhitā (f.) [fr. diṭṭhi] the fact of having a (straight-forward) view (uju”) Miln 257.

Diṭṭhin

Diṭṭhin (adj. -- n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evañ”+evañ vädin).

Diṇṇa

Diṇṇa [Sk. dīṇa, pp. of dr, dṛṇāti, see dārt] broken, split, undone, torn, as neg. adinna unbroken D i.115 (so read for ādina -- khattiya -- kula; v. l. BB. abhinna”); S v.74 (so read for ādina -- mānasu, v. l. BB. adinā & SS ādina”). Cp. also ādiṇṇa.

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Ditta

Ditta1 [Sk. dīpta, dīp; cp. dīpa] blazing. Dāvs v.32. Usually in cpd. āditta.

Ditta

Ditta2 [Sk. drpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J ii.432; iii.256=485; v.17, 232; vi.90, 114.

Diddha
Diddha [Sk. digdha to dih, see deha] smeared J v.425 sq.; esp. smeared with poison, poisoned J iv.435 (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S ii.230 for diṭṭha. Cp. san”.

Dina

Dina (nt.) [Sk. dina; Lat. nun -- dinae (*noven -- dinom); Oir. denus; Goth. sin -- teins; cp. divasa] day

Dindibha

Dindibha [cp. Sk. tīṭṭhaḥ?] a kind of bird J vi.538.

Dindima

Dindima (nt.) [Sk. dīndima; Jv. 403.1.5.3]; a musical instrument, a small drum J vi.580; Bu i.32. See also deṇḍima.

Dinna

Dinna [Sk. dinna, pp. of dadati] given, granted, presented etc., in all meanings of dadati q. v.; esp. of giving alms Pv iv.326 (=mahādāna PvA 253) & in phrase adinnādāna taking what is not given, i.e. stealing, adj. adinnādāyaṃ stealing, refraining from which constitutes the 2nd siṇa (see under siṇa). -- dinna: D i.55=n'(n' atthi dinnaṇ the heretic view of the uselessness of almsgiving); J i.291; ii.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e.g. J i.151, 152; vi.366. -- adinna: M i.39, 404; Sn 119 (theyyyād adinnāṇadiyati), 156, 395, 400, 633; PvA 33 etc. -- adāyin taking (only) what is given D i.4; DA i.72; -- dāna almsgiving J iii.52; DhA i.396; -- dāyin giving alms, liberal, munificent D iii.191.

Dinnaka

Dinnaka an adopted son, in enumn of four kinds of sons (atraja, khettaja, antevuddhi, d.) Nd2 448; J i.135 (=posāvanatthāya dinna).

Dippati

Dippati [Sk. dīpyate, see under dīpaḥ & cp. jotati] to shine, to shine forth, to be illustrious Vin ii.285. Cp. paśa’.

Dibba

Dibba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. di(stoios (*divios). Lat. dūs (*divios)=divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānusakā human. Freq. qualifying the foll. "summa bona":
cakkhu the deva -- eye, i.e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumānta) D i.82, 162; ii.20 (yena suḍaṇa samantā yojarana passati divā c' eva ratiṇ ca); iii.219; S i.196; ii.55 sq.; M ii.21; It 52; Th 2, 70;Ps i.114; ii.175; Vism 434; Sdhp 482; PAVa 5 (of Moggallāna); Tikp 278; Dukp 54. sota the d. ear, matching the d. eye D i.79, 154; J v.456; also as sotadhātu A i.255; M ii.19; D iii.38, 281; Vism 430. rūpa D i.153. Āyu, vaṃsa etc. (see dasa ṭhānāni) A i.115; iii.33; iv.242; PAVa 9, 89. kāmag Rh 361; Dh 187; It 94; also as kāmagunā A v.273. Of food, drink, dress & other commodities: A i.182; J i.50, 202; iii.189; PAVa 23, 50, 70, 76 etc. Def. as devaloke sambhūta DA i.120; divihavattā dibba KhA 227; divihavasā devattabhāva -- pariyāpanna PAVa 14. -- See further e.g. S i.105; D iii.146; S 176, 641; Dh 236, 417; Pug 60; Vism 407 (defin.), 423. -- osadha magical drugs Miln 283; -- kāmā (pl.) heavenly joys (see above) J i.138 (opp. mānusakā); -- cakkhuka endowed with the
superhuman eye S i.156; A i.23, 25; -- paṇṇākāra (dasavidha’) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see thāna) DhA iii.292; -- bhāva divine condition or state PvA 110; -- yoga union with the gods S I.60; -- vihāra supreme condition of heart Miln 225; -- sampatti heavenly bliss J iv.3; DhA iii.292; PvA 16, 30.

Dibbatī

Dibbatī [Sk. dihyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devi); to play at dice M ii.106 (akkhehi).

Dirasaññu


Diva

Diva [Sk. diva (nt.), weak base diu (div) of strong form di (deva) to *dei (see deva); to play at dice (jūta) to sport, to amuse oneself VvA 18 (in expl. of devi); to play at dice M ii.106 (akkhehi).]

Divasa

Divasa (m; nt. only in expression satta divasāni 7 days or a week J iv.139; Miln 15) [Sk. divasa; see diva] a day A i.206 (˚at ināmeti); J iii.52 (uposatha’); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. divasaṅ (during) one day, for one day, one day long A iii.304= iv.317; J i.279; ii.2; DhA iii.173 (tañ d. that day); eka’ one day J i.58; iii.26; PvA 33, 67. -- gen. divasassa (day) by day S ii.95 (rattiyā ca d. ca); J v.162; DA 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. -- loc. divase x a day: eka’ J iii.391; jāta’ on his birth -- day J iii.391; iv.138; dutiya’ the next day PvA 12, 13, 17, 31, 80 etc.; puna’ id. J i.278; PVa 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava’ on the festive d. VvA 109; aparā’ on another day PvA 81. Also repeated divase divase day after day, every day J i.87; PvA 3. <-> abl. divasato from the day ( -- ) J i.50; DA i.140. -- kara the "day -- maker," i. e. the sun (cp. divākara) VvA 169, 271; -- bhāga the day -- part (opp. ratti’ the night -- part), day -- time Miln 18 (‘ena); PvA 152 (˚ñ), 206 (˚=divā); -- santatta heated the livelong day S i.169; M i.453; A iv.70, cp. Vin i.225; Miln 325; cp. diva’

Divā

Divā (adv.) [Ved. divā, cp. diva] by day S i.183; M i.125; Dh 387; DA i.251; PvA 43, 142, 206 (=divasa -- bhāge). Often combd & contrasted with ratti’ (or ratto) by night; e. g. divāratti’ by day & by night S i.47; divā c’ eva ratti’ ca D ii.20; ratti’ pī divā’ pī J ii.133; divā ca ratto ca S i.33; Sn 223; Dh 296; Vv 314; VvA 128. -- divātarā (compar. adv.) later on in the day M i.125; J iii.48, 498. -- atidivā too late S i.200; A iii.117. -- kara (=divā kara) the day -- maker, the sun ThA 70 (=Ap. v.16); PvA 155. -- divassa (adv.) early in the day, at sunrise, at an early hour Vin ii.190; S i.89, 91, 97; A v.185; M ii.100, 112; J ii.1; vi.31; DhA ii.8; VvA 239, 242; -- vihāra the day -- rest, i. e. rest during the heat of the day Th i.28, S i.129, 132, 146, 193=Th 1, 1241; Sn 679; -- saññā consciousness by day, daily c. D iii.223=A ii.45; -- seyyā’=vihāra D i.112.

Divi’
Divi” an abstraction fr. divya constructed for etym. expln of dibba as divi -- bhava (”bhāva) of divine existence or character, a divine being, in ”divi -- bhavāni divyāni ettha atthi ti divyā” SnA 219; ”divi -- bhavattā dibbā ti” KhA 227; ”divibhāvañ devattabhāvapariyāpanno ti dibbo” PvA 14.

Divilla

Divilla a musical instrument Dpvs xvi.14.

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Divya

Divya [Sk. divya; the verse -- form for the prose -- form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi”), 524 (+mānusaka); J vi.172. -- (nt.) the divinity, a divine being (=devatā) J vi.150; SnA 219.

Disa

Disa [Sk. diviṣant & dviṣa ( -- “); dveṣṭi & dviṣatī to hate; cp. Gr. deino/s (corynthetic dveini/a, hom. de/dvimen) fearful; Lat. dīrus=E. dire] an enemy Dh 42, 162; J iii.357; iv.217; v.453; Th i.874 -- 6; cp. Pss. Breth., 323, n. i.

Disatā

Disatā1 (f.) [Sk. diṣātā, see disā] direction, quarter, region, part of the world J iv.359; Pv ii.921 (kiṅ disataṅ gato “where in the world has he gone?”); Vv ii.32 (sādisatā the circle of the 6 directions, cp. VvA 102).

Disatā

Disatā2 (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J iv.295 (=disasamāha, v. l. as gloss: verasamoha).

Disati

Disati [Ved. diṣati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh= diṣa) Lat. dico (indicō, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in comb. with pref. ā, or in Caus. deseti (q. v.). As simplex only at S i.217 (varāṇ disā to be read for disaṇā; cp. Sk. adīṣat). See also upa’.

Disā

Disā (f.) [Ved. diś & diśā, to diśāti "pointing out," point; cp. Gr. di/kh= diṣa] point of the compass, region, quarter, direction, bearings. The 4 principal points usually enumd are puratthāma (E) pacchimā (W) dakkhiṇā (S) uttarā (N), in changing order. Thus at S i.101, 145; ii.103; iii.84; iv.185, 296; Nd2 302; Pv ii.126 (caturo d.); PvA 52 (catūsu disāsu nirayo catūhi dvārehi yutto), and passim. -- To these are often added the two locations “above & below” as uparimā & heṭṭhimā disā (also as uddhaṇ adhō S iii.124 e. g.; also called paṭidīṣa D iii.176), making in all 6 directions: D iii.188 sq. As a rule, however, the circle is completed by the 4 anudisā (intermediate points; sometimes as vidisā: S i.224; iii.239; D iii.176 etc.), making a round of 10 (dasa disā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (disā catasso vidisā catasso uddhaṇ adhō: dasa disā imāyo); Th 2, 487; Ps ii.131; Nd2 239 (see also catuddisa in this sense); Pv i.111; ii.110; Vism 408. sabbā (all) is often substituted for 10: S i.75; D ii.15; Pv i.21; VvA 184; PvA 71. -- anudisā (sg.) is often used collectively for the 4 points in the sense of “in between,” so that the circle always implies the 10 points.
Thus at S i.122; iii.124. In other combinations as 6 abbreviated for 10; four disã plus uddhaŋ & anudisaŋ at D i.222=A iii.368; four d.uddhaŋ adho & anudisaŋ at S i.122; iii.124; A iv.167. In phrase "mattasahagatena cetasã ekaŋ disã pharitvã viharati" (etc. up to 4th) the all-comprehending range of universal goodwill is further denoted by uddhaŋ adho tirīyaŋ etc., e. g. D i.250; Vbh 272; see metta. -- As a set of 4 or 8 disã is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhãna at M iii.222; the 4 satipaṭṭhānaŋ etc. at Nett 121; the 4 āhārã etc. at Nett 117. <> See also in other applications Vin i.50 (in meaning of "foreign country"); ii.217; S i.33 (abhaya); 234 (puthu’); iii.106; v.216; D iii.197 sq.; It 103; Th 1, 874; Vv 416 (disāsu vissutã). -- disaŋ kurute to run away J v.340. diso disaŋ (often spelt disodisaŋ) in all directions (lit. from region to region) D iii.200; J iii.491; Th 1, 615; Bu ii.50; Pv iii.16; Miln 398. But at Dh 42 to disa (enemy), cp. DhA i.324=coro cora; see also J.P.T.S. 1884, 82 on abl. diso=disātañ. Cp. vidīṣã. -- kāka a compass -- crow, i.e. a crow kept on board ship in order to search for land (cp. Fick, Soc. Gt. p. 173; E. Hardy, Buddha p. 18) J iii.126, 267; -- kusala one who knows the directions Vin ii.217; -- cakkhuṅa "seeing" (i.e. wise) in all directions J iii.344; -- disaŋ kurute to run away J v.340. diso disaŋ (often spelt disodisaŋ) in all directions (lit. from region to region) D iii.200; J iii.491; Th 1, 615; Bu ii.50; Pv iii.16; Miln 398. But at Dh 42 to disa (enemy), cp. DhA i.324=coro cora; see also J.P.T.S. 1884, 82 on abl. diso=disātañ. Cp. vidīṣã. -- kāka a compass -- crow, i.e. a crow kept on board ship in order to search for land (cp. Fick, Soc. Gt. p. 173; E. Hardy, Buddha p. 18) J iii.126, 267; -- kusala one who knows the directions Vin ii.217; -- cakkhuṅa "seeing" (i.e. wise) in all directions J iii.344; -- disaŋ kurute to run away J v.340.

Dissati

Dissati Pass. of *dassati, q. v.

Dīgha

Dīgha (adj. -- n.) [Ved. dīṛgha, cau. drāghayati to lengthen, *dlāgh as in Gr. dolixo/s (shaft), e)ndexh/s (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D i.17; M i.429; S i.104 ("āddhānaṅ"); Sn 146, 633 (opp. rassa); Dh 60, 409; Pv i.1011 ("ātaraṅ all the time"); ii.955 (id.); Th 1, 646 ("m-- antare"); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. -- dīghato lengthways J vi.185; dīghaso in length Vin iv.279; atidīgha too long Vin iv.7, 8, 2. (m.) a snake (cp. M Vastu i.45 dīṛghaka) J i.324; i.145; iv.330. -- 3. N. of the Dīgha Nikāya ("the long collection") Vism 96. -- angulin having long fingers (the 4th of the marks of a Mahāpurisa) D ii.17; iii.143, 150; -- antara corridor J vi.349. -- āyu long -- lived (opp. app' āyu) D i.18; J v.71. Also as 'ka D iii.150; DA i.135; Sdhp 511; -- āyu=āyu in the meaning of āyasmant (q. v.) J v.120; -- jāti (f.) a being of the snake kind, a snake DhA iii.322; also as "ka at J i.145; iii.250; iv.333; v.449; DA i.252; -- dasa having long fringes D i.7; -- dassin [Sk. dīṛghadārsin] far -- seeing (="sabba -- dassāvin) PvA 196; -- nāsika having a long nose Vism 283. -- bhāṅaka a repeater or expounder of the Dīgha Nikāya J i.59; Vism 36, 266, 286; DA i.15, 131; -- rattaŋ (adv.) [Sk. *dīṛgharātraŋ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dīṛgha -- kālaŋ] a long time D i.17, 206; A v.194; Sn 649; It 8; J i.12, 72; Pv i.44; ii.1311 ("rattāya=ｒattaŋ PvA 165); Pug 15; DhA iv.24; -- loma long -- haired Vin iii.129; also as "ka at J i.484, f. "ikā S ii.228; -- soṭhiya (nt.) long welfare or prosperity DhA ii.227.

Dīghattā

Dīghattā (nt.) [Sk. dīṛghatvā] length A i.54.

Dīna

Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D ii.202 (?) ("māna; v. l. ninnamāna); J v.448; vi.375; Pv ii.82 (=adānajjhäṣaya PvA 107); iv.81; Miln 406; PvA 120 (=kapaṇa), 260 (id.), 153; Sdhp 188, 324.

Dīnātta
Datta (nt.) [Sk. *dhatvan] wretchedness, miserable state Sdhp 78.

Dīpa

Dīpa1 [Ved. dīpa to Ved. dī, dīpyate; Idg. *dejā to shine (see dibba, deva); cp. Gr. di/los, dh_los; see also jotati] a lamp J ii.104 (˚jāleti to light a l.); DhA ii.49 (id.), 94 (id.) -- acci the flame of a lamp ThA 154; -- āloka light of a l. J i.266; vi.391; DhA i.359; VvA 51; -- (˚)kara making light, shining, illuminating Nd2 399 (= pabhāṅ kara Sn 1136; but cp. Dh 236 under dīpa2); Vism 203. -- tittira a decoy partridge (cp. dīpaka*) J iii.64; -- rukkha lit. lamp -- tree, the stand of a lamp, candlestick DhA iv.120; -- sikhā the flame (lit. crest) of a l. Vism 171; DhA ii.49.

Dīpa

Dīpa2 (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. "double -- watered," between (two) waters] an island, continent (mahā", always as 4); terra firma, solid foundation, resting -- place, shelter, refuge (in this sense freq. combd w. tāpa lena & saraṇa & expl. in Com. by patiṭthā) -- (a) lit. island: S v.219; J iii.187; VvA 19; Mhvs vii.7, 41. -- continent: cattāro mahādīpa S v.343; Vv 2010 (=VvA 104); VvA 19; PvA 74 -- 324 -- etc. Opp. the 2000 paritta -- dīpā the smaller islands KhA 133. -- (b) fig. shelter, salvation etc. (see also tāna): S iii.42 (atta˚+attasaraṇa etc., not with S Index to dīpa1); v.154, 162 (id.) iv.315 (maṇ˚, not to dīpa1), 372; A i.55 sq. (+tāna etc.); Sn 501 (atta˚ selfreliant, self -- supported, not with Fausböll to dīpa1), 1092, 1094, 1145 (=Sutthā); Nd2 303; Dh 236 (˚karohipatiṭṭhā PvA 87); Pv iii.19 (id. PvA 174); J v.501=vi.375 (dīpān ca parāyunā); Miln 84, 257 (dhamma -- dīpa, Arahantship). -- ālaya resting place J vi.432; -- gabbhaka same J vi.459, 460.

Dīpa

Dīpa3 [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J i.259; v.259=vi.48.

Dīpaka

Dīpaka1 (=dīpa1) (a) f. dīpikā a lamp, in dānḍa˚ a torch DhA i.220, 399, -- (b) (˚) an image of, having the appearance of, sham etc.; in -- kakka a decoy partridge J ii.161; -- tittira same J iii.358; -- pakkhin a decoy bird J v.376; -- migā a d. antelope J v.376.

Dīpaka

Dīpaka2 (=dīpa2) a (little) island J i.278, 279; ii.160.

Dīpaka

Dīpaka3 in vanīḍapa PvA 120 for vanībaka (q. v.).

Dīpana

Dīpana (adj.) illustrating, explaining; f. 'ī explanation, commentary, N. of several Commentaries, e. g. the Paramattha -- dīpanī of Dhammapāla on Th 2; Pv & Vv. -- Cp. jotikā & uddīpāṇa.

Dīpika
Dtpika [fr. dtpin] a panther J iii.480.

Dipita


Dipitar

Dipitar [n. ag. fr. dipeti] one who illumines Vism 211.

Dipin

Dipin [Sk. dvtpin] a panther, leopard, tiger Vin i.186 dipicamma a leopard skin =Sk. dvtpicarman); A iii.101; J i.342; ii.44, 110; iv.475; v.408; vi.538. dtpi -- rājā king of the panthers Vism 270. -- f. dipiti Miln 363, 368; DhA i.48.

Dipeti

Dipeti [Sk. dipayati, Caus. to dip, see dpal & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A v.73 sq.; Dh 363; Miln 40; PVA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. à".

Du"

Du"1 (& before vowels dur") (indecl.) [Sk. duh & duṣ=Gr. du/s --, Oir. du --, Ohg. zur --, zer --; antithetic prefix, generally opposed to su"=Gr. eu) -- etc. Ultimately identical with du2 in sense of asunder, apart, away from= opposite or wrong] 1. syllable of exclamation (=duh, woe" (beginning the word du (j) -- jīvitaṇ) DhA ii.6, 10=PVA 280, cp. J iii.47; Bdhgh's expln of the syllable see at Vism 494. -- 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *duḥ is preserved at dur -- before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of v to bb & usual lengthening dū before r (but also du") For purposes of convenience all cpds. with du" are referred to the simplex, e. g. dukkāta is to be looked up under kata, duggati under gati etc. See: A. dur". akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; āththi; ukkhepa, ubbaha. -- B. du" (k)kata, kara; (g)ga, gata, gati, gandha, gahita; (c)caja, carita, cola; (j) jaha, jāna, jīvha, jīvita; (t)appaya, tara; (d)dana, dasika; (n)naya, nikkhaya, nikkhīta, niggaha, nijjhāya, nibbedha, nīta; (p)pañña, paññatā, patīnissaggī, patipāda, patiṣṭhā, pabbajja, pammāṇa, pameyya, parāhāra, pasu, peyya, posa; (p)phassa; (bb= b): bala, balika, baddha; (bb= v): dubbaca= vaca, vacana, vijñāna, vidū, vinivijjha, visodha, vutto, vijñha, vutta; (du+r)=du -- ratta, ropaya (du+r+): dū -- rakka; (l)labha; (s) saddhapaya, sassa, saha, sīla; hara.

Du"

Du"2 in cpds. meaning two"; see dvi B II.

Du

Du3 ( -- " (adj. -- suff.) [Sk. druha, druhl, see duhāna & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta" deceiving one's friends S i.225; Sn 244 expl. as mitta -- dubbhaka SnA 287, v. l. B mittadussaka; cp. mitta -- dubbhiṣka & mitta -- dubbhin.

Duka
Dukkha

Dukkha (adj. -- n.) [Sk. duṣṭha fr. duḥ -- ka, an adj. forma- tion fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhg (at Vism 494) expls dukkha as duṣṭha, where du=duḥ and kha=ākāsa. See also def. at Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin i.34; Dh 117. Lit. of vedanā (sensation) M i.59 (‘ḥy vedanaṇ ṣvediyamāna, see also below iii.1 e); A ii.116=M. i.10 (sartikāhi vedanāhi dukkhāhī). <*> Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D i.36 (=patipālan -- atthena DA i.121); Dh 186 (=buddhukkha ḌhA iii.240); of jāti M i.185 (cp. ariyasacca, below B 1); in combn dukkha paṭipadā dandhbāhiṇāṇa D iii.106; Dh 176; Nett 7, 112 sq., cp. A ii.149 sq. ekanta very painful, giving much pain S ii.173; iii.69, dukkhaṇ (adv.) with difficulty, hardly J i.215. B. (nt.; but pl. also dukkhā, e. g. S i.23; Sn 728; Dh 202, 203, 221. Spelling dukkha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or wellbeing and disease in another sense); or wealth and ilth from well & ill (but we use...
129 sq.; 131 sq. -- rūpe anicca' anupassī (etc. with dukkha & anatā) S iii.41. anicca -- saññā, dukkha˚ etc. D iii.243; A iii.334, cp. iv.52 sq. -- sabbbe sankhārā anicca etc. Nd2 under sankhārā. -- 3. Specification of Dukkha. The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd2 304.i.), & one expln (304iii.) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya -- pāḷā; see detail under niraya, & cp. below III. 2 b). -- The first expln (304.i.) is similar in kind to the definition of d. as long afterwards given in the Sāṅkhya system (see Sāṅkhya -- kārikā -- bhāṣya of Gaudapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha˚, sankhārā˚, viparītāmā˚ (see below III. 1 c); -- (b) illnsses & all bodily states of suffering (cp. adhyātmikān dukkha˚ of Sāṅkhya k.); -- (c) pain (by bodily) discomfort through outward circumstances, as extreme climates, want of food, gnāt -- bites etc. (cp. ādhibhuṭikān & ādhiśīvika d. of Sk.); -- (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). -- This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i.e. salvation from these states in the 8 fold Path (see above B I.). III. General Application, & various views regarding dukkha. -- 1. As simple sensation (: pain) & related to other terms: (a) principally a vedan˚, sensation, in distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). Thus defined as kāyiōna d. at D i.306 (cp. the distinction between śāràṅga & mānasāṃ dukkha˚ in Sāṅkhya philosophy) M i.302; S v.209 (in def. of dukkhandriya); A ii.143 (sārīrika vedanā dukkha˚); Nett 12 (duvidhaq d.: kāyiōna=dukkha˚; cetasika= domanassa); Vism 165 (twofold), 496 (dukkha˚ añaññā na bādhakaq), 499 (seven divisions), 503 (kāyiōna); SnA 119 (sukhaq & dukkhaq & Sn 67=kāyiōna sātāsātān). Bdhgh. usually paraphrases d. with vaṭṭadukkha, e.g. at SnA 44, 212, 377, 505. -- (b) Thus to be understood as physical pain in combn dukkha˚+domanassa "pain & grief," where d. can also be taken as the gen. term & dom˚ as specification, e.g. in cetasika d. domanassān paṭisāvyedeti A i.157, 216; iv.406; S ii.69; rāgajan d. "nām d. na paṭisāvyedeti A ii.149; kāmūpasaḥtīna d. "nām d. "nām A iii.207; d. "nām d. "nām paṭisāvyedati S iv.343. Also as cpd. dukkhandomansānān atthangamāya A iii.326, & freq. in formala soka -- pariveda -- d˚ -- domanass -- upāyāsā (grief & sorrow, afflictions of pain & misery, i.e. all kinds of misery) D i.36 (arising fr. kāmā); M ii.64; A v.216 sq.; It 89 etc. (see above B 1.4). Cp. also the combn dukkha dum mano "miserable and deserted" S ii.282. -- (c) dukkha as "feeling of pain" forms one of the three dukkhatā or painful states, viz. d. -- dukkhatā (painful sensation caused by bodily pain), sankhārā id. having its origin in the sankhārā, viparītāmā˚, being caused by change S iv.259; v.56; D iii.216; Nett 12. (d) Closely related in meaning is ahiṇa "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dhīgharattā ahiṇa dukkha" for a long time it is a source of discomfort & pain A i.194 sq.; M i.332 D iii.157; Pug 33. Also in phrases anatthāya ahiṇa dukkha˚ D iii.246 & akulasā. . . ahiṇa dukkha˚ saṃvatātī A i.58. -- (e) Under vedaṇā as sensation are grouped the 3: sukhaq (or sukha ved.) pleasure (pleasant sensation), dukkhaq pain (painful sens.), adukkhaq -- ahiṇaq indifference (indifferent sens.), the last of which is of the emotional habitus to be gained by the Arahant (cp. upekkhā & nibbānā). Their rôle is clearly indicated in the 4th jhāna: sukhaq pahāna dukkhaq pahāna pubbe & somanassadomanasānān atthangamā adukkhaq -- ahiṇaq upēkṣhā parissuddhih catutthha jhānaq upasampaja viharati (see jhāna). -- As contents of vedaṇā: sukhaq vediṭṭhaq dukkhaq v. adukkhaq v. tasmā vedaṇā ti S iii.86, 87; cp. S ii.82 (vedayati). tisso vedaṇā: sukha, d˚, adukkhaq -- ahiṇaq D ii.275; S ii.53; iv.114 sq., 207, 223 sq., cp. M i.396; A i.173; iv.442; It 46, 47, yan khoč ahiṇa purisa -- puggala paṭisāvyedeti sukhaq & d˚ & a, "nām & a "nām & sabban taq purbe katahetu ti= one's whole life -- experience is caused by one's former kamma A i.173=M ii.217. -- The combn (as complementary pair) of sukha˚+dukkhaq is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e.g. n˚' ālām ahiṇamānānāsā sukhaq & dukkhaq & sukhadukkhaq & D i.56 =S iii.211. Thus under the 8 "fortunes of the world" (loka dhamma) with labha˚ & a˚), yasa˚, pasanā˚ (ninda), sukha (dukkhaq at D iii.260; Nd2 55. Regarded as a thing to be avoided in life: puriso jivutukāma . . . sukkaqāmā dukkhaq -- patikkālō S iv.172, 188. -- In similar contexts: D i.81=; iii.51, 109, 187; S ii.22, 39; iv.123 sq.; A ii.158 etc. (cp. sukhaq). 2. As complex state (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps i.11 sq. (specified as jāti etc.); dukkhaq=mahabbhayān S i.37; bhārādanānā dukkhaq loke bhāra -- nikkhepanānā sukhaq (pain is the great weight) S iii.26; kāmānānā
adhibacanañ A iii.310; iv.289; cp. A i.ii.410 sq. (with kāma, vedanā, saññā, āsavā, kamma, dukkhañ). -- (b) ekanta’ (extreme pain) refers to the suffering of sinful beings in Niraya, & it is open to conjecture whether this is not the first & origin. meaning of dukkha; e. g. M i.74; A ii.231 (vedanañ vediyati ekanta -- d’ñ seyyathā pi sattā nerañyā); see ekanta. In the same sense: . . . upenthi Roruvañ goror añarattan dukkhañ anubhavanti S i.30; niraya -- dukkha S 316; pecca d’ñ nicachi S 878; anubhonti d’ñ katuka -- phalahā P i.1110 (=apāyikag d’ñ Pva 60); Pva 67; mahādukkhañ anubhavati Pva 43, 68, 107 etc. atidukkhañ Pva 65; dukkhato pete mocetvā Pva 8. -- (c) to

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suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhañ anubhavati (only w. ref. to Niraya, see b); anveti Dh 1 (=kāyañ cetasikañ vipāka -- dukkhañ anugacchati DhA i.24), upeti S 728; carati S i.210; nicachi M i.337; Sn 729, 742; patisayvedeti M i.313 (see above); passati S i.132 (jāto dukkhāñ passati: whoever is born experiences woe); vadjheti S ii.109; viharati A i.202; ii.95; iii.3; S iv.75 (passaddhiyā asati d’ñ v. dukkhino cittañ na samadhiyā); vedayati, vediyati, vedeti etc. see above III. 1 e; sayati A i.137. -- (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (a) Origin (see also above I. & II. 1): dukkhake loko patiññitho S i.40; yañ kiñcī dukkhañ sambhoti sabaññ sakhāra -- paccayā S 731; ye dukkhañ vadhjentī te na parimuccanti jātiyā etc. S ii.109; d’ñ etha bhīygo Sn 61, 584; yo pathaβ -- dhatuñ abhinandati dukkhañ so abhīn” S i.174; tanhā d’ssa samudayo etc. Nett 23 sq.; as result of sakkāyaññi S iv.147, of chanda S i.22 of upadhi S ii.109, cp. upadhinīdānañ phahavanti dukkha S 728; d’ñ eva hi sambhoti d’ñ tīthiñi vina ca S i.135. -- (b) Salvation from Suffering (see above I.): kathañ dukkhañ pamucatti S 170; dukkhañ pamucatti S i.14; iii.41, 150; iv.205; v.451; na hi putto pañi na piyog d’ñ ña pamocaye yathā saddhamma -- savaññ dukkhā moceti pāññāna S i.210; na appatvā lokantakajjā dukkhañ athi pamocanañ A i.49. Kammakkhayā . . . sabaññ d’ñ nijjinañ bhavissati M ii.217, cp. i.93. kāme pahāya . . . d’ñ na sevetha anathaññhitañ S i.12=31; rutpañ (etc.) abhiñjanañ bhabbo d -- ”kkhayāya S iii.27; iv.89; d’ñ pariññāya sakkhetvattathuññ Thathāga thena pārralāsaj S 743, pahātā d’ñ Sn 789, 1056. dukkhassā samudayo ca athangamo ca S ii.72; iii.228 sq.; iv.86, 327. -- dukkhass’ antakaro hoti M i.48; A iii.400 sq.; It 18; antakarā bhavamase Sn 32; antag karissanti Satthu sāsana -- kāriño A ii.26; d’parikkhañ S ii.133; akiñcanañ nāmupatanti dukkhañ S i.23; sankhāraññ nañorathena n atthi d’ñ sakk to Sn 731. -- munīñ d’ñna pārayuñ S i.195=Nd2 136v; antaguñ si pārayuñ d’ña S 539. -- sang’ atīko maccujañ nhūt padhi pahāya d’ñ apunabhavāya S iv.158; uccinnañnañ mūlangñ d’ña, n’ athiñ dānī punabhavho Vin i.231= D ii.91. -- adhivāha bringing or entailing pain S iv.70; -- anubhavānañ dukkhañ suffering pain or undergoing punishment (in Niraya) J iv.3.; -- antag un one who has conquered S 401; -- abhiñkñnañ beset with pain, full of distress It 89; -- āsasanañ non -- endurance of ills Vism 325. -- indriya the faculty of experiencing pain, painful sensation S v.209, 211; Dh 556, 560; Vbh 15, 54, 71; -- udraya causing or yielding pain, resulting in ill, yielding distress M i.415 sq.; A i.97; iv.43 (d’ñkkhipāpañ); v.117 (dukkhi); 243; J iv.398; of kamma: Ps i.80; ii.79; Pv i.1110 (so read for dukkhandriya, which is also found at Pva 60); DhA ii.40 (“uddaya”); -- pahāhāna causing pain Dh 291; - - upasana the allayment of pain or alleviation of suffering, only in phrase (aṭṭhāniko maggo) d -- upasama -- gāmino S iii.86; It 106; Sn 724=Dh 191; -- (mes) inishing ill, malevolent J iv.26.; -- otīna fallen into misery S iii.93; M i.460; ii.10; -- kāraññ labor or trials to be undergone as punishment DhA iii.70 (see Dh 138, 139 & cp. dasa1 B 1 b); -- khandha the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S ii.134; iii.93; M i.192 sq.; 200 sq.; etc. -- khaya the destruction of pain, the extinction of ill M i.93; ii.217 (kammakkhayā d -- kkhayo); S iii.27; Sn 732. Freq. in phrase (nīyati or hoti) samāñ -- d -- kkhayoñ “leads to the complete extinction of ill,” with ref. to the Buddha’s teaching or the highest wisdom, e. g. of brahmacariyā S ii.24; of pāñña D iii.268; A iii.152 sq.; of arīya dīṭṭhi D iii.264=A iii.132; of sikkhā A ii.243; of dhamma M i.72; -- dhamba the principle of pain, a painful object, any kind of suffering (cp. “khandha” D iii.88; S iv.188 (“aññ samudayañ ca athaggā aññ ca yathābhaveññ pahānīñ”); It 38 (nīrohā “aññā”); -- nidāna a source of pain M i.223; Dhs 1059, 1136; -- nirohā the destruction of pain, the extinction of suffering (see above B II. 1) M i.191; ii.10; A iii.410, 416; etc.; -- patikkutā averse to pain, avoiding unpleasantness, in combn sukhañkāmo d -- p. S iv.172 (spelt “kulo”), 188; M i.341; -- patta being in pain J vi.336; -- pāraññ afflicted by pain or misery S iii.93; It 89=A i.147; -- bhummī the soil of distress Dh 985; -- vāca hurtful speech Pv i.32 (should probably be read duṭṭha’); -- vipāka (adj.) having pain as its fruit, creating misery S ii.128; D iii.57, 229; A ii.172 (kamma); Ps ii.79 (id.); -- vepakā =”vipāka S 537 (kamma); -- saññā the consciousness of pain Nett 27; -- samudaya the rise or origin of pain or suffering
Dukkhatā

Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D iii.216; S iv.259; v.56; Nett 12 (expl.).

Dukkhati

Dukkhati [fr. dukkha] to be painful Vism 264.

Dukkhatta

Dukkhatta (nt.) [Sk. *dukkhatvaṇ] = dukkhatā D iii.106 (+dandhatta).

Dukkhāpana

Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

Dukkhāpita


Dukkhāpeti

Dukkhāpeti [caus. to dukkha] to cause pain, to afflict J iv.452; Miln 276 sq.; PvA 215. -- pp. dukkhāpita.

Dukkhita

Dukkhita (adj.) [Sk. duḥkhitā; pp. of *dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhīta) D i.72 (puriso ābhādiko d. bālha -- gilāno); ii.24; S i.149; iii.11=iv.180 (sukhitena sukhito dukkhītavato dukkhīte) v.211; M i.88; ii.66; Vin iv.291; Sn 984, 986; J iv.452; Miln 275; DhA ii.28; VvA 67.

Dukkhin

Dukkhin (adj. -- n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S i.103 sq., 129 sq., ii.282 (+dummano); iv.78; A iii.57. -- 2. a loser in the game J ii.160.

Dukkhīyati

Dukkhīyati [Sk. dukkhīyati & dukkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA ii.28 (=vihaṇṇati).

Dugga

Dugga [du+ga] a difficult road Dh 327; Pv ii.78. dugge sankamanāṇi passages over difficult roads, usually combd with papā (water -- shed) S i.100; Vv 5222; Pv ii.925.
Duṭṭha

Duṭṭha (adj. -- n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin iii.118; S ii.259, 262; iv.339; A i.124 ("āruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J i.187, 254 ("brāhmaṇa"); iv.391 ("candāla"); PvA 4 ("corā: rogues of thieves"); Sdhp 86, 367, 434. -- aduṭṭha not evil, good Sn 623; It 86; DhA iv.164. Cp. paṭ. -- gahaṇika suffering from indigestion Vin i.206; -- citta evil -- minded Vin ii.192; M iii.65.

Duṭṭhu

Duṭṭhu (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

Duṭṭhulla

Duṭṭhulla (adj.) wicked, lewd Vin iv.128; S i.187 ("bhāhin "whose speech is never lewd," cp. Th 1, 1217 padulla <> gāhin, expld as duṭṭhullagāhin Psalms of Brethren 399 n. 3); M i.435; iii.159; Vism 313. -- (nt.) wicked <> ness Vin iii.21; kāya' unchastity M iii.151; Th 1, 114; Vism 151.

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-- āduṭṭhulla that which is wicked & that which is not Vin v.130; -- āpatti a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Sanghādisesa Vin iv.31 (opp. a' Vin iv.32).

Dutiya

Dutiya (num. ord.) [Sk. dvitiya, with reduction of dvi to du, as in compn mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundusdeu/teros> deu/omai he who stays behind, also Sk. davīyas further] (a) (num.) the second, the following, next J ii.102, 110; dutiyaŋ for the second time (cp. tatiyaŋ in series 1, 2, 3) Vin ii.188; D ii.155. -- (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by ( -- ā'); a companion, friend, partner Vin iv.225; S i.25 (saddhā dutiyā purisassā hoti-his 2nd self); iv.78 (id.) i.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 (=Nd2 305, where two kinds of associates or companions are distinguished, viz. taṇhā & puggalo'), taṇhā - - dutiyā either "connected with thirst" or "having thirst as one's companion" (see taṇhā) S iv.37; It 109=A ii.10; bilanga' kaṇājaka (rice with sour gruel) Vin ii.77; S i.90, 91. -- adutiya alone, unaccompanied PvA 161.

Dutiyaka

Dutiyaka (adj. -- n.) [Dimin. of dutiya] (a) the second, following, next J i.504 ('cittavāre'); 'ŋ a 2nd time M i.83. -- (b) a companion; only in f. dutiyikā a wife or female compn Vin iv.230, 270 (a bhikkhuṁ as compn of another one); Freq. as puraṇa -- dutiyikā one's former wife Vin i.96; iii.16; S i.200; M ii.63; J i.210; v.152; DhA i.77. Cp. M Vastu ii.134 dvitiyā in the same sense.

Dutiyyat

Dutiyyatā (f.) companionship, friendship, help J iii.169.

Duddabha

Duddabha see daddabha.

Duddha
Duddha (Sk. dugdha, pp. of duh, see dohati) milked, drawn Sn 18 (duddha -- khīra=gāvo duhitvā gahitakhīra SnA 27); M ii.186. -- (nt.) milk Dāvs v.26.

Dudrabhi

Dudrabhi [another form of dundubhi, cp. dudabha & dundubhya] a kettle -- drum, in Amata” the drum of Nibbāna Vin i.8=M i.171 (dudrabhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi

Dundubhi (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle -- drum, the noise of a drum, a heavy thud, thunder (usually as deva’ in the latter meaning) Pv iii.34; J vi.465; PvA 40, 189 (v. l. dudrabhi). -- Amata” the drum of Nibbāna M i.171=Vin i.8 (: dudrabhi); deva’ thunder D ii.156; A iv.311.

*Dunoti

*Dunoti to burn, see der, dava, dāva & dāya.

Dupaṭṭo

Dupaṭṭo see dvi B II.

Dubbaṇṇa

Dubbaṇṇa see under vaṇṇa.

Dubbuṭṭhika

Dubbuṭṭhika see under vuṭṭhi.

Dubbha

Dubbha (& dūbha) (adj.) [Sk. dambhā, see dubbhavi] deceiving, hurting, trying to injure Vin ii.203 (=It 86 where dubbhe); Pv ii.93 (mitta”). adubbha one who does not do harm, harmless Pv ii.98 (’pañīn=ahīnsakahattha). As nt. harmlessness, frankness, friendliness, good -- will Vin i.347 (adrūbhāya, but cp. vv. Il. p. 395: adubbhaya & adrabbhāvāya); S i.225 (adubbhaya trustily); J i.180 (id. as adūbhāya); spelt wrongly adṛūbhaka (for adubbhaka, with v. l. adrabbhaka in expl. of adubbha -- ’pañīn) at J vi.311. Note: dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.

Dubbhaka

Dubbhaka (adj.) [Sk. dambhaka] peridious, insidious, treacherous Th 1, 214 (citta”). Cp. dubbhaya & dūbhaka.

Dubbhāti

Dubbhāti (& dūbhāti) [Sk. dabhnoti cp. J.P.T.S. 1889, 204: dabh (dambh), pp. dabdha; idg. *dhebh, cp. Gr. aître/mbw to deceive. Cp. also Sk druh (so Kern, Toev. p. 11, s. v. padubbhāti). See also dahara & dūbha, dūbhaka, dūbhij] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J v.245; vi.491, or w. loc. J i.267; iii.212) S i.85 (ppr. adubbhanto), 225; It 86 (dubbhe=dusseyya Com.)=Vin ii.203 (where
Dubbhō); Th 1, 1129; J ii.125; iv.261; v.487, 503. -- ppr. also dūbbhato J iv.261; ger. dūbbhītva J iv.79; grd. dūbbheyya (v. l. dūbbheyya) to be punished J v.71. Cp. pa˚.

Dubbhana

Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattha).

Dubbhaya

Dubbhaya=dubbhaka, S i.107.

Dubbhika

Dubbhika=dubbhaka, Pv iii.113 (=mittadubbhika, mittānañ bādhaka PvA 175).

Dubbhikkha

Dubbhikkha see bhikkhā.

Dubbhin

Dubbhin (adj. -- n.) [Sk. dambhin] seeking to injure, deceitful; a deceiver, hypocrite J iv.41; Pv ii.98 (mitta˚); DhA ii.23 (mitta -- dūbbhin). -- f. dubbinī VVA 68 (so read for dubbinī).

Dubha

Dubha (num. -- adj.) [See dubhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th 1, 1134; Ps i.69; ii.35, 181; Vv 4621; VVA 281 (for Vv 6419 duvaddhato).

Dubbhaya

Dubbhaya (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J iii.442; vi.110.

Duma

Duma [Sk. druma=Gr. drumo/s, see dårū] tree A iii.43; J i.87, 272; ii.75, 270; vi.249, 528; Vv 8414; Miln 278, 347; VVA 161. -- agga 1. the top of a tree J ii.155. -- 2. a splendid tree Vv 354. -- 3. a tooth -- pick J v.156; -- inda "king of trees," the Bodhi tree Dpvs i.7; -- uttama a magnificent tree Vv 393; -- phala fruit of a tree M ii.74; Vism 231 (in comparison).

Duyhati

Duyhati Pass to dohati (q. v.).

Dussa

Dussa1 (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin i.290; ii.128, 174; iv.159. D i.103; S v.71; M i.215; ii.92; A v.347; Sn 679; Pv i.103 (=uttarīyañ sātakañ PvA 49); ii.314; Pug 55; PvA 73, 75. -- cīvara˚, q. v.; chava˚ a miserable garment D i.166; A i.295; ii.206; M i.78,
308. -- karaṇḍaka a clothes -- chest S v.71=M i.215; A iv.230; -- koṭṭhaṇa a store -- room for cloth or clothes DhA i.220, 393; -- gahana ( -- mangala) (the ceremony of) putting on a garment DhA ii.87; -- cālaṇī a cloth sieve Vin i.202; -- paṭṭa turban cloth Vin ii.266 (=setavattha -- paṭṭa Bdhgh.); S ii.102; -- phala having clothes as fruit (of magic trees, cp. kapparukka) Vv 462 (cp. VvA 199); -- maya consisting in clothes Vv 467 (cp. VvA 199); -- yuga a suit of garments Vin i.278; M i.215=S v.71; Miln 31 (cp. M Vastu i.61); DhA iv.11; -- ratana "a pearl of a garment," a fine garment Miln 262. -- vaṭṭi fringed cotton cloth Vin ii.266. -- veṇi plaited cotton cloth Vin ii.266.

Dussa

Dussa2 at J iii.54 is usually taken as=amussa (cp. amuka). C. exlps as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen Pali Reader ii.124.

Dussaka

Dussaka=dūsaka (q. v.).

Dussati

Dussati [Sk. dusyati, Denom. fr. pref. duḥ (du’); pp. duṣṭha, caus. dūṣyati] to be or become bad or cor. rupted, to get damaged; to offend against, to do wrong

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Vin ii.113; S i.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A iii.110 (dussanīye d.); J vi.9; Miln 101, 386. -- pp. duṭṭha (q. v.). -- Caus. dūṣeti (q. v.). See also dosa1 & dosaniya; & pa˚.

Dussanā

Dussanā (f.) & Dussana (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A ii.225; Pug 18, 22; Dhs 418, 1060; DA i.195 (rajjana -- d. muyhana).

Dussanīya

Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to dus] able to give offence, hateful, evil (always combd with rajanīya, cp. rāga dosa moha) A iii.110 (dusanīye dussati, where It 84 has dosaneyye); J vi.9; Miln 386.

Dussassa

Dussassa see sassa.

Dussika

Dussika a cloth merchant J vi.276; Miln 262, 331 sq.

Dussitatta

Dussitatta (nt.) [Sk. *dūṣitatva]=dussanā, Pug 18, 22.

Duha
Duha (adj. -- ˚.) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma” giving pleasures J iv.20; v.33.

Duhati

Duhati (to milk) see dohati.

Duhana

Duhana (adj. -- n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. dhvarati. For further connections see Walde, Lat. Wtb. under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha˚ a dacoit D i.135; DA i.296. -- (nt.) waylaying, robbery (pantha’) J ii.281 (text dūhana), 388 (text: panthadūbhana, vv. ll. duhana & dūhana); DhśA 220. -- Cp. maggdūsin.

Duhitika

Duhitika (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S iv.195 (magga). <= Note. This interpretation may have to be abandoned in favour of duhitika being another spelling of dvhitika= hard to get through (q. v.), to be compared are the vv. ll. of the latter at S iv.323 (S.S. dūhitika & dūhitika).

Dūta

Dūta1 [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. dou=los slave. See Walde, Lat. Wtb. under dudum] a messenger, envoy Vin i.16; ii.32, 277; D i.150; S iv.194; Sn 411 (rāja’), 417. <= deva” Yama’s envoy, Death’s messenger A i.138, 142; M ii.75 sq.; J i.138. -- ˚ŋ pāheti to send a messenger Miln 18, PvA 133.

Dūta

Dūta2 (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J iv.248.

Dūteyya

Dūteyya (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A iv.196; J iii.134; DA i.78.<= "ŋ gacchati to go on an errand Vin ii.202; ”ŋ harati to obtain a commission Vin iii.87; iv.23. -- kamma doing a messenger's duty Vin i.359; -- pahiṇāgamana sending & going on messages D i.5=M iii.34; A ii.209; M i.180.

Dūbha

Dūbha (adj.) deceiving, see dubbha.

Dūbhaka


Dūbhaka

Dūbhaka2 [Sk. dambha, cp. dambholi] a diamond J i.363=iii.207.
Dūbhaṇa

Dūbhaṇa (nt.) deceiving, pillaging, robbing etc. at J ii.388 is to be read as (pantha - ) duhana.

Dūbhīn

Dūbhīn (adj.) -- dubbhīn J ii.180 (vv. ll. dūbha & dubbhi), 327; iv.257; DhA ii.23.

Dūbhī

Dūbhī (f.) [cp. Sk. dambha, see dubbhatti] perfidy, treachery, J i.412; iv.57 (v. l. dubhī); vi.59 (=aparādha).

Dūra

Dūra (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. davīyān, Av. dūrō (far), *dāu; cp. Ohg. zawen, Goth. taujan=E. do. Another form is *dečā, far in respect to time, as in Gr. dh/n, dhro/n, Lat. dū -- dum (cp. dū -- rare= en -- dure). See also dutiya & dūta] far, distant, remote, opp. āsanna (J ii.154) or santika (Dhs 677; Vism 402). -- PvA 117. Often in cpds. (see below), also as dūri”, e. g. dūri -- bhāva distance Vism 71, 377; DhsA 76. -- Cases mostly used adverbially, viz. acc. dūre at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J ii.155, 449 (=ārā; iii.189. -- Sn 772; Dh 304; J vi.364; Dhs 677. -- dūre -- pātin one who shoots far [cp. Sk. dūra -- pātin] A i.284; ii.170, 202. J iv.494. See also akkhanapvedhin. -- atidūre too far Vin ii.215. -- kantana at Th i, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; -- gata gone far away Pv ii.134 (=paralokagata PvA 164); DhA iii.377 (durā”). -- (ṇ)gama far -- going, going here & there Dh 37 (cp. DhA i.304); Pv ii.910; -- ghuṭṭha farrenowned Pv ii.82; -- vihāra ( -- vuttin) living far away Sn 220.

Dūrakkha

Dūrakkha [du1+rakkha] see rakkha & cp. du1.

Dūratta

Dūratta (adj.) [du1+ratta] reddish M i.36 ("vanaṇa").

Dūsaka

Dūsaka (adj. -- n.) [Sk. dūsaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A v.71 (bhikkhuni”); J ii.270; iv.495; Sn 89 (kula” one who spoils the reputation of the clan); DhA ii.23 (kuṭi” an incendiary); Miln 20 (pantha’). As dussaka at J v.113 (kamma”); Sn A 287 (mitta”, v. l. B. for dūbhaka). -- panthadūsaka a highwayman Miln 290. -- f. dūsikā J iii.179 (also as dūsīyā=dosakārikā); a” harmless Sn 312 (see a”).

Dūsana

Dūsana (nt.) [see dūseti] spoiling, defiling J ii.270; Sdhp 453.

Dūsita

Dūsita [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 ("citta").
Dūsin
Dūsin (adj. -- n.) [Sk. dūśin]=dūṣaka, in magga" (cp. pantha -- dusaka) a highway robber Sn 84 sq

Dūseti
Dūseti [Sk. dūṣayati, caus. of dussati (q. v.). Also as dusseti PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin i.79, 85, 86; iv.212 (maṅ so dūsetukāmo, said by a bhikkhuñi), 316 (dūsetuñ); A iv.169 sq.; J i.454; ii.270; DhA ii.22 (kutiṅ, damage, destroy). -- aor. dūsayi J ii.110 (fared ill). -- pp. dūsita. Cp. pa". pari".

Dūhana
Dūhana1 (nt.) [see duhana] infesting, polluting, defaming; robbing, only in pantha" (with v. l. duhana) waylaying J ii.281, 388; Tikp 280.

Dūhana
Dūhana2 (nt.) [Sk. dohana, see dohati] milking ( -- '), in kumbha" filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. dronadughā a cow which yields much milk) Sn 309.

Dūhitika
Dūhitika see duhitika.

Dejjha
Dejjha (=dvejjha, see dvi B i.5] divided, in a’ undivided- ness J iii.7 (com. abhejja), 274=iv.258 (dhanuñ a ’ñ karoti to get the bow ready, v. l. BB. sarejjha C. expld jiyāya ca sarena ca sādhiñ ekam eva katvā).

Deḍdubha
Deḍdubha [Sk. duḍdubha] a water -- snake; salamander J iii.16; vi.194; Sdhp 292. See next.

Deḍdubhaka
Deḍdubhaka 1. a sort of snake (see prec.) J i.361. -- 2. a kind of girdle (in the form of a snake's head) Vin ii.136 (expld by udaka -- sappi -- sira -- sadisa).

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Deḍdima
Deḍdima (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle -- drum D i.79 (v. l. dindima); Nd2 219 (’ka, v. l. diṅd’); J i.355; (=paṭaha -- bheri); v.322= vi.217; vi.465=580.

Depiccha

Deyya
Deeya (adj.) [Sk. deya, grd. of dā, see dadāti I. 2, b] (a) to be given (see below). -- (b) deserving of a gift, worthy of receiving alms J iii.12 (a); Miln 87 (rāja') -- nt. a gift, offering Vin i.298 (saddhā'). -- dhamma a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S i.175; A i.150, 166; ii.264 (saddhā'); Pv i.11; ii.318; PvA 5, 7 sq., 26, 92 ('bijā'), 103, 129; cp. AvŚ i.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enumd at Nd2 523 under the old Brahman's term yañña "sacrifice") (1) deva, (2) deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, (3) sena, (4) gilana -- paccaya -- bhesaja -- parikkhāra, (5) anā, (6) pāna, (7) vattha, (8) yāna, (9) mālā, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padtpayya. A similar enumn in diff. order is found at Nd1 373.

Deva

Deva [Ved. deva, Idg. *dejā to shine (see dibba & diva), orig. adj. *deisus belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dēvas; Ohg. & slashedZ.ò; Ags. Tīg., gen. Twes (=Tuesday); Ori. dia (god). The popular etymology refers it to the root dev in the sense of playing, sporting or amusing oneself: dibbanti ti devā, pañcahi kāmagaṇe hi kīfanti attano và siriyā jotantī ti atho KhA 123] a god, a divine being; usually in pl. devā the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level: Thus primarily (see 1a) used of the first of the next -- world devas, Sakka, then also of subordinate deities, demons & spirits (devaññataro vā devānaññata some kind of deity; snake -- demons: nāgas, tree -- gods: rukkhadevātā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; pētā: miserable ghosts; nerasiyikā sattā: beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D i.17 sq.; S iii.85), hence "gods" is not a coincident term. All devas are themselves in sanātana continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D i.17 sq.; S iii.85, 154 (cp. It 66 megha); Sn 18, 30; J v.201; DhA ii.58, 82; PvA...
139. devo ekam ekam phusāyati the cloud rains drop by drop, i. e. lightly S i.104 sq., 154, 184; iv.289. -- thulla -- phusita nave vassante when the sky was shedding big drops of rain S ii.141; v.396; A i.243; ii.140; v.114; Vism 259; -- vigata -- valāhake deve when the rain -- clouds have passed S i.65; M ii.34, 42. - 3. king, usually in voc. deva, king! Vin i.272; iii.43; A ii.57; J i.150, 307; PvA 4, 74 etc. dev(1) f. 1.
godness, of Petts, Yakkhinīs etc.; see etym. expl. at VvA 18. -- Pv i.112; Vv 13 etc. -- 2. queen Vin i.82
(Rahulamātā); 272; D ii.14; A ii.57, 202 (Mallikā) J i.50 (Māyā); iii.188; PvA 19, 75. -- accharā a divine
Apsāra, a heavenly joy -- maiden Vism 531; PvA 46, 279; -- aaññatara, in phrase deve và d. và, a god or one
of the retinue of a god S iv.180= A iv.461; PvA 16; -- ātideva god of gods, i. e. divine beyond all divinities,
a super -- deve, of Buddha Nd2 307 & on Sn 1134; J iv.158=DhA i.147; Vv 6427; VvA 18; Miln 241, 258,
368, 384 & passim; cp. M Vastu i.106, 257, 283, 291; -- attabh a super -- deva, of Buddha Nd2 307 & on Sn 1134;
J iv.158=DhA i.147; Vv 6427; VvA 18; Miln 241, 258, of the retinue of a god S iv.180= A iv.461; -- ātideva god of gods, i. e. divine beyond all divinities,

Paranimmitavasavattma (f.) 1.

the god's (i. e. Yama's see above 1") messenger A i.138, 142; M ii.75; iii.179; J i.138; DhA i.85 (taydo);
Mhbv. 122 ("suttanta"); -- deva "the god of gods," Ep. of the Buddha (cp. devātideva) Th 1.533, 1278 (of
Kappāyanā); DhA 1; PvA 140; -- dhama that which is divine or a god A iii.277 ("ika"); DhA iii.74; --
dhītā a female deve or angel (cp. devaputta), lit. daughter of a god J ii.57; VvA 173, 153 (with ref. to

Vimānapetis); -- nagara the city of the Devas, heaven J i.168, 202; DhA i.280; -- nikāya a class, community
or group of gods, celestial state or condition D ii.261 (sixty enumd); S iv.180; M i.102 sq.; A i.63 sq.;
i.185; iii.249 sq.; iv.55; v.18; -- pañha questioning a god, using an oracle D i.11 (=DA i.97: deva-pa
pronounced as "deva-pa"); the Tusita d. (Santusita d.); the Nimmānāratt d. (Sunimmitt d.); & the
Paranimmitavasavatt d. (Vasavatt d.) D i.217 sq.; cp. J i.48. -- D ii.12, 14; S i.46 sq.; 216 sq.; iv.280; A
i.278; It 76; J i.59 (jarā -- jajjara); iv.100 (Dhamma d.); vi.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkhi
tevaputto); Miln 23; -- para the city of the gods, heaven S iv.202; Vv 6430 (= Sudassana -- mahānagara
VvA 285); J iv.143; -- bhava celestial existence PvA 167; -- bhoga the wealth of the gods PvA 97; --
manussa(pl.) gods & men D i.46, 62=, 99 ("mānuse"); M ii.38, 55; Sn 14 (sa.), 236 ("pūjita"); 521; It 80
("seṭṭhā"); Kh vii.10; KhA 196; PvA 17, 31, 117; -- 'loka the world of gods and men. It comprises (1) the
world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammūti -- deva, see above); (2)
samaṇas & brāhmaṇas (cp. visuddhi -- deve); (3) gods & men under the human aspect (gati, cp. upapatti --
deva); Sn 1047, 1063; expl. at Nd2 309 & (with diff. interpretations) DA i.174 sq.; -- yāna leading to the
(world of the) gods, i. e. the devaloka to heaven Sn 139, also in "yanīya (magga) D i.215; -- rāja king of the
devas, viz. Sakka Nd1 177; J iii.392 (=devinda); DhA iii.441; PvA 62; -- rāpa divine appearance or form
PvA 92; -- loka the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres
or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka
is in saṅsāra attained by extraordinary merit: Dh 177; J i.202, 203; iv.273; ThA 74; KhA 228; PvA 5, 9, 21,
66, 81, 89; Vism 415, etc. -- vimāna the palace of a deva J i.58; VvA 173; -- sankhālāka a magic chain J
ii.128; v.92, 94; -- sadda heavenly sound or talk among the devas It 75 (three such sounds).

Devaka
Devaka (adj.) ( -- ') [deva+ka] belonging or peculiar to the devas; only in sa’ -- loka the world including the gods in general D i.62; Nd2 309; Sn 86 377, 443, 760 etc.; Miln 234. See also devamanussa -- loka.

Devata

Devata (adj.) ( -- ') having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma + Brahma (garuka). -- f. devatā in pati” "worshipping the husband," i. e. a devoted wife J iii.406; VvA 128.

Devatā

Devatā (f.) [deva+tā, qualitative -- abstr. suffix, like Lat. juventa, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pṛṣṇatā, bandhūtā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd2 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de -- vatā=yesa'q deti, as is expressed in the conclusion "ye yesa' dakkhineyyā te tesa' devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, suva’ṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahма), to which are added the 2 aspects of the sky -- god as devadevatā & disā -- devatā). -- Another definition at VvA 21 simply states: devatā ti devaputto pi Brahма pi devadhiṭṭā pi vuccati. -- Among the var. deities the foll. are frequently mentioned: rukkha’ tree -- gods or dryads M i.306; J i.221; PvA 5; vatthu’ earth gods (the four kings) Pv 41; PvA 17; vana’ wood -- nymphs M i.306; samudda’ water -- sprites J ii.112 etc. etc. <> D i.180 (mahiddhikā, pl.), 192; ii.8, 87, 139, 158; S i. sq.; iv.302; M i.245; ii.37; A i.64, 210, 211; ii.70 (sapubba’); iii.77 (bali -- patiggāhikā), 287 (saddhāya samannāgatā); 309; iv.302 sq., 390 (vippatīṣānīṇyo); v.331; Sn 45, 316, 458, 995, 1043; Dh 99; J i.59, 72, 223, 256; iv.17, 474; Vv 163; Pv ii.110; KhA 113, 117; PvA 44. -- ânubhāva divine power or majesty J i.168; -- ânussati "remembrance of the gods," one of the 6 ânussatiṭṭhānāni, or subjects to be kept in mind D iii.250, 280, cp. A i.211; Vism 197. -- uposatha a day of devotion to the gods A i.211; -- paribhoga fit to be enjoyed by gods J ii.104; -- bali an offering to the gods A ii.68; -- bhāva at PvA 110 read as devattabhāva (opp. petattabhāva).

Devati

Devati [div] to lament, etc.; see pari”. Cp. also parideva etc.

Devatta

Devatta (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 ("bhāva as Yakkhā, opp. petatta bhāva; so read for devatā -- bhāva).

Devattana

Devattana (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara

Devara [Sk. devṛ & devara Gr. da_h/r (*daivh/r), Lat. levir, Ohg. zeihhur, Ags. tācor] husband's brother, brother-in-law J vi.152; Vv 326 (sa”), popularly expld at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhāṭu.”

Devasika
Devasika (adj.) [Der. fr. divasa] daily J v.383; DA i.296 ("bhatta= bhattavetena); DhA i.187 sq., -- nt. "˚ as adv. daily, every day J i.82, J i.149, 186; VvA 67, 75; DhA i.28; ii.41.

Desa

Desa [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin i.46; ii.211; M i.437; J i.308; DhsA 307 ("bhūta); PvA 78 ("antara prob. to be read dos") 153; KhA 132, 227. -- desa yārati to go abroad J v.340 (p. 342 has disa'). -- kañcid -- eva desa pucchati to ask a little point D i.51; M i.229; A v.39, sometimes as kiñcid -- eva d. p. S iii.101; M iii.15; v. l. at D i.51. -- desāgata pāñha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desaka

Desaka (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 -- (nt.) advice, instruction, lesson M i.438.

Desanā

Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S v.83, 108; J iii.84; Pug 28; Nett 38; Vism 523 sq. (regarding Paticcasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in dhamma’ moral instruction, exposition of the Dhamma, preaching, sermon Vin i.16; A i.53; ii.182; iv.337 sq.; It 33; J i.106 etc. (a’ gāmiṇī āpatti), a Pārājika or Sanghadisesa offence Vin ii.3, 87; v.187. Cp. Vin. Texts ii.33. -- 3. (legal) acknowledgment Miln 344. -- Cp. a’ -- avasāne (loc.) at the end of an instruction discourse or sermon DhA iii.175; PvA 54; -- pariyoṣāne=proc. PvA 9, 31 etc. -- vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21.

Desika

Desika (adj.) [Sk. deśika]=desaka, su’ one who points out well, a good teacher Miln 195.

Desita

Desita [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin iii.152 (marked out); v.137; D ii.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

Desetar

Desetar [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M i.221, 249; A i.266; iii.441; v.349.

Deseti

Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase dhammag d. to deliver a moral discourse, to preach the Dhamma Vin i.15; ii.87, 188; v.125, 136; D i.241, A ii.185, v.194; It 111; J i.168; iii.394; Pug 57; PvA 6. -- aor. adesesi (S i.196=Th l 1254) & desesi (PvA 2, 12, 78 etc.) -- pp. desita (q. v.).

Dessa & Dessiya
Dessa & Dessiya (adj.) [Sk. dvesya, to dvis, see disa] dis-agreeable, odious, detestable J i.46; ii.285; iv.406; vi.570, ThA 268, Miln 281.

Dessati

Dessati [Sk. dvišati & dveši; see etym. under disa] to hate, dislike, detest SnA 168 (=na piheti, opp. kāmeti).

Dessatā

Dessatā (f.) [Sk. dvesyatā] repulsiveness Miln 281.

Dessin

Dessin (adj.) [Sk. dvešin] hating, detesting Sn 92 (dham- ma˚); better desin, cp. viddesin.

Deha

Deha [Sk. deha to *dheigh to form, knead, heap up (cp. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, Toev. p. 75 s. v. sartradeha. Cp. Gr. tei_xos (wall)=Sk. dehi; Lat. fingo & figura; Goth. deigan (knead)=Ohg. teig=E. dough] body A ii.18; PvA 10, 122. Usually in foll. phrases: hitvā mānusaḥ dehaḥ S i.60; Pv ii.956; pāhaya m. d. S i.27, 30; jahati d. M ii.73; "ṅ nikkhipati Pv ii.615; (muni or khñāsavo) antima -- deha -- dhārin ("dhāra") S i.14, 53; ii.278; Sn 471; Th ii.7, 10; It 32, 40, 50, 53. "ṅnikkhepana laying down the body Vism 236.

Dehaka

Dehaka (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin

Dehin (adj. -- n.) that which has a body, a creature Pgdp 12, 16.

Doṇa

Doṇa [Sk. droṇa (nt.) conn. with *dereo tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) Pv iv.333 (mitāni sukhadukkhāṇi donehi piṭakehi). taṇḍula’ a doṇa of rice DhA iii.264; iv.15. At J ii.367 doṇa is used elliptically for doṇamāpaka (see below). -- pāka of which a d. full is cooked, a doṇa measure of food S i.81; DhA ii.8. -- māpaka (mahāmatta) (a higher official) supervising the measuring of the doṇa -- revenue (of rice) J ii.367, 378, 381; DhA iv.88; -- mīta a d. measure full D i.54; M i.518.

Doṇika

Doṇika (adj.) [fr. doṇa] measuring a doṇa in capacity Vin i.240 (catu’ piṭaka).

Doṇikā

Doṇikā (f.)=doṇīl, viz. a hollow wooden vessel, tub, vat Vin i.286 (rajana’ for dyeing); ii.120 (mattikā to hold clay) 220 (udaka’), 221 (vacca’ used for purposes of defaecation). See also passāva’.

Donī
Don1 (f.) [Sk. dron, see doña] 1. a (wooden) trough, a vat, tub S ii.259; A i.253; v.323; J i.450; Miln 56. -- tela’ an oil vat A iii.58 (āyasā made of iron & used as a sarcophagus). -- 2. a trough -- shaped canoe (cp. Marāthi donī “a long flat -- bottomed boat made of undi wood,” & Kanarese doni “a canoe hallowed from a log”) J iv.163 (=gambhirā mahānāvā p. 164); PvA 189. -- 3. a hollow, dug in the ground Miln 397. -- 4. the body of a lute, the sounding -- board (?) i.450; Miln 53; VvA 281.

Donī

Donī2 (f.) [Sk. droni?] an oil -- giving plant (?) (or is it= donī meaning a cake made in a tub, but wrongly interpreted by Dhammapāla?) only in -- nimmījana oil -- cake Pv i.1010; as 'nimmijjana at Vv 3338; expld by telamiṅjaka at PvA 51 & by tilapiṅñaka at VvA 147.

Dobbhagga

Dobbhagga (nt.) [Sk. daurbhāgya fr. duḥ+ḥāga] ill luck, misfortune Vin iv.277; DhA 281 (text: 'dobbhagga).

Dobha

Dobha [see dubbha] fraud, cheating D ii.243 (v. l. dobbha= dubbha).

Domanassa

Domanassa (nt.) [Sk. daurmanasya, duḥ+manas] dis- tress, dejectedness, melancholy, grief. As mental pain (cetasikā asātta cet. dukkhaḥ S v.209=Nd2 312; cp. D ii.306; Nett 12) opp. to dukkha physical pain: see dukkha B III. 1 a). A synonym of domanassa is appaccaya (q. v.). For defn of the term see Vism 461, 504. The freq. combn dukkha -- domanassa refers to an unpleasant state of mind & body (see dukkha B III. 1 b; e. g. S iv.198; v.141; M ii.64; A i.157; It 89 etc.), the contrary of somanassa with which dom˚ is combd to denote "happiness & unhappiness," joy & dejection, e. g. D iii.270; M ii.16; A i.163; Sn 67 (see somanassa). -- Vin i.34; D ii.278, 306; S iv.104, 188; v.349, 451; M i.48, 65, 313, 340; ii.51; iii.218; A i.39 (abhijjhā” covetousness & dejection, see abhijjhā); ii.5, 149 sq.; iii.99, 207; v.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (cita -- sampīlanā d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh i.121. -- indriya the faculty or disposition to feel grief D iii.239 (+som˚); S v.209 sq.; -- upavicāra discrimination of that which gives distress of mind D iii.245; -- patta dejected, disappointed J ii.155.

Dolā

Dolā (f.) [Sk. dolā, *del as in Ags. tealtian=E. tilt, adj. tealt unstable=Sk. dulā īṣṭakā an unstable woman] a swing J iv.283; vi.341; Vism 280 (in simile).

Dolāyati

Dolāyati [Denom. of dolā] to swing, to move to & fro J ii.385.

Dovacassa

Dovacassa (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvrātya disobedience, defiance] unruleiness, indocility, bad conduct, fractiousness S ii.204 sq. (’karaṇā dhāmmanā); M i.95 (id. specified); A ii.147; iii.178; Nett 40, 127.

Dovacassatā
Dovacassatā (f.) [2nd abstr. of dovacassā] unruliness, con- tumacy, stubbornness, obstinacy A i.83, iii.310, 448; v.146 sq.; D iii.212, 274; Pug 20; Dhs 1326 (cp. Dhs. trsl. p. 344); Vbh 359, 369, 371.

Dovacassiya

Dovacassiya (nt.)=dovacassā Pug 20; Dhs 1325.

Dovārika

Dovārika [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin i.269; D ii.83; iii.64 sq., 100; S iv.194; M i.380 sq.; A iv.107, 110; v.194; J ii.132; iv.382 (two by name, viz. Upajotiya & Bhaṇḍa -- kucchi), 447; vi.367; Miln 234, 332; Vism 281; Sdhp 356.

Dovila

Dovila (adj.) [Sk.?] being in the state of fructification, budding J vi.529 (cp. p. 530); Miln 334.

Dosa

Dosa1 [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. (cp. dussati), as in Gr. de/omai, deu/omai] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually -- *, as khotta' blight of the field Miln 360; tiṇa' spoil by weeds Dh 356; PvA 7; visa' ill effect of poison Th 1, 758, 768; sneha' blemish of sensual affection Sn 66. Four kasina -- dosā at Vism 123; eighteen making a Viḥāra unsuitable at Vism 118 sq. -- J ii.417; iii.104; Miln 330 (sabba -- d. -- virahita faultless); DA i.37, 141. -- pl. dosā the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172, cp. DA i.133.

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Dosa

Dosa2 [Sk. dveṣa, but very often not distinct in meaning from dosa1. On dveṣa see under disa] anger, ill -- will, evil intention, wickedness, corruption, malice, hatred. In most freq. combn of either rāga (lust) d. & moha (delusion), or lobha (greed) d. moha (see rāga & lobha), to denote the 3 main blemishes of character. For defn see Vism 295 & 470. Interpreted at Nd2 313 as "cittassā āghāto patighāto patigho . . . kopo . . . kotho . . . vyāpatti." -- The distinction between dosa & paṭigha is made at DA i.116 as: dosa=dubbakodha; paṭigha=balavakodha. -- In combn lobha d. moha e. g. S i.98; M i.47, 489; A i.134, 201; ii.191; iii.338; It 45 (tīṇi akusalaṃlīlāni). With rāga & moha: Dh 20; It 2=6; with rāga & avijjā: It 57; rāga & māna Sn 270, 631 etc. -- See for ref.: Vin i.183; D iii.146, 159, 182, 214, 270; S i.13, 15, 70; v.34 sq.; M i.15, 96 sq., 250 sq., 305; A i.187; ii.172, 203; iii.181; Sn 506; It 2 (dosenā duṭṭhāse sattā gacchanti duggatiṃ); Ps i.80 sq., 102; Pug 16, 18; Dh 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. -- Variously characterised as: 8 purisa -- dosā Vbh 387; khila, nigha, mala S v.57; agati (4 agati -- gamanāni: chanda, d. moha, bhaya) D iii.228, cp. 133, 182; ajjhatāṇa A iii.357 sq.; its relation to kamma A i.134; iii.338; v.262; to ariyamagga S v.5, 8, -- sadosa corrupted, depraved, wicked D i.80; A i.112; adosa absence of 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 (+alobha amoha). -- aggī the fire of anger or ill -- will D iii.217; S iv.19 sq.; It 92 (+rāgaggi moh'); J i.61; -- antara (adj.) bearing anger, intending evil in one's heart Vin ii.249; D iii.237; M i.123; A i.59; iii.196 sq.; v.81 (opp. metta -- citta); perhaps at PvA 78 (for des'); -- kkhaya the fading away, dying out of anger or malice S iii.160, 191; iv.250; v.8; Vbh 73, 89; -- gata=dosa (+patigha) S iv.71; -- garu full of anger S i.24; -- dosa (: dosa1) spoil by anger Dh 357; -- saññita connected with ill -- will It 78; -- sama like anger Dh 202; -- hetuka caused by evil intention or depravity A v.261 (pāṇātipāta).

Dosaniya, Dosanthya & Dosaneyyya
Dosaniya, Dosan̄ya & Dosaneyya (adj.) [grd. -- formation either to dosa1 or dosa2, but more likely=Sk. *dūsaniya=dūṣya (see dussa2 & dussati) influenced by dveṣaṇīya) corruptible; polluting, defiling; hateful, sinful S iv.307; A ii.120; It 84 (where A iii.110 has dussaniya in same context).

Dosā

Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. du/w, du/omai to set (of the sun)] evening, dusk. Only in acc. as adv. dosaṇā (=dośāṇ) at night J vi.386.

Dosin

Dosin (adj.) [to dosa2] angry J vi.386, 454.

Dosinā

Dosinā (f.) [Sk. jyotsnā, cp. P. junhā] a clear night, moon-light; only in phrase ramaṇīyā vata bho dosinā ratti. "lovely is the moonlight night" D i.47≈J i.509; J v.262; Miln 5, 19 etc. Expld in popular fashion by Bdhgh. as "dosāpagatā" ratti DA i.141. -- puṇḍramāṣṭ a clear, full moon night Th 1, 306, 1119; -- mukha the face of a clear night J vi.223.

Doha

Doha1 [Sk. doha & dogha] milking, milk J v.63, 433.

Doha

Doha2 (adj.) [Sk. droha] injuring ( -- ˚) DA i.296.

Dohaka

Dohaka [Sk. doha] a milk -- pail J v.105.

Dohati

Dohati [Sk. dogdhi, to which prob. duhīṭh daughter: see under dhīṭh & cp. dhenu] to milk. -- pres. 1 pl. dohāma & duhāma J v.105; pret. 1 pl. duhāmase ibid.; pot. duhe Jvi.211; ger. duhītvā SnA 27; pp. duddha (q. v.) -- Pass. duhāthī S i.174 (so read for duhanti); J v.307; ppr. duyhamāṇa Miln 41. -- See also dūhāna, doha1, dohin.

Dohāla

Dohāla [Sk. dohada & daur̄hda, of du+hrd, sick longing, sickness, see hadaya. Lüders Götttinger GelehrteNachrichten 1898, 1 derives it as dvi+hrd] (a) the longing of a pregnant woman J iii.28, 333; DhA ii.350; ii.139. -- (b) intense longing, strong desire, craving in general J ii.159, 433; v.40, 41; vi.263, 308; DhA ii.86 (dhammika d.).

Dohalāyati

Dohalāyati [Denom. fr. dohāla] to have cravings (of a woman in pregnancy) J vi.263.

Dohalinī
Dohalini (adj. -- f.) a woman in pregnancy having cravings; a pregnant woman in general J ii.395, 435; iii.27; iv.334; v.330 (=gabbhini); vi.270, 326, 484; DhA iii.95.

Dohin

Dohin (adj. n.) one who milks, milking M i.220 sq.=A v.347 sq. (anavasesa” milking out fully).

Drū́ba

Drūba incorrect spelling for dubha (q. v.) in adṛūbhāya Vin i.347.

Dva’

Dva’ in numeral composition, meaning two etc., see under dvi B III.

Dvaya

Dvaya (adj. -- n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twofold Sn 886 (saccaṇ musā ti dvayadhamman); Dh 384; Pv iv.129 (dvayaṇ vipākaṇ=duvidhaṇ PvA 228); -- advaya single A v.46. -- (b) false, deceitful Vin iii.21. -- nt. a duality, a pair, couple S ii.17 ('ñ nissito loko); J iii.395 (gāthā); PvA 19 (māsa’); DhA ii.93 (pada’ two lines, "couplet"). -- kāraṇ "doing both," i. e. both good & evil deeds (su’ & duccaritañ) S iii.241, cp. 247 sq.; D iii.96.

Dvā́

Dvā́ (cp. dva’) see dvi B III.

Dvāra

Dvāra (nt.) [Ved. dvār (f.) & dvāra (nt.), base *dvār, cp. Av. dvarṣa; Gr. qu/ ra, qurw/n; Lat. fores (gate), forum; Goth. dauër, Ohg. turi=Ger. tür, Ags. dor =E. door.] lit. an outer door, a gate, entrance Vin i.15; S i.58, 138, 211; J i.346; ii.63; vi.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. -- That d. cannot be used for an inner door see Vin ii.215; on knocking at a d. see DA i.252; cp. DhA i.145 (dvāraṇ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṇ alabham na unable to get out Vin ii.220. -- mahā” the main or city gate J i.63; culla˚ J ii.114; catu˚ (adj.) having 4 doors (of niraya) Pv i.1013; cha˚ with 6d. (nagara˚ , w. ref. to the 6 doors of the senses, see below) S iv.194; pure˚ the front d. J ii.153; pacchima˚ the back d. J vi.364; uttara˚ the E. gate (PvA 74); nagara˚ the city gate (J i.263; deva˚ DhA i.280); gāma˚ the village g. (Vin iii.52; J ii.110); ghara˚ (J iv.142; PvA 38) & geha˚ (PvA 61) the house door; antepura˚ the door of the inner chamber M ii.100; kula˚ the doors of the clan -- people Sn 288. -- metaph. of the door leading to Nibbāna: amata˚ S i.137; A v.346. <-> 2. (fig.) the doors=in & outlets of the mind, viz. the sense organs; in phrase indriyesu gutta -- dvāra (adj.) guarding the doors w ith respect to the senses or faculties (of the mind): see gutta (e. g. S ii.218; iv.103 & cp. Dhs. trsl. p. 175). -- S iv.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya -- vac’). The nine gates of the body at Vism 346. Thus also in f. abstr. guttadvāratā the condition of well protected doors (see gutta). -- kavāṭa a door post J i.63; ii.334; vi.444; PvA 280, -- koṭṭhaka [cp. Sk. dvārakoṭṭhaka Sp. AvŚ i.24, 31] gateway; also room over the gate Ud 52, 65; J i.290; iii.2; iv.63, 229; VvA 6, 160; DhA i.50; ii.27, 46; iv.204; Vism 22; Miln 10. -- bahidvārakoṭṭhaka or "a outside the gate M i.382; ii.92; A iii.31; iv.206; -- gāma a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J i.361) J iii.126 (’gāmakā), 188; iv.225; DhA ii.25 (’ka); -- toraṇa a gateway J iii.431. -- pāṇantarā at J vi.349 should be read ’vātapāṇantarā; -- pidahanaya shutting the door Vism 78. -- bāḥa a door post S i.146; Pv i.51; DhA iii.273; -- bhatta food scattered before the door Sn 286; – vātapāṇa a door -- window Vin ii.211; J vi.349; -- sāla a hall with doors M i.382; ii.61.

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Dvārika

Dvārika ( -ka) (adj.) referring or belonging to the door of -- in cha "ā tanhā, craving or fever, arising through the 6 doors (of the senses) DhA iv.221, & kāya" -- sānvyara control over the "bodily" door, i.e. over action (opp. speech) PvA 10 (so read for kāyaṅ cārika").

Dvi

Dvi [Sk. dvi, dva etc. -- Bases: I. dvi=Sk. dvi in dvipad =Lat. bipēs (fr. dupēs), Ags. twifēte; dvīdent=bidens. Reduced to dh (see B I.4) as in Gr. d'h pous (=dipad). Lat. diennium & pref. dis -- (cp. Goth. twis asunder, Ogh. zwisk between). -- II. du (=dvi in reduced grade, cp. Lat. du -- plex, dubius etc.) - - III. dvā (& dva)=Sk. dvāu, dvā, f. nt. dve (declined as dual, but the P. (plural) inflexion from base I. see B I.1); Gr. d'w, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (=E. two); Ogh. zwēne, zwō zwei. Also in cpd. num. dva -- daśa twelve=Gr. d'(v)w/deka=Lat. duodecim. ] number two. A. Meanings -- I. Two as unit: 1. with objective foundation: (a) denoting a combn (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants' tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijihva (snake). See also dutiya & dvaya. -- dvē: kāmā, khīḍā, gatiyo (Sn 1001), dānāni (It 98), piyā, phālāni (Sn 896; It 39), mittā, sīnehā etc. See Nd2 under dve. A. i.47< < 100; D iii.212 -- 214. -- (b) denoting a separation (in two, twofold etc.): see dvidhā & cpds. -- 2. with symbolic, sentimental meaning: (a) only two (i.e. next to one or "next to nothing"), cp. the two mites of the widow (Mark xii. 42), two sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin ii.107); dvemāsiko gabbho (Pv i.67); dvevācika; duvango (see below). -- (b) a few -- more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a very long time): māsadvayāṇa a couple of months; dvīsahassa dīpā 2000 islands (=a large number); diyādhhasata 150=very long etc.; dvīhatthā (2 or 3= a couple of days) q. v.; dviratattiratta (id. of nights); dvīṣu tīṣu manuṣesse to some people (PvA 47); dvātikkhattuŋ soveral times; cp. dvikkhattuŋ (more than once), dutiyaŋ (for the 2nd time). II. Two as unit in connection with its own & other decimals means a complex plus a pair, which amounts to the same & a large & small unit, or so to speak "a year & a day." E. g. 12 (sometimes, but rarely= 10+2, see sep.); -- 32: rests usually on 4 X 8, but as No. of the Mahāpurusa -- lakkhaṇāni it denotes 30+2= the great circle plus the decisive (invisīble) pair; -- 62: views of heresy: see diṭhi; also as a year of eternity= 60 kappas+2; -- 92: as measure of eternity=90+2 kappas=a year & a day. III. Number twelve. 1. Based on natural phenomena it denotes the solar year (dvādasamāsaka sāneyccharo VvA 247). -- 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a set (cp. 12 months = companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25. 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysséus Hom. Od. 9, 195; Knights of Arthur etc.); of theras, accomp by 12 bhikkhus PvA 67, 141. 179 etc.; dvādasa koṭisatānī Sn 677; five groups of 12 musicians VvA 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). -- (b) as measure of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radia nce VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3. 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāṇa -- petas or Yakkhas Vv 551; J vi.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa -- yojanikaṅ kaṅka -- vimāṇā Vv 671; VvA 188, 289 etc. -- Of years: J iii.80; VvA 157 (dvādasā -- vassikā; in this sense also 16 instead of 12: solasa -- vassudēsika VvA 259 etc. See solasa). B. Bases & Forms -- I. dvi; main base for numeral & nominal composition & derivation, in 1. numeral dve (& duve) two: nom. acc. dve (Sn p. 107; It 98; J i.150; iv.137 etc.) & (in verse) duve (Sn 896, 1001); gen. dat. dvinnā (It 39, 40, 98; J ii.154); instr. dvidhi (J i.87; v. 1. dhi; 151; ii.153); loc. dvisu (J i.203; PvA 47) & duvesu (Vv 412), 2. as numeral base: -- sahassa 2000 (see A I. 2b) J i.57; VvA 261; PvA 74; also in dvīnta & adv. dvikkhattuŋ twice & dvīdā in two parts. -- (b) as nominal base: -- (r)āvaṭṭa [Sk. dviḥ cp. Lat. bis] turning twice S i.32; -- ja "twice born," i.e. a bird J i.152 (gaṇā); -- jātin one who is born twice, i.e. a brāhmaṇa Th, 2, 430 (ThA 269=brāhmaṁjītān); -- tālamatta of the size of 2 palms DhA ii.62; -- pad [Sk. dvipad, Lat. bipes, Gr. di/pous etc.] a biped, man S i.6; -- pala twofold Vism 339; -- pādaka=dvipad Vin ii.110; -- bandhu having two friends J vi.281; -- rattattiratta two or three nights Vin iv.16; also in dvīha two days (q. v.). 3. as diaeretic
form duvì: -- ja (cp. dija) "growing again" i. e. a tooth J v.156. 4. as contracted form di˚: -- (y)a one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J i.72 (diya - yajana - satika 150 y. long or high etc.), 202; iv.293 (yama); DhA i.395; VA i.17; Miln 243, 272; DhSA 12; -- gu two-fold, double (cp. di˚: -- (y)a ... ha one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J i.72 (diya -- yojana -- satika 150 y. long or high etc.), 202; iv.293. 4. as contracted form di˚: -- (y)a ...

-- gu two-fold, double (cp. di˚: -- (y)a twofold, double Vin i.289; Sn 714; J v.309; Miln 84; DhA i.6; VA i.63, 120; -- ja (cp. dvija, duvija) (a) "twice -- born," a bird S i.224; Sn 1134 (d. vuccati pakkh Nd2 296); J i.152, 203; ii.205; iv.347; v.157; Pvi.124; Vv 358 (cp. VvA 178); Miln 295. -- (b) a brahmin ThA, 70, 73; -- jivha "twotongued," i. e. a snake (cp. du˚) J iii.347; -- pad ( -- pada or -- pa) a biped (cp. dvija) S i.224; Sn 1116 (d. vuccati pakkh Nd2 296); J i.152, 203; ii.205; iv.347; v.157; Pvi.124; Vv 358 (cp. VvA 178); Miln 295. -- (b) a brahmin ThA, 70, 73; -- jivha "twotongued," i. e. a snake (cp. du˚) J iii.347; -- pad ( -- pada or -- pa) a bipe...
Dvīha (adv.) [Sk. dvis -- ahnah; see dvi B I.2b] two days; dvīhena in 2 days S ii.192; dvīha -- mata 2 days
dead M i.88; iii.91. -- ttha 2 or 3 days (˚η adv.) (on meaning cp. dvi A I.2b) D i.190 (˚assa accayena after a
few days); J ii.316; DhA iii.21 (˚accayena id., gloss: katipâh<-> accayena); DA i.190 (˚η) 215; VvA 45.

Dvīhika

Dvīhika (adj.) every other day M i.78.

Dvīhitika

Dvīhitika (adj.) [du -- ḍhitika, of du1+ṭhati] to be gained or procured with difficulty (i. e. a livelihood which
is hardly procurable), only in phrase "dubbhikkā d. setaṭṭhikā salākavuttā," of a famine Vin iii.6, 15, 87;
iv.23; S iv.323. On the term & its expln by Bdhgh. (at Vin iii.268: dujjivikā thī tf . . . dukkhena ṭhitan ettha
pavattati ti) see Kern, Toev. i.122. -- Note. Bdhgh's expln is highly speculative, & leaves the problem still
unsolved. The case of du1 appearing as du -- (and not as dur -- ) before a vowel is most peculiar; there may
be a connection with druh (see duhana), which is even suggested by vv. ll. at S iv.223 as dūhitika= duhitika
(q. v.).

Dve & Dve˚

Dve & Dve˚ see dvi B 1 & 5.

Dvejjha

Dvejjha (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. advejjha undivided, certain,
doubtless; simple, sincere, uncontradictory A iii.403; J iv.77; Nd2 30 (+adve ḍhaka); Miln 141. -- Cp. dejjhā.

Dvejjhatā

Dvejjhatā (f.) [fr. prec.] in a˚ undividedness J iv.76.

Dvedhā

Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J v.203, 206 (˚sira); DhA ii.50 (bhijji: broke in two, broke
asunder).

Dvedhāpatha

Dvedhāpatha [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross -- road DhA ii.192; Miln
17. <> (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.

Dvelhaka

Dvelhaka (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin iii.309; Dhs 1004, 1161; DA i.68;
DhA 259; "cittā uncertain PvA 13; "jāta in doubt Vin iii.309; D iii.117 sq.; 210. -- advelhaka (adj.) sure,
certain, without doubt Nd2 30 (+advejjha).

Dh. Dhāṇṣati

Dhāṇṣati [Ved. dhāṇṣati to fall to dust, sink down, perish; Idg. dheṇes to fly like dust, cp. Sk. dhūṣara
"dusky"; Ags. dust; Ger. dust & dunst; E. dust & dust; prob. also Lat. furo] to fall from, to be deprived of
(c. abl.), to be gone D iii.184 (with abl. asmā lokā dh.) A ii.67; v.76, 77; It 11; Th 1, 225, 610; J iii.260,
318, 441, 457; iv.611; v.218, 375. -- Caus. dhaṅṣetī [Sk. dhvaṅṣayati, but more likely=Sk. dhaṛṣayati (to infest, molest= Lat. infestare. On similar sound -- change P. dhaṅṣ'> Sk. dhaṛṣ cp. P. đaṅṣeti=Sk. darṣayati). Caus. of dṛṣṇoti to be daring, to assault cp. Gr. qařsos audacious, bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D i.211; S iii.123; Sn 591; J iii.353; Miln 227; Sdhp 357, 434. Cp. pa"*, pari".

Dhaṅṣana

Dhaṅṣana (n. -- adj.) [Sk. dhaṛṣana] destroying, bringing to ruin, only in kula" as v. l. to kula -- gandhana (q. v.) at It 64, and in dhāṅṣanatā at DhA iii.353 in expln of dhaṅṣin (q. v.).

Dhaṅsin

Dhaṅsin (adj. -- n.) [Sk. dhārsin to dhṛṣṇoti, see dhaṅṣetī] obtrusive, bold, offensive M i.236; A ii.182; Dh 244 (=DhA i.ii.353 paresaṅ guṇaṅ dhaṅṣanatāya dh.).

Dhanka

Dhanka [Sk. dhvāṅkṣa, cp. also dhunķā] a crow S i.207; ii.258; Sn 271=Nd2 420; J ii.208; v.107, 270; vi.452; Pv iii.52 (=kāka PvA 198); VvA 334.

Dhaja

Dhaja [Sk. dhvāja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin i.306 (titthiya": outward signs of); i.22 (gihi'); S i.42; ii.280; A ii. 51; iii.84 sq. (panna'); M i.139 (id.); A iii.149 (dhamma); J i.52 (+patāka); VvA 173 (id.); J i.65 (arahaṅ "); Th i.961; J v.49=Miln 221; J v.509; vi.499; Nd1 170; Vv 361, 6428 (subhāsita= dhamma' VvA 284); Dhs 1116, 1233; Vism 469 (+paṭāka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna. -- agga the top of a standard S i.219; A iii.89 sq.; Pug 67, 68; Vism 414 ('paritta). -- ālu adorned with flags Th 1, 164=ii.334 (: dhajasampanna Com.); -- āhaṅta won under or by the colours, taken as booty, captured Vin iii.139, 140; Vism 63. -- baddha captured (="āhaṅta) Vin i.74 (cora).

Dhajinī

Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhaṅṇa

Dhaṅṇa (nt.) [Ved. dhāṇya, der. fr. dhana] grain, corn. The usual enumn comprises 7 sorts of grain, which is however not strictly confined to grain -- fruit proper ("corn") but includes, like other enumns, pulse & seeds. These 7 are sāli & viṅhi (rice -- sorts), yava (barley), godhumā (wheat), kangu (millet), varaka (beans), kudṛṣṭaka (?) Vin iv.264; Nd2 314; DA i.78. -- Nd2 314 distinguishes two categories of dhaṅṇa: the natural (pubba") & the prepared (apara") kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bīja -- bija. -- Six sorts are mentioned at M i.57, viz. sāli, viṅhi, mugga, māsa, tila, taṅḍula. <> D i.5 (āmaka", q. v.); A ii.209 (id.); M i.180; A ii.32

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(+dhana); Th 1, 531; Pug 58; DhA i.173; VvA 99; PvA 29 (dhaṅṇa ṣaḥ "ṇa vā), 198 (sāṣapa -- tela -- missītan), 278 (sappi -- madhu -- tela -- dhaṅṇāḍhi voharaṇ katvā). -- dhaṅṇaṅ ākirati to besprinkle a person with grain (for good luck) Pv iii.54 (=mangalaṅ karoti PvA 198, see also mangala). -- 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; -- samavāpaka grain for sowing, not more & not less than necessary to produce grain M i.451.

Dhañña

Dhañña2 (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. āhāhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in combn dhanadhañña. -- DhA i.171; iii.464 (dhaññādika one who is rich in grains etc., i.e. lucky); DhsA 116. -- dhaññāpūñña -- lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J vi.3. See also dhāniya.

Dhata

Dhata [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A iii.114; Dāvs v.52. -- 2. kept in mind, understood, known by heart Vin ii.95; A i.36.

Dhana

Dhana (nt.) [Ved. dhana; usually taken to dhāna (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. qe/ma; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhanā pl. grains & dhañña=dhana -- like, i.e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D i.73 (sa"); M ii.180.; A iii.222; iv.4 sq.; Nd2 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J i.225 (pathavigata karoti: hide in the ground), 262, 289; ii.112; iv.2; Sn 60, 185, 302; Pv ii.610; DhA i.238. Often in combn aḍḍha mahaddhana mahābhoga to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below "dhañña"). -- 2. fig. Used in the expression sattavidha -- ariya -- dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enumd under cāga) D iii.163, 164, 251; VvA 113; ThA 240. -- agga the best treasure (i.e. the ariya -- dhana) D iii.164; -- atthika wishing for or desiring wealth Sn 987; -- āsā craving for wealth; -- kkita bought for money DhA ii.3.; -- thaddha proud of wealth, snobbish Sn 104; -- dhañña, usually Dvandva -- cpd. "money & money's worth," but as adj. (always in phrase paḥūta") it may be taken as Tatpurusa "rich in treasures," otherwise "possessing money & money's worth" cp. paḥūtadhanadhañña ā J i.3. As n. Pv i.1111; iii.104; PvA 60; Mān 2, 280; as adj. freq. "paḥūtadhañña -- dhañña" Vv 6313=Pv ii.611: PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D iii.163 sq.; S i.71; A ii.86; -- parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; -- lobha "greed of gold" J iv.1. -- lola= lobha J ii.212; -- viriya wealth & power Sn 422; -- hetu for the sake of wealth Sn 122.

Dhanatta

Dhanatta (nt.) [Sk. *dhanatvaṇ] being bent on having money J v.449.

Dhanavant

Dhanavant (adj.) [Sk. dhanavant] wealthy Nd2 462; J i.3.

Dhanāyati

Dhanāyati [Denom. to dhana] to desire (like money), to wish for, strive after M i.260 (perhaps better to be read vanāyati, see formula under allīyati, and note M i.552).

Dhanika

Dhanita

Dhanita [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise= E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

Dhaniya

Dhaniya=dhanika Vin i.76.

Dhanu

Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir -- tree, also oak, orig tree in general, cp. dårū] a bow M i.429; J i.50, 150; ii.88; iv.327; PvA 285. -- kalāpa bow & quiver Vin ii.192; M i.86; ii.99; A iii.94; PvA 154; -- kāra a bow maker Miln 331; -- kārika N. of a tree J v.420; -- kārīn=prec. J v.422 (= "pāṭali"); -- ggaha an archer D i.51; A i.48; iv.107; J i.58, 356; ii.87, 88; iii.220 (dhanaggaha) J iii.322; v.129 (where 4 kinds are enumd); Vism 150 (in simile); DA i.156; -- takkāri (f.) a plant J vi.535; -- pāṭali N. of a tree J v.422; -- lakkhaṇa prophesying from marks on a bow D i.9.

Dhanuka

Dhanuka (nt.) [Sk. dhanuṣka] a (small) bow Vin ii.10; iii.180; D i.7; A iii.75; v.203; J vi.41; Miln 229; DA i.86.

Dhanta

Dhanta [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A i.253; J i.283, 284.

Dhama

Dhama ( adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha’) D i.251; S iv.322.

Dhamaka

Dhamaka ( adj.) one who blows Miln 31; see vaṭṣa’, sankha’, singa’.

Dhamati

Dhamati [Ved. dhamati, dhmā, pp. dh amita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A i.254; iv.169; J i.283, 284; vi.441; Nd i.478; Miln 262.<> prp. dhamāna S i.106; Miln 67. -- Caus. dhameti to blow (an instrument) J ii.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA i.442. -- pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati

Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani
Dhamma

Dhamma (m. & rarely nt.) [Ved. dharma & darman, the latter a formation like karman (see kamma for expl of subj. & obj. meanings); dhár (see dháreti) to hold, support: that which forms a foundation and upholds= constitution. Cp. Gr. qro/nos, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dháriman form, constitution, perhaps=Lat. forma, E. form] constitution etc. A. Definitions by Commentators: Bdhgh gives a fourfold meaning of the word dhamma (at DA i.99= DhA i.22), viz. (1) gne (saddo), applied to good conduct; (2) desanáya, to preaching & moral instruction; (3) paryátiyáya, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatá ( -- nijjvaté), to cosmic (non -- animistic) law. -- No. 1 is referred to freq. in expls of the term, e. g. dhammiko ti náyéna samena pavaattá ti DA i.249; dhamman ti káraññá náyá PayA 211; as patáppati -- dhamma at VyA 84; No. 3 e. g. also at PayA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) paryáti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) gne, or moral quality or action, (4) nissatta -- nijjvatá, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi nánaññ dhammapaññhádá: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma'). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold

connotation: -- doctrine, right, or righteousness, condition, phenomenon. -- For other exegetic definitions see the Coms & the Niddesa, e. g. Nd1 94; for modern expls & analyses see e. g. Rhys Davids, Buddh. India pp. 292 -- 4; Mrs. Rh. Davids, Buddhism (1912) pp. 32 sq., 107 sq., 235 sq.; Dhs. trsl. xxxiii. sq.; and most recently the exhaustive monograph by M. & W. Geiger, Páli Dhamma. Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; which reached the editors too late to be made use of for the Dictionary. B. Applications and Meaning. -- 1. Psychologically; "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own: -- a presentation (Vorstellung), or idea, idea, or purely mental phenomenon as distinguished from a psycho -- physical phenomenon, or sensation (re -- action of sense -- organ to sensestimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense -- organ when reacting to external objects. Thus cakkhu "faculty of sight" corresponds to ràtu "relation of form" & mano "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") -- (a) subjective: mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or worldwisdom= philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikáyas (see below C.) -- Note. The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi -- personification of the Dh. with the phrase "dhammajá dh -- nimmata dh -- dàyáda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatâ; also s. v. Niyama). That which the Buddha preached, the Dhamma kat) e)coxh/n, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesu attañ adhánañ Arahanto Sammásbuddhá te pi dhammañeva sakkatvá S i.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe= Dhamma) & therefore a perfect man, one who is "truly enlightened" (samá --
sambuddha): so Bhagavā jānān jānāti passājan passāti cakkhu -- bhūto ṇāṇa -- bhūto dhamma’ brahma’ & in this possession of the truth he is not like Brahmā, but Brahmā himself & the lord of the world as the
"master of the Truth": vattā pavattā atthassa ninettā Amatassa dātā dhammassāṃ S iv.94; & similarly "yo kho Dhammanat passati so mam passati; yo mam passati so Dhammanat passati" =he who sees the Buddha
sees the Truth S iii.120. Cp. with this also the dhamma -- cakka idea (see cpds.). On equation
Dhamma= Brahmā see esp. Geiger, Dhamma pp. 76 -- 80, where is also discussed the formula Bhagavato
putto etc. (with dhammaja for the brahmani brahmaja). -- In later (Abhidhamma) literature the (dogmatic)
personification of Dhamma occurs. See e. g. Tipk A 366. As 6th sense -- object "dhamma" is the
counterpart of "mano": manasā dhammā viññāya "apperceiving presentations with the mind" S iv.185 etc.
(see formula under rūpa); mano -- viññēyyā dhammā S iv.73; cp. S iii.46; iv.3 sq.; v.74; D iii.226, 245, 269.
Ranged in the same category under the anupassanā -- formula (q. v.) "dhammesu dhamm -- ānuapassin"
realising the mentality of mental objects or ideas, e. g. D ii.95, 100, 299; A i.39, 296; ii.256; iii.450; iv.301.
Also as one of the 6 taṇhās "desire for ideas" D iii.244, 280. -- As spirituality opposed to materiality
in contrast of dh. & āmisa: It 98 ("dāna: a mat. & a spir. gift.") -- (b) objective: substratum (of cognition),
piece, constituent (= khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression
of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA i.35 (see
Khandha B 3); to rūpa vedanā saṅkāṭa sankhārā viññāna S iii.39= sankhārā D iii.58, 77, 141. Freq. in formula
sabbe dhammā aniccā (sukkhā attha attha: see nicca) "the whole of the visible world, all phenomena are
evanescent etc." S iii.132 sq. & passim. diṭṭhe [va] dhamme in the phenomenal world (opp. sampaṭāyaika
world beyond): see under diṭṭha (S iv.175, 205 etc.). -- ye dhammā hetupabhavā tesan hetuñ
Tathāgato aha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin i.40 (cp. Isā
Upanishad 14). <= lokadhammā things of this world (viz. gain, fame, happiness etc., see under lābha) D
iii.260; Nd2 55. <= uttari -- manussa -- dh.ā transcendental, supernormal phenomena D i.211, cp. D iii.4;
abhbuta -= dh.ā wonderful signs, portents Miln 8 (tayo accharīyā a. dh. pātuthasañ); PVa 2: hassa
-- khīḍāṭhā -- rati -- dh. -- samāpanna endowed with the qualities or things of mirth, play & enjoyment D i.19;
iii.31; gāma’ things or doings of the village D i.4 (cp. D ā i.72). 2. Ratio -- ethically -- (a) objective:
"rationality," anything that is as it should be according to its reason & logicality (as expressed under No. 1
a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal
application i. e. Natural or Cosmic Law: yattha nāmaṁ ca rūpaṁ ca asesam uparujjhati, tañ te dhammān
idhāṅṅāya acchiduñ bhavabadhanāñ (recognising this law) S i.35 cittataññakā dh.ā a term for the four
mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1);
dasadhamma -- vidū Vin i.38 (see dasa); with attha, nirutti and paṭībhāna: one of the 4 Patissambhidās
(branches of analytic knowledge A ii.160; Pts i.84, 88 etc.; Vibh. 293 f., Points of Controversy, p. 380.
In this sense freq. -- <= as adj.: being constituted, having the inherent quality (as based on Natural Law or the
rational constitution of the Universe), destined to be . . ., of the (natural) property of . . ., like (cp. Gr. --
edīthos or E. -- able, as in change -- able=liable to change, also E. -- hood, -- ly & P. -- gata, -- thita), e. g.
khuṇa -- dhamma liable to decay (vaya, virāga, nirodha), with ref. to the Sankhāras S iv.216 sq.; in the
Paticcasamuppāda S ii.60; akkhaya imperishable Pva iv.152 (dānā a -- dh. attā). cavana’ destined to shift
to another state of existence D i.18; iii.31; It 76; Vva 54: jāti -- jārā -- maraṇa under the law of birth, age,
& death D iii.57; A i.147; iii.54; PVa 41 (sabbe sattā . . .); bhedana’ fragile (of kāya) D i.76; S i.71; PVa 41
(bhijjana’ of sankhārā). viparīnāma’ changeable A i.258; iv.157; PVa 60 (+anicca). a’ unchanging D iii.31
sq. samudaya’ & nirodha’, in formula yañj kīcchā i -- dh.ṣ sabban tan n -- dh.ṣ “anything that is destined to
come into existence must also cease to exist” D i.110, 180; S iv.47 & passim. Cp. further: anāvatti’
avinipāta’ D i.156; iii.107, 132; A i.232; ii.89, 238; iv.12; anupāpa’ D iii.270. -- (b) subjective: "morality,"
right behaviour, righteousness, practice, duty: maxim (cp. thāna), constitution of character as conforming to
No. 1 in social application, i. e. Moral Law. -- Often in pl.: tenets, convictions, moral habits; & as adj. that
which is proper, that which forms the right idea; good, righteous, true; opp. adhamma false, unjust etc.; evil
practice -- (a) Righteousness etc.: S i.86 (eko dh. one principle of conduct; ii.280 (dh. isinañ dhajo:
righteousness is the banner of the Wise); kusala dh. D i.224; dhamme thīta righteous Vv 168; ñātī’ duty
against relatives PVa 30; deyya’=

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dāna PVa 9, 70; sad’ faith (q. v.) -- opp. adhamma unrighteousness, sin A ii.19; v.73 sq.; D iii.70 (vāga+
visama -- lobha & michā -- dhamma); Pvi i.96 (ñ anuvattisañ I practised wrong conduct). -- In the same
sense: dh. asuddho Vin i.5=S i.137 (pāturahosi Magadhuesu pubbe dh. a.); pāpa" (adj.) of evil conduct Vin i.3; atīthita' unrighteous D iii.133; lobha' greedy quality D i.224, 230; methuna dh. fornication D iii.133. -- (b) (pl.) Tenets, practices etc. -- (aa) good: kusalā dh. D ii.223, 228; iiii.49, 56, 82, 102 etc.; S ii.206; sappurisa' A v.245, 279; PVA 114; sāma' Wanderer's practice or observances Dха. ii.55.

brāhmaṇakaranā D i.244; yesa' dh.'ānaṇ Gotamo vaṇṇavādin D i.206; cp. stlaṇ samādhi paññā ca vimutti ca anuttarā: anubuddha ime dhammā Gotamena yaassasīn D ii.123. dhammānaṇ sukusalo perfect in all (these) qualities D i.180; samāhite citte dhammā pātubhavantī "with composed mind appear true views" S iv.78; dharmesu paṭipāṭhito S i.185; ananussutesu dh.'esu cakkhu udapādi 'he visualized undiscovered ideas" S ii.9. <> (bb) evil: āvārāṇīyā S iv.104; pāpakā Vin i.8; D i.70; A i.202; akusala D iii.56, 57, 73, 91 etc.; lobha', dosa', moha' S i.70=It 45=Nd2 420; S i.43; M iii.40; dukkhavipākā vodantyā sanākilesikā ponobbhavikā D i.195; iii.57. -- (cc) various: gambhīrā duddasā etc. Vin i.4; D i.12; S i.136; -- Cp. S ii.15, 26; Nd2 320; It 22, 24; Ps i.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. -- (g) (adj.) good, pious, virtuous etc.: adhammo nīrayaṇ neti dhammo pāpeti suggatiṇ "the sinners go to nīraya, the good to heaven" Th 1, 304=DA i.99=DhsA 38= Dха. i.22, kalyāṇa' virtuous A i.74, 108; ii.81, 91, 224 sq.; PVA 13. Opp. pāpa' Vin iii.90; cp. above a. (ii) (phrases). Very freq. used as adv. is the instr. dharmena with justice, justly, rightly, fitly, properly Vin i.3; D i.122; S iv.331; Vv 3419 (=kāraṇena āṭayaṇa va VvA); Pvi.930 (=yutten eva kāraṇena PVA 125, as just punishment); iv.169 (=anurāpakaṇārena PVA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adānena asatthena dharmena anusassati (or ajighavasati) D i.89; ii.16; S i.236=Sn 1002; cp. Sn 554 (dhamma cakkaṇ vattemi, of the Buddha). Opp. adhammaṇa unjustly, unfitly, against the rule Vin iv.37; S i.57; iii.35; DA i.236. -- dhamme (loc.) honourably J ii.159. <> dhammaṇ carati to live righteously Pvi.334; see also below C 3 & dh. -- cariyā.

C. The Dhamma, i.e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma -- vinaya śagāyantehi dhammasangāhakehi ekato kathv VvA 3; cp. maya' dh."ṣa ca vinayaṇa ca śagāyāyam Vin ii.285), resting on the deeper meaning of dhamma as explained under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in opposition to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is in opposition to Abhidhamma "what follows on the Dhamma." -- (1) Dhamma and Vinaya, "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and SuttantaPiṭaka (but the expression "Piṭaka" is later. See Piṭaka). Thus bhikkhu suttantikā vinaya -- dharā dhamma kathikā, i.e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin ii.75 (si.169), cp. iv.67. Dhamma & Vinaya combed: yo 'haṇ evaśvākkhāte Dh -- vinaye pabbajito S i.119; bhikkhu na evaṛuṭpūṇ karaṇā kāṭṭa hoti: na tavā imājan Dh -- v'n ājāṇāsi, ahaṁ imājan Dh -- v'n ājānāmi etc. S iii.12; imājan Dh -- v'n na sakkomī vitthārena ācikkhitaṇ S i.9; samaṇa... imasmiṇ Dh -- v'e gāḍhanti S iii.59. -- Thus in var. cpds. (see below), as Dh -- dhara (+V -- dh.) one who knows both by heart; Dh -- vādin (+V -- v.) one who can recite both, etc. -- See e.g. the foll. passages: Vin ii.285 (dh. ca v. ca pariyyatta), 304; iii.19, 90; D i.8, 176, 229; ii.124 (ayaṇ Dh. ayaṇ V. idān Satthu -- sāsanaṇ); iii.9, 12, 28, 118 sq.; S i.9, 119, 157; ii.21, 50, (dh -- vinaye assāsā); A iii.297 (id.); S ii.120; iii.91; iv.43 sq., 260; A i.34, 121, 185, 266; ii.2, 26, 117, 168; iii.8, 168 sq.; iv.36, 200 sq.; v.144, 163, 192; It 112; Sn p. 102; Ud 50. <> 2. Dhamma, Buddhā, Sanghā. On the principle explid in Note on B 1 a restates the separation of the personality of the teacher from that which he taught ("the Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma -- kāya Tathāgatassa adhivacanaṇ D iii.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Sangha"); Sangha by whom his teaching was handed down. The formula of initiation or membership is therefore threefold, viz. Buddha & his Church will shine in Heaven); D ii.152 sq., 202 sq., 352; S iv.270 sq. ("sānaṇagamanā); Dha i.206; PVA 1 (vande taṇ uttamaṇ Dh "ṣa, B "ṣa, S "ṣa). Cp. Satthari, Dhamme, Sanghe kankhati, as 3 of the ceto -- khila A iii.245=-- 3. Character of the Dhamma in var. attributes, general phraseology. -- The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṇ deseti ādi -- kalyāṇaṇ majhe -- k", pariyyosāna -- k", etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e.g. D i.62; S i.110; iv.315; A ii.147, 208; iii.113 sq., 135, 262; D iii.96, 267; Nd2 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv' akkhāṭa, sandiṭṭhiṅka, akālīka, āhippāsaṅkā etc. D i.93; iii.5, 39, 45, 102; S i.9, 117; ii.199; iv.271; A i.285 etc. It is mahā -- dh. S iv.128; ariya' S i.30; A v.241, 274; Sn 783; samma' S i.129. It is likened to a splendid palace on a mountain -- top Vin i.5=It 33, or to a quiet lake with sла as its banks S i.169=183; and it is above age & decay: satan
ca dhammo na jaram upeti S i.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā ... dhammassa magganā S i.210; ye keci ariyadhamaṁ khanṭiyā upeṭā ... devakāyaṁ paripūressanti S i.30. Dh "ṇa garukaroti D iii.84. Opp. Dhamme agārava A iii.247, 340; iv.84: the slanderers of the Dh. receive the worst punishment after death S i.30 (upenti Roruṇaṁ ghorān). -- Var. phrases: to find the truth (i.e. to realize intuitively the Dh.)=dh’ṇa anubodhati D ii.113; S i.137, or vindati D i.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh’ṇa deseti Vin iv.134; S i.210 etc.; katheti Pv A 41; bhāsati Vin i.101; bhānatī Vin i.169; pakāseti S ii.28; iv.121. To hear the Dh., to listen to such an exposition: dh’ṇa sunāti S i.114, 137, 196, 210; A i.36; iii.163; DhA iii.81, 113. To attain full knowledge of it: dh’ṇa pariyāpūṇāti A ii.103, 185; iii.86, cp. 177 & ‘pariyatti. To remember the Dh.: dhāreti A iii.176 (for details of the 5 stages of the Dh. -- accomplishment); to ponder over the Dh., to study it: dh’ṇa vicināti S i.34=55, 214; A iv.3 sq. To enter a relation of discipleship with the Dh.: dh’ṇa saranatthāg upeṭi Vv 532 (cp. VvA 232). <>< See further Ps i.34, 78, 131; ii.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cdps. -- 4. Dhamma and anudhamma. Childers interprets anudhamma with “lesser or inferior dhamma,” but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i.e. lawfulness, righteousness, reasonableness, truth (see KS ii.202; Geiger, Pāli Dhamma pp. 115 -- 118). It occurs (always with Dh.) in the foll. contexts: dhammassa c’ānudh’ṇa vyākaroti "to explain according to the truth of the Dhamma" D i.161; iii.115; Ud 50; dhammassa hoti anudhammacārin

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"walking in perfect conformity to the Dh." A ii.8; dh. -- anudh’ṇa ācaranti id. D iii.154; dh. -- anudh’ṇa patipanna "one who has reached the complete righteousness of the Dh." D ii.224; iii.119; S iii.40 sq.; It 81; A iii.176 (where it forms the highest stage of the Dhammaknowledge, viz. (1) dh’ṇa sunāti; (2) pariyāpūṇāti; (3) dhāreti; (4) athāya upapariikkhati; (5) dh -- anudh’ṇa "ṇa patipajjati). Further in series bahussuta, dhammadhara, dh. -- anudh’ṇa -- patipanna D ii.104; S v.261; A i.8; Ud 63; also in dhamma -- kathika, dh. -- anudh’ṇa" -- pati panna, diṭṭha -- dhamma -- nibbāṇa -- patta S ii.18=114= iii.163; & in athāya aṅkññā, dhammaṁ aṅkññā, dhanudh’ṇa -- patipanna A i.36; ii.97. -- akkññā discussing or preaching of the Dhamma Nd i 91; -- athhashanasā interpretation of the Dh. Mīn 21; -- ādhipakaraṁ a point in the Dh. S iv.63= v.346; -- ādhipa Lord of righteousness (+anudhamma -- cārin) A i.150; cp. "ssāmi; nt. abstr. 'ādhipateyya the dominating influence of the Dh. A i.147 sq.; D iii.220; Mīn 94; Vism 14. -- ānudhamma see above C 4; -- anuvattin acting in conformity with the moral law Dh 86, cp. Dhma ii.161; -- ānushārin of righteous living D iii.105, 254 (+saddhā’); M i.226, 479; A i.74; iv.215; iv.23; S v.200; Pug 15; Nett 112, 189; -- anvaya main drift of the faith, general conclusions of the Dh. D ii.83= iii.100; M ii.120; -- abhisamaya understanding of the Truth, conversion to the Dhamma [cp. dhāmabhisaṁyaya Divy 200] S ii.134 (+dh. -- cakkhu -- paṭilābha): Pug 41; Mīn 20; Dhma i.27; iv.64; Pva 31 etc.; -- āhāma the nectar of righteousness or the Dh. Mīn 22 ('mehena lokā añhitappayanto), 346; -- ādāsa the mirror of the Dhamma D ii.93 (name of an aphorism) S v.357 (id.); Th 1, 395; ThA 179; -- āyatana the field of objects of ideation S ii.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; -- ārammana: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. trsl. 2; -- ārāma "one who has the Dh. as his pleasure -- ground," one who rejoices in the Dh. A iii.431; It 82 (+dh -- rata); Sn 327; Dhs 364, cp. Dhma iv.95; -- ālapanas using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. i.193 -- 196; J v.418; -- āsana "the Dh. -- seat," i.e. flat piece of stone or a mat on which a priest sat while preaching J 1.53; Dhma ii.31; -- āposoṭha the fast day prescribed by the Dh. A i.208; -- okkā the torch of Righteousness J i.34; -- oja the essence or sap of the Dh. S v.162; Dhma iv.169; -- osadha the medicine of the Dh. Mīn 110, 335. -- kāthā ethical discussion, fit utterance, conversation about the Dh., advice D iii.151; J i.217; VvA 6; Pva 50, 66; -- kathika (adj) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with Vinaya -- dhara "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin iv.10, 13, 141; A iii.78; Dhma ii.30; also with suttantika "one who is versed in the Suttantas": Vin i.169; ii.75; iv.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm -- ānudhamma, above C 4): S ii.18, 114=iii.163; M iii.40. -- A i.25 sq.; ii.138; Pug 42; J i.217; iv.2 ('thera). Cp. also AvŚ ii.81; -- kathikatta (nt.) speaking about the Dh.; preaching M iii.40; A i.38 (+vinayadhara -- katta); -- kamma a legally valid act, or procedure in accordance with the Rules of the Order Vin iv.37, 136,
232; A i.74 (+vinaya’); a’ an illegal act Vin iv.232; A i.74; -- karaka a proper or regulation (standard) water -- pot, i. e. a pot with a filter for straining water as it was used for ascetics Vin ii.118, 177, 301; J i.395; vi.331; Dha iii.290, 452; VvA 220 (not ’karaṇa’); PVA 185; Miln 68; -- kāma a lover of the Dh. D iii.267; A v.24, 27, 90, 201; Sn 92. -- kāya having a body according to the Norm (the dharmatā of bodies). See Bdhg as translated in Dial. iii. ad loc.; having a normal body (sic Bdhg, esp. of the B. D iii.84; -- ketu the standard of the Dh., or Dh. as standard A i.109=iii.149; -- khan- dha the (4) main portions or articles of the Dh. (stla, samādhi, paññā, vimutti) D iii.229; cp. Sp. AvŚ ii.155; -- gana a body of followers of the Dh. Pva 194; -- gandrīkā (better gandrīkā, q. v.) a block of justice, i. e. of execution J i.150, 151; ii.124; vi.176; v.303; -- garu worshipping the Dh. S iv.123; Dha i.17 (’ka); -- gariya a kind of acrobatic tumbler, lit. excellent t. (+brahma’) Miln 191; -- gu one who knows the Dh. (analogous to vedagu) J v.222; vi.261; -- gutta protecting the Dh. or protected by the Dh. (see gutta) S i.222; J v.222 (+dhāla); -- ghosaka ( -- kamma) praise of the Dh. Dha iii.81; -- cakkha the perfection or supreme harmony of righteousness (see details under cakkha), always in phrase dhcakkha pavatteti (of the Buddha) “to proclaim or inaugurate the perfect state or ideal of universal righteousness* Vin i.8=M i.171; Vin i.11; S i.191; iii.86; Sn 556, 693; Miln 20, 343; Dha i.4; Vva 165; Pva 2, 67 etc.; besides this also in simile at S i.33 of the car of righteousness; -- cakku "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "viraja vittamaṇḍh dhcakkuṇḍh udapādi" D i.86, 110; ii.288; S iv.47; A iv.186; Vin i.11, 16, 40 etc. Expl. at DA i.237: dhāmmesu cakkhuṇḍh dhāmmasaṇṭhāṇaṇuṇḍh cakkhuṇḍh. Cp. S ii.134 (’patilābhā=duhāmābhissamaya); Dial. i.184; ii.176; -- caryā walking in righteousness, righteous living, observance of the Dh., piety (≈dānādi -- puññapatiṇḍīni Vva 282) S i.101 (≈samacariyā kusalakiriyā); A ii.5; iii.448; v.87, 302; Sn 263 (=kāyasucaritādi’ Sn A 309), 274 (+brahma’), a’ evil way of living A i.55 (+visama -- caryāy); -- cārin virtuous, dutiful M i.289; ii.188; Dh 168; Miln 19 (≈samacariyin); -- cetiya a memorial in honour of the Dh. M ii.124; -- chanda virtuous desire (opp. kāma) DhA 370; Vvb 208; -- ja born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh -- jo, dh -- nimmito, dhvā, Dwā" (the spiritual child of the Buddha) D iii.84=S ii.221; It 101; -- jāla "net of the Dh.," name of a discourse (cp. ’dāśa & pariyāyā) D i.46; -- jīvin living righteously It 108; Dh 24 (=dhāmmane samena Dha i.239); -- nāṇu one who knows the Dh. J vi.261; -- tīha standing in the Law, just, righteous S i.33 (+stlaasampanna); Sn 749; J iii.334; iv.211; ThA 244, -- tīha=’tīha D i.190; -- tīhi’ having a footing in the Dh. S ii.60, 124, cp. ’tīhiṭātā: establishing of causes and effects S i.25; -- takka right reasoning Sn 1107 (=sammāsankappa Nd 2318); -- dāna gift of; -- dāyāda heir of the Dh.; spiritual heir (cp. above note on B 1 a) D iii.84; S ii.221; M i.12; iii.29; It 101; -- dīpa the firm ground or footing of the Dh. (usually combd with atta -- dīpa: having oneself as one’s refuge, self -- dependent) D ii.100; iii.58, 77; S v.154; -- desanā moral instruction, exposition of the Dh. Vin i.16; D i.110 etc. (see desanā); -- dessin a hater of the Dh. Sn 92; -- dhaja the banner of the Dh. A i.109=iii.149; Nd 503; Miln 21; -- dhara (adj.) one who knows the Dh. (by heart); see above C 4. Combd w. Vinayadhara Vin i.127, 337; ii.8; A i.117, & bahussutta (ibid). Sn 58 (cp. Sn A 110). -- See also A iii.361 sq., iv.310; Nd 219; -- dhātu the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vvb 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D ii.8; M i.396; S ii.143 sq.; Net 64 sq.; Vism 486 sq. -- dhāraṇā knowledge of the Dh. M ii.175; -- nāṭaka a class of dancing girls having a certain duty J v.279; -- nimmata see ’ja: -- nīyāma belonging to the order of the Norm D i.190; DA on D ii.12: dhāmmatā; (’ka); -- nīyamattā, certainty, or orderliness of causes and effects S ii.25; Points of Controversy, 387; -- nett= nīyāma Miln 328; DA i.31; cp. Sk. dharmanetri M Vastu ii.357; iii.234, 238; -- pājotta the lamp of the Dh. Miln 21; -- pada (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijñā, avyāpāda, sammā -- sati,

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sammā -- samādhi D iii.229; A ii.29 sq. (in detail); Nett 170. -- S i.22 (dānā ca kho dh -- padaṇa va seyyo). 202 (dh -- padesu chando); A ii.185; Sn 88 (dh -- padesu sadesite=ṇībāṇa -- dhāmassa padattā Sn A 164); J iii.472 (=ṇībāṇa); Dha iii.190 (ekāṇ ḍh -- padaṇa). As Np. title of a canonical book, included in the Khuddaka Nikāya; -- pamāṇa measuring by the (teaching of) Dh. Pug 53; Dha iii.114 (’kāni jātisatāni); -- pariyyatti attainment of or accomplishment in the Dh., the collection of the Dh. in general A iii.86 (w. ref. to the 9 angas, see navanga); -- pariyyāya a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D i.46; ii.93; iii.116; M i.445; Vin i.40 (a single verse); A
DHAMMA

Dhamma2 (adj.) [Sk. *dháarma, cp. dharmika] only in f. -- i in combn with káthá: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammí káthá Vin ii.161; iv.56 & in instr. -- abl. dharmiýá kátháya (sandasseti samádpeti samuttejeti sanpáhanṣetí: ster. formula) S i.114, 155, 210, iv.122, P̣vA 30 etc.; or as cpd. dhammī -- káthá D ii.1; M i.161; Sn 325; & dhammí -- káthá S i.155; P̣vA 38.

Dhamma3 (adj.) [Sk. dhvanvan] having a bow: see dalja`; also as dhammin in dalja` S i.185 (see dhammin).

Dhammatā (f.) [Sk. dharmitá] conformity to the Dhamma- níyāma (see níyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S i.140 (Buddhánañ dh. the law of the B.ś i. e. as one is wont to expect of the B.śs), 215 (su´); iv.216 sq. (khaya´ etc.); D ii.12; A ii.36 (kusala´); v.46; Th 1, 712; J i.245; i.128; Nett 21, 50, cp. Miln 179; P̣vA 19; VvA 7. See also AvŚ Index.
Dhammatta (nt.)

Dhammatta (nt.) [Sk. *dharmatva] liability to be judged Vin ii.55 (& a˚).

Dhammani

Dhammani only found in S i.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. Kindred Sayings i.129, n. 2.

Dhammika

Dhammika (adj.) [=Sk. dharmya, cp. dharmiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D i.86; ii.16; A i.109=iii.149; J i.262, 263; def. by Bdhgh as "dhamma caratī ti dh." (DA i.237) & "dhammena caratī ti dh., ūñeyena samena pavattal ti" (ib. 249). <> Vin iv.284; D i.103; S ii.280 (dhammikā kathā); iii.240 (āhāra); iv.203 (dhamnikā devā, adh˚ asurā); A i.75; iii.277; Sn 404; DhA ii.86 (doхаla); iv.185 ("lābha); PvA 25 (=suddha, manohara). Also as saha -- dh” (esp. in conn. w. pañha, a justified, reasonable, proper question: D i.94; S iv.299 in detail) Vin iv.141; D i.161; iii.115; A i.174. -- a˚ unjust, illegal etc. Vin iv.285; S iv.203; A iii.243.

Dhammin

Dhammin1 (adj.) [Sk. darmin] only -- ': having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as 'dhamma B 2 a), viz. uppāda -- vaya’ D ii.157; maraṇa’ (=maraṇadhamma) A i.147; pāpa’ Pv i.117 of evil nature.

Dhammin

Dhammin2 ( -- ') only in dalha -- dh”, which is customarily taken as a dern from dhanu, bow=having a strong bow (see dhamma3); although some passages admit interpretation as "of strong character or good practice," e. g. S i.185.

Dhammiya

Dhammiya (adj.) [Sk. dharyma; cp. dharmika] in accord- ance with the Dhamma PvA 242 (also a˚); Vism 306 ("lābha).

Dhammilla

Dhammilla [Sk. dhammilla] the braided hair of women Dāvs iv.9.

Dhammī

Dhammī in 'kathā see dhamma2.

*Dhayati

*Dhayati to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

Dhara
Dhara (usually -- ˚, except at Miln 420) (adj.) [Sk. dhara, to dhr see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhammadhara (knowing the Dhamma, q. v.), vinaya˚, mātikā”

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e. g. D ii.125. dhamma˚ also Sn 58; Th 1, 187; Nd2 319; vinaya˚ Miln 344; jaṭājina˚ Sn 1010. See also dhāra.

Dharana

Dharana (adj.) bearing, holding, comprising VvA 104 (suvanṇassa pañcadasa˚ nikkha holding, i. e. worth or equal to 15 parts of gold). -- f. -- t bearing, i. e. pregnant with Sn 26 (of cows: godharaniyo paniyo=gaabhiniyo SnA 39). As n. the Earth J v.311; vi.526; Miln 34; dharaṇi -- ruha N. of a tree J vi.482, 497; Miln 376.

Dharati

Dharati [Sk. dharati, dhr as in Gr. qro/nos; Lat. firmus & fretus. See also dalha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA ii.68; -- ppr. dharama living, lasting J i.75 (dh’e yeva suriye while the sun was still up); i.6; Miln 240, 291 (Bhagavato dh˚ -- kāle); -- grd. dhareyya, in dh˚divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=vivāha ThA 285. -- pp. dhata (q. v.) -- Caus. dhāretri (q. v.).

Dhava

Dhava1 [Sk. dhava=madhuratvaca, Halayudha] the shrub Grislea Tomentosa A i.202, 204; J iv.209; vi.528. Dharma

Dhava

Dhava2 [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavalā

Dhavalā (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhowati] white, dazzling white VvA 252; Dāvs ii.123; v.26.

Dhavalatā

Dhavalatā (f.) whiteness VvA 197.

Dhāta

Dhāta [Sk. *dhiyita of dhayati to suck, nourish, pp. dhiita] fed, satiated; satisfied, appeased Vin i.222; J i.185; ii.247, 446; v.73; vi.555; Pvi.118 (so read for dātā)=PvA 59 (: suhita titta); Miln 238, 249. -- f. abstr. dhātātā satiation, fulness, satisfaction, in ati˚ J ii.293.

Dhātar

Dhāti

Dhāti (f.) [Sk. dhātṛ=Gr. τιθή/η net nurse, to dhayati suck, suckle; Lidg. *dhē as in Gr. qh_sqai to milk, qh_lus feeding, qh lh/ female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. d̆nu lamb; Goth. daddjan; Ohg. tila breast. See also dadhi, dhāti, dhenu] wet nurse, fostermother D i.19; M i.395; ii.97; J i.57; iii.391; PvA 16, 176. In cpds. dhāti*, viz. -- cela swaddling cloth, baby's napkin S i.205= J iii.309.

Dhātu

Dhātu (f.) [Sk. dhātu to dadhāti, Lidg. *dhē, cp. Gr. τι/qhmi, a)na/ -- qhma, Sk. dhāman, dhāṭr (=Lat. conditor); Goth. gadëds; Ohg. tōm (in meaning -- "=dhātu, cp. E. serf -- dom "condition of . . .") tuōn=E. to do; & with k -- suffix facio, Gr. (e)/qhk(a), Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1b, only implying a closer relation to physical substance. As to its gen. connotation cp. Dhs. trsl. p. 198. -- 1. a primary element, of which the usual set comprises the four paṭhavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D i.215; ii.294; iii.228; S i.15; ii.169 sq., 224; iv.175, 195; A i.165; iii.243; Vbh 14, 72; Nett 73. See discussed at Cpd. 254 sq. -- A defn of dhātu is to be found at Vissam 485. -- Singly or in other combns paṭhavī S ii.174; tejo” S i.144; D iii.227; the four plus akāśa S iii.227, plus viññāna S ii.248; iii.231; see below 2 b. -- 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. combns & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense - - perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd2 under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha’ dhātu āyatana” Nd2 550). Freq. also in combn kāma -- dhātu, rūpa” artupa” "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd2 s. v.). See under d. -- As "set of conditions or state of being ( -- "), in the foll.: loka’ a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S i.26; v.424; Pii ii.961; Vbh 336; PVA 138; KS ii.101, n. 1; -- nibbāna” the state of N. S v.8; A ii.120; iv.202; J i.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata” It 62; bhū” the verbal root bhū DA i.229; thāpitāya dhātu yatī” "while the bodily element, i.e. vitality lasts" Miln 125; vanā” form, beauty S i.131; Pii i.31. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -- hood or -- ity (cp. "hood=origin. "form": see ketu), so perhaps in Nibbāna=Nibbāna -- dom. Cp. dhātuaka. -- (b) elements in sense -- consciousness: referring to the 6 ajjhāti & 6 bāhirāni āyatānāni S ii.140 sq. Of these sep. sota’ D i.79; iii.38; Vbh 334; dibbasota’ S ii.121, 212; v.265, 304; A i.255; iii.17, 280; v.199; cakkhu” Vbh 71 sq.; mano” Vbh 175, 182, 301; mano -- viññāna” Vbh 87, 89, 175, 182 sq. <= (c) various: aneka” A i.22; iii.325; v.33; akusala” Vbh 363; avijjā” S ii.132; abhā” S ii.150; ārambhā” S v.66, 104 sq.; A i.4; ii.338; thiti” S ii.175; iii.231; A iii.338; dhamma” S ii.56; nekkhamma” S ii.151; A iii.447; nissāriyāni dhātu yuyo (5) D iii.239; A iii.245, 290. See further S iii.134, 196; ii.153, 248 (aniccā); iii.231 (nirodha); iv.67; A i.176; ii.164; iv.385; Dhs 58, 67; 121; Nett 57, 64 sq.; ThA 20, 49, 285, -- (d) Different sets and enumerations: as 3 under kāma”, rūpa”, arūpa A i.223; iii.447; Ps i.137; Vbh 86, 363, 404 sq.; under rūpa”, arūpa”, nirodha” It 45. -- as 6 (pathavī etc.+ākāśa” & viññāna”): D iii.247; A i.175 sq.; M iii.31, 62, 240; Ps i.136; Vbh 82 sq. -- as 7 (abhā subha etc.): S ii.150. -- 18: Ps i.101, 137; ii.230, Dhs 1333; Vbh 87 sq.; 401 sq.; Vism 484 sq. -- 3. a humour or affection of the body DA i.253 (dhātusamātā). -- 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sartra’, bodily relic); Dās v.3 (dasana’ the toothrelic). -- abl. dhātuso according to one's nature S ii.154 sq. (sattā sattehi saddhiḥ sanśandanti etc.); It 70 (id.); S iii.65. -- kathā N. of 3rd book of the Abhidhamma Vism 96. -- kucchi womb Miln 176; -- kusala skilled in the elements M iii.62; "kusalatā proficiency in the (18) elements D iii.212; Dhs 1333; -- ghara "house for a relic," a dagoba SnA 194. -- cetiya a shrine over a relic Dhāiii.29; -- nānatta diversity of specific experience D iii.289; S ii.143; iv.113 sq., 284; -- vibhāga distribution of relics VvA 297; PvA 212.

Dhātuka

Dhātuka (adj.) (only --") having the nature, by nature, affected with, -- like (cp. "dhamma B 2a); often simply= first part of cpd. (cp. E. friend -- like= friendly=friend) J i.438 (kiliṭha” miserable), ii.31 (sama”),
36 (badhira˚ deaf), 102 (paṇḍuroga˚ having jaundice), 114 (dhuttika˚); iv.137 (vāmanaka˚ deformed), 391 (muddhā˚); v.197 (āvāta˚); DhA i.89 (anattamana˚).

Dhātura

Dhātura (adj. -- ') [=dhātuya] in cha˚ consisting of six elements (purisa) M iii.239 (where āpodhātus omitted by mistake). See dhātu 2 c.

Dhāna

Dhāna (adj. -- n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing ( -- ') M i.11 (ahi ka˚aka˚; cp. ka˚aka˚ & ka˚aka˚). -- (n.) nt. a receptacle Dh 58 (sankāra˚ dust -- heap=ṭhāna DhA i.445). f. dhānī a seat (= ṭhāna), in rāja˚ "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin iii.89; J vi.397; Pv ii.1318.

Dhāniya

Dhāniya (adj.) [Sk. dhānya, cp. dhañña2] wealthy, rich, abundant in ( -- ') J iii.367 (pahūtadhana˚; v. l. BB 'dhāritā); (nt.) riches, wealth J v.99, 100.

Dhāra

Dhāra (adj.) ( -- ') [Sk. dhāra to dhāretri; cp. dhara] bearing, holding, having D i.74 (udaka -- rahado sītvāri˚); M

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i.281 (ubhato˚) Sn 336 (ukkā˚); It 101 (antimadeha˚), 108 (ukkā˚). See also dhārin.

Dhāraka

Dhāraka (adj. -- n.) 1. bearing, one who holds or possesses DhA iii.93 (sampatti˚). -- 2. one who knows or remembers A ii.97 (˚jāti); iv.296 sq., 328 (id.).

Dhāraṇa

Dhāraṇa (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā˚ (etc.) D i.5=A ii.210=Pug 58; KhA 37; cīvara˚ A ii.104=Pug 45. -- 2. maintaining, sustaining, keeping up Miln 320 (āyu˚ bhojana). -- 3. bearing in mind, remembrance Vin iv.305; M ii.175 (dhamma˚).

Dhāraṇaka

Dhāraṇaka [der. fr. dhāraṇa] 1. a debtor (see dhāretri 4) J ii.203; iv.45. -- 2. a mnemonic Miln 79.

Dhāraṇatā

Dhāraṇatā (f.) 1. wearing, being dressed with (=dhāраṇa 1) Miln 257. -- 2. mindfulness (=dhāraṇa 3) Nd2 628= Dhs 14.

Dhāranā

Dhāra

Dhārā1 (f.) [Sk. dhāra, from dhāvati 1] torrent, stream, flow, shower D i.74 (samma" an even or seasonable shower; DA i.218=vuṭṭhi); ii.15 (udakassa, streams); J i.31; Ps i.125 (udaka'); Pv ii.970 (samma”); VvA 4 (hingulika’); PvA 139; DhA iv.15 (assu’); Sūhp 595 (vassa’).

Dhāra

Dhārā2 (f.) [Sk. dhāra, from dhāvati 2.] the edge of a weapon J i.455; vi.449; DhA 317; DA i.37. -- (adj.) (- - ') having a (sharp) edge J i.414 (khura’') Miln 105 (sukhuma’); ekato’ -- ubhato’ single -- & double -- edged J i.73 (asi); iv.12 (sattha).

Dhārin

Dhārin (adj. -- ’) [Sk. dhārin, see dhāreti & cp. "dhara, "dhāra] holding, wearing, keeping; often in phrase antimadeha' "wearing the last body" (of an Arahant) S i.14; Sn 471; It 32, 40. -- J i.47 (virūpa -- vesa’'); Dāvs v.15. -- f. ’int Pv i.108 (kāsikuttama’).

Dhāretar

Dhāretar [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A iv.196 (sotā sāvetā uggahetā dh.).

Dhāreti

Dhāreti [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D i.166=chavadussāni etc.; Vin i.16= D i.110= (telapajjotag); D ii.19 (chetan ṭ to hold a sunshade over a person); PvA 47 (id.); dehaḥ dh. to "wear," i. e. to have a body It 50, 53 (antimañj d.); J iv.3 (padumāṇ); vi.136; Pv i.31 (vaṇṇaḥ dh.=vahasi PvA 14); tassa kahāpanaḥ đaṇḍaḥ dh. "to inflict a fine of a k. on him" Miln 171. -- 2. to hold back, restrain Vin iv.261 (kathā dhāretaha how do you suppress or conceal pregnancy?); Dh 222 (kodhaν). -- 3. to bear in mind, know by heart, understand: dhammmaṇ to know the Dhamma A iii.176; tipiṭakaḥ buddhavacanay to know the 3 Piṭakas Miln 18. -- D ii.2; Pug 41 (sūnāti, bhaṇatī, dh.=remember). Cp. upadhāreti. -- With double acc.: to receive as, to take=believe, to take for, consider as, call: upsakaḥ maṇḍ dhāretu Bhagavā "call me your disciple" Vin i.16 & passim; atthajālan ti pi naṇḍ dhārehi (call it . . . ) D i.46; yathā paṇṭhaḥ Bhagavā vyākaroti tathā naṇḍ dhareyyasi (believe it) D i.222; yathā no (atthaṇ) Gotamo vyākarissati tathā naṇḍ dhāressāma D i.236; evan maṇḍ dhārehi adhimuttacittan (consider as) Sn 1149 (=upalakkhehi Nd2 323). -- 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D i.125 (may allow), 126; A ii.69 (na kassa kiṅci dh. pays no tribute); Miln 47 (atthaṇ).

Dhāreyya

Dhāreyya (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya=vivāha).

Dhāva

Dhāva [Sk. dhāva] running, racing M i.446.

Dhāvati
Dhāvati [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. qe/w (both meanings); Ags. déaw=E. dew; Ong. tou=Ger. tau; cp. also dhārā & dhunāti. -- 2. to clean (by running water) etc.=P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd1 419); Dh 344; J i.308; vi.332; Nd1 405=Nd2 304iii.; Pv iv.161 =palayati PvA 2841; Dh i.389 (opp. gacchati); PvA 4; Sdhp 378. -- 2. to clean etc.: see dhovati; cp. dhavalā & dhārā2.

Dhāvana

Dhāvana (nt.) [Sk. dhāvana] running, galloping J ii.431; Miln 351.

Dhāvin

Dhāvin: see pa’.

Dhi & Dhī

Dhī1 & Dhī (indecl.) [Sk. dhik] an excln of reproach & disgust: fie! shame! woe! (with acc. or gen.) S v.217 (read dhī tañj for dhītañ); Dh 389 (dhī= garahāmi DhA iv.148); J i.507; DhA i.179 (hañh dhī), 216 (v. l. BB but text has hañhī). An inorganic r replaces the sandhi -- cons. in dhī -- r -- athu jīvitañ Sn 440; cp. Th i.1150; dhī -- r -- athu jātiyā J i.59.

Dhi

Dhī2 (f.) [Sk. dhīṭh to didhetai, cp. Av. dhī to see, Goth. (filu -- ) deisei cunning. See also dhīr] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd1 44=J ii.140=iii.38.

Dhikkita

Dhikkita (adj.) [Sk. dhikṛta, of dhī1+kata] reproached, reviled: used also medially: blaming, censuring, condemning J i.155 (=garahīta Com.); also in Com. expl. of dhīrā (=dhikkita -- pāpa detesting evil) at Nd1 44=J ii.140=iii.38 (cp. dhi2).

Dhitī

Dhitī (f.) [Sk. dhīrī to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S i.122, 215 =Sn 188 (cp. SnA 237); J i.266, 280; iii.239; vi.373; Vbh 211; Dhs 13 (+thaṁa), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd1 44=J ii.140=iii.38 (cp. dhi).

Dhitimant

Dhitimant (adj.) [Sk. dhīrīmanta, cp. also dhīmanta] coura- geous, firm, resolute A i.25; Sn 462, 542; Th i.6; J ii.140; vi.286 (wise, cp. dhi).

Dhitār

Dhitār and Dhitā (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhātt, influenced in inflection by Sk. duhitr, although etymologically different] daughter Th 2, 336 (in faith); J i.152, 253; vi.366; Pv i.115; DhA iii.171, 176; PvA 16, 21, 61, 105. deva’ a female deva (see deva) VvA 137 etc.; nattu’ a granddaughter PvA 17; mātula’ a niece PvA 55; rāja’ a princess J i.207; PvA 74. In compn dhītu. -- kkama one who is desirous of a daughter J vi.307 (=dhītu attāya vicarati Com.; v. l. dhītu -- kāma); -- dhītā granddoughter PvA 16.
Dhitalikā

Dhitalikā (f.) [Dimin. of dhītā; cp. dhítikā & pottha-likā] a doll Vin iii.36, 126 (dāru'); DhsA 321; PvA 16.

Dhítikā

Dhítikā (f.) [cp. dhítalikā] a doll Th 2, 374 (=dhitalikā Th 252).

Dhīna

Dhīna see adhīna.

Dhīyati

Dhīyati [Sk. dhīyate, Pass. to dahati1] to be contained ThA 13 (so read for dhiyati); PvA 71.

Dhīra

Dhīra (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. dhīketi (see dhi2)]. The fluctuation of connotation is also seen in the expls of Coms which always give the foll. three conventional etymologies, viz. dhikkitapāpa, dhiti -- sampanna, dhiyā (=paññāya) samannāgata Nd144=(see dhi2)) constant, firm, self -- relying, of character; wise, possessing the knowledge of the Dhamma, often=paṇḍita & Ep. of an Arahant D ii.128; S i.24 (lokapariyāya aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhirā), 913 (vippamutto diṭṭhigatehi dh.), 1052; It 68 ('upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā=tejussadehi

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ariyamaggadhammehi ThA 13); J iii.396; v.116; Pv ii.16; ii.945; Nd1 44, 55, 482; Nd2 324 (=jutimant); Miln 342; KhA 194, 224, 230; DhA iii.189 (=paṇḍita).

Dhuta

Dhuta (& Dhūta) [cp. Sk. dhuta & dhūta, pp. of dhanāti] 1. shaken, moved Dāvs v.49 (vāta'). -- 2. lit. "shaken off," but always expld in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin i.45=305=ii.2=iii.21=iv.213) it is an adj. opposed to kosajja lazy, remiss; and means either scrupulous or punctilious. At D i.5 it is used of a pain. At Sn 385 we are told of a dhutadhama, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a defn of dhuta. -- anga a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin v.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. vi.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M i.282, & examples of one or other of them are given at Vin iii.15; Bu i.59; J iii.342; iv.8; Miln 133, 348, 351; Vism 59 ('kathā), 65 ('cora), 72 (id.), 80 (defn); SnA 494; DhA i.68; ii.32 (dhūtanga); iv.30. Nd1 188 says that 8 of them are desirable. -- dhara mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). -- vata the vow to perform the dhutangas DhA vi.165. -- vāda one who inculcates punctiliousness S ii.156; A i.23; Miln 380; Vism 80; ThA 69; DhA ii.30. -- vādin= "vāda J i.130.
Dhutatta

Dhutatta (nt.) [Sk. *dhūtattvam] the state of being punctilious Vin i.305 (of going naked).

Dhutta

Dhutta [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. *dheu, an enlarged form of which is *dheugh in Sk. druhyati, drugdha=Ohg. triogan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil -- minded person, scoundrel, rascal. There are three sorts of a wild life, viz. akkha˚ in gambling, itthi˚ with women, sura˚ in drink (Sn 106; J iv.255). -- Vin ii.277 (robber, highwayman); A iii.38 (a˚); iv.288 (ithth˚); J i.49 (sura˚), 290, 291; ii.416; iii.287; iv.223, 494 (sura˚); ThA 250 (ithth˚), 260 ('purisa), 266 ('kilesa); PvA 3, 5 (ithth˚', sura˚'), 151. <-> f. dhutti (dhutti) J ii.114 ('brāhmaṇi').

Dhuttaka

Dhuttaka=dhutta S i.131; Th 2, 366 (=itthi -- dhutta ThA 250); DhA iii.207; Dpvs ix.19. -- f. dhuttik˚ always in combn w. chinnik˚ (meretrix, q. v.) Vin iii.128; J ii.114; Miln 122.

Dhunana

Dhunana (nt.) [Sk. dhunana] shaking, in 'ka (adj.) con- sisting in shaking off, doing away with, giving up (kilesa') SnA 373.

Dhunāti

Dhunāti [Sk. dhunoti (dhouni), dhunāti & dhuvati, Caus. dhunayati. Idg. *dhū to be in turbulent motion; cp. Gr. qu/w, qu/nw (to be impetuous), qu/ella (storm), qu/mos "thyme"; Lat. fūmus (smoke=fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toun. Connected also w. dhūpate, dhūma, dhūtsara, dhōna & a secondary root Idg. *dheuases in dhatsati] to shake, toss; to shake off, remove, destroy S i.156 (maccuno sena˚); Th 1, 256= Miln 245; dhunāti pāpake dhamappata va māluto Th i.2; J i.11 (v. 48); iii.44 (hatthe dhuni˚ su, wrung their hands); Vv 649 (=VvA 278 misprint dhumanti); aor. adhosi [=Sk. adhau˚] Sn 787 (micchādiṭṭhi= pajahi SnA 523). pp. dhuta & dhūta (q. v.). Cp. nis˚, o˚.

Dhuma

Dhuma in 'kaṭacchuk˚=druma˚ having a wooden spoon (see duma), cp. Mar. dhumār˚? (Ed. in note) DhA ii.59. [Doubtful reading.]

Dhura

Dhura (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J i.192 (purima -- sakata˚), 196; Cp. ii.8, 4. -- 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisa˚ dh˚)"carrying a human yoke"=purisānuccaḥvīkā bhrā́ SnA 299), 694 (asama˚ one who has to bear a heavy burden=asamaviriyāa SnA 489); DhA ii.97 (sama˚); dve dhurāni two burdens (viz. gantha˚ & vipassan˚, study & contemplation) Dha i.7; iv.37; asamadhura J i.193; vi.330. Three dhur˚ are enumd at J iv.242 as saddh˚, s˚la˚, and paññ˚. -- Sdhp 355 (saddh˚), 392 (+viriy˚), 413 (paññ˚) dh˚"njikkhipati to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see 'nikkhēpa): nikkhitadhura A i.71; ii.148; iii.265, 179 sq.; a˚ S v.197, 225; Nd2 131; SnA 236 (=dhuravant). -- 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvayā dh. the forecastle of a ship J iii.127=iv.142; dh -- vāta head wind J i.100; ekā dh˚"njiharaṭi to set aside a foremost part DA i.135. <-> 4. the far end, either as top or beginning J iii.216 (yāva dh -- sopān˚); iv.265 (dh -- sopāṇa˚ katv˚ making the staircase end); v.458 (magga -- dhure ōṭv˚ standing on the far end or other side of the road, i. e.
opposite; gloss BB maggantare); VvA 44 (dh -- gehassa dvâre at the door of the top house of the village, i. e. the first or last house). -- gâma a neighbouring village (lit. the first v. that one meets) J i.8, 237; iv.243; DhA iii.414; -- dhorayha a yoked ox S i.173=Sn 79 (viriyam me dh -- dh ’η); SnA 150. -- nikkhepa the putting down of the yoke, the giving up of one's office J iii.243; Vism 413. -- bhatta a meal where a monk is invited as leader of other monks who likewise take part in it J i.449. v. l. (for dhuva”); iii.97 (v. l. dhuva”); Vism 66. -- yotta yoke -- tie, i. e. the tie fastening the yoke to the neck of the ox J i.192; vi.253; -- vahana bearing a burden (cp. dhorayha) DhA iii.472; -- vihâra a neighbouring monastery (cp. ’gâma) J i.23; iv.243; DhA i.126 (Np.); iii.224 (id.); -- sampaggâha "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); -- ssaha enduring one's yoke Th 1, 659. Cp. dhuratâ.

Dhuratâ


Dhuravant

Dhuravant (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S i.214=Sn 187 (: cetasikaviyula -- vasena anikkhittadhura SnA 236).

Dhiva

Dhiva (adj.) [Sk. dhruva, cp. Lith. drûta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trost); Ags. tréowe= E. true, of Idg. *dheru, enlarged form of *dher, see dharati] stable, constant, permanent; fixed, regular, certain, sure D i.18; S i.142; iv.370; A ii.33; J i.19; v.121 (’sasatañ maraññ); iii.325; Bu ii.82; Miln 114 (na tâ nadiyo dh -- salîl). 334 (’phala); Vism 77; DA i.112 (maraññ apassanto dh.), 150 (=thâvara); DhA iii.170 (adhuvan jivitan dhuvan maraññ); ThA 241; Sdhp 331. -- nt. permanence, stability M i.326; Dh 147. Also Ep. of Nibbâna (see ’gâmin). -- nt. as adv. dhuvan continuously, constantly, always J ii.24=Miln 172; PvA 207; certainly J i.18, v.103. -- adhuva (addhuva) changing, unstable, impermanent D i.19 (anicca a. appâyuka); M i.326; S iv.302; J i.393; iii.19 (addhuva -- sîla); VvA 77. -- gâmin leading to permanence, i. e. Nibbâna S iv.370

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(magga); -- colâ (f.) constantly dressed, of a woman Vin iii.129; -- ’ṭhâniya lasting (of shoes) Vin i.190; -- dhamma one who has reached a stable condition DhA iii.289; -- paññattâ (a) permanently appointed (seat) Vin iv.274; -- bhatta a constant supply of food Vin i.25, 243; ii.15 (’ika); J i.449 (where the v. l. dhura” seems to be preferable instead of duvâ”, see dhurabhatta); cp. niccabhatta; -- yâgu constant (distribution of) rice-gruel Vin i.292 sq.; -- lohîtâ (f.) a woman whose blood is stagnant Vin iii.129; -- ssava always discharging, constantly flowing J i.6, v.35.

Dhûta & Dhûtanga

Dhûta & Dhûtanga see dhuta.

Dhúpa

Dhúpa [Sk. dhûpa of Idg. *dhûp, enlarged fr. *dhû in dhunâti (q. v.)] incense J i.51, 64, 290 (gandha”, dvandva, cpd.); iii.144; vi.42; PvA 141 (gandhapûpppha”). dh”η dadâti to incense (a room) J i.399. Sometimes misspelt dhûma, e. g. VvA 173 (gandhapuppha”).

Dhúpana
Dhūpana (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J iii.144; iv.236; Pv iii.53 (śasapa”).

Dhūpāyati & Dhūpayati

Dhūpāyati & Dhūpayati [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin i.180; S i.40 (dhūpāyita)=Th 1, 448; A ii.214 sq.; J i.73; Miln 333 (sīlagandhena lokaḥ dh.); DhA i.370 (aor. dhūpāyī); iii.38 (ppr. dhūpayamāna). -- pp. dhūpīta.

Dhūpīta

Dhūpīta [pp. of dhūpāyati] fumigated, flavoured Vv 435 (tela” flavoured with oil). Cp. pa”.

Dhūma

Dhūma [Vedic dhūma=Lat. fumus; Gr. qumo/s (mood, mind), qu mia/w (fumigate); Ohg. toum etc. Idg. *dhu, cp. Gr. qu/w (burn incense), qu/os (incense). See also dhunāti] smoke, fumes Vin i.204 (aroma of drugs); M i.220 (dhū ṭāttā); A v.352 (id.); A ii.53; iv.72 sq.; v.347 sq.; J iii.401, 422 (tumhākaḥ dh -- kāle at the time when you will end in smoke, i. e. at your cremation); DhA i.370 (eka” one mass of smoke); VvA 173 (for dhūpa, in gandhapuppha”); PvA 230 (micchā -- vitakka” in expl. of vidhūma). -- andha blind with smoke J i.216; -- kālika (cp. above dh. -- kāle) lasting till a person's cremation Vin ii.172, 288; -- ketu fire (lit. whose sign is smoke) J iv.26; v.63; -- jāla a mass of smoke J v.497; -- netta a smoke -- tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14; -- sikhā fire (Ep. of Agni; lit. smoke -- crested) Vv 352 (sikha)=VvA 161; Vism 416; also as sikhin J vi.206.

Dhūmāyati & Dhūmayati

Dhūmāyati & Dhūmayati [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M i.142 (v. l. dhūpāyati); Pv i.64 (paridhayati+dh. hadayaḥ); DhA i.425 (akkhnī me dh.= I see almost nothing). pp. dhūmāyīta.

Dhūmāyanā

Dhūmāyanā (f.) smoking, smouldering M i.143; Nett 24 (as v. l. to dhūpāyanā).

Dhūmāyitatta

Dhūmāyitatta (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S iii.124 (+timirāyitattā).

Dhūsara

Dhūsara (adj.) [Sk. dhūsara, Ags. dust=E. dust & dusk, Ger. dust; see dhvaṇsati & dhunoti & cp. Walde, Lat. Wtb. under furo] dust -- coloured VvA 335.

Dhenu

Dhenu (f.) [Sk. dhenu, to dhayati to give suck, see dhāti & dhitār] a milch cow, a female animal in general J i.152 (miga” hind); Vv 806; DhA i.170; 396; PvA 112. In simile at Vism 313.

Dhenupa
Dhenupa [dhenu+pa from pibati] a suckling calf M i.79; Sn 26.

Dheyya

Dheyya ( -- ') [Sk. dheyya, orig. grd. of dhā, see dahti1] 1. in the realm of, under the sway or power of: anañña˚ J iv.110; kamma˚ A iv.285; maccu˚ (q. v.) S i.22; Sn 358, 1104; Th 2, 10 (=maccu ettha dhyati ThA 13); māra˚ A iv.228. -- 2. putting on, assigning, in nāma˚ Dhs 1307.

Dhota

Dhota [Sk. dhāuta, pp. of dhavati2, see dhowati] washed, bleached, clean J i.62 ('sankha a bleached shell); ii.275; PvA 73 ('vattha'), 116 ('hattha with clean hands'), 274 (id.); Vism 224 (id.).

Dhana

Dhana (adj. -- n.) [either=dhota, Sk. dhauta, see dhovati or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, Toev. 117, who considers it as a possible dern fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M i.386; Sn 351, 786, 813, 834 (=dhatukilesa SnA 542); J iii.160 ('sākhā=patthaāsākha Com.; v. l. BB vena˚); Nd1 77=176 (: dhonā vucaṭṭi paññ etc., dhuta & dhota used indiscriminately in exegesis following). -- 2. (pl.) the four requisites of a bhikkhu DhA iii.344 (: dhonā vucaṭṭi cattāro paccayā, in Com. on atidhona cārin Dh 240; gloss K. dhovanā, cp. Morris, J.P.T.S. 1887, 100).

Dhopati

Dhopati [a variant of dhowati, taken as Caus. formation] to wash, cleanse D i.93 (dhopetha, imper.; v. l. B. dhoveyya), 124 (dhopeyya; v. l. B. dhoweyya).

Dhopana

Dhopana (nt.) [a variant of dhowana, q. v.] 1. ceremonial washing of the bones of the dead D i. 6; atṭhi -- dhopana Bdhgh at DA i.84; A v.216 (see Commentary at 364). <-> 2. Surgical washing of a wound J ii.117. -- 3. In vaṇasadhopana, apparently a feat by acrobats J iv.390. It is possible that the passage at D i. 6 really belongs here. See the note at Dial. i.9.

Dhorayha

Dhorayha [for *dhor -- vayha=Sk. *dhauryahya, abstr. fr. dhuryaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S i.28; D iii.113 (purisa˚); A i.162. -- vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S i.28; -- sīla accustomed to the yoke, enduring; patient Dh 208 (=dhuravahana -- sīlatāyā dh. DhA iii.272); -- sīla= *sīla J ii.97 (=dhura -- vahanaka -- ācārena sampanna Com.).

Dhoreyya

Dhoreyya ( -- ') [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma˚ Miln 288.

Dhova

Dhova (adj. -- n.) [Sk. dhāva, see dhowati] washing, cleansing Bu ii.15.
Dhovati

Dhovati [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin ii.208, 210, 214; Sn p. 104 (bhājanāṇi); J i.8; v.297. -- dhovi J vi.366; DhA i.ii.207. ger. dhovitvā J i.266; iv.2; VvA 33 (pattāṇa), 77 (id.); PvA 75, 144. inf. dhovitun J ii.120; iv.261 pp. dhota (q. v.) & dhovita J i.266. -- See also dhopati (*dhopeti).

Dhovanā

Dhovanā (nt.) [Sk. dhāvana; see also dhopana] washing Vin iv.262; S iv.316 (bhanḍa†); A i.132, 161, 277; It 111 (pādaṇa†); J ii.129; vi.365 (hattha†); Miln 11; Vism 343; PvA 241 (hattha -- pāda†); DhA ii.19 (pāda†); fig. (ariya†) A v.216.

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N. Na

Na1 [Sk. na (in cana) & nā (in nānā, vi -- nā) Idg. pron. base *no, cp. Gr. nh, nai/; Lat. nē, nae surely, also encl. in ego -- ne & in question utrumine, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. e/nh "that day"; Lat. enim] expletive -- emphatic particle, often used in comparative -- indefinite sense: just so, like this, as if, as (see cana & cana†). Also as nañ (cp. cana> cana†) Vin ii.81, 186 (kathan na=kathan nu); J ii.416; v.302; vi.213 (Com. p. 216: ettha eko na -- karo puccanantho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha -- ci nañ, v. l. BB na; but Com. KhA 247= eta). To this na belongs na3; see also nu & nanu.

Na

Na2 [Ved. na=Idg. *nP; Lat. ne in nunquam etc., Goth. nī; Sk. na ca=Lat. neque=Goth. nih. Also Sk. nā=Idg. *nē, cp. Lat. Goth. nē] negative & adversative particle "not" (Nd2 326: paṭikkhepa; KhA 170: paṭisėda) 1. often apostrophe. nē: nē athi, nē etag etc.; or contracted: nānē, nāpi etc., or with cophonous consonant y: naiyāna (It 29, J iv.3), naiyāda (It 36, 37), naiyimā (It 15) etc. As double negation implying emphatic affirmation: na kīnche na all, everything J i.295. -- 2. In disjunctive clauses: na . . . na neither -- nor, so -- or not so. In question: karoti na karoti ("or not") J ii.133. Cē. mā in same use. <-> Often with added pi (api) in second part: na -- nāpi neither -- nor ("not -- but also not") S ii.65; M i.246; Pv i.199. -- 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. nāpi (see under 2); n' eva indeed not, not for all that J iii.55; or not KhA 219; n' eva -- na neither -- nor D i.35, 35; M i.486; A v.193; J i.207, 279; Vin ii.185; DhA i.328; ii.65; DA i.186, 188; n' eva -- na pana id. D i.24; na kho not indeed J ii.134; na ca but not (this rather than that) J i.153; na tāva=na karo Vv 3713; na nu (in quest. = no) is it not? PvA 74, 136; na no surely not Sn 224; na hi [cp. Gr. ou/xi/ not at all; nai/κi certainly] certainly not Dh 5, 184; Sn 666; Kh vii.6; na hi jātu id. Sn 152. -- See also nū, nū, no, -- na is also used in the function of the negative prefix a -- (an -- ) in cases where the word -- negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (=acira) short, napprūpa abundant, napuṣaṇa neuter, neka (=aneka) several; (b) naththi, naththika etc. (q. v.).

Na

Na3 [identical with na1] base of demonstr. pron. 3rd pers. (=ta†), only in foll. cases: acc. sg. nañ (mostly enclitic), fuller form enañ him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J i.152, 172, 222; iii.281; KhA 220; DhA i.181; iii.173; PvA 3, 68, 73. -- acc. pl. ne them It 110 (v. l. te); Sn 223 (=te manusse KhA 169); J ii.417; iii.204; v.458; DhA i.8, 13, 61, 101, 390; VvA 299. -- gen. dat. pl. nesa D i.175, 191; It 63; J i.153; DhA iv.41; VvA 37, 136.; PvA 54, 201, 207. See also cna; cp. nava2.

Nakula
Nakula [Ved. nakula, cp. nakra crocodile] a mongoose, Viverra Ichneumon A v.289 sq.; J ii.53; vi.538; Miln 118, 394.

Nakka

Nakka (nt.) [Ved. nakṣatra collect. formation from naktih & naktā=Gr. νυξ, Lat. nox, Goth. nahts, E. night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ἀδικός ταπαταν μυκαν Vin i.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. -- The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvinī, SatabhisaJa for Śatārāka). Enumd at Abhp. 58 -- 60 as follows: Assayuja [Sk. Aśvinī] Bharanī, Kattikā, Rohinī, Magasara [Sk. Mrgaśīra] Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Pusya], Asilesā, Maghā, Pubba -- phalgunī [Sk. Pūrva -- phalgunī]. Utrata", Hattha, Cittā [Sk. Chaitra], Śāti [Śvāttā], Visākhā, Anurādhā, Jeṭṭhā, Mūlañ, Pubb -- āsālā ["āsālā", Uttar, Savāna, Dhanīṭhā, SatabhisaJa [Śatārāka], Pubba -- bhaddapadā, Utrata", Revatī. -- It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd1 382: aṭṭhavāsati nakhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mrgaśīra & Agraḥayani (see Plunkett, Ancient Calendars etc. p. 227 sq.). -- Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsālā (Āsālī) J i.50 & Uttarāsālā J i.63, 82; Kattikā & Rohinī SnA 456. -- nakhattānaṇḍatisi to augur from the stars, to set the horoscope Nd1 382; oloketi to read the stars, to scan the constellations J i.108, 253; ghoseti to proclaim (shout out) the new month (cp. Lat. calendae fr. cālēre to call out, scil. mensēm, and thereby announce the festivity to be celebrated J i.250; n. guṇaṭṭhan J i.50, 433; sanghaṭṭhan VvA 73; ghosita VvA 31; kilati to celebrate a (nakkhatta -- ) festival J i.50, 250; VvA 63; DhA i.393 (cp. "kīlā below). n. oṣitaṇ the festival at an end J i.433. -- nakkhatta (sg.) a constellation Sn 927; collect. the stars Vv 811 (cando nparivarīrito). nakkhattāni (pl.) the stars; nakkhattānaṇḍa mukhaṇ chando (the moon is the most prominent of the lights of night) Th 2.143; Vin i.246=Sn 569 (but cp. expl. at SnA 456; candayogavasena "ajaj kattikā, ajja Rohiṇi ti paṇḍānato alokakāraṇato sommahāvato ca nakkhattānaṇḍa mukhaṇ cando ti vutto); D i.10 (nakkhattānaṇḍa pathagamanan & uppatha -- gamanāṇ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); ii.259; iii.85, 90; A iv.86; Th 2, 143 (nakkhattāni namassantā bāḷā); -- kīlā=kiḷa DhA iii.461; -- kīḷā the celebration of a festival, making merry, taking a holiday J i.50; ThA 137; VvA 109; -- ggāha the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D i.10 (expl. at DA i.95 as nakkhattasa angārakādi -- gahasamāyoga); -- patha "the course of the stars," i. e. the nocturnal sky Dh 208; -- pada a constellation Vin ii.217; -- pāṭhaka an astrologer, soothsayer, augur Nd1 382; -- plīṇa the failing or obscuration of a star (as a sign of death in horoscopy) DhA i.166; -- mālā a garland of stars VvA 167; -- yoga a conjunction of the planets, a constellation in its meaning for the horoscope J i.82

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253; DhA i.174 (+tithi -- karaṇa); 'ṇ oloketi to set the horoscope DhA i.166, 'ṇ ugganāhāti id. Pv iii.54. -- rājā the king of the nakkhattas (i. e. the moon) J iii.348.

Nakha

Nakha [Ved. nakha, cp. Sk. anghri foot; Gr. νοῦς (claw, nail), Lat. unguis= Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin ii.133; Sn 610 (na angulhi nakhehi vā); J v.489 (pañcanakāhā sattā five -- nailed or -- toed beings); Kh ii=Miln 26, cp. taca (pañcatacakan); KhA 43; VvA 7 (dasa -- nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

Nakhasha
Nakhaka (adj.) belonging to, consisting of or resembling a claw, in hatthi˚ like elephants' claws, Ep. of a castle (pāsāda) Vin ii.169 (Bdhgh on p. 323: hatthikumbhe patiṭṭhitāṇ, evañ evañkatassa kir' etañ nāmaṇ) (?).

Nakhin

Nakhin (adj.) having nails J vi.290 (tamba˚ with copper- coloured nails).

Naga

Naga [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immovable (=sthāvara), more probably however with Lidén (see Walde under nāvis) to Ohg. nahho, Ags. naca "boat=tree"; semantically mountain= trees, i. e. forest] mountain S i.195= Nd2 136a (nagassa passe aşina, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"); Th 1, 41 (˚vivara), 525; Pv ii.961 (˚muddhanī on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 166 (˚antare in between the (5) mountains, see VvA 82).

Nagara

Nagara (nt.) [Ved. nagara, Non -- aryan? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nīgama (village & market -- place or township) Vin iii.47 (˚bandhana), 184; cp. gāma 3 b. deva˚ deva -- city Ji. 3, 168, 202; DhA i.280 etc.; cp. yakkha˚ J ii.127. -- Vin i.277, 342, 344; ii.155, 184; D ii.7; S ii.105 sq.; iv.194 (kāyassa adhivacanāṇ); v.160; A i.168, 178; iv.106 sq. (paccantima); v.194 (id.) Dh 150 (aṭṭhīṇāṇ); Sn 414, 1013 (Bhoga˚); J i.3, 50 (Kapilavatthu˚); ii.5; iii.188; vi.368 etc.; Pug 56; DhA iv.2; PvA 3, 39, 73; Dpvs xiv.51 (+pura). Cp. nāgara. -- úpakārikā a town fortified with a wall covered with cement at its base D i.105, cp. DA i.274. -- ápama like a citadel (of citta) Dh 40, cp. DhA i.317 & Nagaropama sūtra Divy 340; -- kathā town -- gossip D i.7; -- guttika superintendent of the city police J iii.30, 436; iv.279; Miln 345 (dhammanagare n -- g.), DhA iv.55. Cp. Kern, Toev. p. 167; -- vara the noble town (of Rājagaha) Vv 166, cp. VvA 82; -- víthi a city street J ii.416; -- sobhīnī the city belle, a town courtesan J ii.367 (˚anā); iii.435 (Sulasā, 475 (˚anī); DhA i.174; ii.201; PvA 4 (Sulasā); Miln 350.

Nagaraka

Nagaraka (nt.) a small city D i.146=169, quoted J i.391.

Nagga

Nagga (adj.) [Ved. nagna=Lat. nudus (fr. *noguedhos) Goth. naqaps=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. gumno/s] naked, nude Vin ii.121; J i.307; Pv i.61 (=niccola PvA 32); i.15; 81; PvA 68, 106. -- cariy̲a going naked Dh 141; DhA iii.78. cp. Sk nagnacaryā Divy 339; -- bhogga one whose goods are nakedness, an ascetic J iv.160; v.75; vi.225.

Naggatta

Naggatta (nt.) [Sk. nagnostva]=naggiya nakedness PvA 106.

Naggiya

Naggiya (nt.) [Sk. *nagnyan] naked state, nudity Vin i.292, 305; S iv.300; Sn 249.

Naggiyā
Naggiyā (adj. f.) [Sk. nagnikā] = naggā, naked Pav ii.312.

Nangala

Nangala (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV iv. 574), because unconnected with other Aryan words for plough. Cp. Balūcī nangār] a plough S i.115; iii.155; A iii.64; Sn 77 (yuga' yoke & plough); Sn p. 13; J i.57; Th 2, 441 (= stra ThA 270); SnA 146; VvA 63, 65; PavA 133 (dun' hard to plough); DhA i.223 (aya'); iii.67 (id.). -- tā the beam of a plough S i.104 (of an elephant's trunk); -- kaṭṭhakarana ploughing S v.146=J ii.59; -- phāla [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA i.395.

Nangalin

Nangalin (adj. -- n.) having or using a plough, ploughman, in mukha' "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

Nangūṭha

Nangūṭha (nt.) [dia]l. for *nangulīya>*nanguliya?] = nangula A ii.245; J i.194 (of a bull); ii.19 (of an elephant); iii.16 (sūci'), 480 (panther); iv.256 (of a deer); DhA i.275 (of a fish); ii.64.

Nangula

Nangula (nt.) [Sk. lāṅg&uhacekmacr;la to langa & lagati (q. v.). cp. Gr. lagga/ zw, Lat. langueo] a tail Th 1, 113=601 (go').

Nacira

Nacira (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen nacirass' eva after a short time, shortly Sn p. 16; J iv.2, 392; Miln 250.

Nacca

Nacca (nt.) [Ved. nṛtya=Anglo -- Ind. nautch, etym. un- certain, cp. naccati & naṭati] (pantomimic) dancing; usually combd with singing (gīta, q. v.) & instrumental music (vādita). -- nacca: A i.261; D iii.183; J i.61, 207; DA i.77; PavA 231. -- nacca -- gīta: J i.61; Pav iv.72; DhA iii.129; VvA 131, 135. -- nacca -- vādita (+visākaddassana): Vin i.83; D i.5, 6; KhA 36; cp. Vv 8110 (naccagīte suvādīte).

Naccaka

Naccaka [Sk. *nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa'). -- f. naccakī Vin ii.12.

Naccati

Naccati [Ved. nṛtyati nṛt, cp. nacca & naṭati] to dance, play Vin ii.10; J i.292; Vv 501 (= naṭati VvA 210); 6421. <> pp. naccanto D i.135; fut. naccissati Vin ii.12; aor. nacci J iii.127; inf. naccitunj J i.207. -- Caus. naccāpeti to make play Vism 305 (so read for nacch').

Naccana

Najjuha

Najjuha [Sk. dātyūha] a kind of cock or hen J vi.528, 538.

Naṭa

Naṭa [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of nṛt, see naccati] a dancer, player, mimic, actor Vin iv.285; S iv.306 sq.; DhA iv.60 (‘dhītā), 65 (‘karaka), 224 (‘kīlā); Miln 359 (‘naccaka); Sdhp 380. -- Cp. naṭaka & nāṭaka.

Naṭaka

Naṭaka [Sk. naṭaka]=naṭa Vin iv.285; Miln 331; PvA 3. -- f. naṭikā DA i.239.

Naṭati

Naṭati [Sk. naṭati, of nṛt, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

Naṭṭha

Naṭṭha [Sk. naṣṭha, pp. of nassati (naṣyati), q. v.] perished, destroyed; lost A ii.249; J i.74; 267.

Naṭṭhana

Naṭṭhana (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

Naṭṭhāyika

Naṭṭhāyika [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bank-rupt Miln 131, 201.

Nata

Nata [Sk. nata, pp. of namati, q. v.] bent (on) S i.186 (a"); Sn 1143; Nd2 327.

Nati

Nati (f.) [Sk. nati of nam] bending, bent, inclination S ii.67; iv.59; M i.115.

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Natta

Natta (nt.) [Sk. nakta, see nakkhatta] night, acc. nattaṭ by night, in nattam -- ahaṭ by day & by night Sn 1070 (v. l. BB and Nd2 rattamahāṇ).

Nattar

Nattar [Sk. napṭ, analogy -- formation after māṭṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa=E. nephew; Ohg. nevo] grandson J i.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu -- dhītā great -- grand -- daughter), 25 (nattā nom.).

Natthika
Natthika (adj. -- n.) [Sk. nāstika] one who professes the motto of "nathhi," a sceptic, nihilist S i.96; usually in cpds. -- diṭṭhi scepticism, nihilistic view, heresy Sn 243 (=micchādiṭṭhi Com.); VvA 342; Pvx 244; -- vāda one who professes a nihilistic doctrine S iii.73; M i.403; A ii.31; Pvx 215 (+micchādiṭṭhi).  

Natthitā  

Natthitā (f.) [Sk. nāstitā, fr. n' atthi] nihilism S ii.17; J v.110.  

Natthibhāva  

Natthibhāva [n' atthi -- bhāva] non -- existence Dха iii.324.  

Natthu  

Natthu [cp. Sk. nas f. & nasta, see etym. under nās] 1. the nose J v.166 (= nāsā Com.). -- 2.="kamma, medical treatment through the nose Vin iii.83 (deti). -- kamma nose -- treatment, consisting in the application of hot oil (Dха i.98: telāṇ yojetvā n -- karanaṃ) D i.12; Vin i.204; M i.511; Dха i.12; -- karaṇī a pocket handkerchief Vin i.204.  

Nadati  

Nadati [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaṇ nadati freq.) Sn 552 (śīha), 684 (id.), 1015; J i.50, 150; ii.110; aor. nadi J iii.55 & anādisuṇ J iv.349. Caus. nadāpeti to make roar J ii.244. See also nadī & nāda, & cp. onadati.  

Nadana  

Nadana (nt.) [cp. Sk. nadanu] roaring J i.19 (śīhanāda' the sound of a lion's roar).  

Nadita  


Nadī  

Nadī [Ved. nadī, from nadati="the roaring," cp. also nandati] a river; often characterised as mahā' in opp. to kun' rivulet; pl. nadiyo also collect. "the waters." -- D i.244 (Aciravatī nadī); S ii.32, 118, 135; v.390; A i.33, 136, 243 (mahā'); ii.55, 140 (mahā'); iii.52; iv.101 (m'), 137; Sn 425, 433, 568, 720; Dh 251; J i.296; ii.102; iii.91 (Kebukā); v.269 (Vetarani'); vi.518 (Ketumati); Pvx iv.354; Vism 468 (sīghasotā); Pvx 256 (m'); Sdhp 21, 194, 574. -- gen. sg. nadiyā J i.278; It 113; instr. nadiyā J i.278; Pvx 46; pl. nom. nadiyo Miln 114 (na tā n. duha -- salāla), najjo Pvx 29 (mahā'); & najjāyo J vi.278; gen naddha Vin i.246=Sn 569 (n. sāgara mukhaṇ). -- kunnadī a small river S i.109; ii.32, 118; v.47, 63; A ii.140; iv.100; V.114 sq. -- On n. in similes see J.P.T.S. 1906, 100. -- kuṇja a river glen DA i.209; -- kūla the bank of a river Cp. iii.71; -- tīra='kūla J i.278; -- dugga a difficult ford in a river S ii.198; -- vidugga= "dugga A i.35; iii.128.  

Naddha  

Naddha [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J i.175 (rathavarattan); Bu i.31 (camma", of a drum); Mhvs vii.16 ("pañcāyudha); Miln 117 (yuga"); DhśA 131. Cp. onaddha, vi", san".  

Nanandar
Nanandar (f.) [Sk. nanandr & nanándã, to nanã "mother"] husband's sister J v.269 (=sámikassa bhaginñ p. 275).

Nanikāma

Nanikāma (adj.) [na+nikāma=anikāma] disagreeable, unpleasant Dh 309 ("seyyā an uncomfortable bed").

Nanu

Nanu (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na1): surely, certainly Pv ii.67 (so to be read for nanda? v. l. BB nuna); Manor. Pûr. on A v.194 (Andersen P. R. 91). -- 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na2): J i.151; iii.393; DhA i.33.

Nantaka

Nantaka (nt.) [a contamination of namataka (Kern, Toev. p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, Notes 811), unless it be non -- Aryan] a shred, rag, worn -- out cloth, usually expld by jînapilotika (J iii.22) or khanḍabhuttâ pilotikâ (PvA 185) or pilotika only (VvA 311). -- S v.342; A iii.187; iv.376 ("vāsin as v. l.; text has nantikavāsin"); Vv 807 (anantaka); Pv iii.214; J iii.22 ("vāsin clad in rags").

Nanda

Nanda at Pv ii.67 used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expln to be preferred & n. probably to be read as nanu (v. l. nuna) or handa (in which case nanu would be gloss).

Nandaka

Nandaka (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. nandikā J iv.396 (+khīḍā), either as adj. or f. abstr. pleasure, rejoicing (= abhindandanā Com.).

Nandati

Nandati [Ved. nandati, nand=nad (cp. vind>vîd etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S i.110; A iv.94 sq.; Sn 33; Dh 18. -- Caus. nandeti to please, to do a favour J iv.107 (nandaya=tosehi Com.); PvA 139 (=toseti). -- ppr. nandayanto J vi.588. -- Cp. ānandati.

Nandanā

Nandanā (f.) [Sk. NANDANĀ] rejoicing, delight, pleasure S i.6=Sn 33.

Nandi

Nandi1 & (freq.) Nandit (f.) [Sk. nandi, but cp. BSk. nandi Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S i.16, 39, 54; ii.101 sq. (āhāre); iii.14 (=upādāna); iv.36 sq.; A ii.10 (kāma", bhava", dhīthi"), iii.246; iv.423 sq. (dharmma"); Sn 1055 (+nivesana); Nd2 330 (=tañhā); Pug 57; Dhs 1059=(in def. of tañhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. -- For nandit at Miln 289 read tandit. -- 2. a musical instrument: joy -- drum [Sk. nand] Vin iii.108 (= vijayabheri). Cp. à". -- (y)āvatta "turning auspiciously" (i.e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); -- āpuṣasana (rāgaśalal) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maṣṇāpuṣasana (odana) J iii.144=vi.24; -- kkhaṭa the destruction of (finding) delight S iii.51; -- (y)jāha giving up or abandoning joy Sn 1101 (+okañjāha & kappañjāha); Nd 331; -- bhava existence of joy, being full of joy, in "parikkhāna one in whom joy is extinct (i.e. an Arahant), expld however by Com. as one who has rid
himself of the craving for rebirth (tis bhavesu parikkhñatanha DhA iv.192=Sn 469) S i.2, 53; Sn 175, 637=Dh 413; -- mukhi (adj. -- f.) "joyfaced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin i.288 (ratti); ii.236 (id.); -- raga pleasure & lust, passionate delight S ii.227; iii.51; iv.142, 174, 180; M i.145; Dhs 1059=, 1136; esp. as attr. of tanha in phrase n -- r -- sahagata -- tanha (cp. M Vastu iii.332: nandiragasahagata trsth) Vin i.10; S iii.158; v.425 sq.; Ps ii.137; Nett 72; -- sanyojana the fetter of finding delight in anything Sn 1109, 1115; Nd2 332; -- samudaya the rise or origin of delight M iii.267.

Nandi

Nandi2=nandhi.

Nandin

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S ii.53 (vedana); A ii.59, 61; It 112.

Nandha

Nandha see yuga”.

Nandhati

Nandhati [for nayhati, der. fr. naddha after analogy of baddha>bandhati] meaning not so much "to bind" as "to cover": see apiandhati, upanandhati, onandhati, pariyonandhati.

Nandhi

Nandhi (f.) (usually spelt nandi) [Sk. naddhr to naddha, pp. of nah to bind] a strap, thong J i.175 (rathassa camma ca nandi ca); Sn 622=Dh 398 (+varatta); SnA 400; DhA i.44, iv.160.

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Napuṣaka

Napuṣaka (adj.) [Ved. napuṣaka=na+puṣ "not- male"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

Nabha

Nabha (nt.) & Nabhas (in oblique cases) [Sk. nabhas; Gr. ne/fos & nefe/lh, Lat. nebula, Oir. nél, Ags. nifol (darkness), Ohg. nebul. See also abbhā] mist, vapour, clouds, sky A i.242; ii.50 (nabhā), iiii.240, Sn 687 (nabhasi -- gama, of the moon); Vv 323, 352 (=ākāsa VvA 161), 534 (id. 236), 6327 (id. 268); PvA 65; Mhvs vii.9 (nabhasa instr.).

Nabhho

Nabhho=nabhīyo, nom. pl. of nabhī (q. v.).

Namataka
Namataka (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin ii.317: matakān (sic) ti satthakovēdhanakaṇṭ (=veṭhanakaṇṭ) pilotikakhaṇḍaṇ] a piece of cloth Vin ii.115 (satthaka), 123, 267 (‘ṇ dhāreti).

Namati

Namati [Ved. namati, Idg. *nem to bend; also to share out, cp. Gr. ne/mw, Goth. niman=Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S i.137 (cittāṇ); Sn 806; J i.61 (aor. nami, cittāṇ). -- Caus. nameiti (not nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n’āpenti) to bend, to wield Dh 80=145 (namayati). As nāmeti at J vi.349. pp. namita (q. v.).

Namana

Namana (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana -- rūpa] naming, giving a name KhA 78; DhsA 52 (see nāma2); Vism 528.

Namanā

Namanā (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

Namassati

Namassati [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & aṅjaliṃ katvā) Sn 236, 485, 598, 1058, 1063; Nd2 334; J iii.83; Pv ii.1220; KhA 196; pot. namasseyā It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaŋ Sn 334, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd1 400; J ii.73; VvA 7. -- aor. namassīṅsu Sn 287. -- ger. namassītvā J i.1. -- grd. (as adj.) namassaniya (venerable), Miln 278.

Namassana

Namassana (nt.) (?) veneration J i.1.

Namassiyā

Namassiyā (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita

Namita [pp. nameti] bent on, disposed to (--’), able or capable of J iii.392 (pabbajjāya -- namita -- citta); Miln 308 (phalabhāra”).

Namo

Namo (nt.) & Nama (nt.) [Ved. namas, cp. Av. nāmo prayer; Gr. ne/mos, Lat. nemus (see namati)] homage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

Namuci

Namuci (Np.) a name of Māra.

Naya
Naya (adj. -- n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A ii.193=Nd2 151 ("hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena=nayahetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. -- nayati neti to draw a conclusion, apply an inference, judge, behave S ii.58=Vbh 329; J iv.241 (anayan nayati dummedho: draws a wrong conclusion); PvA 227 (+anuminati). -- With "adi" N. has the function of continuing or completing the context="and similarly," e. g. "adinaya -- pavatta dealing with this & the following VvA 2; . . . ti ñdinaya thus & similarly, & so forth J i.81; PvA 30. -- Instr. nayena (--) as adv. in the way of, as, according(ly): gata˚ according to what has been shown or said in . . . J i.59; VvA 3; PvA 280; purima˚ as before J i.59; iv.140; vutta˚ as said (above) (cp. vutta -- nayâmena) PvA 13, 29, 36, 71, 92 etc. -- sunaya a sound judgment J iv.241; dunnaya a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A iii.178=Nett 21; J iv.241.

Nayati

Nayati see neti.

Nayana

Nayana (nt.) [Sk. nayana, to nayati=the leader cp. also netra=P. netta] the eye Th 2, 381; Vv 353; Dhs 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettani nayanani), 152; Sdhp 448, 621.

Nayhati

Nayhati [Ved. nayati, Idg. *nedh as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upâhanâna sandal), pilandhati etc. -- pp. naddha (q. v.). See also nandhi, nãha; onayhati, unnahanã, pilâyhati.

Nayhana


Nara

Nara [Ved. nara, cp. nrutu; Idg. *ner to be strong or valiant =Gr. a)nh/r, a)g -- h/nwr (valiant), drw/y (*nrw/y); Lat. nervosus (muscular), Nero (Sabinian, cp. Oscan ner= Lat. vir); Ori. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv i.1112). -- A i.130; ii.5; iii.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J iii.295; Nd1 12=Nd2 335 (definition); VvA 42 (popular etymology: narati ti naro puriso, i. e. a "leading" man); PvA 116=Dh 125. -- ádhama vilest of men Sn 246; -- ásabha "man bull," i. e. lord of men Sn 684, 996; -- inda "man lord," i. e. king Sn 836; J i.151; -- uttama best of men (Ep. of the Buddha) S i.23; D iii.147; Sn 1021; -- deva god -- man or man -- god (pl.) gods, also Ep. of the B. "king of men" S i.5; Pv iv.350; -- närñ (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 324, 337, 538; Pv ii.112; -- viña a hero (?), a skilled man (?) Th 1, 736 (naravirakata "by human skill & wit" Mrs. Rh. D.). -- siha lion of men J i.89.

Naraka

Naraka [Sk. naraka; etym. doubtful, problematic whether to Gr. ne/teros (= inferus), Ags. nord=north as region of the underworld] 1. a pit D i.234; Th 1, 869; J iv.268 ("āvāta PvA 225). -- 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see nayara & cp. list of narakas at Divy 67) S i.209; Sn 706; PvA 52; Sdhp 492 (sañçāraghora"), 612. -- angāra the ashes of purgatory Sdhp 32.
Narada

Narada (nt.) [Sk. nalada, Gr. na/rdos, of Semitic origin, cp. Hebr. nīrād] nard, ointment J vi.537.

Nala & Nāla

Nala & Nāla [Ved. naḍa & Sk. nāla, with dial. ḍ (l) for *narda, cp. Gr. na/rdhc] a species of reed; reed in general Vin iv.35; A ii.73; Dh 337; Nd2 680ii; J i.223; iv.141, 396 (n. va chinno); Pv i.116 (id.); DhA iii.156; iv.43. See also nāla, nālā & nālikā; -- āgāra a house built of reeds S i.114; D i.51 (+pesakāra & kumbhakāra); J v.291; ThA 28; PvA 175 (+vīltvakāra); DhA i.177; -- daṅdaka a shaft of r. J i.170; -- maya made of r. Vin ii.115; -- vana a thicket of reeds J iv.140; Miln 342; -- sannibha reedcoloured J vi.537 (Com.: nala -- puppha -- vaṇa rukkhasunakha); -- setu a bridge of reeds Sn 4.

Nalapīn

Nalapīn a water -- animal J vi.537.

Nalāta

Nalāta (nt.) [Ved. laḷāta=raṛāta; on n>l cp. nangala] the forehead S i.118; J iii.393; iv.417 (nalāṭena maccuṇ ādāya: by his forelock); Vism 185; DhA i.253.

Nalāṭikā

Nalāṭikā (f.) [Sk. laḷāṭikā] "belonging to the forehead," a frown Vin ii.10 (nalāṭikaṇ deti to give a frown).

Nalinī

Nalinī (f.) [Sk. nalinī] a pond J iv.90; Vism 84, 17.

Nava

Nava1 (num.) [Ved. navan, Idg. *neuŋ', cp. Lat. novem (*noven), Gr. e)nne/a, Goth. niun, Ori. nōin, E. nine. Connection with nava2 likely because in counting by tetrads (octo=8 is a dual!) a new series begins with No. 9] number nine. gen. -- dat. navannaḥ (Sn p. 87); instr. -- abl. navahi (VvA 76), loc. navasu.

Meaning and Application: The primitive -- Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=32. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta’, 7) J i.58; nava -- hiraṇñakoṭīhi (w. 9 koṭi of gold) VvA 188; nava yojana DhA ii.65. -- 2. navangabuddhasaṇa "the 9 fold teaching of Buddha," i.e. the 9 divisions of the Buddha. Scriptures according to their form or style, viz. suttaṇ geyyaṇ veyyākaranaraṇaṇ gāthā udānaṇ itiuttakaṇ jātakaṇ abhutadhamaṇ vedallaṇ M i.133; A ii.103, 178; iii.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs iv.15; PvA 2. Cp. chalanga. -- nava sattavāsā "9 abodes of beings" Kh iv. (in exemplifying No. 9), viz. (see D iii.263=KhA 86, 87 cp. also A iv.39 sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakīnā; (5) Astaṇhasattā; (6) Ākāsanaṇcāyatana -- upagā; (7) Viññāṇanaṇcāyatana`; (8) Ākiṇcaṇnāyatana`; (9) Nevasaṇnāsaṇnāyatana". -- nava sotā (Sn 197) or nava dvārā (VvA 76; v.1. mukhā)
9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.B.E. 39, 180; 40, 259 sq.). -- nava vitakkā 9 thoughts Nd2 269 (q. v.). -- 3. a trace of the week of 9 days is to be found in the expression "navuti -- vassasatasahass -- āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. -- Cp. navuti.

Nava

Nava2 (adj.) [Ved. nava, Idg. *neun (cp. nava1)=Lat. novus, Gr. ne/os (*ne/ vos), Lith. navas; Goth. niuja etc.=E. new; also Sk. nava=Gr. nei_os, Lat. Novius. May be related to na3] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāna). Often syn. with taruna. Sn 28, 235 (opp. purāna), 944 (id.), 913 (opp. pubba); Pv i.92 (of clothes=costly); J iv.201 (opp. purāna); Miln 132 (salila fresh water). -- 2. young, unexperienced, newly initiated; a novice Vin i.47 (navā bhikkhū the younger bhs., opp. therā); S i.9 (+acira -- pabbajita); ii.218; Sn p. 93 (Gotamo navo pabbajīya "a novice in the Wanderer's life"); DiiA i.92 (bhikkhu). -- kamma building new, making repairs, "doing up," mending Vin ii.119, 159; iii.81; J i.92; iv.378; Nd2 385; -- kammika an expert in making repairs or in building, a builder (cp. vaddhakī) Vin ii.15; iv.211; -- ghata fresh ghee J ii.433 (v.1. "sappī").

Navaka

Navaka (adj. -- n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. therā), novice (cp. Divy 404) J i.33 (sangha˚); PvA 76 (id.). -- Freq. in compar. navakatara a younger one, or the youngest (opp. theratara) D ii.154; J i.218; Miln 24.

Navanīta

Navanīta (nt.) & nonīta [cp. Ved. vananīta] fresh butter Vin i.244 (cp. gorasa); D i.201; M iii.141; Pv iii.55 (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DiiA i.417; PvA 199.

Navama

Navama (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. e)/natos, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. "r VvA 72.

Naviya

Naviya (adj.) [Sk. nava, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

Navuti

Navuti (num.) [Ved. navati] number ninety VvA 345 & in compn eka˚ 91 D ii.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); dvā˚ 92 (see dvi A II. & B III.); PvA 19, 21; atṭhā˚ 98; Sn 311 (diseases sprung fr. orig. 3).

Navutiya


Nassati

Nassati (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. ne/kus, nekros (corpse), nektar ("overcoming death" =nec+tr, cp. tarati); Lat. neco, nocceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaţ); It 90; J i.81, 116, 150; pret. nassan (prohib.) Sn 1120, pl. anassāma
M i.177; aor. nassi A iii.54 (mā nassi prohib.); J iv.137 (cakkhunī 'the eyes failed'); fut. nassisati J i.5; cond. nassissa J ii.112. -- Caus. nāseti (q. v.). See also pa’.

Nassana

Nassana (nt.) [cp. Sk. naśana] disappearance, loss, destruction A iii.54 ('dhamma adj. doomed to perish).

Nahāta

Nahāta [Sk. snāta, see nahāyati] one who has bathed Vin ii.221; J i.266; DhA iv.232 ('kilesatā washed off moral stain).

Nahātaka

Nahātaka [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M i.280; A iv.144; Dh 422 (expl. at DhA iv.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

Nahāna

Nahāna (nt.) [Sk. snāna] bathing, a bath Vin i.47, 51= ii.224; i.196 (dhuva’ constant bathing), 197; S i.183; v.390 (fig.); J i.265; PVA 50; Vism 27. -- kāla bathing time PVA 46; -- koṭṭhaka bath -- room DhA iii.88; -- garuka fond of bathing Vin i.196; -- cuṇṇa bath powder (cp. nahāniya’) DhA i.398; -- tīthā a shallow place for bathing DhA i.3; iii.79.

Nahāniya

Nahāniya (adj.) belonging to a bath, bath -- ; in "cuṇṇa bath -- powder PVA 46.

Nahāpaka

Nahāpaka [Sk. snāpaka, fr. Caus, nahāpeti; cp. nahāpita] a barber, bath attendant D i.74; A iii.25; DA i.157 (=ye nahāpenti); PVA 127 (=kappaka).

Nahāpāna

Nahāpāna (nt.) bathing, washing (trs.) D i.7, 12; A i.62, 132; ii.70; iv.54; It 111 (ucchādana+); VVA 305 (udakadāna+).

Nahāpita

Nahāpita [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a -- theme instead of ar -- , cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath -- attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin i.249 ('pubba who had formerly been a barber); D i.225; J i.137; ii.5; iii.451; iv.138 (eight kahāpaṇas as a barber's fee); DA i.157 (=kappaka); VVA 207 ('sāla a barber's shop).

Nahāpeti

Nahāpeti [Sk. snāpayati, Caus. of nahāyati] to wash, to give a bath, bathe J i.166; PVA 49; VVA 68, 305.
Nahāmin

Nahāmin (adj. -- n.) [=nahāpaka; Kern. Toev. asks: should it be nahāpin?] a barber, a low -- class individual
Pv iii.114 (=kappaka -- jātika Pv 176).

Nahāyati

Nahāyati (rarely nhāyati) [Ved. snāti & snāyati, snāt=Gr. nh/xw (to swim), naro/ s, *nhrei/s (Nereid),
nh_sos (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. na/w, ne/w; Goth. snīwan] to bathe (trs. &
intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a
lustrative period) Vin ii.280;

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J i.265; vi.336; PvA 93. ppr. nahāyanto (PvA 83) & nahāyamāna (Vin ii.105); inf. nahāyitū (Vin i.47; PvA
144); ger. nahāyītvā (J i.50; vi.367; PvA 42) & nahātvā (J i.265; iii.277; DhA iii.88; PvA 23, 62) (after
mourning), 82; grd. nahāyītabba (Vin ii.220, 280).

Nahāru & Nhāru

Nahāru & Nhāru [Sk. snāyu, Idg. *snē to sew, cp. Gr. ne/w, nh/qw, nh_ma (thread); Ohg. nājan; also Gr.
neu_ron (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. nepla=Ags. nāedl (=needle); Oir. snātha
(thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the
place between maṣaṣa (flesh, soft flesh) & aṣṭhi (bone), as is seen from ster. sequence chavi, camma, maṣṣa,
nahāru, aṣṭhi, aṣṭhi -- miñja (e. g. at Vin i.25; J iii.84). See also defn in detail at SnA 246 sq. & KhA 47. <- >
Vin i.25 (nh˚); M i.429 (used for bow strings); A i.50; iii.324; iv.47 sq. (’daddula), 129; Kh 111.; Sn 194
(āṣṭhi’) Nd2 97 (nh˚); DhA iii.118; ThA 257 (nh˚); PvA 68 (āṣṭhi -- camma’), 80 (camma -- maṣṣa’); Sdhp
46, 103.

Nahuta

Nahuta (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is
frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J i.25, 83; Pv iv.17; DhA i.88; PvA 22,
265.

Nāga

Nāga [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain,
perhaps a Non -- Aryan word distorted by popular analogy to nāga1] 1. a serpent or Nāga demon, playing a
prominent part in Buddh. fairy -- tales, gifted with miraculous powers & great strength. They often act as
fairies & are classed with other divinities (see devāta), with whom they are sometimes friendly, sometimes
at enmity (as with the Garulās) D i.54; S iii.240 sq.; v.47, 63; Bu. i.30 (dhīyukā mahiddhikā); Miln 23.
Often with supanā (Garulas); J i.64; DhA ii.4; PvA 272. Descriptions e. g. at DhA iii.231, 242 sq.; see also
cpds. -- 2. an elephant, esp. a strong, stately animal (thus in combn hatthi -- nāga characterising "a Nāga
elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants.
Popular etymologies of n. are based on the excellency of this animal (āgūṃ na karoti=he is faultless, etc.):
see Nd1 201=Nd2 337; Th 1, 693; PvA 57. -- (a) the animal D i.49; S i.16; ii.217, 222; iii.85; v.351; A
ii.116; iii.156 sq.; Sn 543; Vv 55 (=hathamāgā VvA 37); Pv i.113. mahā’ A iv.107, 110. -- (b) fig. = hero or
saint: S ii.277; iii.83; M i.151, 386; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058,
1101; Miln 346 (Buddha’). -- 3. The Nāga -- tree (now called "iron -- wood tree," the P. meaning "fairy
tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see
cpds. "rukka," "puppha," "latā." -- āpalokita "elephant -- look" (turning the whole body), a mark of the
Buddhas M i.337; cp. BSk. nāgāvalokita Divy 208; -- danta an ivory peg or pin, also used as a hook on a
Nāgara

Nāgara [Sk. nāgara, see nagara] a citizen J i.150; iv.404; v.385; Dāvs ii.85; VvA 31; PvA 19; DhA i.41.

Nāgarika

Nāgarika (adj.) [Sk. nāgarika] citizen -- like, urbane, polite DA i.282.

Nātaka

Nātaka [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J i.206; v.373; DhA iii.88; iv.59, 130; nātakītthi a dancing -- girl, nautch -- girl DhA iii.166; VvA 131. -- 2. (nt.) a play, pantomime J i.59; v.279, also used coll.= dancing -- woman J i.59 (?) ii.395.

Nātha

Nātha [Ved. nātha, nāth, to which Goth. nippa (to support), Ohg. gināda (grace)] protector, refuge, help A v.23, 89; Dh 160 (atta hi attano n.), 380; Sn 1131 (Nṛ has nāga); DhA iv.117; PvA 1. lokanātha Saviour of the world (Ep. of the Buddha) Sn 995; PVA 42. -- anātha helpless, unprotected, poor J i.6 (nāthānāthā rich & poor); PVA 3 (śālā poor house) 65. Cp. nādhati.

Nāda

Nāda [Sk. nāda, see nadati] loud sound, roaring, roar J i.19 (śīha’), 50 (koṇca’), 150 (maha’). Cp. pa’.

Nādi

Nādi (f.)=nāda, loud sound, thundering (fig.) Vv 6410.

Nādhati

Nādhati [Sk. nādhati=nāthate (see nātha), only in nadhamāna, cp. RV x.65, 5: nādhas] to have need of, to be in want of (c. gen.) J v.90 (Com. expls by upatapati milāyati; thinking perhaps of nalo va chinno).

Nānatta

Nānatta (nt. m.) [Sk. nānattva; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M i.364; "the multiformity of sensuous impressions," M.A.). Enumm of diversity as nānattā, viz. dhātu’ phassa’ vedanā’ saññā sankappa’ chanda’ pariñjha’ pariyesanā’ lābha’ D iii.289; S ii.140 sq., cp. iv.113 sq., 284 sq.; Ps i.87. -- A iv.385; Ps i.63 sq., 88 sq.; S ii.115 (vedanā’): Ps i.91 (samāppatti’ & vihāra’); J ii.265. In composition, substituted sometimes for nāna. Cp. Dialogues i.14, n. 2. -- kathā desultory talk, gossip D i.8; (=niratthakakathā DA i.90); S v.420; -- kāya (adj.) having a variety of
bodies or bodily states (combd with or opp. to ekatta\', nānatta -- saññin, & ekatta -- saññin), appl. to
manussā, devā, vinipātī (cp. nava sattvāsā) A iv.39 sq.=Nd2 5702; D iii.253, 263, 282; -- saññin
consciousness of diversity (Rh. D.: "idea of multiformity," Dial. ii.119; Mrs. Rh. D. "consciousness of the
manifold") M i.3; S iv.113 sq.; D iii.224, 262 sq., 282; A i.41, 267; ii.184; iii.306; Ps ii.172; Dhs 265 (cp.
trsl. p. 72); Vbh 342, 369; -- saññin having a varying consciousness (cp. "kāya"), D i.31 (cp. DA i.119) 183;
iii.263.

Nānattatā

Nānattatā (f.) [2nd abstr. to nānā= nānatta, diversity (of states of mind). Seven sorts at Vbh 425:
ārammaṇa\’ manasikāra\’ chanda\’ pañidhā\’ adhimokkha\’ ābhīnīhāra\’ paññā\’.

Nānā (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na1) "so and so," i. e. various, of all kinds]
variously, differently. 1. (abs.) A i.138 (on different sides, viz. right 1 285), 884 sq. -- 2. more frequently in
cpds., as first part of adj. or n. where it may be trsld as "different, divers, all kinds of" etc. Before a double
cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below. -- agga ( -- rasa) all the
choicest delicacies J i.266 ('bhōjana, of food); vi.366; PVA 155 ('dibbhōjana); -- ādhiputtikātā diversity
of dispositions DA i.44; Nett 98; -- āvudhā (pl.) various weapons J i.150; -- karanā difference, diversity Vin
i.339 (sangha\'); M ii.128; cp. Divy 222; -- gotta of all kinds of descent Pvi.916; -- citta of varying mind J
i.295 (itihiyo); -- jana all kinds

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of folk Sn 1102; Nd1 308 (puthu\'); -- tiṭṭhīya of var. sects D iii.16 sq.: -- pakāra various, manifold J i.52
(sakunā), 127, 278 (phalāṇī); DĀi. 148 (āvudhā); PVA 50, 123, 135; -- ratta multi -- coloured Sn 287; J
vi.230; -- rasā (pl.) all kinds of dainties Pvi.911; -- vāda difference of opinion D i.236; -- vidhā divers,
various, motley PVA 53, 96, 113, and passim; -- saññāsaka living in a different part, or living apart Vin
i.134 sq. (opp. samāna\’); 321; ii.162.

Nābhī & Nābhīt

Nābhī & Nābhīt (f.) [Vedic nābhī, nābhī; Av. nabā; Gr. o)mfalo/s (navel); Lat.umbo & umbilicus; Oir.
imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. o)mfalo/s (nabel= E. nave & navel]

Nāma (nt.) [Vedic nāman, cp. Gr. o)noma (a)n -- w/numos without name); Lat. nomen; Goth. namō; Ags.
noma, Ohg. nāma) name. -- 1. Literal. nom. nāma S i.39; Sn 808; J ii.131; Miln 27; acc. nāman PVA 145
(likhi: he wrote her name). -- nāmaj karoti to give a name Sn 344; Nd2 466 (nāta nāmaj mātarā kataj on
"Bhagavā"); J i.203, 262 (w. double acc.). -- nāmaj ganhāti to call by name, to enumerate Jiv.402; PVA 18
(v. 1. BB nāmato g.). Definitions at Vin iv.6 (two kinds : hīna\’ & ukkāṭha\’) and at Vism 528
=namanalakkhaṇa). -- 2. Specified. nāma as metaphysical term is opposed to rūpa, & comprises the 4
immaterial factors of an individual (arūpio khandhā, viz. vedānā saññī sankhāra viññāṇa; see khandha II.
Ba). These are the noetic principle combd with the material principle make up the individual as it is
distinguished by "name & body" from other individuals. Thus nāmarūpa= individuality, individual being.
These two are inseparable (aññamaññūpanissītā ete dhammā, ekato va uppajjanti Miln 49). S i.35 (yattha n.
ca rūpā ca asesa ja uparajihi taṇṭhe dhammaṁ idhi añña ya acciduṇ bhavabandhanano); Sn 1036, 1100; Nd1
435=Nd2 339 (nāma= cattāro arūpio khandhā); DHA iv.100 (on Dh 367): vedanādāna catunnaṁ
rūpakkhandhassa ca ti pañcannya khandhānano vasena pavattaṇā nāmarūpana; DhsA 52: nāmarūpa -- duke
nāmakaraṇaṭṭhena nāmaṭṭhena namanāṭṭhena ca nāmaṇṭ rupanaṭṭhena rūpāṇ. Cp. D i.223; ii.32, 34, 56, 62; S i.12 (taññha nṛtpe), 23 (n -- rūpasmiḥ asajjamāṇa); ii.3, 4, 66 (nṛtassā avakkanti), 101 sq. (id.); M i.53; A i.83, 176; iii.400; iv.385 ('ārammanā); v.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps i.193; ii.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpā form an elementary pair D iii.212; Kh iv. Also in the Paticca -- samuppāda (q. v.), where it is said to be caused (conditioned) by viññāna & to cause salāyatana (the 6 senses). D ii.34; Vin i.i sq.; S ii.6 sq.; Sn 872 (nāmaṇa ca rūpāṇca paticca phassā; see in detail expld at Nd1 276). Synonymous with nāmarūpa is nāmakāya: Sn 1074; Nd2 338; Ps i.183; Nett 27, 41, 69, 77. <> In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Coms, e. g. Nd1 109, 127; KhA 78; with which cp. Bdgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at Dhs. trsl. p. 341. -- 3. Use of Cases. Instr. nāmaṇa by name PvA 1 (Petakavatthu ti n.); Mhvs vii.32 (Sīrīsavatthu n.). -- acc. nāma (the older form, cp. Sk. nāma) by name S i.33, 235 (Anoma); Sn 153, 177; J i.59 (ko nām'esa "who by name is this one"=what is his name), 149 (nāmaṇa Nigrodhamigarjā n.), 203 (kiṃsaddo nāma esa); ii.4; iii.187; vi.364 (kā nāma tvān). See also evaṇāma, kinnāma; & cp. the foll. -- 4. nāma (acc.) as adv. is used as emphatic particle=just, indeed, for sure, certainly J i.222; ii.133, 160, 326; iii.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J vi.367; DhA iii.171; PvA 29 (n. detha do give); in combn with interr. pron.=now, then J i.221 (kiṇ n.), 266 (kathā n.); iii.55 (kiṇ); Kh iv. (ekaṇ n. kiṇ); with neg.=not at all, certainly not J i.222; ii.352; iii.126 etc. -- Often further emphasised or emphasising other part.; e. g. pi (=api) nāma really, just so Vin i.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; app' (=api) eva n. thus indeed, forsooth Vin i.16; It 89=M i.460; J i.168; Pv ii.26 (=api nāma PvA 80); eva nāma in truth PvA 2; nāma tāva certainly Dha i.392, etc. -- kamma giving a name, naming, denomination Dhs 1306; Bdhd 83; -- karaṇa name -- giving, "christening" DhA ii.87; -- gahaṇa receiving a name, "being christened" J i.262 ("divasa") -- gotta ancestry, lineage S i.43 ("ṇa jārati); Sn 648, Nd2 385 (mātpettikāna n.); -- dheyya assigning a name, name -- giving J iii.305; iv.449; v.496; Dhs 1306; -- pada see pada. -- matta a mere name Miln 25.

Nāmaka

Nāmaka (adj.) [fr. nāmā] l. ( -- ') by name S ii.282 (Thera'); PvA 67, 96 (kaṅha'). -- 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D i.240.

Nāmeti

Nāmeti at Sn 1143 (Fsb.) is to be read as nāpenti. Otherwise see under namati.

Nāyaṇa

Nāyaṇa [BSk. nāyaṇa (cp. anāyaka without guide AvŚ i.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka"Lord of the World") Sn 991 (loka); Mhvs vii.1 (id.); Sdhp 491 (tilokassa); bala -- nāyaṇa gang leaders J i.103.

Nārāca

Nārāca [Sk. nārāca; perhaps for *nāḍāca & conn. with nālka, a kind of arrow, to nāla] an iron weapon, an arrow or javelin M i.429; J iii.322; Miln 105, 244, 418. -- valaya an iron ring or collar (?) Mhvs vii.20 (Com. "vaṭṭita -- assanārāca -- pasa"=a noose formed by bending the ends of the n. into a circle).

Nārīt

Nārīt (f.) [Sk. nārt to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J i.60; iii.395; iv.396 ("gaṇa"); Vv 61, 4416; Pv i.91 (=ittī PuA 44). pl. nāriyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pv ii.952). Combd with nara as naranārīt, male & female (angels), e. g. Vv 538; Pv ii.112 (see nara).
Nāla & Nāla

Nāla & Nāla (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A iv.169; J i.392 ("pana v. l. "vana); VvA 43. See also nālīkā & nālī.

Nālān

Nālān (adv.) [=na alan] not enough, insufficient It 37; J i.190; DA i.167.

Nālīkā

Nālīkā (f.) [Sk. nāḍīkā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin ii.116 (stūcī', cp. sūcigāra, needle -- case); D i.7 (=bhesajjā' DA i.89); A i.210; J i.123 (taṇḍula' a nāli full of rice); vi.366 (aḍḍha -- n -- matta); Nd 229. Cp. pa' -- odana a nāli measure of boiled rice S i.82; DhA iv.17; -- gabbha an (inner) room of tubular shape Vin ii.152.

Nālīkerā

Nālīkerā [Sk. nārikera, nārikela, nālikera, nālikela: dialect, of uncertain etym.] the coconut tree Vv 4413; J iv.159; v.384; DA i.83; VvA 162.

Nālīkerīka

Nālīkerīka (adj.) belonging to the coconut tree J v.417.

Nālī

Nālī (f.) & (in cpds.) nālī [Sk. nāḍī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin i.249; A iii.49; J i.98 (suvaṇṇa'), 124 (taṇḍula'), 419; iii.220 (kaṇḍa' a quiver); iv.67; DhA ii.193 (tela'), 257. Cp. pa' -- paṭṭa a covering for the head, a cap J vi.370, 444 (text 'vaṭṭa'); -- matta as much as a tube holds A ii.199; Pva 283; DhA ii.70; J i.419 (of ajā -- laṇḍikā).

Nāvā

Nāvā (f.) [Ved. nāūḥ & nāvā, Gr. nau_s, Lat. navis] a boat, ship Vin iii.49 (q. v. for definition & description);

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S i.106 (eka -- rukkhiḥ); iii.155=v.51=A iv.127 (sāmuḍḍikā "a liner"); A ii.200; iii.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J i.239; ii.12; iii.126; 188; iv.2, 21, 138; v.75 (with "500" passengers), 433; vi.160 (=nāvāya canal? or read nāla'?); Vv 61 (=pota VvA 42, with pop. etym. "satte neti ti nāvā ti vuccati"); Pv iii.35 (=doni Pva A 189); Miln 261 (100 cubits long); Dāvs iv.42; Pva 47, 53; Sdhp 321. In simile Vism 690. -- tittha a ferry J iii.230; -- saṅcarana (a place for) the traffic of boats, a port Miln 359.

Nāvāyīka

Nāvāyīka [Sk. nāvāja=Gr. nauhgo/s, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvīka
Nāvika [Sk. nāvika] 1. a sailor, mariner J ii.103; iv.142; Miln 359; Dāvs iv.43 (captain). -- 2. a ferryman J ii.111; iii.230 (Avariya -- pitā).

Nāvutika

Nāvutika (adj.) [fr. navuti] 90 years old J iii.395 ("a itthi); SnA 172.

Nāsa

Nāsa [Sk. nāśa, see nassati] destruction, ruin, death J i.5, 256; Sdhp 58, 319. Usually vi’, also adj. vināsaka. Cp. panassati.

Nāsana

Nāsana (nt.) [Sk. nāśana] destruction, abandoning, ex-pulsion, in ’antika (adj.) a bhikkhu who is under the penalty of expulsion Vin i.255.

Nāsā

Nāsā (f.) [Vedic nāśa (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. -- 2. the trunk (of an elephant) J v.297 (nāga’ -- uru); Sdhp 153. -- puta "nose -- cup"; the outside of the nose, the nostril J vi.74; Vism 195 (nāsa”), 264 (nāsa”, but KhA 67 nāsā”), 283 (nāsa”). -- vāta wind, i. e. breath from the nostrils J iii.276.

Nāsika

Nāsika (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in ’sota the nostril or nose (orig. "sense of smell") D i.106; Sn p. 108.

Nāsitaka

Nāsitaka (adj.) [see nāsa & nāseti] one who is ejected Vin iv.140 (of a bhikkhu).

Nāseti

Nāseti [Sk. nāsaya, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J i.59; ii.105, 150; iii.279, 418. <> 2. to atone for a fault (with abl.) Vin i.85, 86, 173 etc. <> Cp. vi’.

Nāha


Ni”

Ni” [Sk. ni -- & nih -- , insep. prefixes: (a) ni down=Av. ni, cp. Gr. neio/s lowland, nei/atos the lowest, hindmost; Lat. nīdus (*ni -- zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nidar=Ohg. nidar; also Sk. nīc, nīpa etc. -- (b) nih out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. <> A. Forms. 1. Pāli ni’ combines the two prefixes ni & nis (nir). They are outwardly to be distinguished inasmuch as ni is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni -- khipati=ni+kṣip; nissita= ni+sri. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni -- is contrasted with ud -- ("up"), as nikkujja>ukkujja, niggilati> uggilati,
ninnamati>unnamati). On the other hand a compn with nis is subject to the rules of assimilation, viz. either doubling of cons. (nibbhoga=nir -- bhoga) where vv is represented by bb (nibbi


vai as well as niyy'; nharati=nir+har), or single cons. in the special cases of r & v (niroga besides nīrīgu for nirūga, cp. duratta>dīrakkha; nivethi=nibbetheti, nivreiti=nivvāreti=nīvāreti). Before a vowel the sandhi -- cons. r is restored: nir -- aya, nir -- upadhi etc. -- 2. Both ni & nis are base -- prefixes only, & of stable, well -- defined character, i. e. never enter combns with other prefixes as first (modifying) components in verb -- function (like sañ, vi etc.), although nis occurs in such combn in noun -- cpds. negating the whole term: nir -- upadhi, nis -- sañsaya etc. <-> 3. ni is freq. emphasised by sañ as sañi" (tud, dhā, pat, sad); nis most freq. by abhi as abhinis' (nam, pad, vatt, har). B. Meanings. 1. ni (with secondary derivations like nīca "low") is a verb -- pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad'); or (c) the reversion of an upward motion=back (identical with b); e. g. (a) ni -- dhā (put down), 'kkhip (throw d.), 'guh (hide d.), "ci (heap up), "pad (fall d.), "sad (sit d.); (b) ni -- ratta (at -- tached to), 'mant (speak to); 'yuj (ap -- point), 'ved (ad -- dress), 'sev (be devoted to) etc.; (c) ni -- vatt (turn back). -- 2. nis (a) as verb -- pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action="un" (Lat. dis -- ), e. g. nikkhramati (to go out from) opp. pavissati (to enter into), 'ccharati (nis to car to go forth), 'ddhamati (throw out), 'pajjati (result from), 'bbattati (vatt spring out from), nhārati (take out), nirodhati (break up, destroy). -- (b) as nounpref. it denotes "being without" or "not having"= E. -- less, e. g. niccola without clothes, 'tanpha (without thirst), 'ppurisa (without a man), 'ppha (without fruit); niccola motion -- less, 'kkaruña (heartless), 'ddosa (fault"), 'maṣa (flesh"), 'sañsaya (doubt") nirattha (useless), 'bbhaya (fear"). -- Bdhgh evidently takes ni -- in meaning of nis only, when defining: ni -- saddo abhavat dipeti Vism 495.

Nikacca

Nikacca see nikati.

Nikaṭṭha

Nikaṭṭha (adj.) [cp. Sk. nikṛṭa, ni+kasati] brought down, debased, low. As one kind of puggala (n -- kāya+ncitta) A ii.137. loc. nikaṭṭhe (adv.) near J iii.438= ThA 105 (v. 33) (=santike J iii.438).

Nikaṇḍika

Nikaṇḍika (adj.) under (4) ears, secret, cp. catukkaṇṇa J iii.124; nt. adv. secretly Vin iv.270, 271.

Nikata

Nikata (adj.) [Sk. nikṛta, ni+kari "done down"] deceived, cheated M i.511 (+vañcita paladdha); S iv.307 (+vañcita paluddha).

Nikati

Nikati (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D i.5 (=DA i.80 paṭīrupakena vañcanañ); iii.176; Sn 242 (=nirāsan -- karaṇa SnA 286); J i.223; Py iii.95 (+vañcana); Pug 19, 23, 58; VvA 114; Pva 211 (paṭīrupadassanena paresaṇ vikāro). -- instr. nikatiyā (metri causa) J i.223, nikatā J ii.183, nikacca S i.24. Cp. nekatika.

Nikanta
Nikanta (adj.) [Sk. nikṛṭta & nikṛntita (cp. Divy 537, 539), ni+kantati2] cut, (ab -- )razed M i.364 (of a fleshless bone).

Nikantati

Nikantati [Sk. ni -- krṇtati, see kantati2] to cut down, to cut up, cut off PvA 210 (piṭṭhi -- maṇṣāṇi the flesh of the back, v. l. SS for ukkant˚); Pgdp 29.

Nikanti

Nikanti (f.) [Sk. nikānti, ni+kamati] desire, craving, longing for, wish Th 1, 20; Ps ii.72, 101; Dhs 1059, 1136; Vism 239, 580; DhsA 369; DhA iv.63; DA i.110; Dāvs iii.40.

Nikara

Nikara [Sk. nikara, ni+karoti] a multitude Dāvs v.25 (jātipuppha˚).

Nikaraṇā

Nikaraṇā (f. or is it °a?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

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Nikaroti

Nikaroti [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vañceyya KhA 247). pp. nikata (q. v.).

Nikasa

Nikasa [Sk. nikasa, ni+kasati] a whetstone Dāvs iii.87 (˚opala).

Nikasāva

Nikasāva (adj.) [Sk. niśkaśaya nis+kasāva see kasāya 2d] free from impurity Vin i.3; opp. anikasāva (q. v.) Dh 9=.

Nikāma

Nikāma [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nanikāma. -- kāra read by Kern (Toev. 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); -- lābhin gaining pleasure S ii.278; M i.354; iii.110; A ii.23, 36; Pug 11, 12; Vbh 332.

Nikāmanā

Nikāmanā (f.)=nikanti, Dhs 1059.

Nikāmeti

Nikāmeti [Sk. ni -- kāmayati, ni+kāmeti] to crave, desire, strive after, ppr nikāmayan S i.122, & nikāmayamāna Vin ii.108. Cp. nikanta & nikanti.
Nikāya

Nikāya [Sk. nīkāya, ni+kāya] collection ("body") assemblage, class, group; 1. generally (always -- "'): eka¹ one class of beings DhsA 66; tiracchāna¹ the animal kingdom S iii.152; deva¹ the assembly of the gods, the gods D ii.261 (60); M i.102; S iv. 180; A iii.249; iv.461; PvA 136; satta¹ the world of beings, the animate creation, a class of living beings S ii.2, 42, 44; M i.49 (tesan tesan sattanam tamhi tamhi s. -- nīkāye of all beings in each class); Vbh 137; PvA 134. -- 2. especially the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Pitaka, viz. Dīgha¹, Majjhima¹, Sāyutta¹, Anguttara¹ (referred to as D.M.S.A. in Dictionaryquotations), Khuddaka¹; enumd PvA 2; Anvs p. 35; DhA ii.95 (dhammasana¹ āruhyha pañcahi nīkāyehi atha ha ca karaṇaḥ ca ākaṭṭhitvā). The five Nikāyas are enumd also at Vism 711; one is referred to at SnA 195 (pariyāpuṇṭati master by heart). See further details under pitaka. Cp. nīkāyika.

Nikāra

Nikāra [Sk. nīkāra in diff. meaning, ni+kāra] service, humility J iii.120 (nīkāra -- pakāra, prob. to be read nipaccākāra, q. v.).

Nikāsa

Nikāsa (n. -- adj.) [ni+kaś] appearance; adj. of appearance, like J v.87 ( -- "'), corresp. to "avakāsa.

Nikāsin


Nikiṇṇa


Nikilīta


Nikilītāvin

Nikilītāvin (adj.) [fr. ni -- kīlītī] playful, playing or dallying with (c. loc.), finding enjoyment in S i.9 (a’ kāmesu); iv.110 (id.).

Nikujja

Nikujja see nikkujja, q. v. also for nikkujjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni A 1).

Nikujjati

Nikujjati [ni+kujjati, see kuja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D i.53 (as vv. ll. to be preferred to text reading nikkujj¹, cp. nikujja); DA i.160 (nikk¹).

Nikuṇja

Nikuṇja [Sk. nikuṇja, ni+kuṇja] a hollow down, a glen, thicket Dāvs iv.32.
Nikājati

Nikājati [ni+kūjati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikūja); ThA 211 (nikūji). -- 2. to twang, jingle, rustle J iii.323. -- pp. nikūjita. -- Cp. abhi”.

Nikūjita

Nikūjita [see nikūjati] sung forth, warbled out Th 2, 261.

Nikūta

Nikūta [ni+kūta to kūta2] a corner, top, climax i.278 (arahatta”, where usually arahattena kūtaŋ etc.); DA i.307 (id.).

Niketa

Niketa [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DhA ii.170). -- 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa -- sārin would have to be taken as "following the banner or flag of . . ." i. e. belonging or attached to, i. e. a follower of, one who is devoted to.) a’ not living in a house, having no house Sn 207; Miln 244 (+nīrālaya). -- vāsin (a”) not living in a house, not associating with anybody Miln 201; -- sayana= "wandering homeless" or "not living in company," i. e. not associating with, not a follower of . . . S iii.9 sq.=Nd1 198; Sn 844=S iii.9; Sn 255=S iii.10; Sn 970 (=Nd1 494 q. v.).

Niketavant

Niketavant (adj.) [to niketa] parting company with Miln 288 (kamma”).

Niketin

Niketin (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J iii.432 (duma -- sākhā -- niketinī f.).

Nikkankha

Nikkankha (adj.) [Sk. nīṃśanka, nī+sankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J i.58. Cp. nissāṃsaya.

Nikkakha

Nikkakha (f.) [Sk. nīṃśankā, nī+sankhā] fearlessness, state of confidence, trust (cp. nībbicikicchā) S v.221.

Nikkaḍḍhati

Nikkaḍḍhati [Sk. niśkarṣati, nīs+kasati, cp. kāḍḍhati] to throw out Vin iv.274 (Caus. nikkaḍḍhāpeti ibid.); J i.116; ii.440; SnA 192. pp. nikkaḍḍhita.

Nikkaḍḍhanā

Nikkaḍḍhanā (f.) throwing out, ejection J iii.22 (a”); v.234. (=niddhamanā).
Nikkadḍhita
Nikkadḍhita (adj.) [Sk. *niṣkarṣita see nikkaḍḍhati] thrown out J ii.103 (gehā); PvA 179 (read dūh for ḍḍ).

Nikkanṭaka
Nikkanṭaka (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. acaṇṭaka.

Nikkaddama
Nikkaddama (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA i.226.

Nikkama
Nikkama (n. -- adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A i.4; iii.214; Vv 187 (=viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ārambha). -- (adj.) strong in (--'), enduring, exerting oneself S i.194 (tibba'); v.66, 104 sq.; Sn 68 (dalha', cp. Nd2 under padhānavā), 542 (sacca').

Nikkamati
Nikkamati [Sk. niṣkramatī, nis+kamatī, see also nikka- mati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S i.156 (khh).

Nikkaya

Nikkaruṇa
Nikkaruṇa (adj.) [nis+karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattānaṇ anatthakāma); Sdhp 508.

Nikkarunatā
Nikkarunatā (f.)=following Vism 314.

Nikkaruṇā
Nikkaruṇā (f.) [Sk. niṣkaruṇatā; nis+karuṇā] heartless- ness PvA 55.

Nikkasāva
Nikkasāva see nikkasāva.

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Nikkāma
Nikkāma (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd2 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

Nikkāmin

Nikkāmin (adj.) [nis+kāmin]=nikkāma Sn 228 (=kata- nikhamana KhA 184).

Nikkāraṇā

Nikkāraṇā (abl.=adv.) [Sk. niṣkāraṇā, nis+kāraṇāṇ] without reason, without cause or purpose Sn 75 (=akāraṇā ahetu Nd2 341).

Nikkāsa

Nikkāsa is Bdhgh's reading for ikkāsa (q. v.) Vin ii.151, with C. on p. 321.

Nikkinati

Nikkinati [Sk. niṣkṛnāti, nis+kiṇāti] to buy back, to redeem J vi.576, 585; Miln 284.

Nikkiṇa

Nikkiṇa (adj.) [Sk. niṣkṛṇa, nis+kiṇa, see kiraṇa] spread out, spread before, ready (for eating) J vi.182 (=ṭhapita Com.).

Nikkilesa

Nikkilesa [nis+kilesa] freedom fr. moral blemish Nd1 340=Nd2 under pucchā Nd2 185; as adj. pure, unstained DhA iv.192=SnA 469 (=anāvīla).

Nikkujja

Nikkujja (adj.) [ni+kubja, better spelling is nikujja see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A i.130; S v.48; Pv iv.77 (k); Pug 31. Opp. ukkujja.

Nikkujjati

Nikkujjati [for nikujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, Toev. 1. p. 175= Sk. nyubjadi, influenced by kubja with regard to k.] to turn upside down, to upset Vin ii.113; A iv.344 (pattaŋ). <-> pp. nikkujjita.

Nikkujjita

Nikkujjita (adj.) [pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin i.16; D i.85, 110; 147, M i.24 (k.); A i.173; iii.238; Th 2, 28, 30 (k.); J iii.277; SnA 155 (=adhomukha -- ṭhapita); DA i.228.

Nikkuha

Nikkuha (adj.) [nis+kuha] without deceit, not false A ii.26=It 113; Sn 56; Nd2 342.
Nikkodha

Nikkodha (adj.) [nis+kodha] without anger, free from anger J iv.22.

Nikkha

Nikkha (m. & nt.) [Vedic niśka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)] 1. a golden ornament for neck or breast, a ring J ii.444; vi.577. -- 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvannas (VvA 104=suvaṇṇassā pañcaḍasa -- dharaṇaṇaṃ nikkanṭaśaṇī vi.180; Miln 284. suvaṇṇanikkaṇṭa -- satatā (100 gold pieces) J i.376; iv.97; v.58; 'saḥasaṇṇaḥ (1000) J v.67; DhA i.393. -- See also nikkha.

Nikkhanta

Nikkhanta (adj.) [pp. of nis+kamati, see nikkhamati] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta1 of kāmaṇṭi =desireless) S i.185 (agārasmā anagāriyaṇaṃ); Sn 991 (Kapilavatthumā n. lokanāyaṇa); J i.149; ii.153; iv.364 ("bhikkhā, in sense of nikkaṁmi", v. l. nikkhitta, perhaps preferable, expld p. 366 nibaddha = designed for, given to); SnA 605 (fig.; as v. l. for nikkaṁma); DhA ii.39; PVA 61 (bahi); Nd2 under niṣsa; Nd2 107 (free, unobstructed).

Nikkhama

Nikkhama (adj.) [cp. Sk. niśkramaṇa] going out from PVA 80 (nāṣikāya n. -- mala). dun" at Th 1, 72 is to be read dunnikkhaya, as indicated by vv. ll. See the latter.

Nikkhamati

Nikkhamati [Sk. niśkramati, nis+kamati] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (agārā n.), to retire from the world (cp. abhinikkhamati etc.), or to give up evil desire, -- (a) lit. (often with bahi outside, out; opp. pavisati to enter into: A v.195). D ii.14 (mātu kucchkasmā); J i.52 (mātukucchito). Imper. nikkhama PVA i.103; ppr. nikkhamaṇto J i.52; ii.153; ii.26 (mukhato); PVA 90; aor. nikkhami J ii.154; iii.188; fut. 'issati J ii.154; ger. nikkhamma J i.51, 61 (fig.) & nikkhamitvā J i.16, 138 (fig.), 265; iii.26; iv.449 (n. pabbajissāmi); PVA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. nikkhamiṭṭuṇā J i.61 (fig.); ii.104; PVA 102 (bahi n.); grd. nikkhamiṭṭābba Vin i.47. <=> (b) fig. (see also nikkañati, & cp. nekkhamma & BSk. nīśkramati in same meaning, e. g. Divy 68 etc.) S i.156 (ārabbaññal+)=Miln 245 (where nikkañati); J i.51 (agārā), 61 (mahābhānaṃ nikkañiṇiṇiṇiṇiṇaṃ "the great renunciation"), PVA 19 (id.). -- pp. nikkhanta; caus. nikkhamaṇi (q. v.).

Nikkhamana

Nikkhamana [BSk. nīśkramana, to nikkañati] going out from, departing J ii.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (katā' as adj.=nikkāmin). See also abhi".

Nikkhameți & Nikkhameti

Nikkhameți & Nikkhameti [Caus. of nikkhamati] to make go out or away, to bring out or forth S ii.128; J i.264, ii.112. -- pp. nikkhāmaṇī J iii.99 (+nicchuddha, thrown out, in expln of nibbāṇa; v. l. BB. nikaḍhāpita).

Nikkhaya
Nikkhayā (adj.) [Sk. *nīkṣaya, nis+khaya] liable to destruction, able to be destroyed, in dun˚ hard to destroy J iv.449 (=dun -- nikkaḍḍhiya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkhama. Cp. nikhiṇa.

Nikkhitta

Nikkhitta (adj.) [Sk. nīksipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (˚ -- ) having laid down=freed of, rid of D ii.14 (maṇi -- ratanaḥ vatte n. set into); It 13 (sagge: put into heaven); J i.53, 266; Pv iii.68; Miln 343 (agga˚ put down as the highest, i. e. of the highest praise; cp. BSk. agranikṣipta Lal. V. 167); PvA 148 (dhana n.= collected, v. l. SS. nikkita). nikkhitta -- daṇḍa (adj.) not using a weapon (cp. daṇḍa) S i.141 etc.; nikkhitta -- dhūra unyoked, freed of the yoke A i.71; iii.108; cp. DhsA 145; -- su˚ well set, well arranged A i.147 sq. (˚assa pada -- vyañjanassa attho sunnayo hoti); opp. dun˚ A i.59; Nett 21.

Nikkhitaka

Nikkhitaka (adj. -- n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs iv.5 (agga˚ therā: original depositary of the Faith).

Nikkhipati

Nikkhipati [Sk. nīksipta, ni+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin ii.114; It 13, 14 (Pot. nikkhipiyaya); Pug 34; J i.49 (aṇḍakaṇā). -- 2. to lay aside, to put away Vin i.46 (patta -- cīvaraṇa); A i.206 (daṇḍa to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu -- saraṇa). -- 3. to eliminate, get rid of, give up Pv i.615 (dehaṇa to get rid of the body); DhsA 344 (vithāra -- desaṇaṇa). -- 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikaṇa). -- aor. nikkhipeti D i.161 (Bhagavato sarthā); J i.104, 111, 416; fut. "issati D i.157 (samussayaṇa); ger. "itvā M iii.156 (cittan); J ii.416; vi.366; grd. "itabba Vin i.46. -- pp. nikkhita (q. v.). -- Caus. nikkhipañeti to cause to be laid down, to order to be put down etc. PvA 215 (gosīsaṭṭhin). Cp. abhi˚.

Nikkhepa

Nikkhepa [Sk. nīksepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under māṭikā); in grammar: pada˚ the setting of the verse; i. e. rules of composition (Miln 381). Vin i.16 (pādukānaṇaṃ=the putting down of the slippers, i.e. the slippers as they were, put down); J iii.243 (dhūra˚ giving up one's office or charge); i.236 (sartra® ṇ kāresi had the body laid out); Dpvs xvii.109 (id.); Vism 618 (=cuti); DhA ii.98 (sartra®); DA i.50 (sutta®); DhsA 344; Miln 91.

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Nikkhepana

Nikkhepana (nt.)=nikkhepa S iii.26 (bhāra® getting rid of the load, opp. bhārādānaṇaṃ); Miln 356 (=comparison); Vism 236 (deha°).

Nikhanati & Nikhañati

Nikhanati & Nikhañati [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin ii.116; iii.78 (aṇkhij=cover the eye, as a sign); J v.434=DhA iv.197 (id.); D ii.127 (ṇa); J i.264; SnA 519 (ṇa, to bury). -- pp. nikhaṭa.

Nikhāta
Nikhāta [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. -- 2. dug in, erected (of a post) Sn 28; DhA ii.181 (nagara -- dvārā n. indakhīla). See also a˚.

Nikhādana

Nikhādana (nt.) [Sk. *nikhādana, ni+khādati, cp. khā- dana] "eating down," a sharp instrument, a spade or (acc. to Morris, J.P.T.S. 1884, 83) a chisel Vin iii.149; iv.211; J i.i.405 (so read for khādana); iv.344; v.45.

Nikhila

Nikhila (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs v.40 ("loka v. l. sakala").

Nikhīṇa

Nikhīṇa (adj.) [nis+khīṇa] having or being lost J vi.499 ("patta without wings, deprived of its wings).

Niga

Niga in gavaya -- gokanṇa -- nig -- ādīnāj DhsA 331 is mis- print for migā.

Nigacchati

Nigacchati [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkha & similar expressions of affliction or punishment S iv.70 (dukkha); M i.337 sq. (id.); A i.251 (bandhana); Dh 69 (dukkha=vinḍati, paṭilabhāti DhA ii.50), 137; Nd2 1994 (maraṇaṇa+maraṇamattām pi duxkha) Pv iv.77 (pret. nigacchātava=pāpuṇi PvA 266).

Nigaṇṭha

Nigaṇṭha [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+gaṇṭhi. This is the customary (correct?) etym. Prk. nigganta, cp. Weber, Bhagavat p. 165] a member of the Jain order (see M i.370 -- 375, 380 & cp. jatiila) Vin i.233 (Nātaputta, the head of that Order, cp. D i.57; also Śīho senāpati n -- sāvako); S i.78, 82 ("bhikkhā"); A i.205 sq. ("uposatha"); cp. 220; ii.196 ("sāvaka"); iii.276, 383; v.150 (dasahi asaddhammehi samannāgata); Sn 381; Ud 65 (jatīla, n., acēlā, ekasātā, paribbājakā); J i.i.262 (object to eating flesh); DA i.162; DhA i.440; iii.489; VvA 29 (n. nāma samaṇaṇāj). -- f. nigaṇṭhī D i.54 (nigaṇṭhi -- gabbha).

Nigati

Nigati (f.) [ni+gati, q. v.] destiny, condition, behaviour J vi.238. See also niyati & cp. niggaṭika.

Nigama

Nigama [Sk. nigama, fr. nigacchati=a meeting -- place or market, cp. E. moot -- hall=market hall] a small town, market town (opp. janapada); often combd with gāma (see gāma 2) Vin i.110 ("sīma"); 188 ("kathā"); 197 ("sākāna"); D i.7 ("kathā"); 101 ("sāmanta"); 193, 237; M i.429, 488; P v.1318; J vi.330; PvA 111 (Asitaṇḍana", v. l. BB nagara). Cp. negama.

Nigamana

Nigamana (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 ("vacana quotation"); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.
Nīgaḷa

Nīgaḷa [Sk. nīgāḍa, ni+gāḷa, cp. gala3] an (iron) chain for the feet J i.394; ii.153; vi.64 (here as "bracelet").

Nīgāḷhika

Nīgāḷhika (better v. l. nīgāḷhita) [Sk. nīgāḍhita; ni+gāḍhita, see gāḷha2] sunk down into, immersed in Th 1, 568 (gūthakūpe).

Nīgūḷha

Nīgūḷha [Sk. nīgūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J i.461; Dāvs iii.39.

Nīgūṭhi

Nīgūṭhi [Sk. nīgūṭhi, ni+gūṭhāti] to cover up, conceal, hide J i.286; iii.392; iv.203; Pv.iii.43 (=parigūṭhāmi, v. l. SS guyhāmi). pp. nīgūḷha (q. v.).

Nīgūhana

Nīgūhana (nt.) [Sk. nīgūhana, see nīgūṭhāti] covering, concealing, hiding VvA 71.

Nīggaṭchati

Nīggaṭchati [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. nīggaṭa (q. v.); at J vi.504 as ni*

Nīggaṇṭhi

Nīggaṇṭhi (adj.) [Sk. nirgranthi, nis+gaṇṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also niggaṇḍu.

Nīggaṇḍu

Nīggaṇḍu [Sk. nigṛṇṇāti, ni+gaṇḍāti] 1. to hold back, restrain Dh 326; J iv.97; Miln 184; Vism 133. -- Opp. paggaṇḍu. -- 2. to rebuke, censure (c. instr.) A iii.187; J iii.222; Miln 9 (musāvādena); DhA i.29. <-> ger. niggayha, pp. niggahita (q. v.). Cp. abhi*.

Nīggata

Nīggata (adj.) [Sk. nirgata, see nīggaṭchati] 1. going out, proceeding from (abl.): dahato nīggatā nadī (a river issuing from a lake) PvA 152. -- 2. (= nīgata? or=nīs+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 ("kamma=punishment in expln of niyassa kamma, v. l. SS. nigaha for nīggaṭa; see also niya & niyata); Sdh 165 (of niraya=miserable), cp. nīggaṭika & nīggamanā.

Nīggatiṇka

Nīggatiṇka [Sk. *nīggaṭika, nis+gati -- ka] having a bad "gati" or fate, ill -- fated, bad, unfortunate, miserable J iii.538 (v. l. BB as gloss, nikkaruṇika); iv.48 (v. l. BB nikatiṇka).
Niggama

Niggama (n.) in logic, deduction, conclusion. Pts. of Controversy p. 1.

Niggamana


Niggayhavādin

Niggayha -- vādin (adj.) [see nigganhāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expln in detail at DhA ii.107 & cp. M iii.118).

Niggayhati

Niggayhati [Sk. nigṛhayate, ni+gayhati, Pass. of niggaṇ- hāti] to be seized by (?), to be blamed for DhA i.295 (cittan dukkhana n., in expln of dunniggaha).

Niggaha

Niggaha [Sk. nigraha, ni+gaha2; see nigganhatti] 1. restraint, control, rebuke, censure, blame Vin ii.196; A i.98, 174; v.70; J v.116 (opp. paggaha); vi.371 (id.); Miln 28, 45, 224. -- dun` hard to control (citta) Dh 35 (cp. expl. at DhA i.295). -- 2. (log.) refutation Kvu 3.

Niggahana

Niggahana (adj.) [Sk. *nirgahaṇa, cp. nirgrha homeless; nis+gahaṇa] without acquisitions, i.e. poor J ii.367 (v. 1. BB. as gloss nirḥāra).

Niggahānatā


Niggahīta

Niggahīta (adj.) [Sk. nirghīta, but cp. Divy 401: nigṛhīta; ni+gahīta] restrained, checked, rebuked, reproved S iii.12; A i.175 (aniggaḥito dhammo); J vi.493.

Niggāhaka

Niggāhaka (adj. -- n.) [ni+gāhaka, see nigaṇṭha] one who rebukes, oppresses, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghāṭaka); J iv.362 (=balisādhaka Com.).

Niggilati

Niggilati (niggalati) [Sk. nigirati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J iv.392 (sic as v. l.; text niggalati).

Nigguṇa
Nigguṇa (adj.) [Sk. nirguṇa, nis-guṇa] devoid of good qualities, bad Miln 180.

Nigguṇḍi

Nigguṇḍi (f.) [Sk. nirguṇḍī, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (‘phala); Vism 257 (‘puppha).

Niggumba

Niggumba (adj.) [Sk. *nirgulma, nis-gumba] free from bushes, clear J i.187; Miln 3.

Nigghatana

Nigghatana (nt.) [Sk. nirghatana, nis+ghatana, but cp. nighata] destruction, killing, rooting out Sn 1085 (taṇha”; SnA 576=vināsana); Nd2 343 (v. l. nīghatana).

Nigghosa

Nigghosa [Sk. nirghosa, nis+ghosa] 1. “shouting out,” sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S i.190; A iv.88 (appa’ noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061; J i.64; vi.83; Vv 55; Nd1 150; Nd2 344; Dhs 621; VvA 140 (madhura’); 334 (in quotation appa -- sadda, appa”); Sdhp 245. -- 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd1 467).

Nigrodha

Nigrodha [Sk. nyagrodha; Non -- Aryan?] the banyan or Indian fig -- tree, Ficus Indica, usually as cpd. ’rukkha Vin iv.35; D ii.4; Sn 272; J iii.188 (r.) DhA ii.14 (r.); Pv 5 (r.) 112, 244; Sdhp 270; -- pakka the fruit of the fig -- tree Vism 409. -- parimaṇḍala the round or circumference of the banyan D ii.18; iii.144, 162.

Nigha

Nigha1 (nīgha) (adj. -- n.) is invented by Com. & scholiasts to explain the combn anīgha (anīgha sporadic, e. g. S v.57). But this should be divided an -- īgha instead of a -- nīgha. -- (m.) rage, trembling, confusion, only in formula rāgo n. doso n. mohoh n. explaining the adj. anīgha. Thus at S iv.292=Nd2 45; S v.57. -- (adj.) anīgha not trembling, undisturbed, calm [see etym. under īgha= Sk. rgh of rghāyati to tremble, rage, rave] S i.54; iv.291; J v.343. Otherwise always combd with nirāsa: S i.12=23, 141; Šn 1048, 1060, 1078. Expld correctly at SnA 590 by rāgādi -- īgha -- virahita. Spelling anīgha J iii.443 (Com. niddukkha); Pv iv.134 (+nirāsa; expld by niddukkha PvA 230). anīgha also at It 97 (+chinnaśaṃsaya); Ud 76; Dh 295 (v. l. anīghha; expld by niddukkha DhA iii.454).

Nigha2 (nt.) [prob. ni+gha=Sk. ’gha of hanati (see also P. ’gha), to kill; unless abstracted from anīgha as in prec. nigha1] killing, destruction Th 2, 491 (=maranasampāpana ThA 288).

Nighaṃsa

Nighaṃsa [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.
Nighaṃsati

Nighaṃsati [Sk. nigharṣati, ni+ghaṃsati] 1. to rub, rub against, graze, chafe Vin ii.133; Vism 120; DhA i.396. -- 2. to polish up, clean J ii.418; iii.75.

Nighaṃsana

Nighaṃsana (nt.) [Sk. nigharṣana]=nighaṃsa Miln 215.

Nighaṇḍu

Nighaṇḍu [Sk. nighaṇṭu, dial. for nirgrantha from grath- nāti (see gaṇṭhi & gaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niggaṇṭhi, which is a variant of the same word. -- BSk. nighaṇṭa (Divy 619; AvŚ ii.19), Prk. nighaṇṭu] an explained word or a word expln, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "sanighaṇḍu -- keṭubhānaṇṭ . . . padako" (see detail under keṭubha) D i.88; A i.163, 166; iii.223; Sn p. 105; Miln 10. Dhgh's expln is quoted by Trenckner, Notes p. 65.

Nighāta


Nighāti


Nicaya

Nicaya [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S i.93, 97; Vin v.172 ('sannidhi). See also necayika.

Nicita

Nicita (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparāpāri nicita, of Niraya).

Nicula

Nicula [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

Nicca

Nicca (adj.) [Vedic nitya, adj. -- formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (Wtb. z. Rig Veda) originally "inwardly, homely"] constant, continuous, permanent D iii.31; S i.142; ii.109, 198; iv.24 sq., 45, 63; A ii.33, 52; v.210; Ps ii.80; Vbh 335, 426. In chain of synonyms: nicca dhuva Sassata aviparītāmadhamma D i.21; S iii.144, 147; see below anicca, -- nt. adv. niccaḥ perpetually, constantly, always (syn. sadā) M i.326; iii.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J i.290; iii.26, 190; Nd2 345 (=dhuvakālaḥ); PVA 32, 55, 134. <> Far more freq. as anicca (adj.; aniccaḥ nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. -- The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right
knowledge (: anicca -- sañña manasikaroti to ponder over the idea of impermanence S ii.47; iii.155; v.132; Ps ii.48 sq., 100; PVA 62 etc. -- käye anicc’ anupassin realizing the impermanence of the body (together with vayânapassin & nirodha’) S iv.211; v.324, 345; Ps ii.37, 45 sq., 241 sq. See anupassanâ). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "anicca dukkha anattâ" (see dukkha ii.2), e. g. S iii.41, 67, 180; iv.28 (sabban), 85 sq., 106 sq.; 133 sq. Thus anicca addhuvā appâyuka cavanadhamma D i.21. anicca+dukkha S ii.53 (yad anicca tañj dukkhañ); iv.28, 31, v.345; A iv.52 (anicce dikkhasañña); M i.500 (+roga etc.); Nd2 214 (id. cp. roga). anicca dukkha viparînâmadhama (of kâmâ) D i.36, aniccasanâññi anattasaññi A iv.353; etc. <>< Opposed to this ever -- fluctuating impermanence is Nibbâna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, viparînâma). -- See further for ref. S ii.244 sq. (salâyatanâñj a.), 248 (dhâtuyo); iii.102 (rûpa etc.); iv.131, 151; A ii.33, 52; v.187 sq., 343 sq.; Sn 805; Ps i.191; ii.28 sq., 80, 106; Vbh 12 (rûpa etc.), 70 (dvâdasâyatanânî), 319 (viññâññà), 324 (khandhâ), 373; PVA 60 (= ittara). -- kâlañ (adv.) constantly Nd2 345; -- dāna a perpetual gift D i.144 (cp. DA i.302); -- bhatta a continuous food-supply (for the bhikkhus) J i.178; VVA 92; PVA 54; -- bhattika one who enjoys a continuous supply of food (as charity) Vin ii.78; iii.237 (=dhuva -- bhattika); iv.271; -- saññ (adj. saññin) the consciousness or idea of permanence (adj. having etc.) A ii.52; iii.79, 334; iv.13, 145 sq.; Nett 27; -- sīla the uninterrupted observance of good conduct VVA 72; PVA 256.

Niccatâ

Niccatâ (f.) [abstr. to nicca] continuity, permanence, only as a’ changeableness, impermanence S i.61, 204; iii.43; iv.142 sq., 216, 325.

Niccatta

Niccatta (nt.)=niccatâ Vism 509.

Niccamma

Niccamma [Sk. niścarman, nis+camma] without skin, excoriated, in "ţ karoti to flog skinless, to beat the skin off J iii.281. niccamma -- gâvr "a skinless cow," used in a well -- known simile at S ii.99, referred to at Vism 341 & 463.

Niccala

Niccala (adj.) [Sk. niścala, nis+cala] motionless J iv.2; PVA 95.

Niccittaka

Niccittaka (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J ii.298.

Niccola

Niccola (adj.) [nis -- cola] without dress, naked PVA 32 (=nagga).

Nicchanda

Nicchanda (adj.) [nis+chanda] without desire or ex- citement J i.7.

Nicchaya
Nicchaya [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J i.441 (‘mitta a firm friend); DhsA 133 (adhimokkha=its

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paccupaṭṭhāna); SnA 60 (daḷha’ adj. of firm resolution). See vi’.

Niccharaṇa

Niccharaṇa (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

Niccharati

Niccharati [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 382; J i.53, 176; DhA i.389; VvA 12, 37 (saddā). <> Caus. nicchāreti to make come out from, to let go forth, get rid of, emit, utter, give out D i.53 (anattamanavācam a* not utter a word of discontent); J iii.127; v.416 (madhurassaraṇa); Pug 33; Miln 259 (garahaṇa); Dāvs i.28 (vācaṇa).

Nicchāṭa

Nicchāṭa [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in combn with nibbuta or parinibbuta: S iii.26 (tanhaṇ abbuyha); iv.204 (vedanānaṇ khayaṇ); M i.341; 412, A iv.410; v.65 (stibhūta); Sn 707 (aniccha), 735, 758; It 48 (esanānaṇ khayaṇ); Th 2, 132 (abbūḥhasalla). -- Expld at Ps ii.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

Nicchādeti

Nicchādeti see nicchodeti.

Nicchāreti

Nicchāreti Caus. of niccharati, q. v.

Nicchita

Nicchita (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti

Nicchināti [Sk. niścinoṇi, nis+cināti] to discriminate, con- sider, investigate, ascertain; pot. niccheyya Sn 785 (expld by nicchinitvā vinicchinitvā etc. Nd1 76); Dh 256 (gloss K vinicchaye). -- pp. nicchita.

Nicchuddha

Nicchuddha (adj.) [Sk. niḥkṣubḍha, nis+chuddha, see nicchubhati] thrown out J iii.99 (=nibbāpita, nikkhāmīta); Miln 130.

Nicchubhati
Nicchubhati [Sk. *nihkṣubhati, nis+khubhati or chu- bhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J iii.512 (=nīharati Com.; v. l. nicchurāti); Miln 187. -- pp. nicchuddha q. v.

Nicchubhana

Nicchubhana (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchodeti

Nicchodeti (& v. l. nicchādeti) [shows a confusion of two roots, which are both of Prk. origin, viz. chaḍḍ & chōt, the former=P. chaḍḍetī, the latter=Sk. kṣodayati or BSk. chorayati, Apabhraṃsa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchodeti at S iii.155 =M i.229 = 374 = A iii.365, where S has correct reading (v. l. "choṭetī); M has "chādetī (v. l. "chodetī); A has "chedetī (v. l. "choreti, "chāretī; gloss nipoṭeti). The C. on A iii.365 has: nicchedetī ti bāhāya và rukkhe và paharati. -- nicchedetī (chid) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. chkṣ cp. P. chamā Nija


Nijana

Nijana (nt.) [fr. nij] washing, cleansing Vism 342 (v. l. nij̐).

Nijigĩṣati

Nijigĩṣati [Sk. nijigīṣati, ni+jigĩṣati] to desire ardently, to covet DA i.92 (=maggeti pariyesati).

Nijigĩṣanatā

Nijigĩṣanatā (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id.= magganā), referring to Vbh 353, where T has jigĩṣanatā, with v. l. nijigĩṣanatā.

Nijigĩṣitar

Nijigĩṣitar (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D i.8 (lābhaṇ) A iii.111 (id.).

Nijjata

Nijjata (adj.) [Sk. *nirjata, nis+jaṭa, adj. to jaṭā] dis- entangled J i.187; Miln 3.

Nijjara

Nijjara (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. "a decay, destruction, death S iv.339; A i.221; ii.198; v.215 sq. (dasa -- n -- vatthūṇi); Ps i.5 (id.).

Nijjareti

Nijjareti [Sk. nir -- jarayati; nis+jarati1] to destroy, annihilate, cause to cease or exist M i.93; Th 2, 431 (nijjaressāmi=jīrāpessāmi vināsəssāmi ThA 269).
Nijjaleti

Nijjaleti [nis+jāleti] to make an end to a blaze, to extinguish, to put out J vi.495 (aggin).

Nijjīṇṇa

Nijjīṇṇa (adj.) [Sk. nirjīrṇa, nis+jīnṇa] destroyed, over-come, exhausted, finished, dead D i.96; M ii.217= A i.221 (vedanākkhayā sabbāṇ dukkhaṇ n. bhavissati); M i.93; A v.215 sq.; Nett 51.

Nijjita

Nijjīta (adj.) [Sk. nirjīrta, nis+jīita] unvanquished Miln 192 (˚kammaśūrā), 332 (˚vijīta -- sangāma); Sdhp 360.

Nijjīvata

Nijjīvata (adj.) [Sk. nirjīvīta, nis+jīval] lifeless, soulless DhsA 38; Miln 413.

Nijjhutta

Nijjīta (adj.) [pp. of nijjhāpeti, *Sk. nidhyāpta or nidhyāpita] satisfied, pacified, appeased J vi.414 (=khamāpita Com.); Vv 6319 (=nijjhāpita VvA 265); Miln 209. See also pañjīnījkhanti: to be pleased with, to find pleasure in: S iii.225, 228; M i.133, 480; Vv 8417. Thus also diśhinijjhāna -- khanti delighting in speculation A i.189 sq.; ii.191. Cp. upa˚.

Nijjhatti

Nijjhatti (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ṅatti>Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M i.320; A iv.223; Ps ii.171, 176; Miln 210.

Nijjhāna

Nijjhāna1 (nt.) [*Sk. nidhyāna, ni+jhāna1] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J vi.207. Often as ˚j khamati: to be pleased with, to find pleasure in: S iii.225, 228; M i.133, 480; Vv 8417. Thus also diśhinijjhāna -- khanti delighting in speculation A i.189 sq.; ii.191. Cp. upa˚.

Nijjhāna


Nijjhāpana

Nijjhāpana (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J iv.495 (˚j karoti=khamāpeti Com.; text reads nijhāpana).

Nijjhāpaya

Nijjhāpaya (adj.) [Sk. *ni -- dhyāpya, to nijjhāpeti] to be discriminated or understood, in dun˚ hard to . . . Miln 141 (pañhā).

Nijjhāpeti
Nijjhāpeti [Sk. nidhāyati, ni+jhāpeti, Caus. to jhāyati1; cp. Sk. nididhyāsatā] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin ii.96; M i.321; J iv.108; 414, 495; vi.516; Miln 264; VvA 265 (nijjhāpita=nijjhatta).

Nijjhāma

Nijjhāma (adj. n.) [Sk. nihkhāma, cp. nihkhāna, nis+jhāma of jhāyati2=Sk. kṣāyati] burning away, wasting away, consuming or consumed A i.295; Nett 77, 95 paṭipada. -- taṅha (adj.) of consuming thirst, very thirsty J i.44; -- taṅhika=taṅha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyati

Nijjhāyati1 [Sk. nidhāyati, ni+jhāyati1] to meditate, reflect, think S iii.140 sq. (+passati, cp. jānāti), 157; M i.334 (jhāyati n. apajjhāyati); iiii.14 (id.). Cp. upa’.

Nijjhāyati

Nijjhāyati2 [ni+jhāyati2] to be consumed (by sorrow), to fret Nd1 433.

Nijjhāyana

Nijjhāyana (nt.) [Sk. *nīkṣāyana, nis+jhāyana of jhā- yati2] burning away, consumption; fig. remorse, mortification in anto’ J i.168 (cp. nijjhāna2).

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Niṭṭha

Niṭṭha (adj.) [Sk. niṣṭha, ni+ṭha; cp. niṭṭhā1] dependent on, resting on, intent upon S iii.13 (accanta’); Nd1 263 (ṛūpa’).

Niṭṭhā

Niṭṭhā1 (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj. -- suff. *ṭha] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd1 263).

Niṭṭhā

Niṭṭhā2 (f.) [Vedic niṣṭhā (niṣṭhā), nis+ṭhā from *ṭha] end, conclusion; perfection, height, summit; object, aim Vin i.255; S ii.186; A i.279 (object); Ps i.161. niṭṭhān gacchati to come to an end; fig. to reach perfection, be completed in the faith M i.176; J i.201; Miln 310; freq. in pp. niṭṭhān gata (niṭṭhagata) one who has attained perfection (=pabbajitānaṃ arahattānaṃ patta) Dha av.70; S iii.99 (a’); A ii.175; iii.450; v.119 sq.; Dh 351; Ps i.81, 161.

Niṭṭhāti

Niṭṭhāti [Sk. niṣṭhāti, nis+ṭhāti, the older *ṭhāti restored in compn] to be at an end, to be finished J i.220; iv.391; Dha i.393. -- pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).

Niṭṭhāna
Niśṭhāna (nt.) [abstr. of niśṭhāti] being finished, carrying out, execution, performance D i.141; ThA 19 (=avasāya). Cp. san”.

Niśṭhāpita

Niśṭhāpita (& niśṭhapita) [pp. of niśṭhapeti] accomplished, performed, carried out J i.86, 172 (‘tha”), 201.

Niśṭhapeti

Niśṭhapeti [Caus. to niśṭhāti] to carry out, perform; prepare, make ready, accomplish J i.86, 290; vi.366; DhA iii.172. -- pp. niśṭhapita Cp. pari”.

Niśṭhita

Niśṭhita (adj.) [Sk. niśṭhita (niḥśhita), niś+ṭhita, cp. niśṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i.e. the preparations being finished) Vin i.35; D i.109 (bhattach: the meal is ready); ii.127 (id.); J i.255 (id.); J ii.48; iii.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters, anīṭhita not completed DhA iii.172. -- su” well finished, nicely got up, accomplished Sn 48, 240. Cp. pari”.

Niśṭhubhāti

Niśṭhubhāti (& nuṭṭhubhāti Vin i.271; J i.459; also niṭṭhu-ḥaṭi) [Sk. niṣṭhubhāti, but in meaning=Sk. nisṭhīvati, niś+ṭhv, stubh taking the function of śṭhv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin i.271 (nuṭṭhubhitvā); iii.132 (id.); J ii.105, 117 (niṭṭh”); vi.367; DhA ii.36 (niṭṭhubhitvā). pp. nuṭṭhubhāti Sdhp 121. -- Cp. oṭṭhubhāti.

Niśṭhubhāna

Niśṭhubhāna (nt.) [Sk. niṣṭhīvana, see niṭṭhubhāti & cp. Prk. niṭṭhubhāna] spitting out, spittle J i.47; PvA 80 (=kheḷa, v. l. SS niṣṭhubhāna, BB niṭṭhāna).

Niśṭhurin

Niśṭhurin (adj.) [Sk. niṣṭhura or niṣṭhura, ni+ṭhura= thūla; cp. Prk. niṣṭhura] rough, hard, cruel, merciless Sn 952 (a’; this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading anuddhār given; vv. ll. SS anuṭṭhur, BB anuṭṭhār, expld as anissukā. Nd1 440 however has anuṭṭhār with expln of nitthuriya as under issā at Vbh 357).

Niśṭhuriya

Niśṭhuriya (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd1 440; Nd2 484 (in exegesis of makkha)= Vbh 357.

Niḍḍāyati

Niḍḍāyati [Sk. nirdāti, niś+ḍāyati, cp. Sk. nirdātar weeder] to cut out, to weed D i.231 (niddāyit’); It 56 (as v. l. niddāta for nīḥhāta, q. v.); J i.215. Caus. niḍḍāpeti to cause to weed, to have weeds dug up Vin ii.180.

Niḍḍha

Niḍḍha (nt.) [Vedic niḍa resting -- place ni+sad ”sitting down”] nest, place, seat Dh 148 (v. l. niḷa).
Niṅhāta

Niṅhāta (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (*pāpaka= sinless; with several vv. ll. amongst which niddāta of niḍḍāyati=cleansed of weeds) =Nd1 58 (ninhāta’)=Nd2 514 (ninhāta, v.l. SS ninnahāta).

Nitamba

Nitamba [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA i.209.

Nitammati

Nitammati [Sk. niṭāmyati, ni+tam as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J iv.284 (Com.: atikilamati).

Nitāleti

Nitāleti [Sk. niṭāḍayati, ni+tāleti] to knock down, to strike J iv.347.

Nittaṅha

Nittaṅha (adj.) [BSk. niṣṭṛṣṇa (Divy 210 etc.), nis+taṅhā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. nittthaṅhatā Nett 38.

Nittaddana

Nittaddana (better: nitthaddhana) (nt.) [Sk. *niṣṭambhana, abstr. fr. ni+thaddha=making rigid] paralysing D i.11 (jvḥa”=mantena jivhāya thaddhakaraṇa DA i.96; v. l. (gloss) nibandhana).

Nittāreti

Nittāreti see nittharati.

Nittiṇa

Nittiṇa (adj.) [Sk. niṣṭṛṇa, nis+tīṇa] free from grass J iii.23.

Nittiṇa

Nittiṇa (pp.) [Sk. niśṭrṇa, nis+tīṇa] got out of, having crossed or overcome D ii.275 ( -- ogha; v. l. BB nittiṇa); Nd1 159 (as v. l.; text has nitiṇa); Nd2 278 (t.). Cp. nittharati.

Nittudana

Nittudana (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A i.65 (text: nittuddana); iii.403 sq.

Nitteja

Nitteja (adj.) [cp. Sk. nistejas only in meaning 1; nis+ teja] 1. without energy Vism 596. -- 2. "put out," abashed, put to shame, in "ŋ karoti to make blush or put to shame J ii.94 (lajjāpeti+).
Nitthanati & Nitthunati

Nitthanati & Nitthunati [Sk. nisstanati "moan out," nis +thaneti & thunati1] to moan, groan: (a) 'thanati: J i.463; ii.362; iv.446; v.296; DA i.291. -- (b) 'thunati Vin ii.222; J v.295, 389; Vism 311; VvA 224. Cp. nitthuna.

Nitthanana

Nitthanana (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA i.291 (v. l. BB. 'thuna). As nitthunan Vism 504.

Nittharaṇa

Nittharaṇa1 (nt.) [Sk. nistarāṇa, nis+taraṇa, cp. nittha- rati] getting across, ferrying over, traversing, overcoming S i.193 (oghassa); A ii.200 (id.); It 111 (id.); M i.134; J i.48 (loka˚); Dāvs ii.29 (id.); Vism 32; Sdhp 334 (bhava˚), 619 (tiloka˚).

Nittharaṇa

Nittharaṇa2 (nt.) [Sk. nistarāṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S iv.177 (bharassa, of a load, cp. nikkepha); VvA 131 (so read for niddharaṇa, in kutumba -- bharassa nsamathā=able to carry the burden of a household).

Nittharati

Nittharati [Sk. nistarati, nis+tarati1] to cross over, get out of, leave behind, get over D i.73 (kantarāṇ). pp. nittiṇṇa q. v. Caus. nitthāreti to bring through, help over Nd2 630 (nittāreti).

Nitthāra

Nitthāra [Sk. nistāra; nis+tāra of tarati1] passing over, rescue, payment, acquittance, in "ṇ vattati to be acquitted, to get off scot -- free M i.442 (v. l. netth˚, which is the usual form). See netthāra.

Nitthuna

Nitthuna [Sk. *nis -- stanana & nistava to thunati] (a) (of thunati1) moan, groan DA i.291 (as v. l. BB for nitthunan) -- (b) (of thunati2) blame, censure, curse PvA 76 ('ṇ karoti to revile or curse).

Nitthunati

Nitthunati etc., see nitthanati etc.

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Nidassana

Nidassana (nt.) [Sk. nidarṣana, ni+dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D i.223 (a˚ with no attribute); iii.217 (id.); S iv.370 (id.); A iv.305 sq. (nta˚, pta˚ etc.); Sn 137; Vbh 13, 64, 70 sq. (sa˚, a˚); VvA 12, 13; PvA 26, 121 (pucchanākāra˚) 226 (paccakkhāhūtañ n. "sign, token").

Nidassati
Nidassati v. l. BB at Sn 785 for nirassati (q. v.) Nd1 76 has nid’ in text, nir’ as v. l. SS; SnA 522 reads nirassati.

Nidassita

Nidassita (pp.) [see nidasseti] pointed out, defined as, termed Pv i.512; PvA 30.

Nidasseti

Nidasseti [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (’etabhavacana the word to be compared or defined, correl. to nidassana -- vacana). -- pp. nidassita (q. v.).

Nidahati

Nidahati [Sk. nidadhāti, ni+dahati1] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin i.46 (ctvaran); Miln 271; ger. nidahitvā PvA 97 (dhanadhañña) & nidhāya Dh 142, 405; Sn 35 (dañña), 394, 629; Nd2 348; pres. also nidheti KhA 217, 219; fut. nidhessati PvA 132. Pass. nidhāyatī KhA 217. Caus. nidhāpeti PvA 130 (bhoge). See also nidhāka, nidhāna & nidhi; also upanidhāya.

Nidgha

Nidgha [Sk. nidāgha, fr. nidahati, ni+dahati2, see āhati] heat, summer -- heat, summer, drought J i.221 ( - - samaya dry season); ii.80; Vism 259 ("samaya, where KhA 58 reads sarada -- samaya); PvA 174 ( -- kāla summer). fig. J iv.285; v.404; Dāvs ii.60.

Nidāna

Nidāna (nt.) [Sk. nidāna, ni+dāna of dā, dyati to bind, cp. Gr. de/sma, dhāma (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M i.261; A i.134 sq.; 263 sq., 338; ii.196; iv.128 sq.; Dhs 1059 (dukkha, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, aetiology), 344 (’pathanakusala, of lawyers); PvA 132, 253, <- > (b) (adj. -- ) founded on, caused by, originating in, relating to S v.213 sq. (a’ & sa’); A i.82 (id.); Sn 271 (ito’), 866 (kuto’), 1050 (upadhi’=hetuka, paccayā, kārānā Nd2 346); 872 (iccha’) etc.; VvA 117 (vimānāni Rājagaha’ playing at or referring to R.). -- (c) nidāna (acc. as adv.) by means of, in consequence of, through, usually with tato’ through this, yato’ through which D i.52, 73; M i.112; Pv iv.161 (through whom=yañ nimittanā PvA 242); PvA 281; ito’ by this Nd2 2912.

Nidhaka

Nidhaka (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: ctvara”) Vin i.284.

Nidda

Nidda (nt.) [nis+dara, see darf] a cave Nd1 23 (Ep. of kāya).

Niddanta

Niddanta [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J vi.294.

Niddaya
Niddaya (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara

Niddara (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expld at DhA iii.269 by rāgadarathāna j abhāvena n.; at SnA 299 by kilesaparilābhābhāvena n.).

Niddasa

Niddasa see niddesa.

Niddā

Niddā (f.) [Vedic nidrā, ni+drā in Sk. drāti, drāyate, Idg. *dorē; cp. Gr. (hom.) e)/draqon, Lat. dormio] sleep A ii.48, 50; iii.251; Sn 926 (opp. jāgariyā), 942 (see expln at Nd1 423); J i.61, 192; ii.128. -- niddān okkamati to fall asleep Vin i.15 (niddā''?); J iii.538; iv.1; DhA i.9; VvA 65; PvA 47; 'ñ upagacchati id. PvA 43, 105, 128. -- arāma fond of sleep, slothful, sluggish It 72 (+kammarā, bhassarata); -- arāmatā fondness of sleep, laziness, sluggishness A iii.116, 293 sq., 309 sq.; iv.25 (+kamm'', bhass''); v.164; -- stin of drowsy habits, slothful, sleepy Sn 96.

Niddāna

Niddāna (nt.) [Sk. *nirdāna, nis+dāna of dayati2, Sk. dāti, cp. dātta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppātana SnA 148)=S i.172; K.S. i.319, cp. niddāyati.

Niddāyati

Niddāyati [Denom. fr. niddā] to sleep D i.231; J i.192, 266; ii.103; v.68, 382; DhA iii.175; SnA 169.

Niddāyitar

Niddāyitar [n. ag. fr. niddāyati] a sleepy person Dh 325.

Niddīṭṭha

Niddīṭṭha (pp.) [see niddisati] expressed, explained, desig- nated Miln 3; DhsA 57; Vism 528; VvA 13.

Niddisati

Niddisati (& niddissati) [Sk. nir -- diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd2 276f; Miln 123, 345; DhsA 57; DhA ii.59; PvA 87, 217 ('itvā); aor. niddisi DhsA 57; SnA 61. -- grd. niddisitabba DhsA 56; Nett 96. Pass. niddisityati PvA 163. -- pp. niddiṭṭha (q. v.).

Niddukkha

Niddukkha (adj.) [nis+dukkha] without fault or evil J iii.443 (in expln of anīgha); PvA 230 (id.); (in expln of māra) K.S. (S.A.) 1, 2, n. 1.

Niddesa
Niddesa [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha); vatthu object of distinction or praise D iii.253= A iv.15 (where reading is niddasa, which also as v. l. at D iii.253 & Ps i.5). -- 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin v.114 (sa’); Nett 4, 8 38 sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. <> 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Atthaka -- vagga, interpreted in the Mahā -- Niddesa; Pārāyanī -- vagga and, as a sort of appendix, the Khaggavisāna -- sutta, interpreted in the Culla -- Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in P.T.S. Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

Niddosa

Niddosa1 (adj.) [Sk. nirdoṣa, nis+dosa1] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); Dh A i.41.

Niddosa


Niddhana

Niddhana (adj.) [nis+dhana] without property, poor J v.447.

Niddhanta

Niddhanta (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A i.254 (jātarūpa "loitered," cp. niddhota); Sn 56 ("kasāva -- moha; Com. vijahati); Dh 236 ("mala, malānaṇ nihaṭatāya DhA iii.336); Nd2 347 (=vanta & pahīna); J vi.218 (of hair; Com. expls siniddharutā, v. l. BB siniddha -- anta, thus meant for Sk. snigdhānta).

Niddhamati

Niddhamati [in form=Sk. nirdhmāti, nis+dhamati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati1 & 2): see nidhdhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaṇ); Sn 282 ("itvā pāpicche"), 962 (malaṇ=paṇahati (Nd1 478); Dh 239 (id.); Miln 43. -- pp. niddhanta).

Niddhamana

Niddhamana (nt.) [of niddhamati or=*nirdhāvana= "dhovana to dhāvati2] drainage, drain, canal Vin ii.120 (udaka’; dhovitu immediately preceding); J i.175, 409, 425; iii.415; iv.28; v.21 (udaka’); DhA ii.37.

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Niddhanāṇā

Niddhananā (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J v.233 (=nikkaḍḍhanā Com.).

Niddharāṇa
Niddharaṇa (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharana2).

Niddhāpita

Niddhāpita (adj.) [pp. of niddhāpeti, q. v.] thrown out J iii.99 (v. l. for nibbāpita).

Niddhāpeti

Niddhāpeti [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati1; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J iv.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J iv.41 (niddhāpayīṣu), 48 (? for niddhāmase). pp. niddhāpita.

Niddhāmase

Niddhāmase at J iv.48 should probably be read niddhāpaye (as v. l. BB), q. v.

Niddhunāti

Niddhunāti [Sk. nirdhunoti, nis+dhunāti] to shake off S iii.155; A iii.365 (odhunāti+; spelt nidhunāti); M i.229; Th 1, 416; PvA 256 (=odhunāti).

Niddhuniya

Niddhuniya (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. J.P.T.S. 1884, 83.

Niddhūpana

Niddhūpana (adj.) [nir+dhūpana] unscented J vi.21 (udaka).

Niddhota

Niddhota (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs v.63 ('rūpiya; cp. niddhanta).

Niddhovati

Niddhovati [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A i.253 (jātarūpaṇ, immediately followed by niddhanta). pp. niddhota.

Nidhāna

Nidhāna (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J iv.280 (nidhi’); PvA 7 (udaka -- dāna -- nīharana -- n’), 97 (n -- gata dhanā=hoarded, accumulated), 132 (’ṇ nidhessāmi gather a treasure); DhsA 405 (’kkhama).

Nidhānavaṇī

Nidhānavaṇī (adj.) forming or having a receptacle, worth treasuring or saving D i.4 (=hadaye nidhātabba -- yuttavāca DA i.76).
Nidhāpeti, Nidhāya & Nidhīyati

Nidhāpeti, Nidhāya & Nidhīyati, see nidahati.

Nidhi

Nidhi [Vedic nidhi, ni+dhā, see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh viii.2 (see KhA 217 sq.: nidhīyatī ti nidhi, def. of n.). 9 (acorāhārano nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdh 528, 588. -- 2. "putting on," a cloak J vi.79 (expld as vākāṭra -- nivāsanaṇa=a bark dress). Cp. sannidhi. -- kumbhī a treasure -- pot, a treasure hidden in a pot =a hidden treasure DhA ii.107; iv.208; -- nidhāna laying up treasures, burying a treasure J iv.280; -- mukha an excellent treasure A v.346.

Nidhura

Nidhura see nīdhura.

Nidheti

Nidheti see nidahati.

Nindati

Nindati [Sk. nindati, nid as in Gr. o/neidos (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip= Ohg. nid (envy)] to blame, find fault with, censure A ii.3; v.171, 174; Sn 658; J vi.63; Dh 227; inf. ninditu Dh 230; grd. nindanīya SnA 477. pp. nindita (q. v.); cp. also nindiya.

Nindana


Nindā

Nindā (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault -- finding, fault, disgrace S iii.73; A ii.188; iv.157 sq.; M i.362; Sn 213 (+pasaṇā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd1 165, 306, 384; DhA ii.148. -- In compn nindā’ see anindā’.

Nindita

Nindita (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv ii.334 (a’ blameless= agarahita pasaṇā PVA 89); Sdh 254, 361. -- anindita J iv.106 (’angin).

Nindiya

Nindiya (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindanīya SnA 477); Nett 132. pi nindiyā at PVA 23 is to be read as pāṇītindriya.
PvA 29 (bhūmibhāga), 132 (thāna); esp. freq. as -- ˚: bent on, inclining to, leading to, aiming at, flowing into etc. Often combd with similar expressions in chain taccarīta tabbahula taggaruka tannīna tappona tappabhāra tadāhimmutta (with variation nibbāna˚, viveka˚ etc. for tad˚): Nd2 under tad; J ii.15; Ps ii.197; - 
- Vin ii.237=A iv.198 (samuddo anupubba˚ etc.); A iv.224 (viveka˚); v.175 (id.); M i.493 (Nībbāna˚).
Similarly: samudda˚ Gangā M i.493; nekkhamma˚ J i.45 (v.258); samādhī˚ Miln 38. -- 2. (acc. as adv.) downward: nīnnaṅ pavattati to flow downward M i.117; Pv i.57; ninnagata running down Miln 259 (udaka); ninnaga Dāvs iv.28. -- 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho˚ ṇ pūrayanto); SnA 42 (=pallala); It 66 (megho˚ ṇ pūreti); Pv ii.945 (megho˚ ṇ paripūrayanto). -- unnata low lying & elevated Miln 349 (desabhāga).

Ninnata

Ninnata (adj.) [ni+nata] bent down, bent upon, in nin- natattā (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct?)

Ninnāda

Ninnāda (& Ninnāda Miln, Dāvs) [Sk. nināda, ni+nāda] sounding forth, sound, tune, melody A ii.117 (˚sadda); J vi.43; VvA 161; Miln 148; Dāvs v.31.

Ninnādin


Ninnāmin


Ninnāmeti

Ninnāmeti [Caus. of ni+namati] to bend down, put out (the tongue) D i.106 (jivha˚=nharati DA i.276); J i.163, 164; cp. Divy 7, 71 (nirñāmayati).

Ninnīta

Ninnīta (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (˚ -- ) A i.254 (ninnīta -- kasāva of gold: free fr. dross).

Ninnetar

Ninnetar [n. ag. to ni -- nayati=Sk. *nīnayitṛ, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S iv.94; M i.111; A v.226 sq., 256 sq.; Ps ii.194.

Ninneti

Ninneti [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṇ), desiccate Vin ii.180. -- pp.
ninnīta, q. v.

Ninhāta
Ninhāta see ninhāta.

Nipa

Nipa at J v.6 read as nīpa.

Nipaka

Nipaka (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S i.13, 52, 187; M i.339; A i.165 (+jhayin); iii.24, 138; Sn 45=Dh

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328=DhA i.62; Sn 283, 962, 1038; Nd2 349 (=jàtimà) =Nd1 478; Bu i.49; Vbh 426; Miln 34, 342, 411; Vism 3 (defn).

Nipakka

Nipakka at Vin i.200 read nippakka.

Nipaccakāra

Nipacc -- àkāra [nipacca, ger. of nipatati+àkāra] obedience, humbleness, service S i.178; v.233; A v.66; J i.232; iv.133; VvA 22, 320; PvA 12.

Nipaccavādin

Nipacca -- vādin (adj.) [nipacca, ger. of nipāteti+vādin] speaking hurtfully Sn 217 (=dāyakaț nipātettā appiyavacanāni vattā SnA 272).

Nipajjati

Nipajjati [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D i.246; A iv.332; J i.150; DhA i.40; PvA 280; aor. nipajji J i.129; ii.154; iii.38; VvA 75, 76; PvA 74, 75, 93; ger. nipajja J i.7 (v.44: "þhànacankama"). -- Caus. nipajjāpeti to lay down, deposit J i.50, 253, 267; iii.26, 188; DhA i.50; VvA 76 ("etvä rakkhäpetha"). Cp. abhi”.

Nipatati

Nipatati [Sk. nipatati, ni+patati] 1. (intrs.) to fall down, fly down, descend, go out Vin ii.192 (Bhagavato padesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J i.278; v.467 (nipatissāmi=nikkhammisāmi Com.) Pv ii.89 (v. l. BB parivisayitvā=nikkhhamitvā PvA 109 (cp. nipatati). -- 2. (trs.) to bring together, to convene, in nipatämase (pres. subj.) "shall we convene? " J iv.361. See also nipadâmase. -- Cp. abhi”, san”.

Nipadâmase

Nipadâmase at J iii.120 is an old misreading & is to be corrected into nipatâmase (=let us gather, bring together=dedicate), unless it be read as nippadâmase (=do, set forth, prepare, give), in spite of Com. expln p. 121: nikārapakkārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (dā) ti attho; endorsed by Müller, P.G. p. 97 & Kern, Toev. p. 175. It cannot be ni+pa+ dāmase, since ni is never used as secondary (modifying) verb -- component (see ni’ A 2), & Bdghh’s expln is popular etym. Cp. nipatâmase at J iv.361 (see nipatati).
Nipanna

Nipanna (adj.) [pp. of nipajjati] lying down J i.151, 279; ii.103; iii.276 ('kāle while he was asleep), iv.167; PvA 43, 75, 265 (speltnippanna, opp. nikujja).

Nipannaka

Nipannaka (adj.)=nipanna Ps ii.209; J i.151.

Nipalāvita

Nipalāvita (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J i.326.

Nipāka

Nipāka (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J vi.327 (of a tree).

Nipāta

Nipāta [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu”); VvA 279 (diṭṭhi”, a glance); PvA 45 (asa”). - 2. descending M i.453. - 3. a particle, the gram. term for adverbs, conjunctions & interjections J v.243 (assu); PvA 11 (mā), 26 (vo), 40 (taŋ), 50 (ca). - 4. a section of a book (see next). Cp. vi°, san°.

Nipātaka

Nipātaka (adj.) [to nipāta] divided into sections or chapters Dpvs iv.16.

Nipātana


Nipātin

Nipātin (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma” citta=yattha yattha icchati tattha tatth’ eva nipatati DhA i.295). <> 2. going to bed D i.60 (pacch” going to bed late). <> Cp. abhi°.

Nipāteti

Nipāteti [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D i.91; M i.453 (ayokatāhe); J iii.359; SnA 272; PvA 152 (bhūmiyaq). pp. nipātita corrupt, evil, wicked Vin ii.182 (caṇḍa+; text nippātita, v. l. nipphātita).

Nipuṇa

Nipuṇa (adj.) [Sk. nipuṇa, dial. for niprṇa, to prṇoti, pr] clever, skilful, accomplished; fine, subtle, abstruse D i.26=n. gambhīra dhamma), 162 (pañḍita+); M i.487 (dhamma); S i.33; iv.369; A iii.78; Sn 1126 (=gambhīra duddassa etc. Nd2 350); Vbh 426; Miln 233, 276; DA i.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.
Nippakāra


Nippakka

Nippakka (adj.) [nis+pakka] boiled, infused Vin i.200.

Nippajjati & Nipphajjati

Nippajjati & Nipphajjati [Sk. nispadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA ii.4 (pph); PvA 19 (= upakappati), 71 (phala ijjhati n.), 120 (id.). pp. nipphanna. See also nipphadeti & nipphatti etc.; cp. also abhi*.

Nippaṇña


Nippatati & Nipphatati

Nippatati & Nipphatati [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin ii.151 (nipphaṭati, v. l. nippatati); J v.467 (=nikkhāmati Com.; or is it nipatati?). -- ger. nippacca (cp. BSk. nirpatya AvŚ i.209).

Nippatta

Nippatta (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin iv.259. -- 2. without leaves J iii.496 (=patita -- patta); SnA 117 ('puppha'). -- Note nippatta at Dhs 1035 is to be read as nibbatta.

Nippatti

Nippatti see nipphatti.

Nippadā

Nippadā (?) at S i.225 read nipphadā (q. v.).

Nippadesa

Nippadesa [Sk. *nispradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

Nippanna

Nippanna see nippana & nipphanna.

Nippapañca

Nippapañca (adj.) [nis+papañca] free from diffuseness S iv.370; Dh 254 (Tathāgata); 'ārāma not fond of delay M i.65 (Neumann trsl. i.119: "dem keine Sonderheit behagt"); A iii.431; iv.229 sq.; Miln 262.

Nippabha
Nippabha (adj.) [nis+prabhā] without splendour J ii.415; Miln 102.

Nippariyāya

Nippariyāya [nis+pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (‘ena not figuratively), 403 (‘desanā); VvA 320. -- 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa

Nippalāpa (adj.) [nis+palāpa] free from prattle or talk, not talking A ii.183 (apalāpa+; v. 1. *palāsa).

Nippalibodha

Nippalibodha (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti

Nippādeti see nipphādeti.

Nippāpa

Nippāpa (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippitika

Nippitika (adj.) [Sk. *nispaitṛka=fatherless or *nisprī- tika?] a bastard J i.133 (v. l. nippitika q. v.).

Nippipāsa

Nippipāsa (adj.) [nis+pipāsa] without thirst or desire Sn 56; Nd2 351.

Nippitika

Nippitika (adj.) [nis+pitti+ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D i.75; A i.81. -- 2. being unloved, a foster child etc. (?) see nippitika.

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Nippīlana


Nippīleti


Nippurisa
Nippurisa (adj.) [nis+purisa] 1. without men PvA 177. - 2. without men, executed by females (female devas) only (of turiyā=a female orchestra) Vin i.15; D ii.21; J v.506. Cp. M Vastu iii.165 (nispuruṣena nāṭakena) & AvŚ i.321 (nispuruṣena tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has nisparuṣa (soft), with v. l. nispuṣa.

Nippesika

Nippesika [cp. Sk. nispeṣa clashing against, bounce, shock, niṣ+piṣ] one who performs jugglery, a juggler D i.8 (=nippeso sīlaṇ etesan ti DA.i.91); A iii.111.

Nippesikatā


Nippothana

Nippothana (nt.) [nis+pothana of puth to crush] crushing, beating, destroying SnA 390.

Nipphajjati

Nipphajjati see nippajjati.

Nipphajjana

Nipphajjana (nt.) (or *nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J iv.83.

Nipphatti

Nipphatti (f.) [cp. Sk. niśpatti] result, accomplishment, effect, end, completion, perfection J i.56, 335 (of dreams), 343, 456; iv.137 (sippe); vi.36; VvA 138 (sippa’); Dha ii.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi˚.

Nipphattika

Nipphattika (adj.) [fr. nipphatti] having a result J iii.166 (evan˚ of such consequence).

Nipphanna

Nipphanna (adj.) [pp. of nippajjati] accomplished, perfected, trained S i.215 (*sobhin, spelt nippanna); J iv.39 (*sippa master of the art, M.A.); Dha iii.285 (sasse); DhsA 316; in phil. determined, conditioned Kv u xi.7; xxiii.5; Vism 450; Pts. of Controversy, 395. Cp. abhi˚, pari˚. See also Cpd. 156, 157.

Nipphala

Nipphala (adj.) [nis+phala] without fruit, barren in a˚ not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv i.42; 55, PvA 194; Sdhp 504.

Nipphalita
Nipphalita (adj.) [Sk. nisphārītta, pp. of nipphaleti, nis+phaleti] broken out, split open J i.493 (lasī=nikkhañtā Com.; v. l. nipphali[ta]).

Nipphānitatta

Nipphānitatta (nt.) [nis+phānīta+tva] state of being free from sugar or molasses J iii.409.

Nipphādaka

Nipphādaka (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha -- "ṇ puññaṇ).

Nipphādana

Nipphādana (nt.) [Sk. nispādana, to nipphādeti] accomplishment Miln 356; DA i.195.

Nipphādar

Nipphādar [n. ag.=Sk. nispādayitṛ cp. nipphāditar] one who produces or gains S i.225 (atthassa; read nipphādā, nom. for nippadā).

Nipphādita

Nipphādita [pp. of nipphādeti] (having) produced, producing (perhaps= nipphāditar) VvA 113.

Nipphāditar

Nipphāditar [n. ag. to nipphādeti, cp. nipphādār] one who produces or accomplishes PvA 8 (read "so nipphādita" for sā nipphādikā). Cp. nipphādita and nipphādaka.

Nipphādeti

Nipphādeti [Caus. of nippajjati] to bring forth, produce; accomplish, perform J i.185 (labhasakkāraṇ); v.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. -- pp. nipphādita. Cp. abhinipphādeti.

Nipphoṭana


Nipphoṭeti

Nipphoṭeti [nis+potheti] to beat down, smother, crush S i.101, 102.

Nibaddha

Nibaddha (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J iv.134 (bhavattāna); Miln 398 (a’, unstable, ‘sayana). At DA i.243 two kinds of cārikā (wanderings, pilgrimages) are distinguished, viz. nibaddha’ definite, regular and anibaddha’ indefinite, irregular pilgrimage. -- (2) asked, pressed, urged J iii.277. -- (3) nibaddhāṇ (nt. as adv.) constantly, always, continually J i.100, 150; iii.325; v.95, 459; vi.161; PvA 267 (‘vasanaka); DhA ii.41, 52 sq.
Nibandha

Nibandha [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S ii.17; VvA 259, 260 (perseverance). acc. nibandhan (often misspelt for nibaddhan) continually VvA 75. Cp. vi°.

Nibandhati

Nibandhati [ni+bandhati] 1. to bind Miln 79. -- 2. to mix, apply, prepare Vin ii.151 (anibandhanīya unable to be applied, not binding); J i.201 (yāgubhaṭṭaṇ). <> 3. to press, urge, importune J iii.277.

Nibandhana

Nibandhana (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma˚); Miln 78, 80.

Nibodhati

Nibodhati [ni+bodhati] to attend to, to look out for, to take J iii.151 (= gaṇhati). -- Caus. nibodheti to waken, at Th 1, 22 is probably to be read as vibodheti.

Nibbatta

Nibbatta (pp.) [Sk. nirvṛtta, ni+vaṭta, pp. of nibbattati] existing, having existed, being reborn Vin i.215 (n. bijañ phalañ fruit with seed); J i.168; ii.111; PVA 10 (nirayë), 35 (petayoniyañ), 100 (pubbe n. -- tāñato paṭṭhya); Miln 268 (kamma˚, hetu˚ & utu˚). -- Cp. abhi°.

Nibbattaka

Nibbattaka (adj.) [cp. nibbatta] producing, yielding PVA 26 (phala˚ ṣ kusalakammamañ), 126 (=sukha˚=sukhavaha).

Nibbattati

Nibbattati [ni+s-vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex -- ist (=nir -- vatt) Dh 338; Pvi 1.11 (nibbattate); THA 259 (=jāyati); DHA iii.173; PVA 8 (=uppajjati) 71 (id.); ger. nibbattitvā J ii.158 (kapiyoniyañ); PVA 68, 78; aor. nibbatti J i.221; PVA 14 (Avicimhi), 67 (petesu), 73 (amaccakule). -- pp. nibbatta (q. v.). Caus. nibbatteti (q. v.). Cp. abhi°.

Nibbattana

Nibbattana (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J ii.105; PVA 5 (devaloke n -- araha deserving rebirth in the world of gods) 9, 67 etc.

Nibbattanaka

Nibbattanaka (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidasu n. pīlikā). -- 2. one destined to be reborn, a candidate of rebirth J iii.304 (sagge).

Nibbattāpana

Nibbattāpana (nt.) [fr. nibbattāpeti, see nibbatteti] repro- duction Miln 97.
Nibbatti


Nibbattita

Nibbattita (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a˚kusalakamma=akata).

Nibbattin

Nibbattin (adj.) [fr. nibbatti] arising, having rebirth, in neg. anibbattin not to be born again J vi.573.

Nibbatteti

Nibbatteti [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd2= jāneti (s. v.); J i.66, 140; iii.396 (jhānābhīññāñ); PvA 76 (jhāñāñi), -- 362 --

30; Miln 200; Sdhp 470. -- pp. nibbattita (q. v.); 2nd Caus. nibbattāpeti to cause rebirth DhA iii.484; see also nibbattāpana. -- Cp. abhi˚.

Nibbanka

Nibbanka (adj.) [nis+vanka] not crooked, straight DhA i.288.

Nibbajjeti

Nibbajjeti [nis+vajj eti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana

Nibbana (adj.) 1. [Sk. nirvana] without forest, woodless J ii.358. -- 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana2. Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbanā pl.) Vv 5014 (better reading nibbāna, in phrase "vanā nibbānāñ āgatañ," as found at A iii.346= Th 1, 691, although the latter has nibbanañ in text), expld by "nittānhabhāvañ nibbānam eva upagatañ" VvA 213.

Nibbanatha

Nibbanatha (adj.) [nis+vanatha] free from lust or cravings Si.180, 186 (so 'hañ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs i.18.

Nibbasana

Nibbasana (adj.) [nis+vasana] no longer worn, cast off (of cloth) S ii.202, 221.

Nibbahati
Nibbahati [nis+bahati] to stretch out J iii.185 (asīn); to pull out J v.269 (jīvhaṁ-jīvhaṁ balisena n. 275). See also nibbāheta & nibbhāpeta.

Nibbāti

Nibbāti [see nibbuta etym.; influenced in meaning by Sk. nīrviṭti, nis+vāṭi to blow, i. e. to make cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhrā yathāyaṁ padpā=vijhyānti; yathāyaṁ padpā nibbuto evaṁ nibbanti KhA 194, 195), 915 (kathā disvā nibbāti bhikkhu=rāga etc. nibbāpeti Nd1 344); J iv.391 (pāyāsaṁ). See also parinibbāti (e. g. Vbh 426).

Nibbāna

Nibbāna (nt.). -- I. Etymology. Although nir+vā "to blow". (cp. BSk. nirvāna) is already in use in the Vedic period (see nibbāti), we do not find its distinctive application till later and more commonly in popular use, where vā is fused with vr in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of nibbāna finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the Pali etymologist the main reference is to the root vr (to cover), and not to vā (to blow). This is still more clearly evident in the case of nibbūta (q. v. for further discussion). In verbal compn. nis+vā (see vāyati) refers only to the (non -- ) emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbūna by anything like blowing (vātā), but always by nis+vāna (see nibbāna). For Dīgha's defn of nibbāna see e. g. Vism 293. -- The meanings of n. are: 1. the going out of a lamp or fire (popular meaning). -- 2. health, the sense of bodily well -- being (probably, at first, the passing away of feverishness, restlessness). -- 3. The dying out in the heart of the threefold fire of rāga, dosa & moha: lust, ill -- will & stupidity (Buddhistic meaning). -- 4. the sense of spiritual well -- being, of security, emancipation, victory and peace, salvation, bliss. II. Import and Range of the Term. A. Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. N. is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. -- A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München2 1922), pp. 36 -- 42, where also the main literature on the subject is given. -- N. is the untranslatable expression of the Unspeakable, of that for which there is "no measure" (i. e. no dimension): "atthangatassa na pam...yena naṁ vajju: taṁ tassa n' aththi" Sn 1076. The simile in v. 1074: "accaḥ yathā vāta -- vegena khitto athañ̄ paleti, na upeti sankhaṁ: evaṁ munī nāmakāyā vimutto athañ̄ paleti, na upeti sankhaṁ"). Yet, it is a reality, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutān ṭhānaṁ, pāraṁ, amatān pādaṁ, amata (& nibbāna -- ) dhātu. -- It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite state or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, Early Buddhism, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (Das Heilige etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." -- We may also quote Rh. Davids' words: 'One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to
the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them -- for they are not synonyms -- emphasising one or other phase of this many -- sided conception -- the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, ' the state of him who is worthy '; and the one exclusively used in Europe is Nirvana, the ' dying out, ' that is, the dying out in the heart of the fell fire of the three cardinal sins -- sensuality, ill -- will, and stupidity (Sañyutta iv.251, 261)," (Early Buddhism pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but ' eternal salvation,' after which the heart of the religious yearns on the whole earth." The current simile is that of fire, the consuming fire of passion (rāga -- aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from

rebirth altogether, to certain and final extinction (parinibbāna). -- Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called Nibbāna can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J i.212; Miln 346, 410; Sn 28; Dhp 584. For the older view see M i.487 (aggi anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (ākīñcanañ anādānañ etāt dīpañ anāparañ Nibbānañ iti); S i.236 (attadanēsau nibbuto sādānēsu anādāno); S ii.85 (agiggakhandho purimassa upādānassa pariyādānañ aūnassaa ca anupāhārā anāhāro nibbāyeyya, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa -- upādāno devānañ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S iv.102; pāragu sabbaddhammānañ anupādāya nibbuto A i.162; pāragato jhāyã anup' nibbuto, a philosopher, freed, without any cause, source, of rebirth A iv.290 (etc., see nibbūta). dāvaggi -- nibbānañ the going out of the jungle fire J i.212; aggi nibbāyeyya, should the fire go out M i.487; agiggakhandho nibbuto hoti the great fire has died out Miln 304; nibbuto ginī my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is stībhūta. stībhūto 'sīmi nibbuto Vin i.8; Pv i.87; stībhūto nirūpadhi, cooled, with no more fuel (to produce heat) Vin ii.156; A i.138; nicchāto nibbuto stībhūto (cp. nicchāta) A ii.208; v.65. anupādānañ dipacci viya nibbutē gone out like the flame of a lamp without supply of fuel Thā 154 (Ap. 153). -- nibbanti dihārā yath' āyañ padipo the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wink or to lack of oil, not to a blowing out; cp. vaṭṭiñ paticca telapapḍipo jāleyya S ii.86; Th 2, 116 (padippas' eva nibbānañ vimokkho ahu cetaso). The pulling out of the wick is expressed by vaṭṭiñ okassayāmi (=dīpavāṭiñ ikādaṭdhemi Tha 117) cp. on this passage Pischel, Leben & Lehre des Buddha 71; Mrs. Rh. Davids, Buddhism 176; Neumann, Lieder 298). pajjotass' eva nibbānañ like the going out of a lamp S i.159; B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the fuel in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness=peace); (3) the seat of its realisation (the heart); (4) the means of achievement (the Path); (5) the obstacles to be removed. -- 1. Fuel= cause of rebirth & suffering: āsava (intoxications). kīnāsavā jutimanto to loke parinibbūtā the wise who are rid of all intoxications are in this world the thoroughly free S v.29; sāvakā āsavaññā khañā viharanti A iv.83; kodhañ pahattāna parinibbīnṣu anāsavaññā (are completely cooled) A iv.98; āsavakkhīto danto parinibbuto Sn 370; sāggañ sugatino yanti parinibbinti anāsavaññā those of happy fate go to heaven, but those not intoxicated die out Dīh 126; nibbānañ adhimuttānañ atthangacchanti āsavā Dīh 226; āsavānañ khañā bhikkhu nicchāto parinibbuto I 49; vimutti -- kusuma -- saññhanna parinibbissati anāsavato Th 1, 100. -- kāmā (cravings) nikkāmā nibbanno Nāgo Sn 1131. -- kilesa -- (nibbāna) vice (only in certain commentaries). kilesa -- nibbānass' āpi anupādā parinibbānass' āpi santike DhA i.286; upādānañ abhāvēna anupādīyitañ kilesa -- nibbānena nibbutā Dīh a 194. -- nibbidā (disenchantment). Nibbānañ ekanta -- nibbiddaya virāgāya etc. sanyavatti S ii.223; nibbijha sahassu kāme sikkhe nibbānañ attano Sn 940. -- rāga virāgo nirodho nibbānañ S i.136; desento virajaran dommañ nibbānañ akutobhayan S i.192; yo rāgakkhayo (dosa' . . . moha' . . . ): idañ vuuccati nibbānañ S iv.251, &
same of Amata S v.8; chandarāga -- vinodanañ nibbānapadañ accutañ Sn 1086; kusalo ca jahi pari pañkañ rāgadosamoha -- kkhāya parinibbuto Ud 85; ye ‘dha pajahanti kāmarañ bhava-rāgānusayāñ ca pahāya parinnibbānagatā Vv 5324. -- vana sabbha -- sanyojan ‘attāñ vanā nibbānañ āgatañ A iii.346; nikkhanañ vānato ti nibbānañ KhA 151; thanā -- sankhāta -- vānābhāvato nibbānañ SnA 253. 2. Aims: khema (tranquillity). atāpi bhikkhu nibbānaya bhabho anusarassu yagkhemassu adhigamāya It 27; ajarāñ amaran khemāñ paryesāmi nibbānañ j i.3; acala (immovable, not to be disturbed). patto aclatthañ Vv 514; accuta (stable) pāthhañ nibbānañ suttan j i.3.143; chandarāga -- vinodanañ nibbānapadañ accutañ Sn 1086. nekkheñ (renunciation, dispassionateness). vanā nibbānañ āgatañ kāmehi nekkhammaratā A iii.346. -- pāragū (victor). pāragū sabbadhammañ nibbādāya nibbuto A i.162 (cp. A iv.290 with tinno pāragato). -- santipada (calm, composure). santi ti nibbuthi ṣātvā Sn 933; santimaggā eva brūṭhāya nibbānañ sugatena desitañ Dh 285; s.acala VvA 219. -- samatha (allayment, quietude). sabbasankhārasamatho nibbānañ S i.136=. -- sottī (welfare). saccena suvaṭṭhi hotu nibbānañ Sn 235. 3. The Heart: a cittā (heart, self). abhinibbut -- atto Sn 456; thīṭatto frequent, e.g. parinibbuto th' Sn 359; danto parinīth' th' Sn 370. -- (b) citta (heart). aparājñhayamāna -- citta SnA 347 (for abhinibbutato SnA 343). -- (c) hadaya (heart) nibbānañ hadayasmiñ opiya S i.199; mātuhadayāñ nibbāyate J i.61; nibbāpehi me hadaya -- parīlāhān (quench the fever of my heart) Miln 318. -- (d) mano (mind). mano nibbāyiñ āvāde J i.27; disvā mano me pasi Vv 5014. 4. The Path: dhrāñ. lokaparīyañ aññāya nibbutā dhrītu tināñ etc. S i.24; nibbanti dhrīrā . . . Sn 235 sabbābhihītā dhrīto sabbagantha -- ppmacano It 122 <= Recognition of anicca (transitoriness, see nicca). anicasaṅñiñ . . . bhikkhu pāpuṇāti diṭṭh eva dhamme nibbānañ A iv.353. -- paññā, nibbānañ ev' ajjhagaman sapaññā S i.22; n' abhirato paññā i.38. <= pañḍita & nipaka. anupubbena n'ñ adhipacchanti panditā A i.162; nipākā asesañ parinibbanti It 93. <= vijjā, bhikkhu panñihitena cittañ avijjan bhvečāri vijjā uppādessati n'ñ sacchi karissatti the bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbañ A i.8; idh' aññāya parinibbanti añāsavā Vbh 426. 5. The Obstacles: gātha (fetter). nibbānañ adhigantabbañ sabbha -- g' -- ppmacanā S i.210; It 104; similarly It 122 (see above). gābbhasesāya (rebirth). na te punam upenti gābbhasēyañ, parinnibbānagatā hi stībhitā Vv 5324 -- n'vārana (obstacles). pañca n'ñ. anibbānañ -- sañvattaniñkā S v.97. -- sabbhavañ (rebirth), nibbāpehi mahārāgāñ mā dayhittho punappunanā S i.188; vippahāv ca bhavañ ca vippahāya vusitavañ khñapunabhavo sa bhikkhu Sn 514; bhava -- nirodhā nibbānañ S ii.117. -- sankhāra (elements of life). sabbasankhāra -- samatho nibbānañ S i.136; N. =sabbasankhāra khayissanti A iii.443. -- sañyojanāni (fetters). sabbas -- ‘attāñ vanā Nibbānañ āgatañ A iii.346; s. pahāya n’ñ sacchi karissattā A iii.423; sañyojanānan nibbānaya antarā -- parinibbāy hoti S v.69. III. Nibbāna: its ethical importance and general caracterisation. 1. Assurance of N. (nibbānass' eva santike, near N., sure of N.): S i.33 (yassa etadisañ yāñañ . . . sa etena yāñena n. e. s.: with the chariot of the Dhamma sure of reaching N.); iv.75; A ii.39 (abhabbo parihānāya n. e. s. impossible to fail in the assurance of final release, of one "catuñ dharmhehi samannāgato, viz. sila, indriyyaiddavārata, bhajanamattaṅñutā. jāgariyā"); i.331 (id. with appamādagaru: ever active & keen); i.40=It 40 (id. with appamādā -- rato); Sn 882. 2. Steps and Means to N.: -- 364 --

nibbāna -- sacchikiriya, attainment of N., is mangalañ uttamañ & to be achieved by means of tapo, bhrahmacarīya and ariyasaccāna -- dassanañ Sn 267. -- bhrahmacarīya (a saintly life) is n. -- parāyanā (leading to N.) iii.189. cp. v.218; also called n. -- ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A ii.26=It 28, cp. It 29 (nibbān -- ogadha -- gāminān b'ñ). The stages of sanctification are also discussed under the formula " nibbidā virāgo vimutti . . . vimuttasmiñ vimuttatīti nānā hoti: khīṇā jāti etc." (i. e. no more possibility of birth) S ii.124=iv.86. <= dhamma: Buddha's teaching as the way to N.: "dhammadvaraj adesayi n. -- gāmin paraman hitañy" Sn 233; ahañ sāvakāññ dhammañ dēsēmi sattānan viśuddhiyā . . . n'assa sacchikiriyañ A v.194, cp. 141; pubbe dh. -- thīti -- nānā pacchā nibbāne nānān ti S ii.124. -- magga: Those practices of a moral and healthy life embraced in the 8 fold Noble Path (ariyamagga). Sace atti akkamema koci kvaci na āvati nibbānassa hi so maggo S i.217; ekāyano ayañ maggo sattānan viśuddhiyā . . . N'assa sacchikiriyañ D ii.290; S v.167, 185; bhāvyavitā sucmaggān n' -- ogadha -- gāminān . . . Vbh 426; ādhami sīla dassesey, mājhe maggañ vibhāvaye, pariyoṣānamhi nibbānā . . . DA i.176. -- N. -- gāmanā maggañ: tattañ me mirato mano "my heart rejoices in the path to Nibbāna" S i.186; N. -- gāminīn patipatañ A iv.83 (the path to salvation). Cp. §§ 4 & 7. -- 3. The Search for N. or the goal of earnest endeavours. ārogya -- paramañ lābhā nibbānañ paramañ sukhañ, ṛṭhangiko ca maggañañ khemañ
amata -- gāminaj "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M i.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness") DhA iii.267). Similarly: khaññi paramañ tapo titikkhā, n’ñ paramañ vadanti buddhā D ii.49= Dh 184; n’ñ paramañ sukhañ: Dh 204= Sn 257= J i.195; id.: Dh 203; jhānañ upasampañja ... okkamānañyā n.assa A iv.111 sq.; cp. 230 sq.; kaṭuviyakato bhikkhu ... arakā hoti N’a A i.281; n’ñ ațjhagamuṇa sāpāññī S i.22: devalakoñ ca te yanti ... anupubbenā n’ñ aṭṭhigaçıchanti paṇdīta A i.162; n’ñ abhihikkhati S i.198; abhiçassati A i.147; tiṇṇakathakatho visallo n. -- abhiññato Sn 86; bhikkhu bhabbo anuttaññarī śīlāvāñcha ... paṇṇatīḥumutto hoti n- -- abhiññato ca A iii.435; n- -- abhiññato ... sabbadukkhā pañnucatti S i.38; n- -- ogadhanaj bhramacariyañ vussati n. -- parāyaññani n. -- pariyosāñña S i.189=v.218; n’ñ gāvessato ca rāmi (Bodhisat, J i.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase n- -- ninna, "poña, "pabhāra, e. g. S v.75=134= 137=190; v.244; A v.75, 134, 190, 244= 291; Vv 8442. Saddhāhāno arahatjan dhammaju n.<> pattiya suṣṭā labhate paññājan appamatto S i.214= Sn 186, cp. S i.48; Gotamo n. -- patañjanyuttaya dhammiyā kāthāyā bhikkhū sandasseti S i.214=192= 210; Ud 80; n’ñ pariyesatī A ii.247; n. -- pariyoṣāṇā sabbā dhammā A v.107; n. -- poṇñaj me māṇasañ bhavissati, sanyojanaj pāññājan gacchanti A iii.443; odhunittvā maññaj pāññājan patvā n. -- sampadaññarī sabbā -- dakkheksi: să ho ti sabbasampada A iv.239; nibbiññapha sabbāso kāme sikkhe n’n’ñ attano Sn 940, cp. 1061. -- 4. Some Epithets of Nibbāna: akutobhājan A ii.24=It 122; accutaññ pañajaran (careyya āditta -- sīso va paṭṭhayan ar p. ...) S i.143; Sn 1086; paṭṭe te açaḷāḥhājan yathā gancetvā na socare Vv 514; amata A ii.247; M ii.224 (Bhagavā atthassa nīnetatā a’assa dattā); Miln 319; Vv 6427 (apāpurañ pr揣 a’assa dvārjan); VV a5 (a -- rasa): Vv 5020 (amatagadha magga=niṇna -- gāmini paṭipāda); amosadohammadja Sn 758; khemaj appatiḥbhaya S iv.175; S i.189=Sn 454; Th 2, 350 (’ṭhāne vimuttā te patta te acaḷāḥhājan); M i.508 (+amatagamajañ); A ii.247 (yogakhamjan anuttañjan); same at A iii.294; It 27; Dh 23. -- tanthkhaya Vv 735; thānañ gud- dasaṣa S i.116= (sabbā -- sākāra -- samatho); dhuvan (q. v.); niccañ aśv 121; nekkhayam A i.147 (”n’ñ dattaḥh khemato ... nibbānājan abhipassanto); Vv 942; sabbā -- gantha -- paramonaj (deliverance from all ties) S i.210; ii.278 (sabbadukkha); It 222=A ii.24; yathāḥbhält tança S iv.195; yathāsuskhaya (the Auspicious) A iv.415 sq.; (chanda -- ) rāga vinodanaj Sn 1086; rāgākhyayo (dosa’, moha’) S v.8; rāgavino (dosa’, moha’) ibid., santi (calm, peaceful) Vv 5021= Sn 204 (chandara) -- viratatto bhikkhu paṇṇānavaññājav aṭṭhagaj amatañ sanīñ nibbānāpaṇaññac atant); Vv 219 (=acala); santimaggañ eva bṛthaya n’ñ Sugatenā desitañ Dh 285= Nett 36; sandiṭṭhihotakālijanвеч. A i.158; samo bhūmiḥbhāgo ramantyo S iii.109; sassatañ aśv 34; suvatthi Sn 235. -- 5. N. is realisable in this world, i. e. in this life if it is mature (ditṭaḥ ve daṃhame): S ii.18=115=iii.163=iv.141 (ditṭaḥ = dh -- npatta); M ii.228; A iv.353=358, cp. 454. -- 6. Definitions with the destruction of the causes or substrata of life (cp. above I.): tanthāya vippahānena n’ñ iti vuçcatti S i.39= Sn 1109; as sabbā -- sākārāsamatho (calming down of all vital elements) Vin i.5; S i.136; A ii.118=iii.164; iv.423; v.8, 110, 320, 354, 359; akiñcanaj anādījan ajñaj dīpañ anāpañjar n’ñ iti nam brūmi jārāmaccu -- parikkhayjan Sn 1094; bhavanirohdo n’ñ ti S ii.117; A v.9; rāga -- khyayo (dosa’, moha’) S iv.251=261; virāgo nirohdo n’ñ in typical & very freq. exposition at Nd2=S i.136=. See also vana & cp. the folli.: tanth- -- sākāra -- vānābhält n’ñ Sn 253; nikkañṭanā vānito n’ñ Kha 151; kilesa -- n’ñ ass’ api anupāda parinībbaññ’ api santike yeva Dha i.286 (on Dh 32). -- 7. N. as perfect wisdom and what is conducive to such a state (saṇvattati). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "upasāmya abhinyañna sambodhāya nibbānāya saṇvattati," with ref. to majjhimañ patipāda at Vin i.10= S iv.331=v.421; of satta bojjavañ at S v.80; and in a fuller form as "ekantaj nibbajīya virāgyajā nirodhāya upasāmya etc. as above" at D i.189 (negative); i.251 (of bhramacariyā), B iii.130 (sukhānāñyūgā, neg.) 136 (avyākatañ, neg.); S ii.223 (bhramacariyā); v.82 (satta bojjavañ), 179 (satipaṭṭhāna), 255 (iddhipāda), 361 (ariyamagga), 438 A iii.83, 326 sq.; etc. -- Cp. n- -- saṇyattanika S v.97 (upekkhāsambojjavañ); Nd2 281 (neg. of tamo). -> 8. N. as the opposite of rāga (passion, lust). Freq. is the combi of virāgo nirodha nibbāna, almost used as three synonyms, thus at S ii.18; Vin iii.20=111; A ii.118=iii.164=iv.423=v.8=Nd2 under Nibbāna; A ii.34=It 88 (dharmmañañ āggañ akkhyayati, madanimandano pipāsa -- vinayo ālaya -- samugghato vaṭṭapačchedo tanthakkhayo virāgo nirodha nibbāna), cp. Vin iii.20=. Similarly S i.192 (Sugatañ payūrūpāṣati desentañ virajjanah dhammañ nibbānaj akutobhaya).<-> 9. Various Characterisations & Similes (cp. above II. A 4 & 5). sukkaḥbhajitikato samāno ahañjan asukkanaj n’ñ abhijayjati D iii.251; A iii.384 sq.; anicca sabbe sākkhāra dukkhā ’nettā ca sankhatā: nibbānāc’ eva paññātā antīt iti nicchayā Vin v.86. On anicca & antāt in rel. to N. see also S iv.133 sq.; A iv.353; dukkhāt & sukhatá n’ñ samanupassati A iii.442. On comparison with a lamp see e. g.
S i.159=D ii.157= Th 1, 906 (pajjotas's eva nibbānañ nibbānakho cetasato ahū), A iv.3 (pajjotas's eva nibbānakho hoti cetaso); Sn 235 (. . . te khāñabījā avirūlīchandā nibbanti dhīrā yathāyañ padīpo). -- abhirata fond of N. (cp. III. 3) S i.38; A iii.435; Sn 86 (visalla+); -- ogadha merging into N. (of brahmacariya) S i.189; v.218; A ii.26=It 28; Vbh 426. cp. amatagadhā A v.107; -- gamana (magga; cp. III. 2) leading to N. D ii.223; S i.186, 217; A iv.83; (dhamma):

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S v.11; Sn 233; -- dhātu the sphere or realm of N. always in phrase anupādisesāsaya n. -- dhātyā parinibbāyate Vin ii.239; D iii.135; It 38, 121; Ps i.101; cp. rāgavinayo n. -- dhātyā adhivacanañ S v.8. See parinibbāyin; -- ninna (+'poņa, 'pabhāra; cp. III. 3) converging into N. A iii.443; Vv 8442 & passim; - - patiṣaṇñuta (dhammikatha; cp. III. 2) relating or referring to N. S i.114=192=210; Ud 80; -- pattā having attained N. (diṭṭha -- dhamma", see above III. 5) S ii.18=114= iii.163; -- patti attainment of N. S i.48, 214=Sn 186; -- pada=Nibbāna (see pada 3) Sn 204. -- pariyosāna ending in N. having its final goal in N. S iii.189; v.218; A v.107; -- saṃvattanika conducive to N.; contributing toward the attainment of N. S v.97; Nd2 281 (a˚); cp. above III. 7; -- sacchikiriyā realisation of N. (identical with ūnā and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also Di ii.290; S v.167; A iii.423; v.141; -- saññā perception of N. A iii.443; -- sampatti successful attainment of N. Kh viii.13; -- sampadā the blessing of the attainment of N. A iv.239.

Nibbāpana

Nibbāpana (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S i.188 (cittā paridāyahati: nibbāpanañ brūhi=allayment of the glow); A iv.320 (celassa n˚ ayā chandañ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n˚ alabhamāno), 318 (parilāha').

Nibbāpita

Nibbāpita (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J iii.99 (= nicchuddha).

Nibbāpeti

Nibbāpetī [Sk. ni(r)VARAYATI, Caus. of ni(r)varati, influ- enced in meaning by nirvāpayati. Caus. of nirvāti=make cool by blowing (e. g. RV x.1613). See nibbuta on etym.] 1. to extinguish, put out, quench S i.188 (mahārāgān); It 93 (rāg -- aggīṇ; & nibbāpetvā aggīṇ nipakā parinibbante); cp. aggīṇ nijjāle J vi.495; Pv i.85 (vārinā viya osiṇcan saṇbhājan daron nibbāpaya); Miln 304 (agīkhandhan mahāmehgo abhīppavassitvā n.), 318 (nibbāpehi me hadaya -- parilāhah), 410 (mehego uṣṭhan n.), DhA ii.241 (fire); Sdhp 552 (bhavadukkh‘ aggīṇ). -- 2. to cleanse, purify (cittān, one's heart) Vism 305. -- pp. nibbāpita. See also nibbāpana.

Nibbāyati

Nibbāyati [Sk. ni -- (or nir -- )vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): aggīkkhandho purimassa ca upādānassa puriyādānā afīṇassa ca anupāhārā anāhāro nibbāyeyya S ii.85 (opp. jāleya); do. of telañ & vaṭṭīṇ pāṭicca telappadīpo n. S ii.86=iii.126=iv.213=v.319; sace te pureto so agī nibbāyeyya jāneyyāsi vtañ: ayañ . . . agī nibbuto Mi 4.87; A iv.70 (papaṭikā n.); agī udake śūnkkā viya n. J i.212; māṭhudaṇayañ n. J i.61; agī upādāna -- sankhayā n. Miln 304. -- aor. nibbāy[i [Sk. niravār]i J i.27 (mano n.: was refreshed) 212 (agī udake n.: was extinguished); vi.349 (cooled down). -- 2. to go out (of light) Vism 430 (dīpā nibbāyinsu the lights went out); ThA 154 (dīpacca n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.
Nibbāyin

Nibbāyin see pari˚.

Nibbāhāna

Nibbāhāna (adj. -- n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 ('magga'). [Miln. the only references!]

Nibbāhāti

Nibbāhāti [nis+vahati] to lead out, carry out, save from, remove Miln 188. -- 2nd Caus. nibbāhāpeti to have brought out, to unload (a waggon) Vin ii.159 (hirañña); iii.43. See also nibbāhāna & nibbuyhāti.

Nibbikappa

Nibbikappa [nis+vikappa] distinction, distinguishing Vism 193.

Nibbikāra

Nibbikāra (adj.) [nis+vikāra] steady, unchanged, stead-fast; persevering J i.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbicikicchâ

Nibbicikicchâ (f.) [nis+vicikicchâ] surety, reliance, trust S ii.84; v.221 (= nikkankhā); VvA 85 (=ekaṣikā).

Nibbijjhāti


Nibbīṭṭha

Nibbīṭṭha (pp.) [nis+vīṭṭha, of nibbisati] gained, earned Vin iv.265; Sn 25; SnA 38.

Nibbinâga

Nibbinâga (adj.) [Sk. nirvinṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J i.347; vi.62; Th 2, 478 (=viratta ThA 286); DhA i.85 ('hadaya); VvA 207 ('rūpa); PvA 159 (tattha -- vāsenā n -- mānasā tired of living there), 272 ('rūpa), 283 ('rūpa, tired of: purohite).

Nibbidâ

Nibbidâ (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with virāga, vimutti & nibbāna in the formula: etañ ekanta -- nibbidâya virāgâya nirodhâya . . . sambodhâya nibbânâya sañvatattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction of egoism, to perfect wisdom, to Nibbâna," e. g. at D i.189; S v.82, 179, 255, 361; A iii.83; iv.143; v.216. -- In other connections: Vin i.15 (nibbidâya cittañ sanṭṭhâsi); D iii.130 sq.; S ii.30; iii.40; 179, 189; iv.86, 141 (read
Nibbidáya for nibbindáya?); A i.51, 64; iii.19, 200, 325 sq.; iv.99, 336; v.2 sq., 311 sq.; J i.97; iv.471, 473; Sn 340; Ps i.195; ii.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi˚.

Nibbidha

Nibbidha [pp. of nibbijjhati] 1. in phrase "pingala (with) disgustingly red (eyes) (perhaps=nibbiña?) J v.42 (of a giant). -- 2. with ref. to a road: broken up, i. e. much frequented, busy street J vi.276 (of vtthi, bazaar, in contrast with a -- nibbiddha -- raccha carriage -- road, which is not a thoroughfare. The reading patattthiyó at J vi.276, for which nibbiddha -- vtthiyó is the C. expln is to be corrected into pathaddhiyo).

Nibbindati

Nibbindati [nis+vindati, vid2] to get wearied of (c. loc.); to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. vind: prs. nibbindati etc. usually in combn with virajjati & vimuccati (cp. nibbána III. 2). Vin i.35; S ii.94; iv.86, 140; A v.3; Dh 277 sq.; It 33; J i.267; Miln 235, 244; Sdhp 612. ppr. nibbinda S iv.86; PVA 36 (nibbinda -- mána); ger. nibbindiya J v.121 ("kærin"). -- B. vid: Pot. nibbide (v. i. BB nibbie) J v.368 (=nibbindeyya Com.) ger. nibbijjítvá J i.82, & nibbija Sn 448=S i.124 (nibbijjápema=nibbija pakkameyya SnA 393). -- pp. nibbinña. See also nibbidá.

Nibbiriya

Nibbiriya (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J iv.131; PVA 175 (=alasa, kusita).

Nibbivara

Nibbivara (adj.) [nis+ivara] without holes or fissures, without omissions J v.429; VvA 275 (=atíva sangata).

Nibbisa

Nibbisa [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu vi.45); SnA 38.

Nibbisanka


Nibbisati

Nibbisati [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. an nibbisañ not finding Th 2, 159 (=avindanto ThA 142); J i.76=Dh 153. -- pp. nibbiţha. See also nibbisa.

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Nibbisaya

Nibbisaya (adj.) [nis+visaya] having no residence, ban-ished, driven from ( -- ) J ii.401.

Nibbisevana

Nibbisevana (adj.) [nis+visevana] not self -- indulgent, self-denying, meek, tame, gentle J ii.210 (dametvá nibbisevanañ katvá), 351; v.34, 381, 456; vi.255; DhA i.288 (cittaj ujju akutilañ n. karoti), 295; VvA 284 ("bhava = jítindriya).
Nibbisesa

Nibbisesa (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J ii.32; vi.355; Miln 249.

Nibbujjhati


Nibbuta

Nibbuta (adj.) [Nibbuta represents Sk. nirvṛta (e.g. AvŚ i.48) as well as nirvṛta, both pp. of vr, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. qr to cover, cover up (Lat. aperio=apā -- verio to cover up, Sk. varutram upper garment, "cover") and (b) *qel to resolve, roll, move (Lat. volvo=revolve; Gr. ε/λδε, ο/λυ/ε; Sk. vāna reed=Lat. ulva; Sk. īrmi wave; P. valli creeper, valita wrinkled). *qr is represented in P. by e.g. vivarati to open, nivṛeti to cover, obstruct, nīvaraṇa, nīvāraṇa obstruction; *qel by āvuta, khandh -- āvāra, parivāra, vyāvāta (busy with=moving about), samparivṛeti. Thus we gain the two meanings combed and used promiscuously in the one word because of their semantic affinity: (a) *nivṛta covered up, extinguished, quenched, and (b) *nirvṛta without movement, with motion finished (cp. niḥhitu), ceasing, exhaustion, both represented by P. nibbuta. -- In derivations we have besides the rootform vr (=P. bbu˚) that with guhā vrati, vrati, vrati, vrati, vrati (busy with=moving about), samparivṛeti. Thus we gain the two meanings combed and used promiscuously in the one word because of their semantic affinity: (a) *nivṛta covered up, extinguished, quenched, and (b) *nirvṛta without movement, with motion finished (cp. niḥhitu), ceasing, exhaustion, both represented by P. nibbuta. -- In derivations we have besides the rootform vr (=P. bbu˚) that with guhā vrati, vrati, vrati, vrati, vrati (busy with=moving about), samparivṛeti.

Nibbuta (f.) [Sk. nirvṛta, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J i.3 (khaman pariyessāmi n˚); Sn 228 (nīkāmino n˚ bhūjjamān˚), 917, 933 (santu ti n˚ īvatā); Nd i.399; Pv i.74 (n˚ n˚ ādhigacchāmi=quenching of hunger & thirst); KhA 185 (=patippassaddha -- kilesa -- dathara).

Nibbuti

Nibbuti (f.) [Sk. nirvṛti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J i.3 (khaman pariyessāmi n˚); Sn 228 (nīkāmino n˚ bhūjjamān˚), 917, 933 (santu ti n˚ īvatā); Nd i.399; Pv i.74 (n˚ n˚ ādhigacchāmi=quenching of hunger & thirst); KhA 185 (=patippassaddha -- kilesa -- dathara).

Nibbudha

Nibbudha [Sk. nīyuddha, pp. of nibbujjhati] wrestling, fist -- fight D i.6 (= mallayuddha DA i.85); DhsA 403.

Nibbuyhati

Nibbuyhati [Sk. nīruhyate, nīs+vuyhati, Pass. of vahati, cp. nibbhāhati] to be led out to (c. acc.): susānant Th 2, 468 (=upanītyati ThA 284); to be led out of= to be saved S i.1, cp. RV i.117, 14; vi.62, 6.

Nibbusitattā
Nibbusitattā (nibbusitattan?) [Sk. *nir -- vasit -- ātman or *nirvasitavāj (nt. abstr.), to nis -- vasati, cp. nirvāsana = nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D i.17.

Nibbecikicchā

Nibbecikicchā=nibbicikicchā certainty, doubtlessness Nd2 185 (opp. savicikicchā).

Nibbejaniya

Nibbejaniya at S i.124 should probably be read as nibbe- ṭhaniya (rejecting, evading).

Nibbēṭhana

Nibbēṭhana (nt.) [Sk. nirveṣṭana, nis+veṭhana] unwinding, fig. explanation Miln 28.

Nibbēṭhīta

Nibbēṭhīta [pp. of nibbēṭheti] explained, unravelled, made clear Miln 123 (su˚).

Nibbēṭheti

Nibbēṭheti [Sk. nirveṣṭate, nis+veṭheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D i.54 (nibbēṭhiyamāṇa, v. l. BB nibbedh˚); Pv iv.329 (‘ento=niveṭṭhiyamāṇa PvA 253 v. l. BB nibbedh˚); Miln 3; Sdhp 153. -- 2. to deny, reject Vin ii.79; D i.3 (=apanet abba Com.); S iii.12 (v. l. BB ’dh˚). <-> 3. to give an evasive answer Vin iii.162. -- See also nibbejaniya. -- pp. nibbēṭhīta, q. v.

Nibbedha

Nibbedha [nis+vedha, to vyadh] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha -- bhāgiya (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha˚ Divy 50; but also nirbhedha˚ AvŚ ii.181, of kusalamūlāni; expld as lobhakkhandhassa (etc.) nibbijjanāni at Nett 274] D iii.251, 277; A iii.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhsA 162. -- Also in nibbedha -- gāminī (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt dunniveṭha at Miln 90).

Nibbedhaka

Nibbedhaka (adj.) [nis+vedhaka, to vyadh] piercing, sharp, penetrating, discriminating; only in f. nibbedhkā (cp. āvedhikā), appld to paññā (wisdom) D iii.237, 268; S v.197, 199; M i.356; A i.45; ii.167; iii.152; 410 sq., 416; v.15; Ps ii.201; Nd2 235, 3a (+tikkha -- paññā), 415, 689; J ii.9, 297; iv.267.

Nibbematika

Nibbematika (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin ii.65; DhA i.34.

Nibbhacceti

Nibbhacceti [Sk. nirbhartsayati, nis+bhaccheti] to threaten, revile, scorn J iii.338.

Nibbhaya
Nibbaya (adj.) [nis+bhaya] free from fear or danger, fearless, unafraid J i.274; iii.80; v.287; Vism 512.

Nibbhujati

Nibbhujati [Sk. ni -- or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi”.

Nibbhoga

Nibbhoga (adj.) [Sk. nirbhoga, nis+bhoga1] deprived of enjoyment; deserted, being of no avail, useless J vi.556; Pv i.12. Cp. vi”.

Nibbhoga

Nibbhoga [ni+bhoga2] bending, contortion J ii.264 (oṭṭha’).

Nibyaggha

Nibyaggha see nivyaggha.

Nibha

Nibha (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling ( -- ’) J v.372; Vv 401; Pv iv.312; VvA 122 (vañña’=vañña); Nd2 608.

Nibhatā

Nibhatā (f.) [abstr. to nibha] likeness, appearance VvA 27.

Nibhā

Nibhā (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippati ti nibhā).

Nibhāti

Nibhāti [ni+bhāti] to shine VvA 179 (=dippati).

Nimajjhima

Nimajjhima (adj.) the middle one J v.371.

Nimantaka

Nimantaka (adj. -- n.) one who invites Miln 205.

Nimantaka (adj. -- n.) one who invites Miln 205.

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Nimantana

Nimantana (nt.) [to nimanteti] invitation Vin i.58= ii.175; D i.166; M i.77; A i.295; J i.116 (ṇ), 412; Pug 55.
Nimantanika

Nimantanika (adj.) inviting; (nt.) N. of a Suttanta Mi.331; quoted at Vism 393.

Nimantita

Nimantita [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=âmantita), 141.

Nimanteti

Nimanteti [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to=c. instr.) Sn 981 (nimantayi aor., sanena asked him to sit down); J vi.365; Nd2 342; DhA iii.171 ("aiyësu"); DA i.169; VvA 47 (paññyena invite to a drink); PvA 75, 95. <-> pp. nimantita, q. v. -- Cp. abhi˚.

Nimitta

Nimitta (nt.) [cp. Sk. nimitta, to m˚, although etym. uncertain] 1. sign, omen, portent, prognostication Di.9 (study of omens=n. sattha˚ DA i.92, q. v. for detailed expln); J i.11 (caturo nimitte nåddasan); Miln 79, 178. Esp. as pubba˚ signs preceding an event, portents, warnings, foreshadowings S v.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J i.48, 50 (32 signs before birth, some at DA i.61), 59; Miln 298; Vism 577. <-> 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D iii.249; A i.256; iii.319, 375 sq.; iv.33, 418 sq.; J i.420; Ps i.60, 91 sq.; ii.36, 59 sq.; Vbh 334; Cp. abhi˚.

Nimin

Nimin [Sk. niminoti in diff. meaning, the P. meaning being influenced by m˚; ni+min˚, mi to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.) Sn 981 (nimantayi aor., asanena asked him to sit down); J vi.365; Nd2 342; DhA iii.171 ("aiyësu"); DA i.169; VvA 47 (paññyena invite to a drink); PvA 75, 95. <-> pp. nimantita, q. v. -- Cp. abhi˚.
Nimisa [cp. Vedic nimiṣ f. & nimiṣa nt.] winking, shutting the eyes; animisa not winking Dāvs v.26. See also nimesa.

Nimisatā

Nimisatā (f.) [abstr. to nimisati] winking J vi.336 (a’).

Nimisati

Nimisati [Sk. nimiṣati, ni+misati] to wink D ii.20 (animi- santo, not winking; v. l. BB animm˚; J iii.96 (ummisati+). Cp. nimisatā.

Nimīlāti

Nimīlāti (& Nimīlāti) [ni+mīlāti] to shut, close (the eyes) J i.279; DhA ii.6 (akkhini nimīlītuṇ nāsakkhi), Caus. nim(m)ītl -- eti id. M i.120; DhA ii.28 (paralokaṇ, opp. ummīlēti); J i.279; Vism 292 (akkhini ni˚).

Nimugga

Nimugga (adj.) [cp. Sk. nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into ( -- ˚) (c. loc.) Vin iii.106 (gūthakūpe saṅsākaṇ n.); D i.75; J i.4; iii.393 (gūthakāle), 415; Nd1 26; Pug 71; Miln 262; Sdhp 573.

Nimujjā (nimmujjā)

Nimujjā (nimmujjā) [Sk. *nimajj -- yā] diving, immersion, in cpd. ummujjā -- nimujjā(ṇ karoti) D i.78. See ummujjā.

Nimujjati

Nimujjati [Sk. nimajjati, ni+mujjati] to sink down, plunge into (with loc.), dive in, be immersed A iv.11; Pug 74; J i.66, 70; iii.163, 393 (kāmakāle); iv.139; aor. nimujjī J ii.293; PvA 47 (udake). -- Caus. nimujjeti (so read for nimujjati J v.268) & nimujjāpeti to cause to sink or dive, to drown J -- iii.133; iv.142 (nāvaṇ). -- pp. nimugga q. v.

Nimujjana

Nimujjana (nt.) [Sk. nimajjana] diving, ducking; bathing PvA 47.

Nimesa


Nimokkha

Nimokkha=vimokkha S i.2 (v. l. SS vi˚, preferable).

Nimba
Nimba [Sk. nimba, non -- Aryan] the Nimb tree (Azadī - rachta Indica), bearing a bitter leaf, & noted for its hard wood Vin i.152 ("kosa"), 284 (id.), 201 ("kasāva"); A i.32; v.212; Vv 3336 ("muṭṭhi, a handful of N. leaves"); J ii.105, 106; DhA i.52 ("kosa"); DhsA 320 ("pañña, the leaf of the N. as example of tittaka, bitter taste"); VvA 142 ("palāsa"); PvA 220 ("rukkhassa danḍena katastāla").

Nimmaṇṣa

Nimmaṇṣa (adj.) [nis+maṇṣa] fleshless M i.58, 364; PvA 68.

Nimmakkha

Nimmakkha (adj.) [nis+makkha, cp. Sk. nimr̥ṣarsa] without egotism, not false, not slandering Sn 56 (cp. Nd2 356 makkha=nīṭṭhuriya; see also SnA 108; paraguṇa -- vināsana -- lakkhaṇo makkho).

Nimmakkhika

Nimmakkhika (adj.) [Sk. nirmāṇṣika] free from flies J i.262; DhA i.59.

Nimmajjana (Nimmiiṅjana?)

Nimmajjana (Nimmiiṅjana?) [*mṛd -- yana? perhaps non- Aryan] a kind of (oil -- ) cake Vv 3338 (nimmajjani=tilapiṇṇaka VvA 147); Pv i.1010 ("miṅjana, v.1. BB "majjani"); PvA 47 (doṇī").

Nimmathana

Nimmathana (nt.) [nis+mathana] crushing J iii.252; Vism 234 (sattu"); DhA iii.404; VvA 284.

Nimmatheti


Nimmadana

Nimmadana (nt.) [to nimmādeti] touching, touch, crushing, subduing A ii.34 (mada -- nimmadana, crushing out pride; may, however, be taken as nis+mada of mada= "de -- priding," lit. disintoxication); Bu i.81; Vism 293.

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Nimmadaya

Nimmadaya (adj.) [Sk. nirmṛḍya, grd. of nimmadeti] suppressible D ii.243.

Nimmaddana

Nimmaddana (nt.) [nis+mṛd] touching, crushing Miln 270 (na vāto hattha -- gahaṇaṇ vā nimmaddanaṇ vā upeti: the wind cannot be grasped).

Nimmanussa

Nimmanussa (nt.) [nis+manussa+ya] void of men, absence of men J iii.148.
Nimmala

Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A iv.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

Nimmātapitika

Nimmāta -- pitika (adj.) [nis+māta -- pitika] one who has neither mother nor father, an orphan DhA ii.72.

Nimmātar

Nimmātar [Sk. nirmāṭr, n. ag. of nimmināti] maker, builder, creator D i.18, 56 (in formula: brahmā ... kattā nimmātā ...).

Nimmādeti

Nimmādeti [either=Sk. nirmādayati (mṛd) or *nirmādayati to nirmada. free from pride=nirmāna] to crush, subdue, humiliate; insult D i.92 (v. l. "maddeti:=DA i.257 nimmadati nimmāne karoti), 93, 96.

Nimmāna

Nimmāna1 (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara -- n -- hetu caused by God M ii.122; A i.173; Vbh 367. N. -- raṭti devā a class of devas, e. g. at D i.218; It 94; Vism 225; DA i.114; ThA 169; VvA 149. Cp. (para -- ) nimmita.

Nimmāna

Nimmāna2 (adj.) [Sk. nirmāṇa, nis+māṇa] free from pride, humble DA i.257.

Nimmāniyati

Nimmāniyati [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin ii.183.

Nimmita

Nimmita (adj. -- pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D i.18, 56 (iddhiyā pi DA i.167), 219 (Su" devaputta. Np.), ibid. (Paranimmitavasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmūpapattiyo) in the kāmaloka, viz. paccupaṭṭhita -- kāmā, nimmānaratī" (or nirmita"), paranimmita". It 94; Dhs 1280 (cp. kāma); D iii.218; J i.59, 146 (kāyo n' eva devā' na brahma"), 232, Nd2 202a, also under pucchā; P ii.119 (su", well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṇ Buddhārūpaṇ); VvA 36 (=mītaṇ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti

Nimmināti [cp. Sk. nirmimiṭṭi & nirmāti, nis+mināti, mā; cp. nimmināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. nimminī J i.232; Pva 245; DhA iv.67; ger nimmīnvā J i.32; VvA 80, & nimmāya Vv 163. -- pp. nimmita See also nimmātar and nimmāna. Cp. abhi".

Nimmīleti
Nimmīleti see nimīlāti.

Nimmūla

Nimmūla (adj.) [nis+mūla] without root, rootless J vi.177.

Nimmoka

Nimmoka [Sk. nirmoka fr. nis+ moceti] the slough or cast-off skin of a snake PvA 63.

Niya

Niya (adj.) [Sk. nija, q. v.] one's own Sn 149 (ʽputta= orasaputta KhA 248); niyassakamma at A i.99 & Pv iv.113 (v. l. Minayeff tiyassa) is to be read as nissayakamma (q. v.).

Niyaka

Niyaka (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA i.183; Vbh 2; Vism 349.

Niyata

Niyata (adj.) [pp. of ni+yam] restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D ii.92 (sambodhiparāyanā), 155; iii.107; Sn 70 (=ariyamaggena nīyāmappatta SnA 124, cp. Nd2 357); Dh 142 (=catumagga<- niyamena n. DhA iii.83); J i.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta” etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (ʽmicchādiṭṭhi); DhA iii.170; PvA 211. Discussed in Pts. of Contr. (see Index). <-> aniyata see separately.

Niyati

Niyati (f.) [cp. Sk. niyati, ni+yam] necessity, fate, destiny D i.53; DA i.161; VvA 341; PvA 254.

Niyama

Niyama [cp. Sk. niyama, ni+yam; often confused with nīyāma] 1. restraint, constraint, training, self-control Miln 116 (yama+); PvA 98 (yama+). -- 2. definiteness, certainty, limitation DhA iii.83 (catumagga”, v. l. nīyāma); SnA 124 (nīyāma); DhsA 154; PvA 166 (ayañ n. sañsāren’ atthi: law, necessity). -- aniyama indefiniteness, choice, generality DhsA 57; VvA 16 (yañ kiñci=aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniyamattho= indefinite). -- nīyamena (instr.) adv. by necessity, necessarily PvA 287; nīyamato (abl.) id. DhsA 145, 304 (so read). <-> 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu -- , btja -- , kamma -- , citta -- , dhammaDA on D ii.11; Dial. ii.8; DhsA 272; trs. 360.

Niyamana

Niyamana (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha -- n” aiming at the target); VvA 22 (visesattha”); 231, PvA 255 (so read for nīgamana?).

Niyameti

Niyameti [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. <-> pp. nīyamita see a”.
Niyāteti

Niyāteti see niyyādehi.

Niyāma

Niyāma [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta’); method, manner, practice S i.196; iii.225 (sammatta’); A i.122; Sn 371 ("dassin=sammatta -- niyāmahūtassa maggassa dassāvin SnA 365); Nd1 314 ("avakkanti"); Nd2 358 (="cattāro maggā"); Ps ii.236 sq. (sammatta’ okkamati); Pug 13, 15; Vbh 342. -- niyāmena (instr.) adv. in this way, by way of, according to J i.278; iv.139, 414 ("suta’ as he had heard"); Dha i.79; ii.9, 21; VvA 4; PvA 260; Ku v trs. 383. -- aniyāmena (see also aniyāmena) without order, aimlessly, at random J v.337.

Niyāmaka

Niyāmakā (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D i.190 (dhamma -- n. paṭipadā, cp. nīyamatā).

Niyāmaka

Niyāmakā2 (see niyyāmaka) ship's captain Vism 137 (simile).

Niyāmatā

Niyāmatā (f.) [abstr. to niyāma, influenced in meaning by nīyama] state of being settled, certainty, reliance, surety, being fixed in ("--") S ii.25 (dhamma”+dhammaṭhitatā); A i.286 (id.), J i.113 (saddhammassa n. assurance of . . .); Ku v 586 (accanta” final assurance).

Niyāmeti

Niyāmeti [Denom. fr. niyāma or nīyama] to restrain, control, govern, guide Miln 378 (nāvan).  

Niyujjati

Niyujjati [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

Niyutta(ka)

Niyutta(ka) (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124 (dānādhikāre), 127 (dāne).

Niyoga

Niyoga [ni+yoga] command, order; necessity. abl. niyogā "strictly speaking" Dhs 1417.

Niyojeti

Niyojeti [Caus. of niyuñjati] to urge, incite to (with loc.) Vin ii.303; A iv.32; Pī ii.14; Miln 229.

Niyyyati=Ntyati
Niyyati=Niyati (Pass. of nayati).

Niyyatta


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Niyyâta

Niyyâta (pp.)=niyyâdita M i.360.

Niyyâtana

Niyyâtana (nt.) [fr. niyyâti] returning, return to ( -- ') J v.497 (saka -- raṭṭha'); Vism 556; DA i.234.

Niyyâtar

Niyyâtar [n. ag. to niyyâma] a guide, leader M i.523 sq.

Niyyâti

Niyyâti [Sk. niryâti, nis+yâti] to go out, get out (esp. of sansâra); S v.6 (niyyanti dhrâ lokamhâ); SnA 212; aor. niyyâsi D i.49, 108; J i.263; Sn 417; 3rd pl. niyyiṅsu A v.195; fut. niyyassati A v.194. -- See also niyyâna & niyyânika.

Niyyâdita


Niyyâdeti

Niyyâdeti (niyyâteti, niyyâdeti) [cp. Sk. ni -- nir -- yâtayati, Caus. of ni (r)yâtati] to give (back), give into charge, give over, assign, dedicate, to present, denote S i.131 (niyyâtayâmi); iv.181 (sâmikânaḥ gâvo), 194; J i.30, 66, 496; ii.106, 133; Vv 468 niyyâdesi=sampaṭicchâpesi, adâsi VvA 199; Pâ iii.211 (niyyâyinṣu=adânsu Pâ A 184); Vism 115 (t); Dhâ i.70; ii.87; VvA 33, 67; Pâ A 20 (vihâraṇ nîyâdetvâ), 25 (=uḍdissati dadâti), 42, 81, 276 (at all Pâ passages as nî). -- pp. niyyâdita. Cp. similarly pâṭiyâdeti & pâṭiyâdita.

Niyyâna

Niyyâna (nt.) [nis+yâna, cp. niyyâti] 1. going out, departure D i.9 (= niggamana DA i.94). -- 2. way out, release, deliverance Sn 170, 172 ("magga -- saccaḥ bhâvento lokamhâ niyyâti" SnA 212); Pâ i.163, 176; Nett 119. Cp. niyyânika. -- anîyyâna Dhâ ii.209.

Niyyânika

Niyyânika (adj.) [to niyyâna] leading out (of sansâra), leading to salvation, salutary, sanctifying, saving, profitable D i.235, 237; S i.220; v.82, 166, 255, 379 sq.; J i.48 (a'), 106; Dhs 277, 339, 505 (cp. Dhs. trsl. pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; Dhâ iv.87. -- Also found in spelling niyânika e.
g. A iii.132 (ariyā diṭṭhi n. niyāti takkarassa sammādikkha -- khayāya); DA i.89 (anityānikattā tiracchanabhattā kathā).

Niyyāma(ka)

Niyyāma(ka) [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J i.107 (thala˚); iv.137, 138; Miln 194, 378 sq.; Dāvs iv.42.

Niyyāsa

Niyyāsa [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (˚rukkha, one of the 8 kinds of trees), 360 (paggharitan. -- rukkha). Cp. nivāyāsa.

Niyyūha

Niyyūha [Sk. niryūha (& nirvyūha?), perhaps to vah] a pinnacle, turret, gate M i.253; DA i.284 (pāśāda+).

Nirankaroti

Nirankaroti (& nirākaroti) [Sk. nirākaroti, nis+ā kr] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J iii.280=v.498; iv.302; Pv iii.96 (=chaḍḍeti pajahati PVa 211); VvA 109. -- pp. (a)nirākata It 39.

Niraggala

Niraggala (niraggala) (adj.) [nis+aggala] unobstructed, free, rich in result S i.76=It 21; A ii.43; iv.151; M i.139; Sn 303; Nd2 284 Ca; Vv 6431 (=VvA 285).

Niraggika

Niraggika (adj.) [nis+aggi+ka] without fire Miln 324 (˚okāsa).

Nirajjati

Nirajjati [Pass. of nirajjati, nis+ajati, Vedic nirajjati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J vi.502, 503 (ratṭhā); v. l. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'haṃ=na jānim aha ThA, 90. Kern (wrongly) proposes reading virajhi).

Nirata

Nirata (adj.) [pp. of niramati] fond of, attached to ( -- ') S i.133; DA i.250; PVa 5 (duccarita˚), 89, 161 (hitakaraṇa˚).

Niratta

Niratta1 (adj. -- nt.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta2) by Com. on Sn 787, 858, 919. See foll.

Niratta
Niratta2 (adj.) [Sk. nirasta, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd 359.
<> Note. At Sn 787, 858, 919 the interpretation of Nd 82= 248=352 and also Bdhgh assume a cpd. of
nis+attan (= nirātman): see niratta1.

Nirattha

Nirattha (adj.) [nis+attha] useless, groundless, unpro- ficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J iii.26; Pv A 18 ('bhāva uselessness'), 83 (=duḥ).

Niratthaka

Niratthaka (adj.)=nirattha; VvA 324; Pv A 18, 40, 63, 102 etc. -- f. "ikā ThA 258; Miln 20; Sdhp 68.

Nirantara

Nirantara (adj.) [nis+antara] having no interval, con- tinuous, uninterrupted PvA 135. Usually in nt. as adv. nirantarāṇ always, incessantly, constantly; immediately, at once DhsA 168; PvA 52, 80, 107, 110 (=sata.ta), 120; DhA i.13.

Niraparāđha

Niraparāđha (adj.) [nis+aparāđha] without offence, guilt- less, innocent J i.264.

Nirapekkha

Nirapekkha (adj.) [nis+apa+lks] not heeding, unsus- pecting, disregarding, indifferent, reckless VvA 27, 47 (jīvita); PvA 62; DA i.177; Miln 343 (jīvita).

Nirabbuda

Nirabbuda1 (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S i.149=A ii.3=v.171 (expld at 173 as "sēyyathā pi viṣati abbudā nirayā evam eko nirabbudo nirayo"); J iii.360 (Com.: viṣati abbudāni ekaṇ nirabbudo). nirabbuda1

Nirabbuda2 (adj.) [nis+abbbuda2] free from boils or tumours, healthy (also fig.) Vin iii.18 (of the Sangha).

Niraya

Niraya [BSk. niraya, nis+aya of i=to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti.
The popular etym. given by Dhammapāla at PvA 63 is "n' athti ettha ayo sukhan ti"=there is no good; that given by Bdhgh at Vism 427 "n' atthi ettha assādāsaṅgito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens=paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the Avćimahānirayā (see Avći). Names of other purgatories occur frequently in the Jātaka collection, e. g. Kākola vi.247; Khuradhāra v.269 sq.; Dhūma -- roruva v.271; Patāpana v.266, 271, 453; Paduma iv.245; Roruva iii.299; v.266; vi.237; Sanghāta v.266; Sañjiya ibid.; Sataporisa v.269; Sattisula v.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tirachāniyani (animal world) & pittivasaya (the manes), e. g. at Nd1 489; Nd2 517, 550; Pv iv.11; ThA 282; PvA 27 sq. (see apāya). -- There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka,
ghora, dāruṇa, bhayānaka, mahābhītāpa, sattussada etc. -- Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta -- Vatthu, Pañcagati -- dipana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S i.152 (10 nirayas); M iii.183; A i.141; Sn p. 126=A v.173; Nd1 404 sq.=Nd2 304iii.c; J iv.4 (Mittavindaka); Vv 52 (Revatī); Pv i.10; iii.10; iv.1; 7; DḥA i.148. -- See on the whole subject, esp. L. Scherman, Materialen zur indischen Visionsliteratur, Leipzig 1792; & W. Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914, pp. 33 -- 39. -- References: Vin i.227 (apāya duggati vinipīta niraya); D i.82, 107

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(id.); Vin ii.198 (yo kho saṅghaṅ bhindati kappāṅ nirayamhi paccati), 204; ii.203=It 86; D i.228 (+tiracchānayoni), 54 (read nirayasate for niriyasate); iii.111; S iv.126; v.356, 450; M i.73, 285, 308, 334; ii.86, 149, 186; iii.166, 203, 209; A iv.405; v.76, 182, 184; Sn 248 (patanti sattā nirayaṅ avaṅsirā), 333, 660 sq.; Ḟh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaṅ neti dhammo pāpeti suggati)=DḥsA 38=DA i.99 =DḥA i.22; Th 2, 456; It 12; J iv.463; Pug 60; Ps i.83 (Avidīª); Vbh 86, 337; Vism 102; Miln 148; DḥA i.22; iii.71; Sdhp 7, 285. -- See also neryaika. -- gāmin (adj.) leading to purgatory (magga) Sn 277; -- dukkha the pain of H. Sn 531; -- pāla a guardian of P., a devil A i.138, 141; M iii.179; Nd1 404; VvA 226. Names of guardians (after their complexion) e. g. Kaḷa (black) & Upakāḷa (blackish) J vi.248. -- bhaya the fear of P. J i.168; Vism 392; -- saṅvatthaniṅa conducive to P. Nd1 489.

Niravasesa


Nirasana

Nirasana (adj.) [nis+asana2] without food or subsistence, poor J iv.128.

Nirassati

Nirassati [cp. Sk. nirṣayati, nis+assati, as to throw] to throw off, despise, neglect Sn 785, 954; Nd1 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. -- pp. niratta2.

Nirassāda


Nirākaroti

Nirākaroti see nirankaroti.

Nirākula

Nirākula (adj.) [nis+ākula] unconfused, clear, calm, un- disturbed J i.17 (v. 94).

Nirātanka

Nirātanka (adj.) [nis+ātanka] healthy Miln 251 (of paddy).

Nirādhānava

Nirādhānava (adj.) [nis+ādhānava] not beset with dangers, not in danger, unimperiled Vin iii.19.
Nirāma

Nirāma (adj.) [nis+āma, cp. nirāmaya] healthy, unde- praved, without sin, virtuous Sn 251, 252 (*gandha= nikkilesayoga SnA 293), 717 (id.=nikkilesa SnA 499).

Nirāmaya

Nirāmaya (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa

Nirāmisa (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S i.35, 60; iv.219, 235; v.68, 332; A iii.412; D iii.278; Vbh 195; Vism 71; Sdhp 475, 477.

Nirārambha

Nirārambha (adj.) [nis+ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S i.76; A ii.42 sq.

Nirāllamba

Nirāllamba (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya

Nirālaya (adj.) [nis+ālaya] houseless, homeless Miln 244 (=aniketa). At DhA iv.31 as expln of appossukka. <-> f. abstr. nirālayatā homelessness Miln 162, 276, 420.

Nirāsa

Nirāsa (adj.) [nis+āsa] not hungry, not longing for any- thing, desireless S i.12, 23, 141; A i.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd2 360; Pug 27; Pv iv.133 (=nittānha PvA 230). See also amama.

Nirāsaṅsa

Nirāsaṅsa (adj.) [nis+āsaṅsa, saṅṣ] without wishes, ex- pectations or desires, desireless Sn 1090 (Nd2 reading for nirāsaya); Nd2 361 (cp. DhA iv.185 nirāsāsa = *nirāsaṅsa, v. l. for nirāsaya).

Nirāsankā

Nirāsankā (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J i.264; Vism 180.

Nirāsankatā

Nirāsankatā (f.) [abstr. fr. nirāsanka] the not hesitating J vi.337.

Nirāsattin

Nirāsattin (adj.) [adj. to pp. āsattā1 with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittānha SnA 549); Nd1 221.
Nirásaya
Nirásaya (adj.) [nis+ásaya, fr.  śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd2 360 b reads nirásasa), 369, 634, 1090 (Nd2 361 reads nirásanśa); Dh 410; DhA iv.185 (v. 1. BB nirásasa; expld by nittaṅha).

Nirásava

Nirásāda
Nirásāda (adj.) [nis+assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. nirassāda.

Nirāhāra
Nirāhāra (adj.) [nis+āhāra] without food, not eating, fasting J iv.225; Sdhp 389.

Niriñjana

Nirindhana
Nirindhana (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA i.44 (jātaveda).

Nirtha(ka)
Nirtha(ka) (adj.) [nis+tha] inactive, motionless, without impulse ThA 148 (’ka); Miln 413 (+nijjvata); Vism 484, 594 sq.

Nirujjhati
Nirujjhati [Pass. of nirunthati (nirodhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin i.1; D i.180 sq., 215; ii.157; S iii.93 (aparisesaṇ); iv.36 sq., 60, 98, 184 sq.; 294, 402; v.213 sq.; A iii.165 sq. (aparisesaṇ); v.139 sq.; J i.180; Pug 64; Sdhp 606. -- pp. niruddha. Cp. nirodha.

Niruttara
Niruttara (adj.) [nis+uttara] making no reply PvA 117.

Nirutti
Nirutti (f.) [Sk. nirukti, nis+vac] one of the Vedāṅgas (see chaḷaṅga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin ii.139 (pabbajitā . . . sakāya niruttīyā Buddhavacanāṃ dūṣenti); D i.202 (loka’, expression); M iii.237 (janapada’); S iii.71 (tayo n -- pathā); A ii.160 (’paṭisambhidā); iii.201; Dh 352 (’padakovida=niruttīyaṇ ca sesapadesu cā ti caṭṭāsu pi paṭisambhidāsu cheko ti attho DhA iv.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps i.88 sq.; ii.150 (’paṭisambhidā); Nd2 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.
Nirudaka
Nirudaka (adj.) [nis+udaka] without water, waterless M i.543; Nd2 630.

Niruddha
Niruddha (pp.) [pp. of nirundhati, cp. nirujjhati] ex- pelled, destroyed; vanished, ceased S iii.112; Dhs 1038.

Nirundhati
Nirundhati see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

Nirupakāra
Nirupakāra (adj.) [nis+upakāra] useless J ii.103.

Nirupaghāta
Nirupaghāta (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

Nirupatāpa
Nirupatāpa (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava
Nirupaddava (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J iv.139; PvA 262 (sotthi).

Nirupadhi
Nirupadhi (adj.) (in verse always nirūpadhi) [nis+upadhi, cp. upadhi]a free from passions or attachment, desireless, controlled Vin ii.156; S i.194 (vippamutta+);

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iv.158; A i.80, 138 (sūtibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expld by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sūtibhūta+); Pv iv.134; DhA iv.225 (=nirupakkilesa); PvA 230.

Nirupama
Nirupama (adj.) [nis+upama] without comparison, in-comparable SnA 455 (= atitula).

Nirumbhati

Nirulṭha

Nirussāsa

Nirussāsa (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breath-less J iii.416; iv.121, cp. vi.197; vi.82.

Nirussukka

Nirussukka (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga

Niroga see niroga.

Niroja

Niroja (adj.) [nis+oja] tasteless, insipid J ii.304; iii.94; vi.561.

Nirodha

Nirodha [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhāra). Bdhgh's expln of the word is: "ni -- saddo abhāva, rodha -- saddo ca cāraṇaṃ dipeti Vism 495. -- N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned. Therefore frequently combd with nibbāna in formula "sabba-sankhāra -- samatho . . . virāgo nirodho nibbānaŋ," e. g. S i.136; It 88. Nd2 s. nibbāna (see nibbāna i.6). Also in combn with nibbidā, e. g. S iii.48, 223; iii.163 sq.; v.438. -- The opposite of nirodha is samudaya, cp. formula "yaññ kiṁci samudaya -- dhammaṁ sabbaṁ taṁ nirodho -- dhammaṁ" e. g. Nd2 under sankhāra & passim. (a) Vin i.1, 10; D ii.33, 41, 57 sq., 112; iii.130 sq., 136 sq., 226 sq.; J i.133; ii.9 sq., 223; iii.59 sq., 163; v.438; M i.140, 263, 410; A i.299; iv.456 (=āsavānaṃ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccuhīyino); It 62=Sn 754; Sn 731, 1037; Ps i.192; ii.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; PvA 220 (itvitassa). -- (b) (as -- ""): anupubbaţ D iii.266; A iv.409, 456; abhisāṇāţ D i.180; asesavīraţ S ii.4, 12; iv.86; v.421 sq.; A i.177; ii.158, 161; upādanaţ S iii.14; kāmaţ A iii.410 sq.; jātiţ S iv.86; tanhaţ D iii.216; dukkhaţ D iii.136; S iii.32, 60; iv.4 sq., 14, 384; A i.177; nandiţ S iii.14; iv.36; bhavaţ (=nibbāna) S ii.117; iii.14; A v.9; Ps i.159; sakkāyaţ D iii.240; S v.410; A ii.165 sq.; iii.246, 325 sq.; v.238 sq.; saññāvedayaţaţ D iii.262, 266; S iv.217, 293 sq.; v.213 sq.; A i.41; iii.192; iv.306; v.209. -- dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya -- dhamma, see above) Vin i.11; D i.110; S iv.47, 107, 214; M iii.280; A v.143 sq.; -- dhammatā liability to destruction S iv.217; -- dhātu the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpaţ n. D iii.215; It 45; Nett 97; -- saññā perception or consciousness of annihilation D iii.251 sq., 283; A iii.334; -- samāpatti attainment of annihilation Ps i.97, 100; Miln 300; Vism 702.

Nirodhika

Nirodhika (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā"), cp. M i.115.

Nirodheti


Nilaya
Nilaya [fr. ni+l] a dwelling, habitation, lair, nest J iii.454.

Nilicchita

Nilicchita see nillacchita.

Nilīna

Nilīna (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J i.135, 293; iii.26; VvA 230.

Nilīyati

Nilīyati [ni+līyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J i.222, 292; Miln 257; PvA 178. aor. nilīyi J i.158; iii.26; DhA ii.56; PvA 274. -- pp. nilīna. Caus. II. nilīyāpeti to conceal, hide (trs.) J i.292.

Nilīyana


Nilenaka

Nilenaka (nt.) [cp. Sk. nilayana, fr. ni+l] settling place, hiding -- place, refuge J v.102 (so read for nilenaka; expld by nilīyanatṭhāna p. 103).

Nillacchita

Nillacchita (adj.) [Sk. *nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nillacchita at J vi.238 (v. l. BB as gloss niluñcita). expld by "vacchakakāla . . . nibbījako kato, uddhaṭṭabījo" (p. 239).

Nillaccheti

Nillaccheti [nis+lacchiti of lāñch, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa -- bhāvassa lacchana -- bhūtāni bijakāni nillacchesi nihari ThA 270). See also nillañchaka & nillacchita.

Nillajja

Nillajja (adj.) [nis+lajjā] shameless Sdhp 382.

Ni(l)lāñchaka

Ni(l)lāñchaka (adj. -- n.) [cp. Sk. nirlāñchana, of nirlāñcha- yati= nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J iv.364 (spelt tilañchaka in text, but right in v. l.), expld as "tisālādi -- ankakaraṇena lañchakā ca lakkhaṇakārakā ti athto" (p. 366). cp. nillacchita.

Nillapa

Nillapa (adj.) [nis+lapa] without deceit, free from slander A ii.26=It 113.
Nillāleti & Nilloleti

Nillāleti & Nilloleti [nis+lus, cp. Sk. lādayati & lodayati] to move (the tongue) up & down S i.118; M i.109; DA i.42 (pp. nilāleti -- jivhā); DhA iv.197 (jivhaṅ nilloleti; v. l. nillāleti & lilāleti)=J v.434 (v. l. nillelati for "lo").

Nillēkha

Nillēkha (adj.) [nis+lekha] without scratches, without edges (?) Vin ii.123 (of jantāghara).

Nillokana

Nillokana (adj. -- n.) [nis+lokana] watching out; watchful, careful J v.43, 86 ("sfla").

Nilloketi

Nilloketi [nis+loketi] to watch out, keep guard, watch, observe Vin ii.208.

Nillopa

Nillopa [cp. Sk. nirlopa, nis+lup] plundering, plunder D i.52; A i.154; Nd1 144 ("ha karti"); Nd2 1997; Tikp 167, 280; DA i.159.

Nillobha

Nillobha (adj.) [nis+llobha] free from greed J iv.10.

Nillolup(pa)

Nillolup(pa) (adj.) [nis+lolupp] free from greed or desires Sn 56 (=Nd2 362 nittāha); J v.358.

Nivatta

Nivatta (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (" -- ) Vin ii.109 ("bja"); J i.203; VvA 72.

Nivattati

Nivattati [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin i.46; D i.118; J i.223; ii.153; iv.142; Sn p. 80; Pv ii.934; iv.107; SnA 374; PvA 74, 161. aor. nivatti J ii.3; PvA 141. pp. nivatta (q. v.). -- Caus. I. nivatteti to lead back, to turn from, to make go back, to convert J i.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa”, pa”, vi”. -- Caus. II. nivattāpeti to send back, to return PvA 154.

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Nivattana

Nivattana (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). -- 2. a bend, curve (of a river), nook J i.324; ii.117, 158; iv.256; v.162.
Nivattanîya

Nivattanîya (adj.) [grd. formation fr. nivattana] only neg. a' not liable to return, not returning DhA i.63.

Nivatti


Nivattha

Nivattha (pp.) [pp. of ni+vasati1] clothed in or with ( -- " or acc.), dressed, covered S i.115; J i.59 (su"), 307 (sätakañ); PvA 47, 49 (dibbavattha"), 50.

Nivapati

Nivapati [ni+vapati] to heap up, sow, throw (food) M i.151 sq. (nivapati). -- pp. nivutta (q. v.).

Nivarana

Nivarana see vi˚.

Nivarati

Nivarati [ni+varati] only in Caus. nivareti (q. v.), pp. nivuta.

Nivasati

Nivasati [ni+vasati2] to live, dwell, inhabit, stay Vin ii.11. -- pp. nivuttha, cp. also nivasana2 & nivasin.

Nivaha


Nivâta

Nivâta1 (adj.) [Sk. nivâta, ni+vâta "wind -- down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin i.57, 72; M i.76= A i.137 (kütâgâra); A i.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikâ); 2, 376 (pâsâda). -- (nt.) a calm (opp. pavâta) Vin ii.79.

Nivâta

Nivâta2 [identical with nivâta1, sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M i.125; Sn 265 (=nicavattana KhA 144); J vi.252; Pv iv.712. Cp. M Vastu ii.423. Freq. in cpd. nivâtavutti (id.) A iii.43; Sn 326 (=nicavutti SnA 333); J iii.262; Miln 90, 207; VvA 347.

Nivâtaka

Nivâtaka [fr. nivâta1] a sheltered place, a place of escape, opportunity (for hiding) J i.289=v.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivâtaka, see note on p. 426). See Com. on this stanza at J v.437.
Nivāpa

Nivāpa [cp. Sk. nivāpa, ni+vap, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M i.151 sq. (Nivāpa -- sutta); J i.150; iii.271; DhA i.233 (share); iii.303; VvA 63 (digunaŋ "ŋ pacitvā cooking a double portion). Cp. nevāpika. -- tīṇa grass to eat J i.150; -- puṭṭha fed on grains Dh 325 (=kunḍakādina sūkara -- bhettena puṭṭha DhA iv.16=Nett 129=Th 1, 17; -- bhojana a meal on food given, a feeding M i.156).

Nivāyāsa

Nivāyāsa (?) oozing of trees; Bdhgh's expln of ikka at Vin ii.321. See niyyāsa.

Nivāraṇa

Nivāraṇa (nt. & adj.) [fr. nivāreti] warding off, preventing; refusal Sn 1034, 1035, 1106 (=Nd2 363 āvāraṇa rakkhāna gopana); DhsA 259; PvA 102, 278; Sdhp 396.

Nivāraya

Nivāraya (adj.) [grd. of nivāreti] in duṇ hard to check or keep back Miln 21 (+durāvāraṇa).

Nivārita

Nivārita (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvaṭa).

Nivāretar

Nivāretar [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D ii.83=S iv.194= A v.194 (dovāriko aṅgātānaṅ nivāretā fātānam pavesetā).

Nivāreti

Nivāreti [Caus. of nivāratī] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin i.46; ii.220; S i.7 (citta nivāreyya), 14 (yato mano nivāraye); iv.195 (citta); Dh 77, 116 (pāpa citta nivāraye); J i.263; Pv iii.74; VvA 69; PvA 79, 102; DhA i.41.

Nivāsa

Nivāsa [fr. nivasa]2 stopping, dwelling, resting -- place, abode; living, sheltering J i.115 ("ŋ kappeti to put up); ii.110; PvA 76, 78. Usually in phrase pubbe -- nivāsaŋ anussarati "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D i.13, 15, 16, 81; S i.167, 175, 196; ii.122, 213; v.265, 305; A i.25, 164; ii.183; iii.323, 418 sq.; iv.141 sq.; v.211, 339. Also in pubbenivāsaŋ vedi It 100; Sn 647=Dh 423; p -- n -- paṭisaṇyuttā dhamnikathā D ii.1; p -- n -- anussatīnaṅa D iii.110, 220, 275; A iv.177. Cp. nevāsika.

Nivāsana

Nivāsana (adj. -- nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin i.46; ii.228; J i.182 (manāpa"), 421; iii.82; PvA 50, 74, 76, 173 (pilotikkakkhaṇda" dressed in rags).

Nivāsana
Nivāsana2 (nt.) [fr. nivasati2] dwelling, abode PvA 44 (˚ţhāna place of abode), 76 (id.).

Nivāsika


Nivāsin

Nivāsin (adj. -- n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs v.45.

Nivāseti

Nivāseti [Caus. of nivasati1] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbahāsamayatī nivāssetā patta-cīvaram ˚dāya . . .," describing the setting out on his round of the bhikkhu; e. g. D i.109, 178, 205, 226, <= Vin i.46; ii.137, 194; D ii.127; J i.265; Pug 56; Pv i.103; PvA 49, 61, 75, 127 (nivāsesati+pārupissati), 147 (= pārupāmi). -- Caus. II. nivāsāpeti to cause or order to be dressed (with 2 acc.) J i.50; iv.142; DhA i.223.

Nivicikicchā

Nivicikicchā see nibbicikicchā; M i.260.

Nivijjha

Nivijjha see vi’.

Nivīṭha

Nivīṭha (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta all˚na etc. Nd2 364), 756, 774, 781 (ruciy˚), 824 (saccusu), 892; Nd1 38, 65, 162; It 35, 77; J i.89, 259 (adhammasmi); Miln 361; VvA 97 (˚g˚ma, built, situated); DA i.90 (su˚ & dun˚ of a street=well & badly built or situate). Cp. abhi˚.

Nivisati

Nivisati [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin i.207; J i.309=iv.217 (yasmi˚ mano nivisati). -- pp. nivi˚tha ger. nivissa (q. v.). Caus. niveseti.

Nivissavādin

Nivissa -- v˚din (adj. -- n.) [nivissa (ger. of nivisati)+v˚din] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expld at Nd1 326 as "sasso loko idam eva sacc˚, mogham a˚n˚n ti"; at SnA 560 as "j˚n˚mi pass˚mi tath’ eva etan ti.”

Nivuta

Nivuta (adj.) [pp. of nivarati (niv˚reti) cp. niv˚rita] sur- rounded, hemmed in, obstructed, enveloped D i.246; S ii.24; iv.127; Sn 348 (tam˚”), 1032, 1082; It 8; Nd2 365 (=oph˚ta, paticch˚na, pa˚k˚j˚ta); Miln 161; SnA 596 (= pariyonaddha).

Nivutta
Nivutta1 (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa -- satāni, vassa -- sahassān n. hoti).

Nivutta

Nivutta2 (pp.) [Sk. *nyupta, pp. of vapati1 to shear] shorn, shaved, trimmed Sn 456 ('kesa=apagatakesa, ohāritakesamassu SnA 403).

Nivutta

Nivutta3 (pp.) [Sk. *nyupta, pp. of vapati2 to sow] sown, thrown (of food), offered, given M i.152; J iii.272.

Nivuttha

Nivuttha (pp. of nivasati) inhabited; dwelling, living; see san’.

Nivettha

Nivettha in pañhe dunnivettha at Miln 90 see nibbedha.

Nivețhana

Nivețhana see vi’.

Nivettheti

Nivetheti see nibethetti.

Nivedaka

Nivedaka (adj.) [to nivedeti] relating, admonishing J vi.21.

Nivedeti

Nivedeti [ni+vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J i.60, 307; PvA 53, 66 (attānañ reveal oneself); Dāvs v 42.

Nivesa


Nivesana

Nivesana (nt.) [Vedic niveśana, fr. nivesati, cp. nivitṭha] 1. entering, entrance, settling; settlement, abode, house, home D i.205, 226; ii.127; J i.294; ii.160 (‘ṭṭhāna); PvA 22, 81, 112. -- 2. (fig.) (also nivesana f.:}
Nd2 366) settling on, attachment, clinging to (in diṭṭhi” clinging to a view= dogmatism cp. nivissa -- vādin) Sn 1055 (nandi+; =taṇha Nd2 366); Dh 40 (diṭṭhi’); Nd1 76, 110. See also nivesa.

Nivesita

Nivesita (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (= sumāpita).

Niveseti

Niveseti [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D i.206; S v.189; Dh 158, 282 (attānaññ); It 78 (brahmacariye); Th 2, 391 (manan); J v.99; Pv iii.77 (saṇyame nivesayi); DA i.273 (gāmaññ); PvA 206.

Nivyaggha

Nivyaggha (adj.) [nis+vyaggha] free from tigers J ii.358 (v. l. nibvyaggha).

Nisagga

Nisagga (& Nissagga) [ni or nis+srj] giving forth, bestowing; natural state, nature S i.54 (”ss”). Cp. nisatttha.

Nisankhiti

Nisankhiti (f.) [Sk. ni -- sañskṛti, ni+sañ+kr] deposit (of merit or demerit), accumulation, effect (of kamma) Sn 953 (=Nd1 442 abhisankhārā).

Nisajjā

Nisajjā (f.) [Sk. *niṣadyā of ni sad] sitting down, oppor- tunity for sitting, seat Pv iv.12 (seyyā+); J i.217; PvA 24 (”adipatikkhepa -- ṭhāna), 219 (pallankābhujanādi -- lakkhanā nisajjā). Cp. nesajjika.

Nisajjeti

Nisajjeti [sic MSS. for niss˚; Sk. niṣantarjaya, nis+sañjeti, Caus. of srj] to spend, bestow, give, give up PvA 105 (dānūpakaranā nisajjesi read better as ”karaṇāni sañjesi). See also nissajjati.

Nisaththa

Nisaththa (pp.) [nis+saṭṭha of srj] given up, spent, lost Th 2, 484 (v. l. ”ss”); ThA 286 (=pariccalla). Cp. nisajjeti & nisagga.

Nisada & Nisadā

Nisada & Nisadā (f.) [Sk. dṛṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin i.201; (”pota id.); Miln 149; Vism 252 (”pota, where KhA at id. p. reads ”putta). Cp. ã”.

Nisanti

Nisanti (f.) [Sk. *niṣāṇi, ni+śam] careful attention or observation A ii.97; iii.201; iv.15 (dhamma’), 36 (id.), 296; v.166 (dhamma’); Dpvs i.53 (”kāra). Cp. nisamma & nisāmeti.
Nisabha

Nisabha [Sk. nr+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S i.28, 48, 91; M i.386; J v.70; vi.526; Vv 167 (isi˚), cp. VvA 83 for expln; Vv 637 (isi˚=ājāntyā VvA 262).

Nisamma

Nisamma (adv.) [orig. ger. of nisāmeti, Sk. niṣāmya, ṛṣam] carefully, considerately, observing Sn 54; Nd2 367= 481 b (=sutvā). Esp. in phrase n. -- kārin acting considerately Dh 24 (=DhA i.238); J iii.106; vi.375; Miln 3; cp. n. kiriṭṭya Miln 59. Cp. nisanti.

Nisā

Nisā (f.) [Sk. niś & niśā, prob. with niṣṭha (midnight) to ni+śi=lying down] night Vv 352 (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiya; Miln 388 (loc. nisāya); Dāvs ii.6; v.2 (nisāyañ). See also nisītha.

Nisātaka

Nisātaka in koka˚ J vi.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niṣātayati to strike, to fell. See Kern, Toev. 1. p. 152, s. v. koka. The v. l. is *nisādaka, evidently influenced by nisāda.

Nisāda


Nisādana

Nisādana [=ni+śātana] grinding DhA i.308.

Nisādika

Nisādika (adj.) [cp. Sk. niśādin, ni+sad] fit for lying down, suitable for resting Vin i.239 (go’).

Nisādin

Nisādin (adj.) [fr. ni+sad] lying down D iii.44, 47.

Nisāna

Nisāna [ni+śā to sharpen, to whet, cp. nisīta] a hone on which to sharpen a knife Miln 282.

Nisāmaka

Nisāmaka (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A v.166, 168 (dhāmmānañ).

Nisāmeti
Nisāmeti [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J iv.29 (anisāmetvā by not being careful); v.486; DhA i.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

Nisāra

Nisāra (adj. -- n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 631 (=níratisaya sārassa nisīṭhasārassa rukkhassa VvA 261).

Nisiṅcati

Nisiṅcati [ni+siṅcati] to besprinkle Mhvs vii.8.

Nisita

Nisita (adj.) [Sk. niśita, ni+pp. of śa to whet] sharp M i.281 (āvudhajāta pīṭa’?); J iv.118 (su’); VvA 233; PvA 155, 192, 213.

Nisinna

Nisinna (adj.) [Sk. niśanna, pp. of niśdati] sitting down, seated J i.50, 255; iii.126; KhA 250; PvA 11, 16, 39 & passim. -- Often combd & contrasted with tiṭṭha (standing), caraṇ (walking) & sayañ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

Nisinnaka

Nisinnaka (adj.)=nisinna; M i.333; J i.163; DhA iii.175.

Nisīṭha

Nisīṭha [Sk. niṣṭha, see nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīṭhe; v. l. BB nisive), 524 (v. l. nisive); J iv.432; v.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

Nisīḍati

Nisīḍati [Sk. niśḍati, ni+śḍati] to sit down, to be seated, to sit, to dwell Nd2 433; J iii.392; vi.367; Pv ii.93 (nisideyya Pot.); PvA 74. aor. nistīdi Vin i.1; J ii.153; PvA 5, 23, 44; 3rd pl. nistīdu (J i.307) & nistīsū (Mhvs vii.40); ger. nistīdvā (J ii.160; PvA 5, 74), nisajja D ii.127) and nistīdvāna (Sn 1031); grd. nistīditabba Vin i.47. pp. nisinna (q. v.). -- Caus. II. nistīḍapeti [cp. Sk. niśāḍayati] to cause to sit down, to make one be seated, to invite to a seat J iii.392; vi.367; PvA 17, 35 (there āsane); Miln 20. Cp. abhiś, san’.

Nisīḍana

Nisīḍana (nt.) [Sk. niśadana, fr. nisīḍati] sitting down, occasion or opportunity to sit, a mat to sit on Vin i.295; ii.123 (’ena vippavasati); S v.259 (’ṇ gaṅhāti). ’paccattharaṇa a mat for sitting on Vin i.47, 295; ii.209, 218.

Nisumbhi

Nisumbhi [ni+sumbh (subhnāti)] to knock down Th 2, 302 (=pāteti ThA 227).

Nisūḍana

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Nisedha

Nisedha (adj. -- n.) [fr. ni+sedh] holding back, restraining; prevention, prohibition Dh 389; DhA iv.148; hirt* restrained by shame S i.168=Sn 462; Dh 143.

Nisedhaka

Nisedhaka (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructor J ii.220.

Nisedhanatā

Nisedhanatā (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a˚).

Nisedheta

Nisedheta [Caus. of ni+sedh] to keep off, restrain, prohibit, prevent S i.121 (nisedha, imper.); J iii.83, 442; ThA 250; VvA 105 (nirayûpapatti'). -- Cp. nisedha.

Nisevati

Nisevati [ni+sev] to resort to, practise, pursue, indulge in J ii.106; Sn 821 (=Nd1 157); Pv ii.319 (=karoti PvA 87); Miln 359. -- pp. nisevita.

Nisevana

Nisevana (nt. also -- à f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita

Nisevita (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M i.178; Sdhp 373.

Nissajñaya

Nissajñaya (adj.) [nis+sañjñaya] having no doubt, free from doubt Miln 237. -- acc. as adv. without doubt, undoubtedly Pv iv.81; DhA i.106; PvA 95.

Nissaka

Nissaka [fr. nis+sakkati=sakk] "going out from," ttg. a name of the ablative case J v.498; VvA 152, 154, 180, 311; PvA 147, 221.

Nissakkana

Nissakkana (nt.) [Sk. *niḥsarpâna, nis+sakk, confused with srp, see Trenckner, Notes p. 60 & cp. apassakkati, o˚, pari˚] going out, creeping out; only in bilāra˚ at D ii.83 (v. 1. BB as gloss nikkhamaṇa)+S iv.194= A v.195.
Nissaggiya

Nissaggiya (adj.) [Sk. *nīhārgya grd. of nī+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin i.196, 254; iii.195 sq.

Nissanga

Nissanga (adj.) [nī+sangā] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. ’tā disinterestedness J i.46.

Nissajjati

Nissajjati [nī+sajjātī, sṛj. See also nisajjeti] to let loose, give up, hand over, give, pour out Vin ii.188; ger. nissajjā [Sk. nīhsṛjya] Sn 839 (v. l. nisajja); Nd1 189 (id.); SnA 545. pp. nisaṭṭha & nissaṭṭha (q. v.). Cp. nissaggiya & paṭi’.

Nissaṭṭha

Nissaṭṭha (adj.) [pp. of nī+sarati, sṛj. See also nisajjeti] dismissed, given up, left, granted, handed over, given Vin iii.197 (’caṭvara); M i.295; ii.203; VvA 341. See also nisaṭṭha & paṭi’.

Nissatta


Nissadda

Nissadda (adj.) [nī+saddā] noiseless, soundless, silent J i.17 (v.94); DhA iii.173.

Nissantāpa

Nissantāpa (adj.) [nī+santāpa] without grief or self-mortification PvA 62.

Nissanda

Nissanda [Sk. nisyaṇda & nisyanda, ni+syaṃd (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A iii.32; J i.31, 205, 426 (sarīra’); DhA i.395; ii.36, 86; VvA 14 (puñña -- kammassā n -- phala); PvA 47 (puñña-kammassā), 58 (id.); Miln 20. 117; Pgdp 102.

Nissama

Nissama [ni+sama] exertion, endeavour J v.243.

Nissaya
Nissaya [Sk. niśraya, of ni+śri, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or -s) Vin i.58 (the four resources of bhikkhu, viz. pindiyālopa -- bhojanañ, pañṣukūla -- cīvarañ, rukkhamūla -- senāsañ, pūtimuttabhesañ); ii.274, 278; D iii.137, 141; A i.117; iii.271; iv.353; v.73; Sn 753, 877; Nd1 108 (two n.: tanhā & diṭṭhi'), 190, cp. Nd2 s. v.; Nd2 397A (the requisites of a bhikkhu in diff. enumeration); Ps ii.49 sq., 58 sq., 73 sq.; ii.220; Nett 7, 65; Vism 12, 535. nissayañ karoti to rely on, to be founded on to take one's stand in Sn 800. -- Cp. nissāya & nissita. -- kamma giving assistance or help, an (ecclesiastical) act of help or protection Vin i.49, 143, 325; ii.226; A i.99; Pv iv.11 (so to be read at the 2 latter passages for niyassa'). -- sampanna finding one's strength in A iv.353.

Nissayatā

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd1 245.

Nissayati

Nissayati [Sk. niśrayati, but in meaning=āśrayati, ni+ śri] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (stlabbatañ; SnA 530= abhinivisati); VvA 83 (katapuñña). Pass. nissīyati VvA 83. pp. nissita; ger. nissāya (q. v.).

Nissaraṇa

Nissaraṇa (nt.) [Sk. nihsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?). AvŚ. ii.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. sanśāra), salvation Vin i.104; D iii.240, 248 sq.; S i.128, 142; ii.5; iii.170 (catumnañ dhātūnañ); iv.7 sq. (id.); v.121 sq.; A i.258, 260; ii.10 (kāmānañ etc.); iii.245 sq.; iv.76 (uttariñ); v.188; M i.87 (kāmānañ), 326 (uttariñ); iii.25; It 37, 61; Ps ii.180, 244; Vbh 247; Vism 116; ThA 233; DhA 164; Sdhp 579. Cp. nissaṭa & nissaraṇiya. -- dassin wise in knowing results, prescient, able to find a way to salvation S iv.205; -- pañña (adj.)="dassin D i.245 (a"); iii.46; S ii.194; iv.332; A v.178 (a'), 181 sq.; Miln 401.

Nissaraṇiya

Nissaraṇiya (adj.) [grd. of nissaraṇi, with relation to nis-saraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are nekkhamma (escape from cravings), āruppa (from existence with form), nirodha (from all existence), in detail at It 61 (kāmānañ n. nekkhammañ, rūpāñañ n. āruppañ, yañ kiñci bhūtan sankhatañ n. nirodho). The 5 n -- dh. are escape fr. kāma, vyāpāda, vihesa, rūpa, sakkāya: A iii.245; cp. A i.99; iii.290. Note. The spelling is often nissāraṇiya, thus at Vin iv.225; D iii.239 (the five n -- dhātuyo), 247, 275.

Nissarati

Nissarati [nis+sarati] to depart, escape from, be freed from (c. abl.) A i.260 (yasmā athi loke nissaraṇañ tasmā sattā lokamhā nissaranti). -- pp. nissāta, grd. nissaraṇiya (q. v.); cp. also nissaraṇa & paṭi”.

Nissāya

Nissāya (prep. c. acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+śri] leaning on (in all fig. meanings) Nd2 368 (=upanissāya, āramaṁnañ ālaṃbanañ karīvā). <= 1. near, near by, on, at J i.167 (pāṣānapiṭṭhañ), 221 (padumasarañ); PvA 24 (bāhā), 134 (taññi with him). <= 2. by means of, through, by one's support, by way of J i.140 (rājanañ: under the patronage of the k.); iv.137 (id.); ii.154 (tumhe); Miln 40 (kāyañ), 253 (id.); PvA 27 (ye=yesañ hetu), 154 (nadi’ alongside of). -- 3. because of, on account of, by reason of, for the sake of J i.203 (amhe), 255 (dhanañ), 263 (maññ), PvA 17 (kiññ), 67 (naññ), 130 (taññ). -- Cp. nissaya, nissita.
Nissāra

Nissāra (adj.) [nis+sāra] sapless, worthless, unsubstani-
tial J i.393; Sdhp 51, 608, 612.

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Nissārajja

Nissārajja (adj.) [Sk. niḥ+sārada+ya] without diffidence, not diffident, confident J i.274 (+nibbhaya).

Nissāraṇa

Nissāraṇa (nt.) [fr. nissarati] going or driving out, expul-
sion Miln 344 (osāraṇa -- n. -- paṭisāraṇa), 357.

Nissita

Nissita (adj.) [Sk. niśrita, pp. of nissayati, corresp. in meaning to Sk. āśrita] hanging on, dependent on,
habitating; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. 
As -- "often in sense of a prep.=by means of, on account of, through, esp. with pron. kiṇṭ (= why, through
what) Sn 458; taṇṭ (therefore, on acct. of this) S iv.102. <= For combn with var. synonyms see Nāda2 s. v. &
cp. Nāda 75, 106, -- S ii.17 (dvayaṇ; cp. iii.134); iv.59, 365; v.2 sq., 63 sq.; A iii.128; Dāhar 339 (rāga˚); Sn
752, 798, 910; J i.145; Nāda 128; Pava i.86 (sokaṇṭ hadaya˚ lying in); ii.66 (pāṭhavi˚ supported by); Vbh 229;
Nett 39 (˚citta); Miln 314 (inhabitng); Pava 86 (māna˚). -- anissita unsupported, not attached, free,
emancipated Sn 66, 363, 753, 849, 1069 (unaided); J i.158; Miln 320, 351. -- Cp. apassita.

Nissitaka

Nissitaka (adj. -- n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J i.142, 186; Dāha
i.54.

Nissitatta

Nissitatta (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118

Nissirīka

Nissirīka (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J vi.225 (ājīvika), 456
(rājabhavana).

Nissīma

Nissīma (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin
i.255 (˚ṛtha), 298 (˚j gantu˚); ii.167 (˚e thito).

Nissuta

Nissuta (adj.) [fr. nis+sru, see savati] flown out or away, vanished, disappeared M i.280.

Nisseṇi
Nisseñi (f.) [fr. nis+śri, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D i.194, 198; J i.53; ii.315; iii.505; Miln 263; Vism 244, 340 (in simile); DhA i.259.

Nissesa

Nissesa (adj.) [nis+sesa] whole, entire; nt. acc. as adv. nissesañ entirely, completely Nd2 533.

Nissoka

Nissoka (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

Nihata

Nihata (adj.) [pp. of nihanti, ni+han] "slain": put down, settled; destroyed; dejected, humiliated; humble
Vin ii.307 (settled); J v.435 ("bhoga one whose fortunes are destroyed). -- māna "with slain pride," humiliated, humble S iv.203; Th 2, 413 (=apanīta -- māna ThA 267); J ii.300; vi.367.

Niharati

Niharati see nīharati.

Nihita

Nihita (adj.) [Sk. nihita, pp. of ni+dhā, see dahati] put down, put into, applied, settled; laid down, given up, renounced. As " often in the sense of a prep.= without, e.g. "dāṇḍa "sattha without stick & sword (see dāṇḍa . . .) D i.70 ("paccāmitta); Pv iv.326 (su" well applied); PvA 252 (bhasma -- nihita thrown into the ashes); Sdhp 311.

Nihīna

Nihīna (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S i.12; Sn 890; Nd1 105, 194; PvA 198 (jāti" low -- born); Sdhp 86. Opp. to seyya J vi.356 sq. -- attha one who has lost his fortune, poor Pv iv.15; -- kamma of low action Sn 661=It 43; Dh 306; J ii.417; -- citta low -- minded PvA 107 (=dīna); -- jātika of inferior birth or caste PvA 175; -- pañña of inferior wisdom Sn 890 (=paritta -- pañña Nd1 299); -- sevin of vile pursuit A i.126.

Nihīnatā

Nihīnatā (f.) [abstr. to nihīna] lowness, inferiority; viliness, baseness D i.98, 99.

Nihāyati

Nihāyati [ni+hāyati, Pass. of hā, see dahati] to be left, to come to ruin, to be destroyed A i.126=J iii.324 (=vināsañ pāpuṇāti). pp. nihīna (q. v.).

Nihuhunka

Nihuhunka (adj.) [fr. nīš=nis+huhunka] one who does not confide in the sound huṇ Vin i.3 (cp. J.P.T.S. 1901, 42).

Nika
Nika [Sk. nyanku? Doubtful reading] a kind of deer (or pig) J v.406 (vv.ll. nika, ninga).

Nigha

Nigha (in anīgha) see nigha1.

Nīca

Nīca (adj.) [Vedic nīca, adj. -- formation fr. adv. ni˚, cp. Sk. nyañc downward] low, inferior, humble (opp. ucca high, fr. adv. ud˚) Vin i.46, 47; ii.194; D i.109, 179, 194; A v.82; SnA 424 (nīca karoti to degrade); & passim. -- kula of low clan J i.106; Sn 411; -- ("ā) kulīna belonging to low caste Sn 462; -- cittatā being humble -- hearted Dhs 1340; DhsA 395; -- pīṭhaka a low stool DhA iv.177; -- mano humble Sn 252 (=nīcācito SnA 293); -- seyyā a low bed A i.212 (opp. uccāsayana).

Niceyya

Niceyya (adj.) [compar. of nīca (for "iya?), in function of "eyya as "of the kind of," sort of, rather] lower, inferior, rather low M i.329; Sn 855, 918; Nd 244, 351.

Nīta

Nīta (pp.) [pp. of neti] led, guided; ascertained, inferred A i.60 ("atta); J i.262; ii.215 (kāma"); Nett 21 ("atta, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun˚). Cp. vi˚.

Nīti

Nīti (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 ("mangala commonsense"), 129 ("sattha science of statecraft, or of prudent behaviour"), 130 ("cintaka a lawgiver"), 131 ("naya polity & law"), 132 ("kusala versed in the wisdom of life"; Miln 3 (here meaning the Nyāyaphilosophy, cp. Trenckner, Notes p. 58).

Nīdha

Nīdha=nu idha, see nu.

Nīdhura


Nīpa

Nīpa (adj.) [Vedic nīpa, contr. fr. ni+āpā "low water"] lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J i.13 (v. 61)=Bu ii.51; J v.6 (so read for nīpa).

Nībhata

Nībhata [cp. Sk. nirbhṛta, pp. of nis+bhr] bought out J iii.471.

Nīyati
Niyati [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S i.39 (cittena nīyati loko); Dh 175; Pv i.111 (=vahiyati PvA 56); J i.264 (ppr. nīyamāna); PvA 4 (id.); DhA iii.177; Sdhp 292, 302. Also found in spelling niyyati at Sn 851; Nd1 223 (=yāyati, vuyhati). 395. -- In the sense of a Med. in imper. nīyāmase (let us take) Pv ii.91 (=nayissāma PvA 113).

Niyāti

Niyāti see niyyāti.

Niyādita, Niyādetti

Niyādita, Niyādetti see niyy˚.

Niyānika

Niyānika see niyy˚.

Nīrāja

Nīrāja (adj.) [Sk. nīrāja, nis+raja] free from passion Sdhp 370.

Nīrava

Nīrava (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA i.153 (tunhī+).

Nīrāsa

Nīrāsa (adj.) [Sk. nīrāsa, nis+rasa] sapless, dried up, withered, tasteless, insipid J iii.111.

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Nīruja

Nīruja (adj.) [Sk. nīruja, nis+rujā]=nīroga Sdhp 496.

Nīroga

Nīroga (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J i.421; iii.26; iv.31; PvA 198 (ni˚). Cp. nīruja.

Nīla

Nīla (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, Lat. Wtb. s. v.] dark -- blue, blue -- black, blue -- green. Nīla serves as a general term to designate the "coloured -- black," as opposed to the "colouredwhite" (ptta yellow), which pairs (nīla -- ptta) are both set off against the "pure" colour -- sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kāṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. Buddh. Psych. p. 49 & Dhs. trsl. p. 62), its only standard combn being that with ptta, e. g. in the enumn of the ten kasiṇa practices (see kasiṇa): nīla ptta lohitaka odāta; in the description of the 5 colours of the Buddha's eye: nīla ptta lohitaka kāṇha odāta (Nd2 235, 1a under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D ii.144; M ii.136. See further enumn at VvA 111 & under kāṇha. -- A iii.239; iv.263 sq., 305, 349; v.61; Vism 110, 156, 173; ThA 42 (mahā’ great blue lotus); Dhs 617; Pv ii.25; PvA
32, 46, 158; Sdh 246, 270, 360. -- abhā a black cloud (Pv iv.39. -- abhijjāti a dark (unfortunate) birth (cp. kaṇhā) A iii.383; -- uppala blue lotus J iii.394; Vv 454 (=kuvalaya); DhA i.384; -- kasiṇa the "blue" kasiṇa (q. v.) D iii.248; Dhs 203; (Vam 172 etc.; -- gīva "blue neck," a peacock Sn 221 =manī -- daṇḍa -- sadisāya gīvāya n. ti SnA 277; -- puppt[N. of plant ("blue -- blossom") J vi.53; -- bijaka a waterplant ("blue -- seed") Bdhgh at Vin iii.276; -- manī a sapphire ("blue -- stone") J ii.112; iv.140; DhA iii.254; -- vāna blue colour, coloured blue or green J iv.140 (of the ocean); Dhs 246.

Nilaka

Nilaka (adj.) for nīlā M ii.201; see vi’.

Nīliya

Nīliya [fr. nīlī] an (indigo) hair dye J iii.138 (Com. nīli- yaka).

Nīlī (f.) [Sk. nīlī] the indigo plant, indigo colour A iii.230, 233.

Nīlā

Nīlā [Vedic nīḍa] a nest (J v.92): see niḍḍha: cp. "pacchi bird cage J ii.361; roga’ It 37; vadharoga’ Th i.1093.

Nīvaraṇa

Nīvaraṇa (nt. occasionally m.) [Sk. *nīvāraṇa, nis+ varana of vr (ṛṇoti), see nibbuta & cp. nīvarana] an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enumd or referred to in a set of 5 (as pañcā nīvaraṇāni and p. āvaraṇāni), viz. kāmacchanda, (abhijjhā -- )vyāpāda, thīna -- middha, uddhacca, kкуку, vicikicchā i. e. sensuality, ill -- will, torpor of mind or body, worry, wavering (cp. Dhs. trsl. p. 310): D i.73 (*e, acc. pl.), 246; ii.83, 300; iii.49 sq., 101, 234, 278; S ii.23; iii.149; v.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M i.60, 144, 276; iii.4, 295; A i.3, 161; iii.16, 63, 230 sq.; 386; iv.457; v.16, 195, 322; Sn 17; Nīlī 13; Nīd 237; Ps i.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA i.213; Sdh 459, 493 and passim. <-> Other enumns are occasionally found e. g. 10 at S v.110; 8 at M i.360 sq.; 6 at Dhs 1152.

Nīvaranīya

Nīvaranīya (adj.) [fr. nīvarana] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra

Nīvāra [Sk. nīvāra, unexplained] raw rice, paddy D i.166; A i.241, 295; ii.206; Pug 55; J iii.144 (*yāgu).

Nīhaṇa


Nīharaṇa
Niharahā (nt.) [fr. niharati] taking out, carrying away, removing Da i.296; PvA 7.

Niharati

Niharati [nis+hr] to take out, to throw out, drive out J i.150, 157; iii.52; vi.336; Nd2 1997 (ni’); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nihari D i.92; J i.293; ii.154; PvA 41, 178 (gehato tañ n.). grd. niharitabba DhA i.397 (opp. pavesetabba). -- pp. nīhaṭa. -- Caus. niharāpeti to have thrown out, to order to be ejected VvA 141.

Nihāra

Nihāra [cp. Sk. nirhāra] way, manner Vin i.13; J i.127; DhA iv.7. At Vin i.13 also in nihāra -- bhatta (=nihāraka).

Nihāraka

Nihāraka (adj. -- n.) [fr. nihāra, cp. niharana] one who carries away Vin i.13 (nihāra -- bhatta); S v.12, 320, 325 (piṇḍapāta).

Nu

Nu (indecl.) [Ved. nu, Idg. *nu, orig. adv. of time=now; cp. Lat. num (to nunc, now), see nūna] affirm. -- indef, part. "then, now." -- 1. most freq. combd with interr. pron. and followed by kho, as kin nu kho J ii.159; kacci J i.279; kaccin nu (for kaccid nu) J ii.133; kathan nu (kho) Vin i.83; kattha PvA 22; etc. -- 2. as interr. part. (=Lat. ne, num) in enclitic position Vin i.17; J iii.52; Sn 866, 871, 1071; etc. As such also combd with na=nanu (Lat. nonne), which begins the sentence: Vin ii.303. (nanu tvan tuñđho visatvasso 'stī ti’?); Pv i.84; PvA 39, 136 etc. -- Often combd with other emphatic or dubitative particles, like api nu Vin ii.303; D i.97; nu idha, contr. to nīḍha Vv 836 or with sandhi as nu -- v -- idha D i.108 (v. l. nu khv idha). Cp. na1, nūna, no.

Nuṭṭhubhati

Nuṭṭhubhati see niṭṭhubhavi. (aor. nuṭṭhubhiti, e. g. J ii.105).

Nuda

Nuda ( -- ’) (adj.) [Sk. ‘nud & ’nuda, to nudati] expelling, casting out, dispelling; in tamo’ dispelling darkness Sn 1133; Vv 352 (=viddhaṃsana VvA 161).

Nudaka

Nudaka or Nūdaka ( -- ”)=nuda J v.401 (āsa -- nūdaka).

Nudati

Nudati [Vedic nudati; Idg. *(s)neu to push, cp. Sk. navate, Gr. neu/w & nu/ssw, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J iv.443; DhA i.259. aor. nudi Nd2 281. Cp. apa’, pa’, vi”. -- pp. nunna (nūṇa).

Nunna (nūṇa)
Nunna (nuṇṇa) [pp. of nudati] thrust, pushed, driven away, removed Nd 220 (ṇṇ) =khitta, cp. panuṇṇa A ii.41.

Nūtana

Nūtana (adj.) [Vedic nūtana, adj. -- formation fr. adv. nū, cp. nūṇa. In formation cp. Sk. śvastana (of to -- Morrow), Lat. crastinus etc.] "of now," i.e. recent, fresh, new Dāv iv.47.

Nūṇa

Nūṇa (& nūṇaṇ DhsA 164) (indecl.) [Ved. nūnaṇ=Gr. nu/n, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative -- dubitative particle with Pot. or Ind., viz. 1. (dubit. -- interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D i.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yañ-yañ nūṇa what if, shall I, let me (Lat. age) Sn p. 80 (yañ nūn' āhaṇ puccheyyaṇ let me ask, I will ask); J i.150, 255; iii.393; PvA 5 (y. n. āhaṇ imassa avassayo bhaveyyaṇ=let me help him). -- 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūṇa pajaheyyuṇ); A v.194; J i.60; v.90; Pv ii.924 (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v.1.; text reads nanda).

Nūpura

Nūpura [Sk. nūpura; Non -- Aryan. Cp. Prk. ṇeura & nīdhura (ṇyura)] an ornament for the feet, an anklet Th 2, 268; DA i.50.

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Ne, Nesan

Ne, Nesan see na3.

Neka

Neka (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 536 (‘citta variegated=nānāvidhacitta VvA 236), 641 (id.=anekacitta VvA 275); Tikp 366.

Nekatika

Nekatika (adj.) [fr. nikati] deceitful, fraudulent; a cheat D iii.183; Th 1, 940; Miln 290; PvA 209; J iv.184.

Nekada

Nekada=anekadā (frequently).

Nekāyika

Nekāyika (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, Stupa of Bharhut 142, 52.

Nekkha

Nekkha [Vedic niska; cp. nikkha] a golden ornament, a certain coin of gold S i.65; A i.181; ii.8, 29; Dh 230 (=DhA iii.329 jambonada nikkha); Vism 48; v.1. at Vv 208, 438.
Nekkhamma

Nekkhamma (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *naiśkramya, as shown also by its semantic affinity to nikkhanta, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma=Sk. *naiśkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with kāma is pre -- eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānāj nissaranāj yad idaj nekkhammanj It 61, cp. Vin i.104; A i.245; also M i.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self -- abnegation, Nibbāna Vin i.18 (*e ānisaṅsa); D i.110 (id.), iii.239, 275, 283; M iii.129; A i.147 (=khema, i. e. nibbāna); iii.245; iv.186 (ānisāna), 439 sq.; Sn 424 (*ṇ đāṭhū khemato); Dh 181; Ps i.107 sq.; ii.169 sq.; Nd2 370; Vism 116, 325; J i.19; 137; Vv 8442 (=nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (*ṇ abhinikkhantā); DhA iii.227; ThA 266. -- ādhumutta bent on self -- abnegation (enumd with 5 other ideals of Arahantship: paviveka, ayāpajjha, upādānakkhaya, taňhakkhaya, asammoha) Vin i.183; A iii.376; -- ābhirata fond of renunciation A iv.224; v.175; Ps i.173; -- ādhātu the sphere or element of dispassionateness S ii.152; Vbh 86; Nett 97; Vism 487. -- ninna merging into or bent on a holy life S iii.233; -- vitakka a thought of self -- abnegation S ii.152; A i.275; ii.252; It 82; -- sakappa= prec. S i.152; A iii.146; Vbh 104, 235; -- sita based or bent on a holy life (opp. geha˚ q. v.) S iv.232; -- sukha the joy or happiness of Arahantship M iii.110; A i.80; Dh 267, 272; DhA iii.400.

Negama

Negama (adj. -- n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect.=jana, people Vin i.268, 273; D i.136, 139; J iv.121; vi.493; Dāvs iii.3; DA i.297. Often combd with *jañapadā (pl.) "townsmen & countryfolk" S i.89; D iii.148, 172; J 149.

Necayika

Necayika (adj.) [fr. nicaya] rich, wealthy D i.136, 142 (read nevāsika cp. naivasika M Vastu iii.38); A v.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

Netar

Netar [Vedic netṛ, n. ag. of neti] a leader, guide, fore- runner Sn 86, 213; Nd1 446.

Neti (nayati)

Neti (nayati) [Vedic nayati, nt] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J i.228; iv.241 (nayān n. to draw a proper conclusion); VvA 42 (naraī= nayati); imper. naya Pv ii.113, & nehi J ii.160; Pva 147; poetic imper. nayā hi see in paṭi˚; pot. naye Dh 256 (to lead a cause-viniccheyya DhA iii.381). fut. nessāmī J ii.159; Pvi.45; aor. nayī J iv.137. ger. netvā Pva 5, 6, etc. inf. netuṃ Pva 123, 145 (*kāma), & netave J i.79=Dh 180. grd. neyya (see sep.), pp. nīta. Pass. nīyati (q. v.). Cp. naya, nīti, netta etc.; also ā˚, upa˚, paṭī˚, vi˚.

Netta

Netta1 [Sk. netra, fr. neti] a guide J iii.111; Nett. 130.

Netta
Netta2 (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S i.26 (sārathī nettāṇi gahetvā =the reins); Vin i.204 (dhūmaʾ for smoke); J iv.363 (id.); D i.12 (ʿtappana, set t. & cp. DA i.98); Sn 550 (pasannaʾ), 1120; Nd2 371 (=cakkhu), 669; J vi.290 (tambaʾ with red eyes); Pv i.83 (eyes= nayanāṇi Com.); Dhs 597; Vbh 71 sq.

Netti

Netti (f.) [Vedic netṝ, f. to netṛ] a guide, conductor; support (=nettika2) It 37 (āhāraʾ -- pabhava), 38 (bhavaʾ), 94 (netticchinnā bhikkhu=Arahant). Cp. nettika2 & dhammaʾ, bhavaʾ.

Nettiṃṣa

Nettiṃṣa [cp. Sk. nistriṃṣa, Halāyudha 2, 317; very doubtful, whether nis+triṃṣa (thirty), prob. a dial. distortion] a sword J ii.77 (ʿvara -- dhārin; C. nettiṃṣā vuccanti khaggā); iv.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaṇ"); vi.188 (ʿvaradhārin).

Nettika

Nettika (adj. -- n.) [netta+ika] 1. having as guide or fore-runner, in Bhagavaṃ dhamma M i.310; A i.199; iv.158, 351; v.355. -- 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaṃ nenti nettikā), 145; fig. that which supplies with food or water, in bhavaʾ ("the roots of existence, clinging to existence") D i.46 (ucchinnāʾ with the roots of existence cut); sanettika clinging to existence, a bad man A ii.54. Cp. netti.

Netthar

Netthar [see nittharati; does any connection exist with Vedic neṣṭ? only in phrase netthāraṇ vattati to behave in such a way as to get rid of blame or fault Vin ii.5; iii.183; M i.442. -- Bdhgh on Vin ii.5 (p. 309) explains: nītharantāṇaṃ etan ti nīthāraṇaṃ yena sakā nissāraṇā nītharituṃ taṇ raftārasa -- vidhan sammāvattuṃ vattantī ti attho.

Nepakka

Nepakka (nt.) [fr. nipaka] prudence, discrimination, care- fulness; usually as satiʾ S v.197 sq.; M i.356; A iii.11; iv.15; Nd2 629 B; Vbh 244, 249; Vism 3 (= paññā); DhA iv.29.

Nepuṇṇa

Nepuṇṇa (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

Nema

Nema [cp. nemī] edge, point; root S v.445; A iv.404; gambhīraʾ (adj.) with deeply rooted point, firmly established S v.444; A iv.106.

Nemantaṇīka

Nemantaṇīka (adj.) [fr. nimantana] one who lives by invitations M i.31.

Nemi
Nemi (f.) [Vedic nemi, perhaps to namati] the circumference of a wheel, circumference, rim, edge (cp. nema) A i.112; Vv 645; Miln 238, 285; Vism 198 (fig. jarâmaranâ, the rim of old age & death, which belongs to the wheel of Saṇśāra of the chariot of existence, bhavaratha); DhA ii.124 (vāṭṭi); VvA 277.

Nemitta

Nemitta [Sk. naimitta, fr. nimitti] a fortune -- teller, astrologer D ii.16, 19; A iii.243.

Nemittaka & Nemittika

Nemittaka & Nemittika [Sk. naimittika, fr. nimitta] an astrologer, fortune -- teller, soothsayer D i.8 (i)=DA i.91; A iii.111; J iv.124; Miln 19 (i), 229; Vism 210 (i); DhA ii.241 (a).

Nemittikatā

Nemittikatā (f.) [abstr. fr. nemittika]=nimitta -- kammaṇ, i. e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expld at Vism 28.

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Nemiyā

Nemiyā (adj.) [=nemika] (--) having a circumference etc. J vi.252.

Neyya

Neyya (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd1 114, 206; Nd2 372; Pug 41; Nett 9 sq., 125; -- attha the meaning which is to be inferred (opp. nītaththa) A i.60; Nett 21.

Nerayika

Nerayika (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta= inhabitant of n.) Vin ii.205 (āpāyiko n. kappattho); iv.7; D iii.6, 9, 12; A i.265; ii.231 (vedana vediyati . . . seyyathā pi sattā nerayikā); iii.402 sq.; Sn 664; Nd1 97 (gati); Vv 521; J iv.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 ('sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 ('bhāva), 255; VvA 23; Sdhp 193, 198.

Nerutta

Nerutta (adj. -- n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

Nela

Nela (& Nela) (adj.) [na+ela=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is anela (& anelaka), q. v. On l: n. cp. lângala; nangala; tulâ: tûna etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D i.4 (Bdhgh explains: elaṇ vuccaṭi doso; n' assā (i. e. vâcâyā) elan tî nelā; niddosā tî attho. "Nelango setapacchâdo" ti ettha vuttanelaṇ viya; DA i.75); A ii.209; v.205; J v.156; Vv 5018, 636 (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vâcâ)= niddosa DhsA 397. -- 2. (somewhat doubtful) "clean," with ref. to big cats (mahâ -- bîlārâ nelamaṇḍalâṇ vuccaṭi), whereas young ones are called "elephants, cubs" (something like "pigs") (taranâ bhinka --
cchāpamāṇḍalaṇ) J v.418. -- anga of faultless limbs or parts, of a chariot (ratha) =running perfectly S iv.291=Ud 76 (nelagga text, nelanga v. 1)=DA i.75=DhsA 397. -- patī (f.)= nelavatī (of vācā) humane, gentle J vi.558 (na elapatī elapāta -- rahitā madhurā Com.).

Neva

Neva (indecl.) [na+eva] see na2. -- nevasaññā -- nāsaññā (being) neither perception nor non -- perception, only in cpd. "āyatana & in nevasaññī -- nāsaññīn: see saññā.

Nevāpika

Nevāpika (adj. -- n.) [fr. nivāpa] a deer -- feeder M i.150 sq.

Nevāsika

Nevāsika (adj.) [fr. nivāsa, cp. BSk. naivāsika AvS i.286, 287] one who inhabits, an inmate; living in a place, local J i.236 sq.; DhA ii.53 sq. Cp. necayika.

Nesajjika

Nesajjika (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A iii.220; Th 1, 904, 1120; Nd2 587; J iv.8; Pug 69; Vism 79; Miln 20, 342. The n -- "anga is one of the dhūtāṅga -- precepts, enjoining the sitting posture also for sleeping, see Vin v.193, Vism 61, & dhūtāṅga.

Nesāda

Nesāda [fr. nisāda; cp. Sk. nisāda & naisāda=one who lies in wait] a hunter; also a low caste Vin iv.7 (+veṇa & rathakāra); S i.93 ('kula); A i.107; ii.85; J ii.36; iii.330; iv.397, 413; v.110, 337; vi.71; Pug 51 ('kula); Miln 311; DhA iii.24; PvA 176.

No

No1 (indecl.) affirm. & emphatic part.=nu (cp. na1): indeed, then, now Sn 457, 875, 1077; J v.343 (api no= api nu), 435 (=nipātamatattā p. 437).

No

No2 (indecl.) [Sk. no=na+u, a stronger na; cp. na2] negative & adversative particle=neither, nor, but not, surely not, indeed not. -- (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv ii.313 (but not). as answer: no hi etañ "indeed not, no indeed" Vin i.17; D i.3; no hi idaṇ D i.105. -- no ca kho "but surely not" D i.34, 36; A v.195. -- Often emphasized by na, as no na not at all J i.64; na no Sn 224 (="avadhārane" KhA 170); disjunctively na hi . . . no neither --nor Sn 813; na no . . . na neither -- nor (notnor) Sn 455. -- (b) in disjunctive questions: "or not," as evañ hoti vā . . . no vā (is it so -- or not) D i.61, 227; kaccī . . . no (is it so -- or not; Lat. ne -- annon) D i.107; nu kho . . . no udāhu (is it that -- or not; or rather) D i.152. -- (c) noce (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J i.222; vi.365; VvA 69. Also in sense of "I hope not" J v.378.

No

No3 [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1st (we)=amhākaṇ, see vayaṇ; cp. na3.

Nodeti
Nodeti [fr. nud] see vi˚.

Nonita

Nonita see navanita.

Nharu

Nharu see naharu. Found e. g. at Vin i.25.

P. Pa”

Pa” (indecl.) [Ved. pra, Idg. *pro, cp. Gr. pro/, Lat. pro, Goth. fra, Lith. pra, prò, Oir. ro -- ] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver -- in its function of Goth. fra & Ger. vor). Thus the sphere of pa -- may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; "neti bring forth (to); "ganh”ati hold out; "tharati spread forth; "dhav”ati run out; "bajati go forth; "s”areti stretch out; etc. -- 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsl’d by "up," or "out," or "about"); pakopeti up -- set; "chindati cut up; "bhajjati break up; "cinati heap up; "kip”aka scattered about; "n”ada shouting out; "bh”ati shine forth; "bhavati grow up, prevail; "d”us”ati spoil entirely; "jahati give up entirely; "tapeti make shine exceedingly (C. ativiya dipeti); "jalati blaze up; "j”n”ati know well. -- In this meaning often with adjectives like patanu very thin; "thaddha quite stiff; "d”akh”a right in pre -- eminence; "bala very strong. -- 3. "onward": pa”h”ya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. -- 4. "in front of," "before": padv”ra, before the door. -- 5. Sometimes in trs. (reflexive) use, like pak”jin singing out to (each other, cp Ger. besingen, an -- rufen). -- The most frequent combination with other (modifying) prefixes is sam” ppa; its closest relatives (in meaning 2 especially) are ā and pari. The double (assimilation) p is restored after short vowels, like appadha”siya (a+pa”).

"Pa

"Pa (adj.) [Cp. Ved. "pa, adj. base of pā to drink, as "ga fr. gam or "tha fr. sthā] drinking; only in foll. cpds.: dhenu“ drinking of the cow, suckling calf M i.79; Sn 26 (=dhenu” pivanto SnA 39); -- pāda” a tree (lit. drinking with its feet, cp. expln at PvA 251 "pādasadi” māl’ ávayavehi udakassa pivanato pādapo ti") Pv iv.39; -- majja” drinking intoxicants Sn 400; Pv iv.177 (a”).

Paṃsu

Paṃsu [cp. Ved. pāṃs] dust, dirt, soil S v.459; A i.253; Pv ii.37. -- paṃsvāgārakā playmates S iii.190; saha<>

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paṃsukītā id. (lit. playing together with mud, making mud pies) A ii.186; J i.364; PvA 30. Cp. BSk. saha”pāṃsukītā MVastu iii.450. -- kūla rags from a dust heap (cp. Vin. Texts ii.156) Vin i.58; M i.78; S ii.202; A i.240, 295; ii.206; iv.230; It 102=A ii.26; Dh 395; Pug 69; PvA 141, 144. A quāsi definition of p. -- k. is to be found at Vism 60. -- kūlikā one who wears clothes made of rags taken from a dust heap M i.30; S ii.187; A iii.187, 219, 371 sq.; Vin iii.15; iv.360; Ud 42; Pug 55; DhA iv.157; "attan (nt. abstr.) the habit of wearing rags M i.214; iii.41; A i.38; iii.108. -- gu”ntī (vv. ll. "kundīta, "ku”ntīta) covered with dust or dirt S i.197; J vi.559; Pv ii.35. -- pis”caka a mud sprite (some sort of demon) J iii.147; iv.380; DhA ii.26. -- mu”thī a handful of soil J vi. 405. -- vappa sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.
Pañsuka

Pañsuka (adj.) [Epic Sk. pāñsuka; Ved. pāñsura] dusty; (m.) a dusty robe KhA 171 (v. l. pañsukūla).

Pakaṭṭhaka

Pakaṭṭhaka [pa+kāṭṭha+ka; kāṭṭha pp. of krṣ, cp. Sk. prakāsaka of same root in same meaning, but cp. also kāṭṭha2] (adj.) troublesome, annoying; (m.) a trouble; worrier S i.174 (v. l. pagaṇḍaka; C. rasagiddha; trsl. "pertinacious").

Pakaṭṭhita

Pakaṭṭhita see pakk˚.

Pakata

Pakata [pp. of pa+kr] done, made; as " by nature (cp. pakati) Sn 286; J iv.38; PV i.68; ii.316; iii.105 (pāpān– samācaritaṇ PV A 214); Miln 218; DhA ii.11 (pāpañ); PV A 31, 35, 103 (t), 124. -- icchāpakata covetous by nature A iii.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "icchāya apakata" or "upadutta"); issāpakata envious by nature S ii.260; PV A 46, cp. macchariyā pakata afflicted with selfishness PV A 124. On pakata at It 89 see apakata. -- pakatatta (pakata+ attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin ii.6, 33, 204; J i.236 (bhikkhu, +ślavā, etc.). At Vin ii.32 the pakatatta bhikkhu as the regular, ordained monk is contrasted with the pārīvāsika bh. or probationer.

Pakati

Pakati (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make -- up); as " -- : primary, original, real Vin. i.189; ii.113; J i.146 (vesena in her usual dress); KhA 173 (kammakara, 'jeṭṭhaputta); VvA 12 ('pabhassara), 109 ('bhaddatā). -- instr. pakatiy by nature, ordinarily, as usual Ps ii.208; VvA 78; PV A 215, 263. -- 2. occasion, happening, opportunity, (common) occurrence D i.168 (trsl. "common saying"); PV ii.89 (=pavutti PV A 110). -- Der. pakatika & pākatika. -- upanissaya sufficient condition in nature: see Cpd. 194 n. 3. -- gamana natural or usual walk DhA i 389. -- citta ordinary or normal consciousness Kvu 615 (cp. Kvu trsl. 359 n. 5, and BS k. prakṛti -- nirvāṇatva Bodhicary. at Poussin 256). -- yānaka ordinary vehicle DhA i.391. -- sīla natural or proper virtue DA i.290.

Pakatika

Pakatika (adj.) [fr. pakati] being by nature, of a certain nature J ii.30; Miln 220; DA i.198; PV A 242 (=rūpa); DhsA 404.

Pakattheti

Pakattheti [pa+kattheti] talk out against, denounce J v.7 (mā "katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakaḍḍhāsi?"

Pakappanā

Pakappanā (f.) [fr. pakappati] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd1 72 186, where two pakappana's, viz. tanhā & diṭṭhi'; at Nd1 429 it is synonymous with tanhā; Bdhgh has reading pakampana for "kapp" and expld by kampa -- karaṇa Sn A 568).

Pakappita
Pakappita [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausböll; cp. Nd1 72 and pakappanā), 802, 838 (=kappita abhisankhata saṅṭhapita Nd1 186), 902, 910.

Pakappeṭi

Pakappeṭi [pra+Caus. of kəp, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S ii.65 (ceteti p. anuseti); Sn 886 (pakappayitvā takkayitvā vitakkayitvā saṅkappayitvā Nd1 295). -- pp. pakappita (q. v.).

Pakampati

Pakampati [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151=kampati.] to shake, quake, tremble J i.47 (v. 269); PvA 199. -- Caus. pakampeti S i.107.

Pakampana

Pakampana see pakappanā.

Pakampīta

Pakampīta [pp. of pa+kəmp] shaken, trembling S i.133= Th 2, 200.

Pakarana

Pakarana (nt.) [fr. pa+kər] 1. performance, undertaking paragraph (of the law) D i.98 ("offence"? see Dial. i.120); S iii.91; Miln 189. -- 2. occasion Vin i.44; ii.75; iii.20. -- 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma’ J i.312; Dpvs v.37; Kathāvatthu’ Paṭṭhāna’ Miln 12; Netti’ one of the Canonical books (see netti).

Pakaroti

Pakaroti [pa+kər, Ved. prakaroti] to effect, perform, prepare, make, do S i.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd1 65); It 21 (puññañā); SnA 169 (pakurute, corresponding with sevati). -- pp. pakata (q. v.).

Pakāra

Pakāra [pa+kər, cp. last; but Sk. prakāra "similarity"] 1. make -- up, getting up, fixing, arrangement, preparation, mode, way, manner J ii.222; DA i.132; PvA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. -- 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava ṣaṅgandho); Miln 63. -- 3. (--) of a kind, by way of, in nāṇa’ (adj.) various, manifold J i.52 (sakuṇā), 278 (phalāṇi); PvA 50; vutta’ as said, the said Vism 42, 44; PvA 136.

Pakāraka

Pakāraka (--) (adj.) [fr. pakāra] of that kind S ii.81; J vi.259.

Pakāreṭi

Pakāreṭi [Denom. fr. pakāra] to direct one's thought towards (dat.) J vi.307.
Pakāsati

Pakāsati [pa+kāś] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsati tapati virocati Nd2 373). -- Caus. pakāseti to show up, illustrate, explain, make known, give information about Vin ii.189; S i.105; It 111 (brahmacariya); Dh 304; Sn 578, 1021; Pug 57; J vi.281 (athaṅ to explain the meaning or matter); DhA ii.11 (id.); PvA 1, 12 (ānisaṅsañ) 29 (athaṅ upamāhi), 32 (attaṅga), 40 (adhippayaṅ), 42 (saccāni) 72 etc. -- grd. pakāsaniya to be made known or announced in 'kamma explanation, information, annunciation Vin ii.189 (cp. Vin. Texts iii.239). -- pp. pakāsita (q. v.).

Pakāsana

Pakāsana (nt.) [pa+kāś, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps i.104 (dhamma’); Miln 95; SnA 445; PvA 2, 50, 103 (expln of āvi).

Pakāsita


Pakiṇāti

Pakiṇāti [pa+kīnāti] to deal in Vin ii.267 (grd. ’kiṇitabba).

Pakiṇḍaka

Pakiṇḍaka (adj.) [pa+kīṇa (pp. of kirati)+ka] scat- tered about; fig. miscellaneous, particular, opp. to sādhāraṇa KhA 74; cp. Cpd. 13, 952; Vism 175 (’kathā); 317 sq. (id.). -- As Np. name of the xivth book of the Jātakas.

Pakitteti

Pakitteti [pa+kitteti] to proclaim J i.17 (v. 85).

Pakirati

Pakirati [pa+kirati] 1. to let down (the hair), scatter, let fall D ii.139=148 (ger. pakirīya); J vi.203 (so read for

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parikati); vi.207 (aor ’kirinsu). -- ger. pakira (=pakiritvā) J vi.100 (read pakira -- città, cp. C. on p. 102), 198 (read p. -- pair). -- Caus. pakireti 1. to throw down, upset Vin iv.308 (thūpāṇa); S i.100; It 90 (v. 1. kirati). -- 2. to scatter S i.100=It 66; Pug 23. -- pp. pakīṅṇa (see ’ka).

Pakiledeti

Pakiledeti [Caus of pa+kliś, cp. kelideti] to make wet, moisten (with hot water) J vi.109 (=temetvā khipati C.).

Pakujjhati

Pakujjhati [pa+krudh] to be angry S i.221, 223 (’eyyaṅ).
Pakuta


Pakuppati

Pakuppati [pa+kup] to be angry J iv.241.

Pakubb*

Pakubb* see pakaroti.

Pakujin

Pakujin (adj.) [pa+kuj] to sing out to (each other) (añ- ſamañña) J vi.538.

Pakopa

Pakopa [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana

Pakopana (adj.) [pa+kopana, of kup] shaking, upsetting, making turbulent It 84 (moho citta -- pakopano).

Pakka

Pakka (adj.) [Ved. pakva, a pp. formation of pac to cook, Idg. *pequ=Lat. coquo "cook," Av. pac --, Obulg. peka, Lith. kepū, Gr. pe/ssw, a)rtoko/pos baker, pe/pwn ripe; also pp. of pacati pakta=Gr. pepto/s, Lat. coctus] 1. ripe (opp. āma raw, as Vedic.; and apakka) and also "cooked, boiled, baked" S i.97 (opp. āma); iv.324 ("bhikkaḥ); Sn 576; J v.286. -- nt. pakkan that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with ambā’ i. e. a (ripe) mango fruit J ii.104, 394; Pv iv.123; DhA iii.207; PvA 187. -- apakka unripe PugA 225; Sdpb 102. -- 2. ripe for destruction, overripe, decaying, in phrase "gatta (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], combd with arugatta at M i.506; S iv.198; Miln 357 (cp. Miln trsl. ii.262), 395. -- 3. heated, glowing Dpvs i.62. -- āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. -- odana (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J iii.425. -- jhāna "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D i.9, expld at DA i.94 as "paripāka -- gata -- cintā." -- pakke ripe fruit KhA 59. -- pūva baked cake J iii.10. -- vāmnin of ripe appearance Pug 44, 45, cp. PugA 225. -- sadasa ripe -- like, appearing ripe PugA 225.

Pakkaṭhi

Pakkaṭhi [pa+kathati of kvath] to cook, boil up; only in Caus. II. pakkaṭṭhāpeti (with unexpld ṭh for ṭh) to cause to be boiled up J i.472 (v. l. pakkuṭṭh), cp. J.P.T.S. 1884, 84). -- pp. pakkaṭhita (q. v.).

Pakkāṭhiita (pakkuthita)

Pakkāṭhiita (pakkuthita) [also spelt with ṭh instead of ṭh or ṭh, perhaps through popular etym. pakka+ṭṭhita for pa+kathita. To kvath, P. kuthati & kaṭṭhi, appearing in pp. as kaṭṭhitā, kuthita, kaṭṭhitā and kuṭṭhitā, cp. Geiger, P.Gr. § 42] cooked up, boiled, boiling hot, hot Thūpavanṣa 4833; J v.268 (pakaṭṭh’ vv. ll. pakkudh’
& jakankaṭṭhi); vi.112 ("kaṭṭh"), 114 (id.; v. l. BB "kuṭhitā)
DhA i.126 (kaṭṭh", v. l. pakkanta), 179 (kaṭṭh", v. l. pakkuṭh”);
ii.5 (kaṭṭh", vv. II. pakkuṭh & pakkuth’); iii.310 (1st passage kaṭṭh", v. l. pakkuṭh’),
pakkuthita;=pakkuṭṭhita at id. p. VvA 67; in 2nd passage kaṭṭh", v. l. pakkuṭh’ & pakkuthita, left out at id. p.
VvA 68); ThA 292 (pakkuthita).

Pakkaṭṭhī
Pakkaṭṭhī (f.) [fr. pa+kvat, evidently as abstr. to pak- kaṭṭhita; reading uncertain] a boiling (→ hot) mixture
(of oil?) M i.87, expld by C. as katita -- (=kaṭṭh’) gomaya, boiling cow -- dung, v. l. chaka
*ak! see p. 537.
The id. p. at Nd2 199 reads chakanaṭṭi, evidently a bona fide reading. The interpretation as "cow -- dung" is
more likely than "boiling oil."

Pakkanta
Pakkanta [pp. of pakkamati] gone, gone away, departed S i.153; Sn p. 124; J i.202 (spelt kkh); PvA 78.

Pakkandati
Pakkandati [Ved. prakrandati, pra+krand] to cry out, shout out, wail Sn 310 (3rd pret. pakkanduṇ) J vi.55
(id.), 188 (id.), 301 (id.).

Pakkama
Pakkama [fr. pa+kram] going to, undertaking, beginning D i.168 (tapo’; trsl. "all kinds of penance").

Pakkamati
Pakkamati [Ved. prakramati, pra+kram] 1. to step forward, set out, go on, go away, go forth M i.105; Pug
58; DA i.94; PvA 13. -- pret. 3 sg. pakkāmi S i.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy’āsanā), 19 (id.); 3rd
pl. pakkamūṇ Sn 1010, and pakkamīṃsu S i.199. -- pp. pakkanta (q. v.). -- 2. to go beyond (in archery), to
overshoot the mark, miss the aim Miln 250.

Pakkava
Pakkava [etym. ?] a kind of medicinal plant Vin i.201 (cp. paggava).

Pakkula
Pakkula see pākula.

Pakkosati
Pakkosati [pa+kosati, kruṣ] to call, summon J i.50; ii.69, 252 (=avheti); v.297; vi.420; DhA i.50; PvA 81
(v. l. "āpeti). -- Caus. II. pakkosāpeti to call, send for, order to come J i.207; PvA 141, 153; DhA i.185.

Pakkha
Pakkha1 [Ved. pakṣa in meanings 1 and 3; to Lat. pectus, see Walde, Lat. Wtb. s. v.] 1. side of the body,
flank, wing, feathers (cp. pakkhin), in cpds. "biḷāla a flying fox (sort of bat) Bdghh on ulūka -- camma at
Vin i.186 (MV. v.2, 4; cp. Vin. Texts ii.16 where read ulūka’ for lūka’); J vi.538; and "hata one who is
struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣāgātā) Vin ii.90; M iii.169; A
iii.385; Pug 51 (=hatapakkho pīṭhasappī PugA 227); Miln 245, 276 (cp. Miln trsl. ii.62, 117) -- also as wing
of a house at DhsA 107; and wing of a bird at S ii.231; SnA 465 (in explain of pakkhin).

-- 2. side, party, faction; adj ( -- *) associated with, a partisan, adherent Vin ii.299; Sn 347 (aaññhañña+), 967 (kañhassa p.=Māra+ etc., see Nd1 489; Nett 53 (tanñha+ & diññhi+)) 88 (id.), 160 (id.); DA i.281; DhA i.54; PvA 114 (paññimaña+). pakkhasankanta gone over to a (schismatic) faction Vin i.60; iv.230, 313. -- pakkha\* peti to give a side, to adhere to (loc.) J i.343. -- 3. one half of the (lunar) month, a fortnight. The light or moon -- lit fortnight is called sukka -- pakkha (or juññha+), the dark or moonless one kañña+ (or kañhha+). M i.20 (catuddast paññcadast aţhami+ ca pakkhassa 14th, 15th & 8th day of the fortnight) = Sn 402; A i.142 (aţhami+ pakkhassa), 144=Vv 156 (catuddast etc.; cp. VvA 71); A v.123 sq. (kañña+ junha+); Th 2, 423 (= aţdhamása -- mattaţ ThA 269); Pv ii.955 (bahumäse ca pakkhe ca+kañhha -- sukka -- bheda p. PvA 135); Vism 101 (dasâha+ vë pakkha+); VvA 314 (sukka+); PvA 55 (kañña+). -- 4. alternative, statement, loc. pakkhe ( -- *) with regard or reference to KhA 80 (tassa pañhassa vyäkaraṇapakkhe); SnA 168 (id.).

Pakkha

Pakkha2 (adj.) [cp. Ved. prakhyä clear, & Sk. ( -- *) prakhyä like, of pra+khyä ] visible, clear; -- " resembling, like Miln 75 (mätu+ and pitu+).

Pakka

Pakka3 [cp. Sk. phakka (?)] a cripple. Cp iii.6, 10; J vi.12 (=pśhha -- sappf C.). Note BSk. phakka is enumd at Mvyut. 271120 with jättya+, kuṇḍa+ & pangu, reminding of the combn kāno+ vë kuṇi+ vë khañjo vë pakkahato vë Vin ii.90=S i.94 =A ii.85; iii.385=Pug 51.

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Pakka

Pakhaka

Pakhaka (& ˚ika) (nt.?) [fr. pakkha1] a dress made of wings or feathers, in cpd. ulûka+ of owl's wings (see ulûka+) Vîn iii.34 (˚i niväsetvä); A ii.206 (=˚ika).

Pakhatta

Pakhatta (nt.) [fr. pakkha1] being a partner of, siding in with Vism 129, 130.

Pakhanta

Pakhanta at DA i.38 read as pakkanta.

Pakkhandaka

Pakkhandaka (adj.)=pakkhandin SnA 164. -- f. pak- khandikä [Ved. (?) praskandikä, BR. without refs.] diarrhoea, dysentery D ii.127 (lohitä+); J iii.143; v.441 (lohitä+); Miln 134.

Pakkhandati

Pakkhandati [pa+khandati, of skand] to spring forward, to jump on to M i.86; J i.461; Vv 8412 (ger. pakkhandiyäna=pakkhanditàv anupavisitä VvA 338); to be after someone in pursuit DhA i.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases citta+ pakkhandati pasäti santitthi+ M i.186; S iii.133; cp. Miln 326 (nibbânë+); A ii.165; iii.245 (avyâpåde); iv.442 (adukka+ -- m -- asukhe); It 43 (dhamme); and na me tattha mánasa+p. Miln 135. <-> pp. pakkhanna (q. v.).

Pakkhandana
Pakkhandana (nt.) [fr. pakkhandati] 1. leaping, springing J ii.32; Ps 1. 194 (pariccäga -- & pakkh” -- nissagga). <> 2. attack, assault, chasing DhA i.198.

Pakkhandin

Pakkhandin (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). -- 2. a military scout, lit. an onrusher, a bravo D i.51 (cp. Dial. i.68); DA i.157; J ii.32, 281.

Pakkhanna

Pakkhanna [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M i.39; Th 1, 342 (diţfhigahanä”); J v.471; Miln 144 (sañsaya”), 156, 390 (kupatha”).

Pakkhara


Pakkhalati

Pakkhalati1 [pa+kšal] to wash, cleanse J v.71 (ger. pak- khalya=dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

Pakkhalati

Pakkhalati2 [pa+khalati, of skhal] to stumble, trip, stagger J iii.433; vi.332; DA i.37; DhsA 334.

Pakkhāyati

Pakkhāyati [pa+khyā, Ved. prakhyāyate; cp. khāyati & pakkha2] to appear, shine forth, to be clearly visible D ii.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyanti metri causā); M ii.32; S iv.144; v.153, 162; A iii.69 sq.

Pakkhāleti

Pakkhāleti [Caus. of pa+kšal, cp. khaleti] to wash, cleanse Vin i.9 (pāde); D ii.85 (id.); M i.205; S i.107; J vi.24 (pāde); VvA 261.

Pakkhika

Pakkhika (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts iii.220). As one special provision of food mentioned in enum of five bhōjanāṇi, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin i.58=ii.175; iv.75; J ii.210; Vism 66. -- 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with ( -- ”) Vism 130, in phrase vighāta” anibbāna -- sanyattanika associated with destruction, etc. M i.115; DhsA 382. Also in mūga” leading to deafness J i.45 (v.254). <> DhA i.82 (paramattha -- sacca”).

Pakkhitta

Pakkhitta [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. nalo is perhaps better read atāpe paditto), 153 (pokkharaniyaj p.).
Pakkhin

Pakkhin (adj. n.) [fr. pakkha = pakkha'na [atthi saya pakkhi ti uccati SnA 465; Ved. pakṣa bird)] 1. winged, the winged one. A bird D i.71 (=sakuna = pakkhayutto sakuno DA i.208) = A ii.209 = v.206 = Puq 58; S ii.231; Sn 606 (= sakuno SnA 465); PV iii.53 (ganā = sakunaganā PV A 198). -- 2. (cp. pakkha 2) participating in, contributing to S v.97 (vighāta” for the usual “pakkhika).

Pakkhipati

Pakkhipati [pa+kṣip, in sense of putting down carefully cp. nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D ii.162 (tela — doṇiyā Bhagavato sartrāṇ p.); S ii.85; J ii.210 (mukhe); Miln 247 (Amat' osadhan); PV a 41 (atthikāni thūpe p.); DhA i.71 (the corpse into the fire). -- 2. to throw into, hurl into, in Niraya — passage at M iii.183=A i.141= Nd2 304iii; cp. nikkhipati. -- 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhammapiṭakaṇḍa kusal dh., akusal dh., avyākata dh. ti tisu padesu p.). -- Caus. II. pakkhipāpeti J i.467; DA i.136. -- pp. pakkhita (q. v.).

Pakkhima

Pakkhima [=pakkhin] a bird Th 1, 139 (read "me for "maṇ); J v.339.

Pakkhiya

Pakkhiya (adj. n.) [fr. pakkha 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta — tiṣṇa — ) bodhi — pakkhiya — dhammā the 37 parts of enlightenment It 75 (satta only); J i.275; Vism 678 sq.; SnA 164; VvA 95; see Cpd. 179 and note 1. <-> pakkhiya at Th 2, 425 is not clear (expld at ThA 269 by vaccha, v. l. sacca).

Pakkhepa

Pakkhepa (m.) & "na (nt.) [fr. pa+kṣip] throwing, hurling; being thrown into (loc.) PV a 221 (lohakumbhi" in passage of ordeals in Niraya); DhA i.357 (nadiya visa -- pakkhepana).

Pakhuma

Pakhuma [Ved. pakṣa man, diæretic form for the contracted form pamha, the latter preponderating in poetry, while pakhuma is mostly found in prose. Similar doublets are sukhumā & santha; as regards etym. cp. Av. pasnem eyelid, Gr. pe/ ktw to comb, po/kos fleece, Lat. pecto to comb, pecten comb, Ogh. fahs hair] an eyelash, unsally as adj.: having eyelashes ( — ) D ii.18 (go’); S i.132 (antarikāyaṃ between the lashes); J v.216 (visāla” for alārapamha T.); ThA 255 (dīgha” for ayatapamha Th 2, 383); VvA 162, 279.

Pagaṇḍaka

Pagaṇḍaka see pakaṭṭhaka.

Pagabbha

Pagabbha (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M i.236; S i.201 (sup’); A iii.433; Sn 89, 852 (ap’ = na pagabbha KhA 242, cp. also Nd1 228); Dh 244 (= kāyatāgabhiyādhi samannāgata DhA iii.354); J ii.32, 281, 359; v.448; Miln 389; Dāvs iii.26. — apagabbha at Vin. iii.3 is used in quite a diff. sense, viz. "one who has no more connection with a womb" (a+pa+garbha)
Pagabbhatā

Pagabbhatā (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhata] resoluteness, boldness, decision J vi.273. See also pāgabbiya.

Pagabbhin

Pagabbhin (adj.) [=pagabbha] bold J vi.238.

Pagama


Pagālha

Pagālha [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (=ogālha ajjhogālha nimugga Nd1 26).

Pagāhati

Pagāhati [pa+gāhati] to dive into, sink into Sn 819 (= ajjhogāha SnA 537; = ogāhati ajjhogāhati pavisati Nd1 152). -- pp. pagālha.

Pagiddha

Pagiddha (adj.) [=giddha] greedy after, clinging to, finding delight in (loc.) J v.269 (=gadhita mucchita C. on p. 274).

Paguṇa

Paguṇa (adj.) [pa+guna cp. Sk. praguna straight, der. "kind"] learned, full of knowledge, clever, well-acquainted, familiar D iii.170; Vv 532 (=nipuṇa VvA 232); J ii.243; iv.130; v.399; Vism 95 (Majjhimo me paguṇo: I am well versed in the M.), 242 (dve tayo nikāyā paguṇā); DA i.95; SnA 195; KhA 73. -- paguṇañ karoti, to make oneself familiar with, to learn by heart, to master thoroughly J ii.166; iii.537 (tayo vede); Miln 12 (Abhidhamma -- pīṭakaṅ). -- bhāva familiarity with, acquaintance, efficient state, cleverness in, experience, knowledge (cp. pāguṇa) J iii.537; Dhs 48, 49.

Paguṇatā

Paguṇatā (f.) & Paguṇatta (nt.) (doubtful) abstr. to paguṇa in expln of pāguṇatā at Dhs 48 & 49 (trsl. fitness, competence).

Pagumba

Pagumba [pa+gumba] a thicket, bush, clump of trees Sn 233.

Pageva
Pageva (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J i.354; v.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. -- Compar. pagevatarāṇ M iii.145; atippage too early J iii.48; atippago id. M i.84; S ii.32; A v.48.

Pagganẖāti

Pagganẖāti [pa+ghanẖati] 1. to stretch forth, hold out or up, take up D i.123 (sujān the sacrificial ladle), 125 (aṅjalīn gesture the hollow hands as a token of respectful greeting); S i.141; ii.280; J i.89 (pave); S ii.141; ii.280; J i.89 (pave); S v.48. Often in phrase bāhā paggayha kandati to wail or lament with outstretched arms (a special pose of mourning) J v.267; vi.188; PvA 74 (= turiyāni). -- 2. to take up, take care of, favour, support, befriend (opp. niggahāti) J i.511; ii.21; v.116, 369; Miln 185, 186; PvA 114 (sappurisa -- dhamma). -- 3. to put to, exert, strain, apply vigorously (cittan one's mind) S v.9; Ps ii.20 (pagghanhanto viriyena carati). -- pp. paggahita (q. v.). -- Caus. pagghaheti to exert Miln 390 (mānasā). -- Caus. II. paggahāpe to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma -- dhañjan); J v.248; PvA 74 (turiyāni).

Paggalita


Paggava

Paggava [etym?] a medicinal plant with bitter fruit J ii.105 (v. l. pakkava).

Paggaha & Paggāha

Paggaha & Paggāha [fr. pagghanẖati] 1. exertion, energy; (a) paggaha: D iii.213 (v. l. paggāha, also 'nimitta); Ps ii.8 ('cariyā), 20 ('ṭha); Da i.63 (viriy -- indriyassa 'lakkhaṇa); (b) paggāha: A i.83, 256 ('nimitta); Dhs 277 (tsl. "grasp"), 336, 1359 ('nimitta); DhsA 406. <-> 2. (paggaha) favour, kindness, patronage [same meaning in Ep. Sk.] Vin iii.145=A iii.66; J v.116 (opp. niggaha); vi.371 (id.).

Paggahana

Paggahana (nt.) [fr. pa+grh, cp. pagghanẖati] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. aṅjalīn pagghanẖati) J iii.82. -- Abstr. 'tā=paggaha 1. Vism 134.

Paggahita

Paggahita [pp. of pagghanẖati, cp. BSk. praghīta lofty Divy 7, 102] holding up, or (being) held up Vin ii.131 (chatta" holding up a parasol,) 207 (id.); J vi.235; SnA 175 (=Sn p. 21).

Paggāha

Paggāha see paggaha.

Paggāhika

Paggāhika (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. "sālā a shop Vin ii.291 (cp. Vin. Texts iii.383: "would he set up as a hawker in cloth, or would he open a shop").

Paggharanā
Paggharaṇa (adj. -- n.) [fr. paggharati] trickling, oozing, dripping J i.146; vi.187 (a˚); f. ˚D i.74 (=bindubinduṇ udakaṇ paggharati DA i.218); the ‘ mark ’ of liquid DhsA 332.

Paggharaṇaka

Paggharaṇaka (adj.) [fr. paggharati] flowing, trickling, oozing out J vi.187 (app” -- velā), 531; DhA i.126 (lohitāṇ); Vism 262.

Paggharati

Paggharati [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjhariṇī Mālavi -- M. p. 51. BSk. pragarhati Divy 57, 409; AvŚ i.282] to flow forth or out, to ooze, trickle, drip S i.150; Sn p. 125 (pubbaṇ ca lohitaṇ ca. p.); J vi.328; Pv i.67 (gabbho pagghari=vissandī PVA 34); ii.911 (=vissandati PVA 119); ii.926 (akkhīni p.=vissandī PVA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi puluvakā paggharirṇsu). -- pp. pagghhārata (q. v.).

Paggharita

Paggharita [pp. of paggharati] flowing, trickling S ii.179; Th 2, 466; Pva 198 (khīra).

Paghana


Panka

Panka [cp. Epic Sk. panka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg. fenna ”fen,” bog: also Ital. fango mud, Ohg. ùht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka -- nimagna] mud, mire; defilement, impurity S i.35, 60; iii.118; A iii.311; iv.289; Sn 970 (’danta rajassira with dirt between their teeth and dust on their heads, from travelling); iii.236 (id.); iv.362 (id.); Sn 535, 845, 945, 1145 (Nd2 374: kāma -- panka kāma -- kaddamo etc.); Dh 141, 327; Nd1 203; Pv iii.33; iv.32; Miln 346; Dhs 1059, 1136.

Panga

Panga [?] only in cpd. pangacāra (nt.) at D i.6 "blowing through toy pipes made of leaves" (Dial. i.10, where is cpd. Sinhalese pat -- kul and Marathi pungī after Morris J.P.T.S. 1889, 205). Bdhgh explns as "p. vuccati paṇṇa -- nālikā; taṇ dhamantā klantī" DA i.86.

Pangu

Pangu (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha3 and next.

Pangula

Pangula (adj.) [fr. pangu] lame J vi.12; Vism 280.

Pacati
Pacati [Ved. pacati, Idg. *peqǒ, Av. pac -- ; Obulg. peka to fry, roast, Lith. kepū bake, Gr. pe/ssw cook, pe/pwn ripe] to cook, boil, roast Vin iv.264; fig. torment in purgatory (trs. and intrs.): Niraye pacitvā after roasting in N. S ii.225, PvA 10, 14. -- ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D i.52 (expld at DA i.159, where read pacato for paccato, by pare da *.

Pacana

Pacana (nt.) [fr. pac, su pacati] cooking J iii.425 (’thā- likā); v.385 (’bhājana); ThA 29 (bhatta’); DA i.270; PvA 135.

Pacarati

Pacarati [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 329 (v. l. pavarati, cp. VvA 136).

Pacala


Pacalati

Pacalati [pa+calati] to dangle VvA 36 (v. l. BB paj’).

Pacalāyati

Pacalāyati [quasi -- denom. or caus. fr. pacala, pa+cal, cp. dāndāyati and paccēti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A iii.343= iv.344; iv.85 (quot. at DhsA 236); J i.384 (’āyituṇ ārabbhi); Vism 300.

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Pacalāyikā

Pacalāyikā (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhīdalādīnaṇ pacalabhāvaṇ karoti DhsA 378).

Pacalita

Pacalita [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

Pacāpeti

Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin iv.264; J i.126 (āhāraṇ); ii.15 (bhattaṇ), 122.

Pacāreti

Pacāreti [pa-cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A i.182, 183 (pacārayāmi, gloss saścarissāmi).

Pacālaka
Pacālaka (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya -- (& bāhu”) ppacālakaṇ after the manner or in the style of swaying the body (or swinging the arms) Vin ii.213.

Pacāleti

Pacāleti [pa+Caus. of cal] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trsln).

Pacinati

Pacinati [or ’cināti] [pa+cināti, cp, ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S iii.89; iv.74 (dukkhanā=ācināti p. 73); Dh 47, 48 (pupphāni= ocināti DhA i.366); J iii.22; fut. pacinissati DhA i.361. -- 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacināṇ=pacinanto vicinanto tulayanto tirayanto Nd1 185=pavicināti SnA 545); fut. paccassati Dh 44, 45 (sic F.; MSS. vijessati, & vicessati the latter perhaps preferable to pac’; expld at DhA i.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). -- Pass. pacytati to be heaped up, to increase, accumulate S iv.74 (opp. khyati).

Pacuṭa

Pacuṭa is doubtful reading at DA i.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D i.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expld by gaṇṭhika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭa.

Pacura

Pacura (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J v.40 (=bahu salabha C.); Miln 408 (*jana) Dāvs iv.11, 50; VvA 213 (*jano for yādisaktidiso Vv 5011). See also pasura.

Pacessati

Pacessati see pacinati.

Pacca’

Pacca’ is contracted form of paṭi before a”, like pac- cakampitha pret. fr. paṭikampati.

Paccakkosati

Paccakkosati [paṭi+ā+kruš] to curse in return S i.162; A ii.215.

Paccakkosana

Paccakkosana (nt.) [fr. paṭi+ā+kruš] cursing in return DhA iv.148 (a’).

Paccakkha

Paccakkha (adj.) [paṭi+akka3, cp. Ved. pratyaksā] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PVA 125; Sdhp 416. Often in obl. cases, viz. instr. "ena personally J i.377; abl. ’ato from personal experience J v.45, 195, 281; appaccakkhāya without seeing or direct perception, in expln of paccaya at Vism 532; also in phrase pacakkhato ñatvā having seen or found out for himself, knowing personally J i.262; iii.168. -- kamma making clear, i. e. demonstration, realisation, only neg. a’ not realising etc. S iii.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).
Paccakkhatā

Paccakkhatā [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin ii.244, 245 (sikkhā); iii.25 (id.); J iv.108; Dīgha i.12. Cp. Vin. Texts i.275.

Paccakkhāti

Paccakkhāti [paṭī+akkhāti=ā+khyā] lit. to speak against, i.e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddha, dhamma, sikkha or similar terms of a religious -- moral nature Vin iii.25; S ii.231, 271; A iv.372. -- ger. paccak-khāya, in foll. conns ācāriya J iv.200; sikkha Vin iii.23, 34 (a'); S ii.231; iv.190; Pug 66, 67; sabbañ S iv.15; ariyasaccan S v.428. paccakkhāsi at J v.8 is gloss for pakatthāsi. -- pp. paccakkhāta (q. v.). <-> Intens. paccācikkhati (q. v.).

Paccakkhāna

Paccakkhāna (nt.) [fr. paṭī+ā+khyā] rejection, refusal J vi.422.

Paccagū

Paccagū (adj. -- n.) [a difficult word, composed of pacc~a+ gū, the latter a by -- form of *ga, as in paṭṭha~gū, vedagū pāragū. pacc a may be prāya, an adv. formn of prep. prāti, and paṭṭha its doublet. It is not certain whether we should read paṭṭha~gū here as well (see paṭṭha~gū). The form may also be expld as a substantivised pl. 3r. pret. of prāti+gacchati=paccagū] "one who goes toward," a pupil S i.104 (Marassa); vv. ll. baddhabh, paṭṭha~gū. Windisch, Māra & Buddha trsλs "unter M's Herrschaft," and refers paṭṭhag to Sk., pātyagā. Bdhgh (see Kindred Sayings, 1, p. 319) reads baddhagū and explns by bandhavara sissa antevasika.

Paccaggala

Paccaggala (adj.) [pratyak+gala] in phrase paccaggale aṭṭhāsi "stuck in his throat" M i.333.

Paccaggha

Paccaggha (adj.) [paṭī+aggha, cp. Sk. pratyagra of diff. derivation] recent, new, beautiful, quite costly Vin i.4; J i.80; i.435; Pūj. ii.316 (=abhinava mahāggha và Pāv 87); iii.105 (=abhinava Pāv 214); Dāvs v.25; Pāv 44.

Paccanga

Paccanga (nt.) [paṭī+anga] lit. "by -- limb," small limb, only in compd angapaccangāni limbs great and small, all limbs: see anga.

Paccānjana

Paccānjana (nt.) [paṭī+añjana] anointing, ointment, unction D i.12=M i.511; DA i.98 (=bhavanīya -- sītalabhessajj añjana).
suffer for sin, cp. DhA iii.14); J v.268; Pv iv.129 (=dukkha pāpuṇanti PvA 228); iv.339 (niraye paccare janā=paccanti PvA 255); DhA iii.64 (ex pln for tappati).

Paccatta

Paccatta (adj.) [pati+attan] separate, individual; usually acc. "ŋ adv. separately, individually, singly, by himself, in his own heart D i.24 (yeva nibbuti viditā); DA on D ii.77=attano attano abhantare; M i.251, 337 ("vedaniya N. of a purgatory), 422; S ii.199; iii.54 sq., iv.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv iii.106 ("vedanā separate sufferings, =visuŋ visuŋ attanā anubhūyamāṇā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; trsld "self referable"); Miln 96 ("purisa -- kāra); DhsA 169; VvA 9, 13; PvA 232. -- vacana expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

Paccatthata

Paccatthata [pp. of gaṭi+ā+stṛ] spread out D ii.211.

Paccatharana

Paccatharana (nt.) [pati+ā+stṛ, cp. BSk. pratyāsta- raṇa Divy 19] something spread against, i. e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nistana”) Vin i.47, 295, 296; ii.208, 218; D i.7 (kadali -- miga -- pava ra˚, cp. DA i.87); A i.137 (id.); iii.50 (id.); J i.126; iv.353 (unnāmaya); PvA 141, 137.

Paccathika

Paccathika (adj. n.) [pati+attha+ka, lit. opposite to useful, cp. Sk. pratyāntika & pratyarthin] an opponent, adversary, enemy Vin ii.94 sq. (attā personal enemy); A v.71 (id.; T. atha˚); D i.50, 70, 137; It 83; PvA 62. Cp. paccāmitta.

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Paccana

Paccana (nt.) [fr. paccati, cp. pacana] being boiled, boiling. torture, torment J v.270; SnA 476 ("okāsa).

Paccanika, Paccanīya

Paccanika, Paccanīya (adj. n.) [cp. Sk. pratyāntika & see paccathika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M i.378; S i.179; iv.127=Sn 761; Ps ii.67 sq.; SnA 288. Cp. vi.” -- 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. patiloma. -- gathā response, responding verse (cp. patigāthā) SnA 39.

Paccanubhāsati

Paccanubhāsati [paṭi+anubhāsati, cp. BSk. pratyava- bhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhoti

Paccanubhoti [paṭi+anu+bhū, BSk. pratyanubhavati Divy 54, 262 etc.] to experience, undergo, realise M i.295; S v.218, 264 sq., 286 sq. 353; A iii.425 sq.; It 38; PvA 26, 44, 107 (dukkha). -- fut. paccanubhossati
Paccanusiṭṭha


Paccanta

Paccanta (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh ii.32; S ii.178; It 15.

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Paccantima

Paccantima (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. ii.166; Sdhp 5.

Paccabhiññāna

Paccabhiññāna (nt.) [paṭi+abbiññāna] recognition DhsA 110.

Paccaya

Paccaya [fr. paṭi+i, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, foreword; J.P.T.S. 1916, 21 f.; Cpd. 42 sq. & esp. 259 sq. -- 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessaries of the bhikkhu's daily life, viz. cīvara, pindapāta, senāsana, (gilānapaccaya -- ) bhesajja, i. e. clothing, food as alms, a dwelling -- place, medicine: see under cīvara. Sn 339 (paccaya=gilāna -- paccaya SnA 342); Miln 336; Mhvs 3, 15. -- 2. (appld) reason, cause, ground, motive, means, condition M i.259 (yaṇ yad eva paccaya paṭicca by whatever cause or by whichever means); S ii.65; Nett 78 sq.; DA i.125; PvA 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq. 254 (4). sappaccaya founded, having a reason or cause S v.213 sq.; A i.82; Nd2 måla; Dhs 1084, 1437. -- yathā paccayaṃ karoti do as he likes Nd2 p. 280=S iii. 33. Often coupled with hetu, e. g. at S iv.68 sq.; A. i.66; iv.151 sq.; D iii.284; Nd2 under måla; Ps ii.116 sq., paccaya came to be distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp 1 f. (and foreword); Cpd. 197. Cp. Paṭṭhāna. -- Abl. paccayā as adv. by means of, through, by reason of, caused by D i.45 (vedanā "tanḥā etc., see paṭicca -- samuppāda); M i.261 (jātipaccayā jārāmaranaṇ); Pv i.52 (kamma'); iv.150 (tap'); PvA 147 (kamma'). -- 3. ground for, belief, confidence, trust, reliance J i.118, 169; apara' without relying on anyone else S iii.83, 135; A iv.186, 210; PvA 226. -- ākāra the mode of causes, i. e. the Paṭṭicasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā

Paccayatā (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase idappaccayatā (adv.) from an ascertained cause, by way of cause Vin i.5; D i.185; S i.136; ii.25.

Paccayika
Paccayika (adj.) [fr. paccaya] trustworthy D i.4; S i.150; A ii.209; J vi.384 (paccaïya); Pug 57; DA i.73; SnA 475.

Paccaladdhaṇsu

Paccaladdhaṇsu see paṭilabhati.

Paccavidhuṇ & Paccavyādhiṇ

Paccavidhuṇ & Paccavyādhiṇ see paṭivijjhati.

Paccavekkhāti

Paccavekkhāti [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M i.415; S iii.103; 151 sq., iv.111, 236 sq.; J v.302; Vbh 193, 194 (cp. A iii.323); Miln 16; PvA 62, 277; VvA 6, 48.

Paccavekkhana

Paccavekkhana (nt.) & ‘nā (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & ‘nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. Cpd. 58) M i.415; D iii.278; A iii.27; Pug 21 (a˚); Dhs 390 (a˚= dhammānaḥ sabhāvaḥ pati na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdbh 413.

Paccavekkhā

Paccavekkhā (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri

Paccasāri see paṭisarati.

Paccassosi

Paccassosi see patissuṇāti.

Paccākata

Paccākata [pp. of paṭi+a+kr] rejected, disappointed Vin iv.237, 238.

Paccākoṭita

Paccākoṭita [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M i.385; S ii.281; DhA i.37.

Paccāgacchati

Paccāgacchati [pati+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (˚ to) Vin i.184; M i.265; iii.114; Nd1 108, 312; Kvu 624 (spelt wrongly pacch˚"); PvA 14, 109, 250. Cp. pacceti.

Paccāgata
Paccāgata [pp. of paccāgacchati] gone back, withdrawn J v.120; Miln 125.

Paccāgamana


Paccācamati

Paccācamati [paṭṭī+ā+camati; often spelt 'vamati, but see Trenchner, Miln 425] to swallow up, resorb S v.48= A v.337; J i.311; Miln 150; Caus. "camāpeti Miln 150.

Paccācikkhati

Paccācikkhati [Intens. of paccakkhati, paṭṭī+ā+cikkhati of khyā] to reject, repudiate, disallow D iii.3; M i.245, 428; Vin iv.235.

Paccājāta

Paccājāta [pp. of paccājāyati] reborn, come to a new existence D i.62; iii.264; M i.93; Pug 51.

Paccājāyati

Paccājāyati [paṭṭī+ā+jāyati] to be reborn in a new existence M iii.169; S ii.263; v.466, 474. -- pp. paccājāta (q. v.).

Paccāneti

Paccāneti [paṭṭī+ā+neti] to lead back to (acc.) Pv ii.116 (=punar āneti C.).

Paccābhaṭṭha


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Paccābhāsati

Paccābhāsati [paṭṭī+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā”). -- pp. paccābhaṭṭha.

Paccāmitta


Paccāropeti

Paccāropeti [paṭṭī+āropeti] to show in return, retort, explain M i.96; A iv.193. Cp. paccabhāsati.

Paccāsati
Paccāsati [fr. paṭi+āśā or=paccāsaṇsati or "śīṃśati?] to ask, beg, pray Pv iv.56 (‘anto for ‘āsaṇsanto? C. explnns by ‘āsaṇsanto).

Paccāsanne

Paccāsanne (adv.) [paṭi+āsanne] near by PvA 216=280

Paccāsā


Paccāsāreti

Paccāsāreti [paṭi+ā+sāreti, Caus. of s] to make go (or turn) backward M i.124= A iii.28 (=paṭiṇivatteti C.); Vism 308 (sāreti pi p. pi).

Paccāsiṃsati

Paccāsiṃsati [paṭi+āsiṃsati] to expect, wait for, desire, hope for, ask D ii.100; A iii.124; J i.346, 483; iii.176; v.214; DhA i.14; ii.84; DA i.318; VvA 336, 346; PvA 22, 25, 63, 260.

Paccāharati

Paccāharati [paṭi+āharati] to bring back, take back Vin ii.265; iii.140; J iv.304.

Paccukkaḍḍhati

Paccukkaḍḍhati [paṭi+ukkaḍḍhati] to draw out again Vin ii.99.

Paccukkaḍḍhana

Paccukkaḍḍhana (nt.) [fr. preceding] drawing out again Vin v.222.

Paccuggacchati

Paccuggacchati [paṭi+ud+gam] to go out, set out, go out to meet Vin ii.210; M i.206; Sn 442 (=abhimukho upari gacchati SnA 392).

Paccuggata


Paccuggamana

Paccuggamana (nt.) [fr. preceding] going out to, meeting, receiving J iv.321; PvA 61, 141 (‘ţ karoti).

Paccuṭṭhapanā

Paccuṭṭhapanā (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (=paccanīkaṭṭhapanā SnA 228).
Paccuṭṭhāti

Paccuṭṭhāti [paṭi+ud+sthā] to rise, reappear, to rise from one's seat as a token of respect; always combed with abhivadati D i.61 (Pot. "uṭṭheyya"), 110 (Fut. "uṭṭhassati").

Paccuṭṭhāna

Paccuṭṭhāna (nt.) [fr. preceding] rising from one's seat, reverence D i.125.

Paccuttarati

Paccuttarati [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S i.8; A iii.190. Cp. paccapadissati.

Paccudāvattati

Paccudāvattati [paṭi+ud+a+vattati] to return again to (acc.) S i.224; ii.104; A v.337.

Paccudāvattana


Paccudāharati

Paccudāharati [paṭi+ud+ā+hr] recite in reply Th 2, 40.

Paccudeṭi

Paccudeṭi [paṭi+ud+i] go out towards J vi.559.

Paccuddhārati

Paccuddhārati [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin ii.122 (udakapuñchaniñ; trsl. Vin. Texts ii.152 "to wear out a robe"), 151 (gerukañ; trsl. Vin. Texts ii.151 "to wipe down").

Paccuddhāra

Paccuddhāra [paṭi+uddhāra] taking up, casting (the lot) again Vin iv.121.

Paccupaṭṭhahati

Paccupaṭṭhahati [paṭi+upa+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhita and in Caus. paccupaṭṭhāpeti (q. v.).

Paccupaṭṭhāna

Paccupaṭṭhāna (nt.) [fr. paṭi+upa+sthā; cp. Cpd. 13 & Lakkhaṇa] 1. (re) appearance, happening, coming on, phenomenon J iii.524; Nett 28; SnA 509; DhsA 332; ThA 288. 2. tending D iii.191. 3. vv. ii. gilānupaṭṭhāna.

Paccupaṭṭhāpeti
Paccupaṭṭhāpeti [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal, fix S iv.121; J iii.45; iv.105; v.211. 2. to minister to, wait upon D iii.189 sq.

Paccupaṭṭhita

Paccupaṭṭhita [pp. of paccupaṭṭhahati; cp. BSk. pratyu- pasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D iii.218 ("kāmā"); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

Paccupadissati

Paccupadissati [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadaṅseti. It is not to be derived fr. 'upadāti] to accept, receive; or: to show, point out J v.221 (v. l. paccutterissati to go through, perhaps preferable; C. on p. 225 expls by saṃpaṭicchissati).

Paccupalakkhanā

Paccupalakkhanā (f.) [paṭi+upalakkhanā] differentiation S iii.261 (a’’) Dhs 16= Pug 25; Dhs 292, 555, 1057.

Paccupekkhanā

Paccupekkhanā (f.)=paccavekkhanā S iii.262 (a’’).

Paccupeti

Paccupeti [paṭi+upeti] to go up or near to, to approach, serve, beset J iii.214. fut. "upessati J iv.362 (gloss upasevati).

Paccuppanna

Paccuppanna [pp. of paṭi+upajjati, cp. Sk.pratyutpanna] what has arisen (just now), existing, present (as opposed to attā past & anāgata future) M i.307, 310; iii.188; 190, 196; S i.5; iv.97; A i.264; iii.151, 400; D iii.100, 220, 275; It 53; Nd1 340; Piv iv.62; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also atīta.

Paccuyyāti

Paccuyyāti [paṭi+ud+yā] to go out against, to go to meet somebody S i.82, 216.

Paccūsa’

Paccūsa’ [paṭi+Ved. uṣas f.; later Sk. pratyūsa nt.] "the time towards dawn," morning, dawn; always in compn with either "kāle (loc.) at morning DhA iv.61; DA i.168; or "velāyaṇ (loc.) id. VvA 105, 118, 165; PvA 61; or "samaye (loc.) id. S i.107; J i.81, 217; SnA 80; PvA 38.

Paccūha

Paccūha [cp. late Sk. pratyūha, prati+vah] an impedi- ment, obstacle S i.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to -- and -- fro of words." C. expls by paṭiloma -- saddā); J vi.571.

Pacceka
Pacceka (adj.) [pāṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D i.49 (iththi); ii.261 ('vasavattin, of the 10 issaras); S i.26 ('gāthā a stanza each), 146 ('brahma an independent Brahma'); A ii.41 ('sacca'); v.29 (id.); Sn 824 (id.), 1009 ('ganino each one having followers= visuṇ visuṇ ṣaṇavanto SnA 583); J iv.114 ('bodhiṇāṇa'); Nd1 58 ('munī'); DA i.148 (paccekā iththiyo); SnA 52 ('bodhisatta one destined to become a Paccekabuddha), 67 (id.), 73 ('sambodhi'), 476 (niraya a separate or special purgatory); PvA 251 (id.), Sdhp 589 ('bodhi'). -- paccekaṇa (adv.) singly, individually, to each one VvA 282. See also pāṭekka. -- buddha one enlightened by himself, i.e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M iii.68; S i.92 ('Silent Buddha' trsln); J iii.470; iv.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; DhA i.80, 171, 224, 230; iv.201; PvA 144, 263, 265 (=isi), 272, 283.

Pacceti

Pacceti [pāṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D i.186 ('take for granted,' cp. note Dial. i.252); M i.309 (kaññ hetu), 445 (id.); S i.182 ('believe in,' C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=pāṭetī DhA iii.34); Nd1 85, 108 (=paccagacchati), 114; -- 386 --

Pv ii.320 (=avagacchati PvA 87); Nett 93; Miln 125, 313; PvA 116 (balaṇ), 241 (agree to=pāṭijānāti). <>

ger. pāṭicca (q. v.). Cp. paccāgacchati -- pp. pāṭta (q. v.).

Paccoḍdita

Paccoḍdita [pāṭi+oddita] laid in return (of a snare) J ii.183 (v. l. paccoṭṭita).

Paccora

Paccora (adj.) [pāṭi+avara, cp. Sk. pratyavara] lower, rt. lower part, hindquarter, bottom (?) A iv.130; DhA i.189.

Paccorohaṇī


Paccorohati

Paccorohati [pāṭi+orohati] to come down again, descend D i.50; ii.73; A v.65, 234.

Paccosakkati

Paccosakkati [pāṭi+osakkati which is either ava+sakkati (of śvaśk Geiger, P.Gr. § 282 or sṛp Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D i.230; J i.383; Mhvs 25, 84.

Paccosakkanā

Paccosakkanā (f.) [abstr. fr. paccosakkati] withdrawal, retreat, going back, shrinking from DhsA 151.

Pacchaṇḍana
Pacchadāna (nt.) [pa+cha+dana] vomiting, throwing out Sdhp 137.

Pacchato

Pacchato (adv.) [abl. formation fr. *paccha=Ved. pašcā & paścāt, fr. Idg. *pos as in Lith. pās near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA iv.63; opp. pure); PvA 56, 74; DhA iii.197 ("vatti"). Often doubled pacchato pacchato, i.e. always or close behind, J ii.123 (opp. purato purato). -- Cp. pacchā & pacchima.

Pacchada

Pacchada [fr. pa+chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (= uracchada ThA253); DhsA 397 (v. l. for "chhāda").

Pacchanna

Pacchanna [pa+channa, of chad] covered, wrapped, hidden Th 1, 299; J iii.129.

Pacchā

Pacchā (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D i.205; Sn 645, 773, 949; Nd 33 (=pacchā vuccati anāgataṅ, pure vuccati attāṅ); Nd2 395; Dh 172, 314, 421; Pv i.111, 115 (opp. purato); ii.99 (=aparabhāge PvA 116); PvA 4, 50, 88; VvA 71. -- ānutappati [fr. ānutāpa] to feel remorse Pv ii.712; J v.117. -- ānutāpa [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. -- āsa (nt.) [āsa2] "eating afterwards, i.e. aftermath S i.74 -- gacchati at Kvu 624 see paccā", -- gataka going or coming behind J vi.30. -- jāta ( -- paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. -- nipātān one who retires to rest later than another (opp. pubb' uṭṭhāyin getting up before others) D i.60; ii.191; A iii.37; iv.265, 267 sq.; DA i.168. -- bāhaṅ "arm behind," i.e. with arms (tied) behind one's back D i.245; J i.264; DhA ii.39. -- bhāta "after -- meal," i.e. after the midday meal, either as 'ṇ (acc. -- adv.) in the afternoon, after the main meal, usually combd with piṇḍapāta. piṭṭākanta "returning from the alms -- round after dinner" A iii.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta -- piṇḍapāta -- pratikrānta, see Indexes to AvŚ. & Divy), or as "kicca the duties after the midday meal (opp. purebhakta") DA i.47 (in detail); SnA 133, 134. -- bhāttika one who eats afterwards, i.e. e. afternoon, when it is improper to eat A iii.220 (kuhaš, q. v.). -- bhāga hind or after part J ii.91; PvA 114. -- bhāsati see paccā", -- bhāma belonging to the western country S iii.5. -- bhāmaka id. S iv.312=A v.263. -- mukha looking westward M iii.5; D ii.207; Th 1, 529; DhA i.ii.155 (opp. pācūma eastern). -- vāmanaka dwarfed in his hind part J iv.137. -- samaṇa [BSk. paścāccharamaṇa & opp. purahśramana AvŚ ii.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin i.46; iii.10 (Ānanda); iv.18 (id.); Ud 90 (Nāgasamāla); J iv.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

Pacchāda

Pacchāda [pa+cha+da] cover, covering, wrapper, in phrase nelango setappacchādo S iv.291=Ud 76=DA i.75= DhsA 397.

Pacchānutappati

Pacchānutappati see under pacchā.

Pacchāyā
Pacchāyā (f.) [pa+chāyā] a place in the shade, shaded part Vin i.180; ii.193; D i.152 (=chāyā DA i.310); ii.205; A iii.320.

Pacchāliyaṅ

Pacchāliyaṅ at A iii.76 is of uncertain reading & meaning; in phrase p. khipanti: either "throw into the lap" (?) or (better) read pacchīyaṅ, loc. of pacchi "into the basket" (of the girls & women).

Pacchāsa

Pacchāsa [cp. pacchāli? perhaps fr. pacchā+āś] after- math S i.74.

Pacchi

Pacchi (f.) [etym. doubtful] a basket J i.9, 243; ii.68; iii.21; vi.369 (panṭa’), 560 (phala’); DhA ii.3; iv.205 (‘pasubbaka).

Pacchijjati

Pacchijjati [pa+chijjati, Pass. of chid] to be cut short, to be interrupted J i.503 (lohaṅ p.).

Pacchijjana

Pacchijjana (nt.) [fr. last] stopping, interruption J iii.214 (read assu -- pacchijjana -- divaso? passage corrupt.).

Pacchita

Pacchita [pa+chita, Sk. pracchita, pp. of chā, only in combn with prefixe] cut off, skinned J vi.249.

Pacchindati

Pacchindati [pa+chindati] 1. to break up, cut short, put an end to Vin iv.272; J i.119 (kathā ’itvā), 148 (kathā ’itun); iv.59; PvA 78 (dānavidhiṅ ’i). -- 2. to bring up (food), to vomit DhA i.183 (āhāraṅ).

Pacchima

Pacchima (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind -- , back -- , last (opp. purima), latest D i.239; M i.23 (’yāma the last night watch); DA i.45 sq. (id. "kicca duties or performances in the 3rd watch, corresp. to purima & majjhima’); Sn 352; J iv.137 (pāda); vi.364 (’dvāra); PvA 5, 75. -- 2. western (opp. purima or puratthima) D i.153 (disā); S i.145. -- 3. lowest, meanest Vin ii.108; M i.23; S ii.203.

Pacchimaka

Pacchimaka (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin ii.9; Nd2 284 D.=Th 1, 202; DhsA 262; J vi.151. -- 2. lowest, meanest J i.285 (pacchimakā ithiyo).

Pacchedana

Pacchedana (nt.) [fr. pa+chid] breaking, cutting DA i.141.
Pajagghi

Pajagghi [pa+jagghati] to laugh out loud J vi.475.

Pajappati

Pajappati [pa+jappeti] to yearn for, crave, to be greedy after S i.5=J vi.25 (anāgataṇ=pattheti C.).

Pajappā

Pajappā (f.) [pa+jappā] desire, greed for, longing J vi.25 (anāgata˚); Sn 592; Dhs 1059, 1136.

Pajappita

Pajappita [pp. of pajappeti] desired, longed for S i.181; J vi.359.

Pajaha

Pajaha (adj.) [pa+jaha, pres. base of jahati] only neg. a˚ not giving anything up, greedy A iii.76.

Pajahati

Pajahati (˚jahati) [pa+jahati of h] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd2 under jahati with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive

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Index at S vi.57 (Index vol.). -- Pres. pajahati S i.187; iii.33=Nd2 680, Q 3 (yaŋ na tumhākaŋ taŋ pajahatha); It 32 (kiŋ appahāŋ kiŋ pajahāma); 117; A iv.109 sq. (akusalan, sāvajjan); Sn 789 (dukkhaŋ). 1056, 1058; Ps i.63; ii.244. ppr. pajahāŋ S iii.27; fut. pahāsaŋ (cp. Geiger, P.Gr. § 1511) M ii.100. -- aor. pajahi & pahāsi Vin i.36; S i.12=23 (sankhaŋ); Sn 1057. -- ger. pahāya S i.12 (kāme), 23 (vīcikicchaŋ), 188 (nīvaranāni), Sn 17, 209, 520 & passim; Nd2 430; PvA 16, 122 (=hitvā), 211; pahatvā Na 639, and pajahitvā. fut. pajahissati S ii.226. -- grd. pahātabba M i.7; Sn 558; VvA 73, & pajahitabba -- pp. pahīna (q. v.). -- Pass. pahīlyati (q. v.).

Pajā

Pajā (f.) [Ved. prajā, pra+jan] progeny, offspring, genera- tion, beings, men, world (of men), mankind (cp. use of Bibl. Gr. ge/nhma in same meaning) D ii.55; S v.346, 362 sq.; A ii.75 sq.; iv.290; v.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (=sattā Nd2 377); Dh 28, 85, 254, 343 (=sattā DhA iv.49); Nd1 47, 292; Pv ii.117; iv.334; Pug 57; Vism 223 (=pajāyana -- vasena sattā); DhA i.174; PvA 150, 161. -- Very freq. in formula sassamana -- brāhmaṇa pājā "this world with its sāmanas and brāhmans" D i.250; S i.160, 168, 207; ii.170; iii.28, 59; iv.158; v.204, 352; A ii.130; v.204; Sn p. 15; It 121 etc.

Pajānanā

Pajānanā (f.) [fr. pajānāṭi] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd2 380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. "a at Vism 436.

Pajānāṭi
Pajñātī [pa+jānātī] to know, find out, come to know, understand, distinguish D i.45 (yathābhūtañ real, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv i.1112 (=jānātī PVA 60); J v.445; Pug 64. -- ppr. pajānāsq Sn 884, 1050, 1104 (see expln at Nd1 292=Nd2 378); It 98; Pv iv.164; and pajānanto Sn 1051. -- ger. paññāya (q. v.) -- Caus. paññāpeti; pp. paññātta; Pass. paññāyati & pp. paññāta (q. v.). Cp. sampajāna.

Pajāpatī

Pajāpatī (˚r) 1. (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PVA 20. (m.) [Ved. prajāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajāpatī (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saṁdakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. -- 2. prajāpati (f.) [of Ved. prajāvant, adj. -- n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner Notes 6216] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. prajāpati "lady" Divy 2, 98. -- Vin i.23; iii.25; iv.18, 258; S ii.243; A i.137 (catasso ˚iyo); iv.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA i.73; PVA 21, 31. sapajāpatika (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PVA 20.

Pajāyati

Pajāyati [pa+jāyati] to be born or produced J v.386; vi.14.

Pajāyana


Pajja

Pajjā1 [cp. Sk. padya] a path, road Sn 514; DA i.262.

Pajja

Pajjā2 (nt.) [cp. Sk. padya & pādyā belonging to the feet, Lat. acupedius swift -- footed; Gr. pezo/s foot -- soldier, see also pattika(1)] foot -- oil, foot -- salve Vin i.205; D ii.240; J iii.120; iv.396; v.376 (=pādabhājana C.).

Pajjati

Pajjati [pad, Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in compn with prefixes; as āpajjati, uppajjati, nipajjati etc. -- Alone only in one doubtful passage, viz. A iv.362 (vv. ll. paccati, pabbati, gacchati.). -- pp. panna (q. v.).

Pajjalati

Pajjalati [pa+jalati of jval] to burn (forth), blaze up, go into flame Vin i.180; Sn 687 (sikhi pajjalanto); J i.215; ThA 62; PVA 38. -- pp. pajjalita (q. v.).

Pajjalita

Pajjalita [pp. of pajjalati] in flames, burning, blazing S i.133; Sn p. 21 (aggi); Dh 146; PVA 43 (sāṭakā).

Pajjunna
Plajuna [Ved. parjanya, for etym. see Walde, Lat. Wtb. under quercus & spargo] rain -- cloud J i.332 (p. vuccati megho); iv.253. Otherwise only as Np. of the Rain God D ii.260; S i.29; J i.331.

Pajjota

Pajjota [cp. Ved. pradyyota, pra+dyut] light, lustre, splendour, a lamp S i.15, 47; A ii.140; Sn 349; Pug 25; Dhph 590. -- telapajjota an oil lamp Vin i.16=D i.85= A i.56 =; Sn p. 15. -- dhammapajjota the lamp of the Dhamma Miln 21. paññā -- pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānañ the extinguishing of the lamp D ii.157; S i.159; A iv.3.

Pajjhāyati

Pajjhāyati [pa+jhāyati2] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin iii.19; iv.5; A ii.214, 216; iii.57; J iii.534 (pajjhāti metri causa; C=anusocati)=Milh 5. -- ppr. pajjhāyanto downcast, in formula tuḥtbhūto mukṭhūto pakkhandho adhomukho p. M i.132, 258 and passim.

Pañca

Pañca (adj. -- num.) [Ved. pañca, Idg. *penq, cp. Gr. pe/nте, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. -- Cases: gen. dat. pañcannā, instr. abl. pañcāhi, loc. pañcāsu; often used in compositional form pañca’ (cp. Ved. pañcātra with 5 spikes i.16413; Gr. pempw/bolos, Lat. quīnquē -- ennis etc.). -- 1. Characteristics of No. 5 in its use, with ref. to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañca angulika. The word for 5 itself in its original form is identical with the word for hand *pr fenced or simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4. B. No. 15 in two forms: pañcav -- p. jan.

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DhA 185 sq.; Milh 289 (citta -- dubbalt -- karanā dhammā); pañṇā -- viñā, e. g. J iv.352 (nāriyo); Th 2, 67, and paññūvīsañ (only at J iii.138). Similarly to 15 and 25 the number 45 (pañca -- cattālīsa) is favoured in giving distances with 'yojana, e. g. at J i.147, 348; DhA i.367. -- Application: of 25: (1) time: years J iii.138; DhA i.4; (2) space: miles high and wide DhA ii.64 (ahipeto); VvA 236 (yojanāni phārītvā pabhā). 2. Remarks on the use of 50 and 500 (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value
equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pali literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expld as "a great hand," i. e. the 5 fingers magnified to the 2nd decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. -- Thus 50 (and 500) as the numbers of "comm -- union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. -

A. No. 50 (paññāsa; the by -- form pannāsa only at DhA iii.207), in foll. applans: (a) of time: does not occur, but see below under 55. -- (b) of space (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J i.359 (yojanā); DhA iii.207 ('hatto ubbedhena rukkho'); Vism 417 (paripuṇṇa 'yojana suriyamāndala'); DhA i.17 ('yojana'). -- (c) of a company or group (cp. 50 horses RV ii.185; v.185; wives viii.1936; men at the oars Hom. ii. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J iii.220 (corā); v.161 (pallankā), 421 (dījakaññāyo); Sn p. 87; SnA 57 (bhikkhu). -- Note. 55 (pañcapaññāsa) is used instead of 50 in time expressions (years), e. g. at DhA i.125; ii.57; PvA 99, 142; also in groups: DhA i.99 (janā). -- B. No. 50 (pañcasata, pañcasatā, pañcasatāni). -- (a) of time: years (as Peta or Pett) Vv 8434; Pv ii.15; PvA 152 (with additional 50). (b) of space: miles high Pv iv.328; J i.204 ('yojana -- satikā); Vism 72 ('dhanu -- satika, 500 bows in distance). -- (C) of groups of men, servants, or a herd, etc. (cp. 500 horses RV x.9314; witnesses of the rising of Christ 1 Cor. 15 -- 6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") Arahants KhA 98; Bhikkhus very frequent, e. g. D i.1; Vin ii.199; J i.116, 227; DhA ii.109, 153; iiii.262, 295; iv.184, 186; Sāvakas J i.95; Upāsakas Ji.95; PvA 151; Pacceka-buddhas DhA iv.201; PvA 76; Vighāsādā J ii.95; DhA ii.154; Sons PvA 75; Thieves DhA ii.204; PvA 54; Relatives PvA 179; Women -- servants (parivārīkā itthīyo) Pv ii.126; VvA 69, 78, 187; PvA 152; Oxen A iv.41; Monkeys J iii.355; Horses Vin iii.6. -- Money etc. as reward present or fine representing a "round -- sum" (cp. nibelungenlied 314; horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. ii.743) kah

silas) cp. Dhs trsl. 267. indriyāni; DhA i.89 (suva

sīvatā, vitatā, ghana, susira. abhiññā 3. Typical sets of 5 in the Pali Canon. 'agga first fruits of 5 (kinds), viz. khettā, rāsī, koṭhī, kumbhī, bhojanī i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. 'angā 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhīrūpa, sīvā, paññā; see on another comb with anga see below). The phrase pañca' angassamānāgata & 'vippahīna (S i.99; A v.16) refers to the 5 nirvānaṇī: see expld at Vism 146. 'angikaturiya 5 kinds of music: ātata, vitata, ātata -- vitata, ghana, susira. abhiññā 5 psychic powers (see Cpdp. 209). 'ānantarika -- kammāni 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiñṇānas (q. v.) or (usually) murder, theft, impunity, lying, interdependence (the 5 stas) cp. Dhs trsl. 267, 'indriyāni 5 faculties, viz. saddhā, viyāsa, satī, samādhi, paññā (see indriya B. 15 -- 19). 'vidhanā (rāja --) kakkudhānḍaṇā, insignia regis viz. vāḷavṛjānta, uñhāta, khagga, chatta, pādukkā. "kalyānāni, beauty -- marks: kasa, mañsa, aṭṭhi, chavi, vaya. "kāmaṭhā pleasures of the 5 senses (=taggocarāni pañcāya) ayatanāni gahitāni honti SnA 211). 'gorasā 5 products of the cow: kīra, dadhi, takka, navanita, sappi. 'cakkhuṇi, sorts of vision (of a Buddha): maṣṇā dibba' paññā 'budha' samanta. 'tanhā cravings, specified in 4 sets of 5 each: see Nd 271v. 'nikāya 5 collections (of Suttantas) in the Buddha. Canon. viz. Digha' Majjhima' Sanyutta', Anguttara' Khuddaka', e. g. Vin ii.287. 'nirvānāni or obstacles: kāmacchanda, abhiññā -- vyāpāda, thnanmiddha, uddhacca -- kukkucca, vicikicchā. 'patitthitaṇā 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase 'ena vandati (sometimes 'ṇ vandati, e. g. SnA 78, 267) J v.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA i.197; iv.178, etc. "bandhana either 5 ways of binding or pinioning or 5 fold bondage J iv.3 (as "ure pañcangika -- bandhanaṇā" cp. kaṅte pañcamahī bandhanēhe bandhītvā S iv.201); Nda 304iii. b2 (rājā bandhāpeti andhū -- bandhanēna vā rajju, sankhalika, latā"
parikkhepa”), with which cp. Śikṣāsamucc. 165: rājñā pañca-pāsakaṇa bandhanaṇa baddhaḥ. -- There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidhabandhana -- kāraṇa) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of vyadh, or viddhana?), and that the expression originally was pañcavidhhana -- kāraṇa (instead of pañca -- vidha -- bandhana -- k’). See passages under bandhana & cp. M i.iii.182; A i.141; Kvu 597; SnA 479. "balāni 5 forces: saddha viriya sati samādhi pañña’ D ii.120; M ii.12; S iii.96; A iii.12 (see also bala), "bhjojanāni 5 kinds of food: odāna, kummāsa, sattu, maccha, maṣṭa Vin iv.176. "macchariyāni 5 kinds of selflessness: āväśa kula lābha vañña dhamma’. "rajñī defilements: rūpā", saddā etc. (of the 5 senses) Nd1 505; SnA 574. ‘vañña 5 colours (see ref. for colours under pīṭa and others), viz. nīla, pīṭaka, lohitaka, kāṇha, odāta (of B’s eye) Nd2 235A; others with ref. to paduma -- puṇḍarika VvA 41; to paduma Dха ii.443; to kusumāni DA i.140; Dха iv.203. ‘vañña in another meaning (fivefold) in connection with pīṭa (q. v.). ‘sānyojaṇāni fetters (q. v.)."

"sāṅga impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) Dха iv.109. ‘śīla the 5 moral precepts, as sub -- division of the 10 (see dasaśīla and Nd2 under śīla on p. 277). 4. Other (not detailed) passages with Sn 660 (abbudāni), 677 (nabuddhi koṭiya pañcā); Th 2, 503 (‘kāñika=pañcakāmagnāna -- rasa Tha 291); Dха ii.25 (‘mahānibhi); SnA 39 (‘pakāra -- goṃadāla -- pūnabhāva). Cp. further: guṇā Mīla 249; paññāni Vin i.201 (nimba, kuṭaja, paṭoḷa, sułasi, kappaśīka); Paṇḍhu -- rāja -- putṭa J v.426; pabbagaṇṭhiyo Miln 103; pucchā Dха 55; mahā -- paricāga Dха iii.441; mahā -- vilokanāni Dха i.84; vatthūni Vin ii.196 sq.; vāhanāni (of King Pajjota) Dха i.196; suddhāvāsā DwA A 14. In general see Vin v.128 -- 133 (var. sets of 5). -- anga five (bad) qualities (see anga 3 and above 3), in phrase vipphāna free from the 5 sins D iii.269; Nd2 284 C; cp. BK. pañcānga -- vipphāna. Ep. of the Buddha Div 95. 264 & ‘samanāgata endowed with the 5 good qualities A v.15 (of senāsana, expld at Vism 122); see also above. -- anga consisting of 5 parts, fivefold, in foll. combs: ‘jāna (viz. vitakka, vićāra, pīṭa, sukha, cittaś ekaggatā) Dhs 83; ‘turiya orchestra S i.131; Th 1, 398; 2, 139; Vv 364; Dха ii.274, 394; ‘bandhana bond J iv.3. -- angulā=angulika J iv.153 (gandha); SnA 39 (usābhanā hāhāpetvā bhōjetvā ‘ṇaṃvatvā mālaṃ bandhitvā). -- angulika (also ‘aka) the 5 finger -- mark, palm -- mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger -- token in Pāli Literature, Amsterdam Academie 1919 (with plates showing ornaments on Bharhut Tope), cp. also J.P.T.S. 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin ii.123 (cp. Vin. Texts ii.116); J i.166, 192; ii.104 (gandha ‘ṇa deti), 256 (gandhāa, appd to a cetiya); iii.23, 160 (lohitu’); Vv 3318 (gandha ‘ṇa adāsiṃ Kassapassa thūpasnim); Mhvs 32, 4 (see trsl. p. 220); Dха iii.374 (goṇāna gandha -- ‘ṇi daṭva); SnA 137 (setamālā sabha -- gandha -- sugahdehi p‘a kehi ca alankatā paripuṇa -- angapaccangā, of oxen). Cp. MVastu i.269 (stupaśe pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. -- āvudha (āyudha) set of 5 weapons (sword, spear, bow, battle -- axe, shield, after Children) Miln 339 (see Miln trsl. ii.227), cp. p’ sannaddha J iii.436, 467; iv.283, 437; v.431; vi.75; samaddha -- p’ J iv.160 (of sailors). They seem to be different ones at diff. passages. -- ṣṭhān 5 days Vin iv.281; J ii.114. -- cūkāna with 5 topknots J v.250 (of a boy). -- nakha with 5 claws, N. of a five -- toed animal J v.489 (so read for pañca na khā, misunderstood by C.), -- paṭṭikā at Vin ii.117, 121, 152; is not clear (v. l. paṭṭika). Vin. Texts iii.97 trsl. “cupboards” and connect it with Sk. paṭṭikā, as celapattikaṅ Vin ii.128 undoubtedly is (“strip of cloth laid down for ceremonial purposes,” trsl. iii.128). It also occurs at Vin iv.47. -- paṭṭikā (f.) having had 5 husbands J v.424, 427. -- mālin of a wild animal J vi.497 (=pāncagika -- turiya -- sado vīya C., not clear). -- māsakamattan a sum of 5 māsakas Dха ii.29. -- vaggīya (or ‘ika SnA 198) belonging to a group of five. The 5 brahmans who accompanied Gotama when he became an ascetic are recorded. Their names are Aññakāṇḍañña, Bhaddiya, Vappa, Assajī, Mahānāma. M i.170; ii.94; S iii.66; PвA 21 (‘e ādin katvā); SnA 351; cp. chabbaggiya. -- vidha fivefold J i.204 (‘a abhirakkhaḥ); vi.341 (‘paduma), ‘bandhana: see this. -- sādhāraṇa -- bhāva fivefold connection J iv.7. -- setṭha (Bhagavā) "the most excellent in the five" Sn 355 (=pāñcannā paṭhanamissanān pañcācāgīyaṇaṃ setṭho, pañcāhi vā saddhādhi indriyehi stūdhiḥ vā dhammaḥ -- khandhehi atisāṣṭhiḥ cakkhūhi ca setṭho SnA 351). -- hattha having 5 hands J v.431.
Pañcaka

Pañcaka (adj.) [fr. pañca] fivefold, consisting of five J i.116 (’kammaţţhāna); Dhs. chapters 167 - 175 (’naya fivefold system of jhāna, cp. Dhs. trsln 52); SnA 318 (’nipāta of Anguttara). -- nt. pañcakan a pentad, five Vin i.255 (the 5 parts of the kathina robe, see Vin. Texts ii.155), cp. p. 287; pl. pañcacā ā sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 pañcaka’s (i.e. sets of 5 more closely related parts), viz. taca˚ ”skin -- pentad,” the 5 dermatoid constituents: kesā, lomā, nakhā, dantā, tāco; vakka˚ the next five, ending with the kidneys; papphāsā˚ id. ending with the lungs & comprising the inner organs proper; matthalunga˚ id. ending with the brain, and 2 chakka’s (sets of 6), viz. medā˚ & mutta˚. See e.g. VbhA 249, 258.

Pañcakkhattuị

Pañcakkhattuị (adv.) five times.

Pañcadhā

Pañcadhā (adv.) in five ways, fivefold DhsA 351.

Pañcama

Pañcama (adj.) [compar. -- superl. formation fr. pañca, with ”ma as in Lat. supremus, for the usual ”to as in Gr. pe/mpτoς, Lat. quintus, also Sk. pañcathah] num. ord. the fifth D i.88; Sn 84, 99, 101; VvA 102; PvA 52 (”e māse in the 5th month the Peti has to die); DhA iii.195 (”e sattāhe in the 5th week). -- f. pañcamā PvA 78 (ito ”āya jātiyā) and pañcamā Sn 437 (senā); PvA 79 (jāti).

Pañcamaka

Pañcamaka (adj.)=pañcama J i.55.

Pañcaso

Pañcaso (adv.) by fives.

Pañja

Pañja [is it to be puñja?] heap, pile A ii.75 (meaning different?); Cp. i.1016.

Pañjara

Pañjara (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, Lat. Wtb. s. v.] a cage, J i.436; ii.141; iii.305 (siha˚); iv.213; v.232 (siha), 365; vi.385 (siha˚), 391; Miln 23 (”antaragata gone into the c.); 27; DhA i.164 (nakha˚), where meaning is ”frame”; VbhA 238; +siha˚ meaning window.

Pañjali


Pañjalika
Pañjalika (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S i.226; Sn 485, 598.

Pañjasa

Pañjasa (adj.) [pa+añjasa] in the right order, straight A ii.15.

Pañña

Paññā ( -- ˚ ) [the adj. form of paññā] of wisdom, en- dowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissara” D i.245; S ii.194; iv.332; anoma” Sn 343; appa’ S i.198; J ii.166; iii.223, 263; avakujja” A i.130; gambhirā” S i.190; javana” S i.63; Nd 235; tikkha”; dup” D iii.252, 282; S i.78, 191; ii.159 sq.; M iii.25; A ii.187 sq.; Dh 111, 140; Pug 13; DhA ii.255; nibbedhika” S i.63; A ii.178; Nd 235; puthu” ibid.; bhāvita” S iv.111; A v.42 sq.; bhūrī” S iii.143; iv.205; manda” VbhA 239; mahā” S i.63, 121; ii.155; A ii.23, 25; ii.178 sq.; Nd 235; SnA 347; sap” S i.13, 22, 212; iv.210; A iv.245; Pv i 88; 115; PvA 60 (=pañḍita), 131 (=buddhimant); suvimutta” A v.29 sq.; hāsa” S i.63, 191; v.376; Nd 2. By itself (i. e. not in cpd.) only at Dh 208 (=lokiyalokuttara -- paññāya sampanna DhA iii.172) and 375 (=pañḍita DhA iv.111).

Paññatā

Paññatā (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāṇa] having sense, wisdom A iii.421 (dup”=foolishness) v.159 (id.); mahā”, puthu”, vipula” A i.45. See also paññatā2.

Paññatta

Paññatta1 [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, -- 390 --

ordained S ii.218; A i.98, 151; iv.16, 19; v.74 sq.; Pv iv.135; DhA i.274; VvA 9 (su” mañca -- pūtha), 92 (niccabhatta); PVA 78. Esp. freq. in ster. formula paññatte ãsane nisti he sat down on the appointed (i. e. special) chair (seat) D i.109, 125, 148; S i.212; Dh 148; SnA 267; PvA 16, 23, 61.

Paññatta2 (nt.) [abstr. fr. paññā] wisdom, sense etc. S v.412 (v. l. paññatā). See also paññatā.

Paññatti

Paññatti (f.) [fr. paññāpeti, cp. paññattal] making known, manifestation, description, designation, name, idea, notion, concept. On term see Cpd. 3 sq., 198, 199; Kv trsln 1; Dhs trsln 340. -- M iii.68; S iii.71; iv.38 (māra”), 39 (satta”, dukkha”, loka”); A ii.17; v.190; Ps ii.171, 176; Pug 1; Dhs i.309; Nett 1 sq., 38, 188; KhA 102, 107; DA i.139; SnA 445, 470; PVA 200. The spelling also occurs as paññatī, e. g. at J ii.65 (‘vahāra”); Miln 173 (loka”); KhA 28; adj. paññattika (q. v.).

Paññavant

Paññavant (adj.) [paññā+vant, with reduction of å to a see Geiger, P.Gr. § 23] possessed of insight, wise, intelligent, sensible Vin i.60; D iii.237, 252, 265, 282, 287; M i.292; iii.23; S i.53, 79; ii.159 sq., 207, 279 (daharo ce pi p.); iv.243; v.100, 199, 392, 401; A ii.76, 187, 230; iii.2 sq., 127, 183; iv.85, 217, 271, 357;
Pañña

Pañña (f.) [cp. Vedic prajñā, pa+jñā] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (Dial. ii.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "Buddhism" (1914) pp. 94, 130, 201; also Cpd. 40, 41, 102 and discussion of term at Dhs. trsl. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd2 380=Dhs 16 (pañña pājñānā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sīla -- khandha (or 'sampadā), code of moral duties; (2) samādhi -- khandha (or cittasampadā) code of emotional duties or practice of con centration & meditation; (3) pañña -- khandha (or 'sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also Jhāna.) They are referred to in almost every Suttanta of Dīgha i. (given in extenso at D i.62 -- 85) and frequently mentioned elsewhere, cp. D ii.81, 84, 91 (see khandha, citta & sīla). -- D i.26=162 ('gatena caranti diṭṭhīgatāni'), 174 ('vāda'), 195 ('pāripūrin); ii.122 (ariyā); iii.101, 158, 164, 183, 230, 237, 242, 284 sq.; S i.13=165 (sīla, citta, pañña), 17, 34, 55; ii.185 (samma˚), 277; v.222 (ariyā); M i.144 (id.); iii.99 (id.), 245 (paramā), 272 (samma˚); A i.61, 216; ii.1 (ariyā); iv.105 (id.); i.106 (sīla, citta, p.), 352 (kusalesu dhammesu); iv.11 (id.); v.123 sq.; It 35, 40 (˚uttara), 51 (sīla˚); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd 77; Nd2 380; Ps i.53, 64 sq., 71 sq., 102 sq., 119; ii.150 sq., 162, 185 sq.; Pug 25, 35, 54 ('sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PVA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On paññāya see sep. article. See also adhipanna (adhi˚lta, adhicitta+). -- ādhipateyya the supremacy of wisdom A ii.137. -- indriya the faculty of reason (with sati˚ & samma˚ & samanna˚ & sīla˚ & samanna˚); Diii.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191; -- obhāsa the lustre of wisdom Ps i.119; Dhs 16, 20 etc. -- khandha the code of cognition (see above) Vin i.62; D iii.229, 279; It 51; Nd 21; Nett 70, 90, 128. It is always combd with sīla˚ & samādhi -- khandha. -- cakkhu the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha: see under cakkhumāna) D iii.219; S v.467; It 52; Nd1 354; Nd2 235. -- dada giving or bestowing wisdom S i.33; Sn 177. -- dhana the treasure of perfect knowledge (one of the 7 treasures, see dhana) D i.163, 251; A iii.53; VVa 113. -- nirodhika tending to the destruction of reason S v.97; It 82. -- paṭilābha acquisition of wisdom S v.411; A i.45; Ps ii.189. -- pāsāda the stronghold of supreme knowledge Dh 28 (=dibba -- cakkhu˚ sankhātan˚). -- bala the power of reason or insight, one of the 5 powers D iii.229, 253; M iii.72; A iv.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VVa 7. -- bāhulla wealth or plenty of wisdom S v.411; A i.45. -- bhumi ground or stage of wisdom; a name given to the Patīccha -- samuppāda by Bdhgh at Vism xvii, pp. 517 sq. (nīdesa). -- ratana the gem of reason or knowledge Dhs 16, 20 etc. -- vimutta freed by reason D ii.70; iii.105, 254; M i.35, 477; A i.61; ii.6; iv.452; Sn 847; Nd1 207; Kv 58; Nett 199. -- vimutti emancipation through insight or knowledge (always paired with ceto -- vimutti) D i.156, 167; iii.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA i.313; VbhA 464. -- visuddhi purity of insight D iii.288. -- vuddhi increase of knowledge S v.97, 411; A i.15, 45; ii.245. -- sampadā the blessing of higher knowledge (see above) A i.62; ii.66; iii.12 sq., 182 sq.; iv.284, 322. -- sīla conduct and (higher) intelligence Dh 229 ('samāhita=lokuttarapaññāya c eva pārisuddhisilena ca samannāgata DhA ii.329); Vv 3423 id.=ariyāya diṭṭhiyā ariyena sīlena ca sāmannāgata VvA 155). Often used with yathābhūtan˚ q. v. Cp. paññāya.

Paññāna

Paññāna (nt.) [pa+ñāna, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D i.124 (sīla˚); S i.41; A iv.342; Sn 96, 1136; DA i.171, 290. -- 2. mark, sign, token J v.195.

Paññānavant

Paññānavant (adj.) [paññāna+vant] reasonable, sensible, wise Sn 202, 1090; J v.222; vi.361; Nd 382.

Paññāta
Paññāta [pp. of pajānātī] known, renowned DA i.143; ap˚ unknown, defamed Vin iv.231; S iv.46; A iii.134 (where also der. appaññātika).

Paññāpaka

Paññāpaka (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin ii.305 (āsana˚).

Paññāpana

Paññāpana (nt.) [fr. paññāpeti] disclosure, discovering M iii.17; S iii.59; declaration DhsA 11.

Paññāpetar

Paññāpetar [n. ag. of paññāpeti] one who imparts knowledge, discloser of truths, discoverer D ii.223.

Paññāpeti

Paññāpeti [Caus. of pajānātī] 1. to make known, declare, point out, appoint, assign, recognise, define D i.119 (brāhmaṇā brāhmaṇāṇ), 180, 185, 237; It 98 (tevijñā brāhmaṇāṇ), Pug 37, 38; PvA 61 (āsanaṇ). -- 2. to lay down, fold out, spread PvA 43 (sanghātiṇ). -- pp. paññatta (q. v.). -- Caus. II. paññāpāpeti J iii.371.

Paññāya

Paññāya (indecl.) [ger. of pajānātī, in relation "ñaya: ñatvā as utthāya: thatvā; so expld by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathā'bhavatī (q. v.) S i.13 (bhāveti), 44 (lokasmā pujeto), 214 (parisujjhati); ii.7 sq. (uppajjati), 68 (suppatividdho); iii.6 (id.); v.324 (ajjupekkhati); A i.125 (anuggahissati); iii.44 (vaḍḍhati); iv.13 sq. (pariyogāhamāṇa); v.39 (disvā) Sn 1035 (see Nd2 380ii); It 93 (moh'aggiṇ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expln of ñatvā), 140=viceyya.

Paññāyatī

Paññāyatī [Pass. of pajānātī] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA i.14, 95 (fut. paññāyissatha you will be well known); ii.75; PvA 83 (pālito eva), 166 (dissati+); ppr. paññāyamāṇa DhA i.29; PvA 96 (=perceivable). -- aor. paññāyī PvA 172 (paccakkhato).

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Pañha

Pañha [Ved. praśna, for details of etym. see pucchatī] mode of asking, inquiry, investigation, question D i.11 (deva˚) M i.83; iii.30; A i.103, 288; iii.81, 191 sq.; v.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd1 464; Miln 28, 340; DA i.97. pañhaṇ pučchati to ask a question Nd2 under pučchā (q. v.). -- pañhihaṇ an answer to a question M i.83; Miln 28. -- vmaṇsaka one who tests a question Sn 827; Nd1 166; SnA 538. -- vyākaraṇa mode of answering questions, of which there are 4, viz. ekaṇja "direct," vibbjaja "qualified," patipucchā "after further questioning," thapanīya "not to be answered or left undecided," thus enumd at D iii.229; A i.197 sq.; ii.46; Miln 339.

Paṭa
Pāta [cp. Epic Sk. paṭa, etym. unknown, prob. dialec-tical] cloth; cloak, garment S ii.219 (’pilotika); Th 1, 1092 (bhīnuma -- paṭa -- dhara "wearing the patchwork cloak" trsl.); J iv.494; KhA 45, 58 (’tantu); DA i.198; DhA ii.45 (puppha’); iii.295 "kaṇcuka, v. l. kaṭak’); Vism 16 (bhīnuma -- paṭa -- dhara in defn of bhikkhu); VbhA 327 (id.); DhS A 81 (paṭa -- paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappata.

Paṭaggi

Paṭaggi [paṭi+aggi] counter -- fire Vin ii.138; J i.212; kacc. 31.

Paṭanga

Paṭanga [cp. *Sk. phaṭingā, but influenced by Sk. pataga a winged animal, bird] a grasshopper Sn 602; J vi.234, 506; Miln 272, 407; DhA iv.58; PvA 67; PgdP 59.

Paṭaccarin

Paṭaccarin (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes); so read perhaps at J vi.227 (vv. ll paṭaccari & paṭiccari).

Paṭala

Paṭala (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṃsa’ of the liver, where KhA 54 reads maṃsa -- piṇḍa), 359 (phaṇa’); DhS A 307 (’akkhī’ membranes of the eye); KhA 21 (samuppaṭāna), 55 (udara’ mucous membrane of the stomach), 61 (id.); DhS A 330 (id.); SnA 248 (id.); Pva 186 (eka’ upāhanā, singlelined, cp. paṭalika & palāsika & see Morris J.P.T.S. 1887, 165); Vism 446 (kappāsa’ film of cotton seed); Bdh 66 (id.). -- 2. roof, ceiling Pva 52 (ayo’ of iron), <-> 3. a heap, mass (esp. of clouds) J i.73 (megha’); DhS A 239 (abbha’). -- madhu’ honey comb J i.262; DhA i.59; iii.323. -- 4. cataract of the eye Dāv S v.27.

Paṭalika

Paṭalika (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka’ with single lining) J ii.277 (v. l. for ekatalika); iii.80, 81 (id.). -- as n. f. paṭalikā a woven cloth, a woollen coverlet (embroidered with flowers), usually combd with paṭikā Vin i.192; ii.162; D i.7 (=ghanā -- puppha unnāmaya attharako. So āmilākapaṭṭo ti pi vuccati DA i.87); A i.137, 181; iii.50, iv.94, 231, 394.

Paṭaha

Paṭaha [cp. Epic Sk. paṭaha, dial.] a kettle -- drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhS A 319, viz. mahā -- bheri & p. -- bheri; J i.355; Dpv S 16, 14; Pva 4.

Paṭāka

Paṭāka (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M i.379; Miln 87; Vism 469; ThA 70.

Paṭāni
Paṭāṇi at Vin iv.46 (paṭāṇi dinṇa hoti) is not clear, it is expld by Bdhgh as "maṅcapidhānaṇ (for "piṭhānaṇ) pādasikāhāsu āṇi dinṇo hoti." At DA i.77 we find the foll. .."visūkaṇ paṭāṇi (sic.) -- bhūtaṇ dassanan ti visūkadamassanāṇ, " and at DhAs 393: "paṭāṇi -- gahanāṇ gahetvā ekapadeṇ' eva taṇ nissaddaṇ akāsiṇ."

Paṭī

Paṭī (indecl.) [Ved, prati, to Idg. "preti as in Lat. preutium (fr. "pretios)" price" (cp. precious), i. e. equiva-
lent; Gr. pre/s (aokl.), proti/, pro/s against) directional prefix in well -- defined meaning of "back (to),
against, towards in opposition to, opposite." As preposition (with acc. and usually postponed) towards,
near by, at; usually spelt pati (cp. sampati & sampatika) Sn 291 (?), 425 (Neraṅjaram (pati); Th 1, 628
(suriyass' uggamanam p.); 2, 258 (abhiyobbanam p.), 306 (Neraṅjaram p.); J i.457 (paṭi suriyan thatvā
standing facing the sun); iv.93; vi.491; Pv ii.941 (suriy' uggamanam p.); Miln 116 (dānam p.); PVA 154
(paṭi Ganaṇa) against the G.). -- Most freq. combins are: paṭī+ (patiavā); pataśa'; vi+paṭī; sampaṭī'. The
composition (assimilation -- ) form before vowels is pace" (b. v.). -- Meanings. I. (lit.) "back," in the sense of:
(1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a
hostile attack (anti -- . against): kaṇṭaka, kosati (re -- ject), kūla, khipati (re -- fuse, op -- pose), ġha,
codeti (re -- prove), thambhari, ġisā, ġeseti, pakhha, ātha, āpiṇsati, ġlīta, magga, manteti, ıydha (at
-- tack), vacana (re -- ply), vadati, vedeti, sattu (enemy), suṇāti, ġata; (b) warding off, protecting
against (counter -- , anti -- ): kara (antidote), ġedhati (ward -- off). -- (c) putting against, setting off in a
comparison (counter -- , rival): puggala (one's equal), purisa (rival), ġala (adequate), bimba
(counterpart), bhāga (id.); malla (rival wrestler), sama, saśana, ġūra, ġeṣa; (d) close contact
(against, be -- ): kujīta (covered), ġadha, channa ("be -- deckt") vijjhana. -- (2) in return, in exchange
(in revenge) akkosati, āneti, katheti, karoti, kūṭa1, ġkamati, ġhamāpeti, ġgāti (sing in response), ġita,
dāṇḍa (retribution), ġdrāti, dāna, niśādana, paṇṇa (in reply), paśaṇśati, ġiṇa, ġuchati (ask in
return), māreti (kill in revenge), bhanḍati (goods in exchange), bhanḍati (abuse in return) ġrodana,
roseti, vera (revenge), sammodeti, sātheyya. -- (3) (temporal) again, a second time (re -- ) ġdaeporti (re
appear), niḍjhatta, ġivattati, āpavetai, pākatika (re -- stored), ġujjhati, viṇicchāti, saṇjīvita (re --
suscitated), ṣandhi (re -- incarnation), samajjati. -- (4) away from, back to (esp. in compn paṭivi)
: kūṭati (shrink back), ġghāta (reputation), ġdhavati, neti, paṇāmeti (send away), bandhati (hold back),
bāhāti (id.), vijācchati, vineti, vinodeti (drive out), virata, saṇharati, saḷlaṁ, sutta, sumbhita. -- II.
(applied, in reflexive sense): (1) to, on to, up to, towards, at -- : oloketi (look at), ġījīha (hankering after)
ḡgha, ġjāti ġpjēti, ġpeseti (send out to), ġbaddha (bound to), ġbhaya, ġyatta, ġṛupa, ġaddha (at --
tain), ġlaṅgha ġlobhetti, sāmeti, ġsevati (go after), ġssati. (2) together (con -- , com -- ), esp. combd with
saṇ; ġsanyuyati; ġpassadha, maṇḍita, ġanharoti, ġanṭhāra. -- (3) asunder, apart ("up"): ġkopeti (shake up),
viṇṣa (part), ġvibhutta (divided up). -- (4) secondary, complementary, by -- , sham (developed out of
meaning I. 1 c.) ġnāśikā (a false nose), ġsāka (sham top knot); esp. freq. in redupl. (iterative) cpds., like
ana ġpaccanga (limb & by -- limb, i. e. all kinds of limbs), vata ġpativatta (duties & secondary duties,
allduties). In the later application paṭī resembles the use of ā, which is more frequent (see ā5). -- III. The
opposite of paṭi in directional meaning is anu, which is combd either (a) in neg. contrast or (b)
in positive emphasis, e. g. (a) anuvātāṇ paṭīvātaṇ with and against the wind; anuloma+paṭiloma with and
against the grain: sotaṇ w. & against the stream; (b) anumasati paṭīmasati to touch coelys (lit. up &
down). -- Note. The spelling paṭī for paṭi occurs frequently without discrimination; it is established in the
combd with sthā (as paṭitthāti, paṭitthita etc.). All cases are enumd under the respective form of paṭī, with
the exception of paṭīthi

Paṭīnetī

Paṭī -- āneti [paṭi+ā+nī] to lead or bring back, in dup- paṭī -- ānaya difficult to bring back J iv.43.

Paṭirohohati

Paṭī -- orohati [paṭi+ava+ruh] to descend from DA i.251 ("itvā"). -- 392 --
Paṭikankhati

Paṭikankhati [paṭi+kānkṣ] to wish for, long for S i.227. adj. "kankhin M i.21. See also paṭiṅkakhin.

Paṭikacca

Paṭikacca (indecl.) [so read for "gacca as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger Pr. § 381. -- ger. fr. patikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin iv.44; Miln 48 (v. l. 'kacca) usually as patigacc' eva, e.g. Vin i.342; D ii.118. -- (2) providing for (the future), preparing for, with caution, cautiously Vin ii.256; S i.57; v.162; A ii.25; D ii.144; Th 1, 547; J iii.208; iv.166 (in expln of paṭikata & paṭikaroti); v.235.

Paṭikaṇṭaka

Paṭikaṇṭaka [paṭi+kantaka4] an enemy, adversary, robber, highwayman J i.186; ii.239; DhA iii.456 (v. l. "kaṇḍaka).

Paṭikata

Paṭikata [pp. of paṭikaroti] "done against," i. e. provided or guarded against J iv.166.

Paṭikatheti

Paṭikatheti [paṭi+katheti] to answer, reply J vi.224; DA i.263.

Paṭikampati

Paṭikampati [paṭi+kampati] to shake; pret. paccakam- pittha J v.340.

Paṭikamma

Paṭikamma (nt.) [paṭi+kamma, cp. paṭikaroti] redress, atonement A i.21 (sa’ & a’ āpatti) Miln 29; DA i.96.

Paṭikara

Paṭikara [fr. paṭi+kr] counteracting; requital, compensa- tion Vin iv.218 (a’); D i.137 (ovāda’ giving advice or providing for? v. l. pari’); iii.154.

Paṭikaroti

Paṭikaroti [paṭi+karoti] 1. to redress, repair, make amends for a sin, expiate (āpattij) Vin i.98, 164; ii.259; iv.19; S ii.128=205; A v.324; DhA i.54. -- 2. to act against, provide for, beware, be cautious J iv.166. -- 3. to imitate J ii.406. -- ger. paṭikacca (q. v.). -- pp. patikata (q. v.).

Paṭikassana

Paṭikassana (nt.) [paṭi+kṛṣ] drawing back, in phrase mūḷaya p. "throwing back to the beginning, causing to begin over & over again" Vin ii.7, 162; A i.99.

Paṭikassati
Paṭikassati [paṭi+kassati] to draw back, remove, throw back Vin i.320 (mūlāya); ii.7 (id.).

Paṭikā

Paṭikā (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (uṇṇāmaya set' atvaraka DA i.86) D i.7; A i.137, 181; iii.50; iv.94, 231, 394; Dāvs v.36. See also paṭiya.

Paṭikāra

Paṭikāra [paṭi+kr] counteraction, remedy, requital Sdhp 201, 498; usually neg. app° adj. not making good or which cannot be made good, which cannot be helped Vin iv.218 (=anosārita p. 219); PvA 274 (marañā) Cp. foll.

Paṭikārika

Paṭikārika (adj.) [fr. preceding] of the nature of an amend- ment; app° not making amends, not making good J v.418.

Paṭikīṭṭha

Paṭikīṭṭha inferior, low, vile A i.286=Dh i.144; in meaning "miserable" at DhA ii.3 is perhaps better to be read with v. l. as pakkiliṭṭha, or should it be paṭikuṭṭha?

Paṭikībbisa

Paṭikībbisa (nt.) [paṭi+kībbisa] wrong doing in return, retaliation J iii.135.

Paṭikirati

Paṭikirati [paṭi+kirati] to strew about, to sprawl Pv iv.108 (uttānā paṭikirāma =vikīrtyamān'angā viya vattāma PvA 271).

Paṭikiliṭṭha

Paṭikiliṭṭha (adj.) [paṭi+kiliṭṭha] very miserable PvA 268 (v. l.); and perhaps at DhA ii.3 for paṭikīṭṭha (q. v.).

Paṭikujjati

Paṭikujjati [paṭi+kubj, see kuji & cp. patikuṭṭati] to bend over, in or against, to cover over, to enclose D ii.162; M i.30; A iii.58. Caus. "eti J i.50, 69. -- pp. patikujjita (q. v.).

Paṭikujjana


Paṭikujjita

Paṭikujjita [pp. of patikujjeti] covered over, enclosed A i.141; Th 1, 681; J i.50, 69; v.266; Pv i.1013 (=upari pidahita PvA 52); DhsA 349.
Paṭikujjhati

Paṭikujjhati [paṭi+krudh] to be angry in return S i.162= Th 1, 442.

Paṭikuṭati

Paṭikuṭati [paṭi+kuṭ as in kuṭila, cp. kuc & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A iv.47 sq. (v. l. "kujjati"); Miln 297 (paṭi"; cp. Miln trsln ii.156); Vism 347 (v. l. BB; T. "kuṭṭati"); DhA i.71; ii.42. -- Caus. patikoṭṭeti (q. v.). -- pp. paṭikutita (q. v.). See also paṭilityati.

Paṭikuṭhita

Paṭikuṭhita [pp. of paṭikuṭati] bent back, turned over (?) Vin ii.195 (reading uncertain, vv. ll. paṭikuṭṭiya & paṭikuṭiya).

Paṭikuṭṭha

Paṭikuṭṭha [pp. of paṭi+kruṣ, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin i.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. app˚ blameless, faultless S iii.71<>73; A iv.246; Kv u 141, 341. See also paṭikiṭṭha.

Paṭikuṇika

Paṭikuṇika (adj.) [for "kuṭita?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

Paṭikuṇṭhita

Paṭikuṇṭhita [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J vi.89.

Paṭikuttaka

Paṭikuttaka [or uncertain etym.; paṭi+kuttaka?] a sort of bird J vi.538.

Paṭikubbara

Paṭikubbara [paṭi+kubbara] the part of the carriage -- pole nearest to the horse(?) A iv.191.

Paṭikulyatā

Paṭikulyatā (f.) [fr. paṭikūla, perhaps better to write patik- kulyatā] reluctance, loathsome ness M i.30; A v.64. Other forms are paṭiktulatā, pāṭikkūlyatā, & pāṭikulyā (q. v.).

Paṭikūta

Paṭikūta (nt.) [paṭi+kūṭa1] cheating in return J ii.183.

Paṭikūlatā

Paṭikūlatā (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.
Pañkelanā see parikēlanā; i. e. counter -- playing Dh i.286.

Pañkoṭṭeti

Pañkoṭṭeti [paṭi+koṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M i.115; S ii.265 (cp. id. p. A iv.47 with trs. "kuṭati & v. l. "kujjati which may be a legitimate variant). The T. prints paṭi’.

Pañkopeti

Pañkopeti [paṭi+kopeti] to shake, disturb, break (fig.) J v.173 (uposathan).

Pañkkanta

Pañkkanta [pp. of paṭikkamati] gone back from ( -- ’), returned (opp. abhi’) D i.70 (abhikkanta+); A ii.104, 106 sq., 210; Pv iv.143 (cp. PvA 240); DA i.183 (=nivattana); VvA 6 (opp. abhi’) PVA 11 (piṇḍapātana”), 16 (id.). For opp. of pañkkanta in conn. with piṇḍāya see paviṭṭha.

Pañkkantaka

Pañkkantaka [fr. last] one who has come or is coming back DhA i.307.

Pañkkama


Pañkkamati

Pañkkamati [paṭi+kram] to step backwards, to return (opp. abhi’) Vin ii.110, 208; M i.78; S i.200, 226; ii.282; Sn 388 (ger. 'kkamma=nivattitvā SnA 374); SnA 53. -- Caus. pañkkamāpeti to cause to retreat J i.214 Miln 121. -- pp. pañkkanta (q. v.).

Pañkkamana

Pañkkamana (nt.) [fr. pañkkamati] returning, retiring, going back Dh i.95; in "sālā meaning "a hall with seats of distinction" SnA 53.

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Pañkkūla

Pañkkūla (adj.) [paṭi+kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin i.58 (‘kūla); D iii.112, 113; M i.341 (dukkha’); S iv.172 (id.); J i.393; VvA 92 (K.); PVA 77; VbhA 250 sq. -- app’ without objection, pleasant, agreeable Vv 532 (K.); Vism 70 (k). -- nt. ‘ṇ loathsomeness, impurity VvA 232. See also abstr. pañkkūyatā (paṭi”). -- gāhitā as neg. a” "refraining from contradiction" (Dhs trśln) Pug 24 (k.); Dhs 1327 (k.). -- manasikāra realisation of the impurity of the body DhA ii.87 (‘kkula); VbhA 251. -- saññā (āhāre) the consciousness of the impurity of material food D iii.289, 291; S v.132; A iv.49; adj. ‘saññin S i.227; v.119, 317; A iii.169.

Pañkkosati
Paṭikkosati [paṭi+kruṣ] to blame, reject, revile, scorn Vin i.115; ii.93; M iii.29; D i.53 (=paṭibhāhi DA i.160); S iv.118 (+apavadati); Sn 878; Dh 164; J iv.163; Miln 131, 256; DhA iii.194 (opp. abhinandati). -- pp. paṭikūṭhā (q. v.).

Paṭikkosana

Paṭikkosana (nt.) & "ā (f.) [fr. paṭikkosati] protest Vin i.321; ii.102 (ā').

Paṭikkhati

Paṭikkhati [paṭi+riks] to look forward to, to expect Sn 697 (paṭikkhaṇṇa sic ppr.= āgamayanā SnA 490).

Paṭikkhitta

Paṭikkhitta [pp. of paṭikkhipati] refused, rejected D i.142; M i.78, 93; A i.296; ii.206; J ii.436; Nett 161, 185 sq.; DhA ii.71.

Paṭikkhipati

Paṭikkhipati [paṭi+khipati] to reject, refuse, object to, oppose J i.67; iv.105; Miln 195; DA i.290; DhA i.45; ii.75; PvA 73, 114, 151, 214 (aor. "khipi =vāresi). -- appaṭikkhippa (grd.) not to be rejected J ii.370. <> Contrasted to samādiyati Vism 62, 64 & passim.

Paṭikkhepa

Paṭikkhepa [fr. paṭi+ksip] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 ("vacana the opp. expression). 'to (abl.) in opposition or contrast to PvA 24.

Paṭikkhamāpita

Paṭikkhamāpita [pp. of paṭi+khamāpeti, Caus. of khamati] forgiven DhA ii.78.

Paṭigacca

Paṭigacca see paṭikacca.

Paṭigacchati

Paṭigacchati to give up, leave behind J iv.482 (gehaṇ); cp. paccagā.

Paṭigandhiya

Paṭigandhiya only as neg. appaṭi (q. v.).

Paṭigāṭhā


Paṭigādha

Paṭigādha [paṭi+gāḍha2] a firm stand or foothold A iii.297 sq.; Pug 72=Kvu 389.
Paṭigāyati (´gātī)

Paṭigāyati (´gātī) [paṭi+gāyati] to sing in response, to reply by a song J iv.395 (imper. ´gāhi).

Paṭigijjha

Paṭigijjha (adj.) [paṭi+gijjha, a doublet of gidha, see gijjha2] greedy; hankering after Sn 675 (SnA 482 reads ´gidha and explns by mahāgijjha).

Paṭigīṭa


Paṭiguhati (´gūhati)

Paṭiguhati (´gūhati) [paṭi+gūhati] to concert, keep back Cp. i.918.

Paṭiggaṇhanaka

Paṭiggaṇhanaka (adj. -- n.) [paṭiggaṇhana (=patiggahaṇa) +ka] receiving, receiver PvA 175.

Paṭiggaṇhāti (paṭiggaṇhāti)

Paṭiggaṇhāti (paṭiggaṇhāti) [paṭi+gaṇhāti] to receive, accept, take (up) D i.110 (vatthāṇ). 142; Vin i.200; ii.109, 116 (a sewing -- needle); S i.v.326 (jātarūpa -- rajatāṇ); Sn 479, 689, 690; Dh 220; J i.56, 65; DA i.236; PvA 47. In special phrase accayaṇ paṭiggaṇhāti to accept (the confession of) a sin, to pardon a sin Vin ii.192; D i.85; M i.438; J v.379. -- pp. paṭiggaṇhāta (q. v.). -- Caus. ´ggaheti Vin ii.213; M i.32.

Paṭiggaha

Paṭiggaha [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J i.146; ii.9; vi.474; Pv iii.111. -- 2. friendly reception J vi.526. -- 3. receptacle (for water etc.) Vin ii.115, 213 (udaka'). -- 4. a thimble Vin ii.116.

Paṭiggahaṇa

Paṭiggahaṇa (nt.) [fr. paṭiggaṇhāti] acceptance, receiving, taking M iii.34; S v.472; SnA 341. -- accaya' acceptance of a sin, i. e. pardon, absolution J v.380.

Paṭiggahita

Paṭiggahita [pp. of paṭiggaṇhāti] received, got, accepted, appropriated, taken Vin i.206, 214; J vi.231. -- As appatiggahitaka (nt.) "that which is not received" at Vin iv.90.

Paṭiggahīṭtar

Paṭiggahīṭtar [n. ag. of paṭiggaṇhāti] one who receives, recipient D i.89.

Paṭiggāha

Paṭiggāha see pattiṭhāha.
Patiggāhaka

Patiggāhaka (adj. -- n.) [fr. patigghanāti] receiving, accepting; one who receives, recipient Vin ii.213; D i.138; A i.161; ii.80 sq.; iii.42, 336; J i.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

Patiggāhana


Patigha

Patigha (m. & nt.) [paṭi+gha, adj. suffix of ghan=han, lit. striking against] 1. (ethically) repulsion, repugnance, anger D i.25, 34; iii.254, 282; S i.13; iv.71, 195, 205, 208 sq.; v.315; A i.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA i.22. -- 2. (psychologically) sensory reaction D iii.224, 253, 262; S i.165, 186; A i.41, 267; ii.184; Dhs 265, 501, 513, 579; VbhA 19. See on term Dhs trsln 72, 204, 276 and passim. -- appatigha see separately s. v. Note. How shall we read paṭighaṇṭha nānighaṇḍo at DhsA 308? (patigha -- tṭhāṇa -- nighaṇḍo, or paṭighaṭṭhaṇa -- nighaṇḍo?)

Patighavant

Patighavant (adj.) [fr. paṭigha] full of repugnance, showing anger S iv.208, 209.

Patighāta

Patighāta [paṭi+ghāta, of same root as patigha] 1. (lit.) warding off, staying, repulsion, beating off D iii.130; M i.10; A i.98; iv.106 sq.; J i.344; Vism 31 (=paṭihanaṇa); Miln 121; Dha ii.8; PvA 33. -- 2. (psych.) resentment Dhs 1060, cp. Dhs trsl. 282.

Patighosa

Patighosa [paṭi+ghosa] echo Vism 554.

Paticamma

Paticamma in 'gataṇ sallaṇ at J vi.78 to be expld not with C. as from paṭi+camati (cam to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. ii.29, s. v. as elliptical for paṭiḥhinnā -- camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expln "vāmapassena pavisīt vā dakkhinapassena vīniggatan ī."

Paticaya

Paticaya & (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin ii.74; iii.158 (paṭi’); S iii.169; A iii.376 sq. (v. l. paṭi’); iv.355; v.336 sq.; Th 1, 642; Ud 35 (paṭi’); Miln 138.

Paticarati

Paticarati [paṭi+carati] 1. to wander about, to deal with Miln 94. -- 2. to go about or evade (a question), to obscure a matter of discussion, in phrase aṅkena aṅkāṇ p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D i.94; Vin iv.35; M i.96, 250, 442; A iv.168 (v. l. paṭīvadati); expld at DA i.264 by ajjhottharati paticchādeti "to cover over," i. e. to conceal (a question). See on expression Dialogues i.116.
Paṭīcāleti

Paṭīcāleti [Caus. of paṭīcalati] to nudge J v.434.

Paṭicāra

Paṭicāra [fr. paṭi+car] intercourse, visit, dealing with Miln 94.

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Paṭicodana


Paṭicodeti

Paṭicodeti [paṭi+codeti] to blame, reprove M i.72; Vin iv.217; Ud 45.

Paṭicca

Paṭicca [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M i.265 (etaq on these grounds); S iii.93= It 89 (athaṭavaśaṇ); J ii.386 (=abhīsandhaṇ); Sn 680, 784, 872, 1046; SnA 357; DhsA i.4; PvA 64 (maṇḍaṇ), 164, 181 (kaṇḍaṇ), 207 (anuddaṇa). See also foll. -- vinīta trained to look for causality M iii.19.

Paṭiccasamuppanna

Paṭicca -- samuppanna [p.+samuppana] evolved by reason of the law of causation D iii.275; M i.500; S ii.26; A v.187; Ps i.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratītya samutpanna MVastu iii.61.

Paṭiccasamuppāda

Paṭicca -- samuppāda [p.+samuppāda, BSk. prattītya- samutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. -- See on this Mrs. Rh. D. in Buddhism 90 f., Ency. Rel. & Ethics, s. v. & KS ii., preface. Cpd. p. 260 sq. with diagram of the "Wheel of Life"; Pts. of Controversy, 390 f. -- The general formula runs thus: Imasmi sati, ida hoti, imass' upp, ida'u uppajjati; imasmi asati, ida' na hoti; imassa nirodh, ida' nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M ii.32; S ii.28 etc. The term usually occurs applied to dukkha in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma -- paṭilomaṇ manas' ākāsi Vin i.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is avijjā ignorance; this produces sankhāra: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to viṇṇāna thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: nāmarūpa individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), saḷāyatanas the senses (6 organs of sense Cpd.; the sixfold sphere Mrs. Rh. D.), phassa contact, vedanā feeling, taṇhā thirst for life (craving), upādana clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), bhava (action or character Cpd.; renewed existence Mrs. Rh. D.), jāti birth (rebirth conception Cpd.), jārāmarana (+soka -- parideva --
dukkhadomanass' ûpayâsâ) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratîtya -- samutpâda, e. g. at Divy 300, 547. The Paṭicca -- samutpâda is also called the Nidâna ("basis," or "ground," i. e. cause) doctrine, or the Paccay' âkâra ("related -- condition"), and is referred to in the Suttas as Ariya -- fâya ("the noble method or system"). The term paccay' âkâra is late and occurs only in Abhidhamma -- literature. -- The oldest account is found in the Mahâpadâna Suttanta of the Dîgha Nikâya (D ii.30 sq.; cp. Dial. ii.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the original cause of it in viññâ.

The same chain occurs again at S ii.104 sq. -- A later development shows 12 links, viz. avijjâ and sankhâra added to precede viññâna (as above). Thus at S ii.5 sq. -- A detailed exposition of the P. -- s. in Abhidhamma literature is the exegesis given by Bdhgh at Vism xvii. (pp. 517 -- 586, under the title of Paññâ -- bhûmi -- niddesa), and at VbhA 130 -- 213 under the title of Paccayâkâra -- vibhanga. <-> Some passages selected for ref.: Vin i.1 sq.; M i.190, 257; S i.136; ii.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; Ai.177; v.184; Sn. 653; Ud i sq.; Ps i.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA i.125, 126. -- kusala skilled in the (knowledge of the) chain of causation M iii.63; Nd1 171; f. abstr. "kusalatâ D iii.212.

Paṭicchaka

Paṭicchaka (adj.) [fr. paṭicchati) receiving J vi.287.

Paṭicchati

Paṭicchati [paṭi+içchati of is; cp. BSk. pratîçchati Divy 238 and sampaṭicchati] to accept, receive, take A iii.243 (udakañj); Vin iv.18; Th 2, 421; J i.233; ii.432; iii.171; iv.137; v.197; DhA iii.271. -- pp. paṭicchita (q. v.). Caus. II. paṭicchâpeti to entrust, dedicate, give J i.64, 143, 159, 383, 506; ii.133; PvA 81.

Paṭicchanna

Paṭicchanna [pp. of paṭicchâdeti] covered, concealed, hidden Vin ii.40; A i.282; Sn 126, 194; Pv i.102 (kesehi=paṭicchâdita PvA 48); ii.102 (kesehi); DA i.276, 228; SnA 155; KhA 53; VbhA 94 ("dukkha"; PvA 43, 103. -- appaṭicchanna unconcealed, open, unrestrained Vin ii.38; J i.207. -- kammanta of secret doing, one who acts underhand or conceals his actions A ii.239; Sn 127.

Paṭicchavi

Paṭicchavi in appaṭicchavi at Pv ii.113 read with v. l. as sampatitacchavi.

Paṭicchâda


Paṭicchâdaka

Paṭicchâdaka=prec. DhsA 51.

Paṭicchâdana

Paṭicchâdana (nt.) [fr. paṭicchâdeti] covering, hiding, concealment M i.10; A iii.352; Vbh 357=SnA 180.

Paṭicchâdaniya
Paṭicchādaniya (nt.) [fr. paṭicchādeti] the flavour of meat, flavouring, meat broth or gravy Vin i.206, 217; Miln 291.

Paṭicchādita


Paṭicchāḍī

Paṭicchāḍī (f.) [fr. paticchādeti] 1. covering, protection Vin ii.122. -- 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin i.296; iv.171.

Paṭicchādeti

Paṭicchādeti [paṭi+chādeti, Caus. of chad] 1. to cover over, conceal, hide S i.70, 161; DA i.264; VvA 65 (dhanaṇ); KhA 191; PvA 76, 88, 142 (kesehi), 194 (= parigūhati). -- 2. to clothe oneself Vin i.46. -- 3. to dress (surgically), to treat (a wound) M i.220. -- 4. to conceal or evade (a question) DA i.264. -- pp. paṭicchādita & paṭicchhanna (q. v.).

Paticchita

Paticchita [pp. of paṭicchhati] accepted, taken up Sn 803 (pl. ṭāse, cp. Nd1 113 & SnA 531).

Patijaggaka


Patijaggati

Patijaggati [pati+jaggati, cp. BSk. pratįjāgarti Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J i.235, 375; ii.132, 200, 436; Vism 119; DhA i.8, 45, 99, 392; iv.154; PvA 10, 43. -- pp. patijaggita (q. v.). -- Caus. ṭaggāpeti.

Patijaggana

Patijaggana (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J i.148; Miln 366; DhA i.27; ii.96.

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Patijagganaka

Patijagganaka (adj.) [fr. patijaggana] to be reared or brought up J vi.73 (putta).

Patijaggāpeti

Patijaggāpeti [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Paṭijaggita
Patijaggita [pp. of patijaggati] reared, cared for, looked after, brought up J v.274, 331.

Patijaggiya

Patijaggiya (adj.) [grd. of patijaggati] to be nursed DhA i.319.

Paṭiṭānāti

Paṭiṭānāti [paṭi+jānāti] to acknowledge, agree to, approve, promise, consent D i.3, 192; S i.68, 172; ii.170; iii.28; v 204, 423; Sn 76, 135, 555, 601, 1148; J i.169; DhA i.21; PvA 223 (pot. paṭiṇāṇeyya), 226 (id.), 241; ger. paṭiṇāṇāya Vin ii.83 (a˚). -- pp. paṭiṇāṇāta (q. v.).

Paṭiṭāvan

Paṭiṭāvan ( -- ˚) in phrase jīva -- paṭiṭṭvaṇ at J ii.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with ‘ jīva ’ and reciprocating it."

Paṭiṇāṇa

Paṭiṇāṇa (adj.) [=paṭiṇāṇa] acknowledged; making belief, quâsi -- ; in phrase samāṇa˚ a quâsi -- Samāṇa, pretending to be a Samāṇa A i.126; ii.239; cp. Sakyaputtiya˚ S ii.272; sacca˚ J iv.384, 463; v.499.

Paṭiṇāṇa

Paṭiṇāṇa (f.) [fr. paṭi+jāṇa; cp. later Sk. pratijñā] acknowledgment, agreement, promise, vow, consent, permission D iii.254; J i.153; Pv iv.112, 144; Miln 7; DhA ii.93; PvA 76, 123; SnA 397, 539. -- paṭiṇāṇa˚ moceti to keep one's promise DhA i.93.

Paṭiṇāṇāta

Paṭiṇāṇāta [pp. of paṭiṭānāti] agreed, acknowledged, pro- mised Vin ii.83, 102; D i.88; A i.99; iv.144; PvA 55.

Paṭita

Paṭita (adj.) satisfied, happy DhA ii.269 (˚acāra)

Paṭitiṭṭhavi (paṭitiṭṭhavi)

Paṭitiṭṭhai (paṭitiṭṭhavi) etc. see paṭi˚.

Paṭitiṭṭhī

Paṭitiṭṭhī (nt.) [paṭi+tittha] opposite bank (of a river) J v.443.

Paṭitiṭṭhambhāṭhī

Paṭitiṭṭhambhāṭhī [paṭi+thambhāṭhī] to stand firm (against) Miln 372.

Paṭiḍaṇḍa
Paṭidāna [paṭi+danā] retribution Dh 133, cp. DhA iii.57, 58.

Paṭidadāti

Paṭidadāti [paṭi+dadāti] to give back, to restore J i.177; iv.411 ("diyyare"); PvA 276 (ger. "datvā").

Paṭidasseti

Paṭidasseti [paṭi+dasseti] to show oneself or to appear again, to reappear Pv iii.227.

Paṭidāna

Paṭidāna (nt.) [paṭi+dāna] reward, restitution, gift PvA 80.

Paṭidisā

Paṭidisā (f.) [paṭi+disā] an opposite (counter -- ) point of the compass, opposite quarter D iii.176 (disā ca p. ca vidisā ca).

Paṭidissati

Paṭidissati [paṭi+disṣati; usually spelt paṭi’] to be seen, to appear J iii.47= PvA 281; Sn 123; J iv.139; SnA 172.

Paṭidukkhāpanatā

Paṭidukkhāpanatā (f.) [paṭi+abstr. of dukkha peti, Caus. -- Denom. fr. dukkha] the fact of being afflicted again with suffering Miln 180.

Paṭideseti

Paṭideseti [paṭi+deseti] to confess Vin ii.102. See also pāṭidesaniya.

Paṭidhāvati

Paṭidhāvati [paṭi+dhāvati] to run back to (acc.) M i.265 = S ii.26 (pubbanṭa; opp. aparanta ṛdhāvati M, upadhāvati S); Sdhp 167.

Paṭinandati

Paṭinandati [paṭi+nandati] to accept gladly, to greet in return S i.189.

Paṭinandita

Paṭinandita [pp. of paṭi+nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati’); J vi.14, 412.

Paṭināsikā

Paṭināsikā (f.) [paṭi+nāsikā] a false nose J i.455, 457.

Paṭinijhatta
Patinijhatta (adj.) [paṭi+nijhatta] appeased again J vi.414.

Patiniddesa

Patiniddesa [paṭi+niddesa] coming back upon a subject Nett 5.

Patinivattati

Patinivattati [paṭi+nivattati] to turn back again Vin i.216; J i.225; Miln 120, 152 (of disease), 246; PvA 100, 126. -- Caus. 'nivatteti to make turn back PvA 141; C. on A iii.28 (see paccāsādītī).

Patinivāsana

Patinivāsana (nt.) [paṭi+nivāsana1] a dress given in return Vin i.46=ii.223.

Patinissagga

Patinissagga [paṭi+nissagga of nissajjati, nis+sṛj, Cp. BSk. pratinisarga AvŚ ii.118, pratinihṣarga ib. ii.194; MVastu ii.549; pratinissagga MVastu iii.314, 322] giving up, forsaking; rejection, renunciation Vin iii.173; M iii. 31; S v. 421 sq.; A i.100, 299; iv.148, 350; Ps i.194 (two p., viz. pariccāga′ and pakkhandana′); Pug 19, 21, 22. -- ādāna′ S v.24; A v.233, 253 sq.; upadhi′ It 46, 62; sabbūpadhi′ S i.136; iii.133; v.226; A i.49; v.8, 110, 320 sq.; ānupassāna′ Ps ii.44 sq.; ānupassin M iii.83; S iv.211; v.329; A iv.88, 146 sq.; v.112, 359.

Patinissaggin

Patinissaggin (adj.) [fr. patinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. duppaṭi′ (sup′) hard (easy) to renounce D iii.45; M i.96; A iii.335; v.150.

Patinissajjati

Patinissajjati [paṭi+nissajjati, cp. BSk. pratinisṛjati AvŚ ii.190] to give up, renounce, forsake Vin iii.173 sq.; iv.294; S ii.110; A v.191 sq. -- ger. paṭinissajja S i.179; A iv.374 sq.; Sn 745, 946 (cp. Nd1 430). -- pp. paṭinissassatthpha (q. v.).

Patinissaṭṭha

Patinissaṭṭha [pp. of paṭinissajjati, BSk. pratinisṛṣṭa Divy 44 and ′nisṛṣṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin iii.95; iv.27, 137; M i.37; S ii.283; A ii.41; It 49; Nd1 430, 431 (vanta pahīna p.); PvA 256.

Patinissarati

Patinissarati [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (=niyyāti vimuccati C.).

Paṭineti

Paṭineti [paṭi+neti] to lead back to (acc.) Vv 5217; Th 2, 419; Pv ii.1221 (imper. ′nayāhi); PvA 145, 160.

Patipakkha
Patipakkha (adj. -- n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd1 397; J i.4, 224; Nett 3, 112, 124; Vism 4; DhA i.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhsA 164; Sdhp 211, 452.

Patipakkhika


Patipajjati

Patipajjati [paṭi+pad, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D i.70 (sāṇvarāya). 175 (tathattāya); S ii.98 (kāntāramggaṇ); iv.63 (dhammass' anudhamman); v.346 (id.); iv.194 (maggā); A i.36 (dhammānudhamman); ii.4; Sn 317, 323, 706, 815, 1129 (cp. Nd2 384); Dh 274 (maggā); Pug 20 (sāṇvarāya); PvA 43 (maggā), 44 (ummaggaṇ), 196 (dhanāṇ); Sdhp 30. -- 3rd sg. aor. paccāpādi J iv.314. -- ger. pajjatabba to be followed PvA 126 (vidhi), 131 (id.), 281. -- pp. patipanna (q. v.). -- Caus. patipādeti (q. v.).

Patipajjana

Patipajjana (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in ‘vidhi method, line of action PvA 131 (v. I. BB), 133.

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Patipañāmeti

Patipañāmeti [paṭi+pa+Caus. of nam] to make turn back, to send back, ward off, chase away M i.327 (siriṇ); S iv.152 (ābādhaṇ); Miln 17 (sakaṭāni).

Patipāṇa

Patipāṇa (nt.) [paṭi+pāṇa] a letter in return, a written reply J i.409.

Patipatti

Patipatti (f.) [fr. paṭi+pad] "way," method, conduct, practice, performance, behaviour, example A i.69; v.126 (dhammānudhamma˚), 136; Ps ii.15; Nd1 143; Nd2 s. v.; Miln 131, 242; DhA ii.30; DhA iv.34 (sammā˚ good or proper behaviour); PvA 16 (parahita˚), 54, 67; DA i.270; Sdhp 28, 29, 37, 40, 213, 521.

Patipatha

Patipatha [paṭi+patha] a confronting road, opposite way Vin ii.193 (˚gacchati to go to meet); iii.131; iv.268; Miln 9; Vism 92; DhA ii.88.

Patipadā

Patipadā (f.) [fr. paṭi+pad] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. Dhs. trsln 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvS ii.140 with note) D i.54 (dvatti p.); 249 (way to); S ii.81 (nirodhasāruppa -- gāminī p.); iv.251 (bhaddikā), 330 (majjhima˚) v.304 (sabbatha -- gāminī), 361 (udaya -- gāminī sotapatti˚), 421; D iii.288 (ṭhānādassana -- visuddhi˚); A i.113, 168 (puṇṇa˚) ii.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211
sq., 229 sq., 331 sq. -- In pregnant sense The path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quasi synonym of magga with which freq. combd (e.g. D i.156) Vin i.10; D i.157; iii.219 (anuttariya); M ii.11; iii.251, 284; S i.24 (dalāhā yāya dhīrā pamuccanti); A i.295 sq. (āgāhā nijjhāmā majjhimā); Sn 714 (cp. SnA 497), 921; Ps ii.147 (majjhimā); Nett 95 sq.; Pug 15, 68; VvA 84 ('sankhāta ariyamagga). Specified in various ways as follows: āsava -- nirodha -- gāmini p. D i.84; dukkha -- nirodha -- gā. D i.84, 189; iii.136; s v.426 sq.; A i.177; Ps i.86, 119; Dhs 1057; lokanirodha -- gā A ii.23; It 121; with the epithets sammā' anuloma' apaccanika' anvattathā dhammānudhamma' Nd1 32, 143, 365; Nd2 384 etc. (see detail under sammā'). -- There are several groups of 4 paṭipadā mentioned, viz. (a) dukkha dandhābhīñā, sukhā & khippabhīñā dandhā & khippā, i.e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D iii.106; A ii.149 sq., 154; v.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i.e. want of endurance, endurance, self--control, equanimity.

Paṭipanna

Paṭipanna [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i.e. practising), entering on, obtaining S ii.69; iv.252; A i.120 (arahattāya); iv.292 sq. (id.), 372 sq.; It 81 (dhammānudhamma'); Sn 736; Dh 275 (magga'); Vv 3423 (=magga'ha one who has entered the path VvA 154)=Pv iv.349; Pug 63; Miln 17; DA i.26; PvA 78, 112 (magga'), 130, 174 (sammā'), 242; (dhammiyā paṭipadan); DhA i.233 (magga' on the road, wandering).

Paṭipannaka

Paṭipannaka (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=magga'ṭhaka, phalatthā pāṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also Miln trsl. ii.231, 237.

Paṭiparivatteti

Paṭiparivatteti [paṭi+p.] to turn back or round once more M i.133.

Paṭipaviṭṭha


Paṭipavisati

Paṭipavisati [paṭi+pavisati] to go in(to) again; Caus. 'pavesiti to make go in again, to put back (inside) again Vin i.276. -- pp. paṭipaviṭṭha (q. v.).

Paṭipasaṇṭati

Paṭipasaṇṭati [paṭi+paṇḍati] to praise back or in return J ii.439.

Paṭipaharati

Paṭipaharati [paṭi+paharati] to strike in return DhA i.51.

Paṭipahiṇati

Paṭipahiṇati [paṭi+pahiṇati] to send back (in return) DhA i.216.
Patipākatika

Patipākatika (adj.) [paṭi+pākatika] restored, set right again, safe and sound J iii.167 (=pākatika at PvA 66); iv.407; vi.372; PvA 123, 284.

Patipāṭi

Patipāṭi (f.) [paṭi+paṭi] order, succession Vin i.248 (bhatta’); Vism 411 (khandha’); usually in abl. patipāṭiya adv. successfully, in succession, alongside of, in order Vism 343 = J v.253 (ghara’ from house to house); ThA 80 (magga’); DhA i.156; ii.89; iii.361; SnA 23, 506; PvA 54; VvA 76, 137.

Patipāṭika

Patipāṭika (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Patipādaka

Patipādaka [fr. paṭi+pad] the supporter (of a bed) Vin i.48; ii.208.

Patipādeti

Patipādeti [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ i.262, 315] to impart, bring into, give to, offer, present M i.339; J v.453, 497; Pv ii.81 (vittan).

Patipīṇṣati

Patipīṇṣati [paṭi+piṇṣati] to beat against S ii.98 (ure); J vi.87; Vism 504 (urāni).

Patipinda

Patipinda [paṭi+piṇḍa] alms in return J ii.307; v.390 (piṇḍa’ giving & taking of alms); Miln 370.

Paṭipīta

Paṭipīta in asuci’ at A iii.226 is not clear (v. l. ”piḷita perhaps to be preferred).

Paṭipīḷana


Paṭipīḷita


Patipuggala

Patipuggala [paṭi+puggala] a person equal to another, compeer, match, rival M i.171=Miln 235; S i.158; Sn 544; It 123 (naththi te patipuggala). -- appatipuggala without a rival, unrivalled, without compare S i.158; iii.86; Th 2, 185; J i.40; Miln 239 (cp. Miln trsl. ii.43).

Patipuggalika
Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi" (q. v.).

Paṭipucchati

Paṭipucchati [paṭi+pucchati] to ask (in return), to put a question to, to inquire D i.60; M i.27; S iii.2; Sn p. 92; J i.170; iv.194; PvA 32, 56, 81; A i.197; ii.46; also neg. appaṭipucchā (abl. adv.) without inquiry Vin i.325.

Paṭipucchā

Paṭipucchā (f.) [paṭi+pucchā] a question in return, inquiry; only " as abl. by question, by inquiry, by means of question & answer in foll. cpds.: "karaṇīya Vin i.325; "vinīta A i.72; "vākaraṇīya (pañha) D iii.229.

Paṭipurisa

Paṭipurisa [paṭi+purisa] a rival, opponent Nd1 172.

Paṭipūjana

Paṭipūjana (nt.) or "ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

Paṭipūjeti

Paṭipūjeti [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv i.13; Miln 241.

Paṭipeseti

Paṭipeseti [paṭi+peseti] to send out to PvA 20.

Paṭippanāmeti

Paṭippanāmeti [paṭi+panāmeti] to bend (back), stretch out DhsA 324.

Paṭipassaddha

Paṭipassaddha [pp. of paṭipassambhati] allayed, calmed, quieted, subsided S iv.217, 294; v.272; A i.254; ii.41; J iii.37, 148; iv.430; Ps ii.2; Pug 27; KhA 185; PvA 23, 245, 274. Note. The BSk. form is pratiprasrabdhā Divy 265.

Paṭipassaddhi

Paṭipassaddhi (f.) [fr. paṭipassaddha] subsidence, calming, allaying, quieting down, repose, complete ease

Vin i.331 (kammassa suppression of an act); Ps ii.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd2 429.
Patippassambhati

Patippassambhati [paṭi+ppa+sambhati of śrambh. Note however that the BSk. is 'praśrambhyati as well as 'śrambhyati, e. g. MVastu i.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S i.211; v.51; aor. 'śsambhi DhA ii.86 (dohalo); iv.133 (ābāḍho). -- pp. paṭippassaddha (q. v.). -- Caus. paṭippassambheti to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin i.49 (kamman), 144 (id.), 331 (id.); ii.5 (id.), 226 (id.); M i.76; J iii.28 (dohalaṃ).

Patipassambhanā

Patipassambhanā (f.) & 'ppassambhitatta (nt.) are exe- getical (philosophical) synonyms of paṭippassaddhi at Dhs 40, 41, 320.

Patippharati

Patippharati [pati+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M i.95 sq.; A iv.193 (codakaṇ); J i.123, 163; Nd1 196 (vādaṇ start a word -- fight); Miln 372; DhA iv.4 (vacanaṇ).

Paṭibaddha

Paṭibaddha (adj.) [paṭi+baddha, pp. of bandh] bound to, in fetters or bonds, attracted to or by, dependent on D i.76; Vin iv.302 (kāya'); A v.87 (para'); Dh 284; Miln 102 (āvajjana'); PvA 134 ('jivika dependent on him for a living). -- Freq. in cpd. 'citta affected, enamoured, one's heart bound in love Vin iii.128; iv.18; Sn 37 (see Nd2 385), 65; PvA 46, 145 ('tā f. abstr.), 151, 159 (rañño with the king).

Paṭibandha

Paṭibandha (adj.) [paṭi+bandha] bound to, connected with, referring to Ps i.172, 184.

Paṭibandhati


Paṭibandhu

Paṭibandhu [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

Paṭibala

Paṭibala (adj.) [paṭi+bala] able, adequate, competent Vin i.56, 342; ii.103, 300; iii.158; A v.71; Miln 6.

Paṭibālha

Paṭibālha [pp. of paṭibāhati, though more likely to paṭi+ vah2] (op)pressed, forced, urged Vbh 338=Miln 301.

Paṭibāhaka

Paṭibāhaka [of paṭi+bādh] antidote Miln 335; repelling, preventing J vi.571.
Paṭibāhati

Paṭibāhati [paṭi+*bāh of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin i.356; ii.162, 166 sq., 274; J i.64, 217; DhA ii.2 (rañño āṇaṇ), 89 (sītaṇ); VvA 68; PvA 96 (maranaṇ), 252, 286 (grd. appaṭibāhanīya). Caus. *bāheṭi in same meaning J iv.194; DhA ii.71; PvA 54. -- pp. paṭibāḷha (q. v.).

Paṭibāhana

Paṭibāhana exclusion, warding off, prevention Miln 81; Vism 244.

Paṭibāhiya

Paṭibāhiya (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap’ J iv.152.

Paṭibāhira

Paṭibāhira (adj.) [paṭi+bāhira] outside, excluded Vin ii.168.

Paṭibimba

Paṭibimba (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

Paṭibujjhati

Paṭibujjhati [paṭi+bujjhati] to wake up, to understand, know, A iii.105 sq.; ThA 74; PvA 43, 128. -- pp. paṭibuddha (q. v.).

Paṭibuddha


Paṭibodha

Paṭibodha [fr. paṭi+budh, cp. paṭibujjhati] awakening, waking up Vv 5024.

Paṭibhajati

Paṭibhajati [paṭi+bhaj] to divide M iii.91.

Paṭibhaṇḍa

Paṭibhaṇḍa [paṭi+bhaṇḍa, cp. BSk. pratipanya Divy 173, 271, 564] merchandise in exchange, barter J i.377; PvA 277.

Paṭibhaṇḍati

Paṭibhaṇḍati [paṭi+bhaṇḍati] to abuse in return S i.162 (bhaṇḍantaṇ p.); A ii.215 (id.); Nd1 397 (id.).

Paṭibhayana
Paṭibhaya [paṭi-bhaya] fear, terror, fright S iv.195; PvA 90; Dāvs iv.35. Freq. in cpd. ap˚ & sap˚, e. g. Vin iv.63; M i.134; iii.61.

Paṭibhāga

Paṭibhāga [paṭi-bhāga] 1. counterpart, likeness, resemblance Nd2 s. v.; Vism 125 ("nimitta, imitative mental reflex, memory -- image"); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. -- 2. rejoinder J vi.341 (pañha˚). -- 3. counterpart, opposite, contrary M i.304. -- appaṭibhāga (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭisēṭṭha); DhA i.423 (=anuttara).

Paṭibhātī

Paṭibhātī [paṭi-bhā] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. Vin. Texts ii.30) S i.155 ("tu taṅh dhammikathā"); v.153 (T. reads paṭibbātī); Sn 450 (p. maṇḍ=mama bhāgo pakāsati Sna 399); Nd1 234=Nd2 386 (also fut. "bhāyissati"); J v.410; VvA 78=159 (maṇḍ p. ekaṇ pañhaṇ pucchitu "I should like to ask a question").

Paṭibhāna

Paṭibhāna (nt.) [paṭi-bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term Vin. Texts iii.13, 172; Pts. of Controversy, 378 f.) D i.16, 21, 23; S i.187; A ii.135, 177, 230; iii.42; iv.163; v.96; Ps ii.150, 157; J vi.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA i.106. -- appaṭibhāna (adj.) bewildered, not confident, cowed down Vin ii.78=iii.162; M i.258; A iii.57; J v.238, 369; vi.362.

Paṭibhānavant

Paṭibhānavant (adj.) [fr. paṭibhāna] possessed of intelligence or ready wit A i.24; Sn 58, 853, 1147; Nd1 234=Nd2 386; SnA 111 (pariyatti˚ & paṭivedha˚).

Paṭibhāneyaka

Paṭibhāneyaka (adj.) [ger. formation+ka fr. paṭibhāna] =paṭibhānavant Vin i.249 (cp. Vin. Texts ii.140); A i.25.

Paṭibhāsati

Paṭibhāsati [paṭi-bhās] to address in return or in reply S i.134; Sn 1024.

Paṭimaṇḍa

Paṭimaṇḍa (adj.) [for paṭimaṇḍa=Sk. *pratimṛṣya, ger. of prati+mrṣ, cp. in consonants haṣa for haṛṣa etc.] as neg. app˚ not to be touched, untouched; faultless Vin ii.248 (acchidda+); A v.79.

Paṭimagga

Paṭimagga [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; *ṇ gacchati to go to meet somebody J iv.133; vi.127.

Paṭimaṇḍita

Paṭimaṇḍita [pp. of paṭi+maṇḍ] decorated, adorned with J i.8, 41, 509; PvA 3, 66, 211.
Pațimantaka

Pațimantaka [fr. paṭi+mant] one who speaks to or who is spoken to, i. e. (1) an interlocutor J iv.18 (=paṭivacana -- dayaka C.); -- (2) an amiable person (cp. Lat. affabilis=affable) M i.386.

Pațimanteti

Pațimanteti [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as paṭi’ at Vin ii.1; D i.93 (vacane), 94; Dh i.263; J vi.82, 294.

Pațimalla

Pațimalla [paṭi+malla] a rival wrestler S i.110; Nd1 172.

Paṭimasati

Paṭimasati [paṭi+masati of mṛṣ, cp. paṭimaṇṣa] to touch (at) D i.106; Sn p. 108 (anumasaṭi+). -- Caus. paṭimāseti (q. v.).

Paṭimā

Paṭimā (f.) [fr. paṭi+mā] counterpart, image, figure J vi.125; Dāvs v.27; VvA 168 (=bimba); DhsA 334.

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-- appaṭima (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimānita


Paṭimāneti

Paṭimāneti [paṭi+Caus. of man] to wait on, or wait for, look after, honour, serve Vin ii.169; iv.112; D i.106; J iv.2, 203; v.314; Miln 8; PvA 12; DA i.280. -- pp. paṭimānita (q. v.).

Paṭimāreti

Paṭimāreti [paṭi+Caus. of mṛ] to kill in revenge J iii.135.

Paṭimāseti

Paṭimāseti [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for ‘māsaya) Dh 379 (opp. codaya; expld by ’parivṛmaṇṣe "watch" DhA iv.117).

Paṭimukka

Paṭimukka (adj.) [pp. of paṭimūcicati; cp. also paṭimutta & ummukka, see Geiger, P.Gr. § 197] fastened on, tied to, wound round, clothed in S iv.91; M i.383; It 56; Th 2, 500 (? v. l. paripuṇṇa, cp. ThA 290); J i.384; vi.64; Miln 390; DhA i.394 (śīse); VvA 167 (so read for ’mukha), 296.
Paṭimukha

Paṭimukha (adj.) [paṭi+mukha] facing, opposite; nt. ’ṣ adv. opposite SnA 399 (gacchati).

Paṭimuṇḍcati

Paṭimuṇḍcati [paṭi+muṇ] 1. to fasten, to bind (in lit. as well as appld sense), to tie, put on Vin i.46; S i.24 (veraṇ ’muṇcati for ’muṇcati!); J i.384; ii.22, 88, 197; iv. 380 (ger. ’mucca, v. l. ’muṇca), 395; v.25 (attain), 49; vi.525; DhA iii.295. -- Pass. patimuṇḍcati to be fastened, aor. ’mucci J iii.239; vi.176. -- 2. to attain, obtain, find J iv.285=vi.148.

Paṭimutta

Paṭimutta (& ’ka) (adj.) [pp. of paṭimuṇḍcati, cp. paṭi- mukka] in sup˚ well purified, cleansed, pure J iv.18 ('kambu=paṭimutta -- suvaṇṇa’ālankāra C.); v.400; Pv iv.133 ('ka -- suṭṭhu paṭimuttabhānīn PvA 230).

Paṭimokkha


Paṭiya

Paṭiya (nt.) [=paṭikā] a white woollen counterpane J iv.352 (=uṇāmaya -- paccattharaṇāni setakambalāni pi vadanti yeva C.).

Paṭiyatta

Paṭiyatta [pp. of paṭi+yat] prepared, got ready, made, dressed Vin iv.18 (alankāta’); J iv.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankāta’), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankāta’).

Paṭiyāti

Paṭiyāti [paṭi+yā, cp. paceti] to go back to, reach J vi.149 (C. for paṭimuṇḍcati).

Paṭiyādita

Paṭiyādita [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA ii.75.

Paṭiyādeti

Paṭiyādeti [for *paṭiyādeti=Sk. pratiyātayati, Caus. of paṭi+yat, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. -- pp. paṭiyādita (q. v.). -- Caus.II. paṭiyādāpeti to cause to be presented or got ready, to assign, advise, give over Vin i.249 (yāguṇ); Sn p. 110 (bhojaniyaṇ); P.vA 22, 141.

Paṭiyālōkaṇā

Paṭi -- y -- ālōkaṇa gacchati "to go to the South" Vin iv.131, 161.

Paṭiyodha
Paṭiyodha [paṭi+yodha] counterfight J iii.3.

Paṭiyoloketi

Paṭiyoloketi (T. paṭi -- oloketi) [paṭi+oloketi] to look at, to keep an eye on, observe J ii.406.

Paṭirava

Paṭirava [paṭi+rava] shouting out, roar Dāvs iv.52.

Paṭirājā

Paṭirājā [paṭi+rājā] hostile king, royal adversary J vi.472; DhA i.193.

Paṭiruddha

Paṭiruddha [pp. paṭi+rudh] obstructed, hindered, held back, caged J iv.4 (oruddha -- paṭiruddha sic.).

Paṭirūpa

Paṭirūpa (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D i.91; Vin ii.166 (seyyā); M i.123; S i.214; ii.194 (ap’); Th 2, 341; Pv ii.1215; J v.99; Pug 27; DhA iii.142; PvA 26, 122 (=yutta), 124. -- "desavāsa living in a suitable region D iii.276=A ii.32; Nett 29, 50. -- Spelt paṭi’ at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

Paṭirūpaka

Paṭirūpaka (adj.) ( --’) [fr. paṭirūpa] like, resembling, dis- guised as, in the appearance of, having the form of S i.230; DhA i.29 (putta’); PvA 15 (samaṇa’). As paṭi’ at SnA 302, 348, 390. -- nt. an optical delusion DhA iii.56.

Paṭirūpatā


Paṭirodati

Paṭirodati [paṭi+rodati of rud] to cry in return, to reply by crying J iii.80; pp. paṭirodita=paṭirodana.

Paṭirodana

Paṭirodana (nt.) [paṭi+rodana] replying through crying J iii.80.

Paṭirodetti

Paṭirodetti [paṭi+Caus. of rud] to scold back S i.162.

Paṭirosati

Paṭirosati [paṭi+rosati] to annoy in return, to tease back S i.162; A ii.215; Nd1 397.
Paṭiladdha

Paṭiladdha [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati

Paṭilabhati [paṭi+labhati] to obtain, receive, get It 77; J i.91; Nd2 427 (pariyesati p. paribhuñjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. -- pret. 3rd pl. paccaładdhaṅsu S i.48 (so v. l. & C. T. "latthaṅsu), expld by paṭilabhiṃsu cp. K. S. 319. -- aor. 1st sg. paṭilacchini J v.71. -- Caus. paṭilabhetti to cause to take or get, to rob J v.76 (paṭilabhayanti naṇaṃ "rob me of him").

Paṭilabhā

Paṭilabhā [fr. paṭi+labh] obtaining, receiving, taking up, acquisition, assumption, attainment D i.195; M i.50; A ii.93, 143; Ps ii.182, 189; Nd1 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. -- atābhaṅva obtaining a reincarnation, coming into existence S ii.256; iii.144; A ii.159, 188; iii.122 sq. -- See also parībhoga.

Paṭilika

Paṭilika v. l. BB together with paṭalika for talika at J iii.80 (cp. A iii 36?).

Paṭilīna

Paṭilīna [pp. of paṭilīyati] having withdrawn, keeping away S i.48 ("nisabha "expert to eliminate"; reading paṭi"); with reading paṭi also; A ii.41; iv.449; Sn 810, 852; Nd1 130, 224 (rāgassa etc. pahīnattā paṭilīna).

Paṭilīyati

Paṭilīyati [paṭi+īyati of ī] to withdraw, draw back, keep away from, not to stick to A iv.47=Miln 297 (+paṭikūṭati paṭivaṭṭati; Miln & id. p. at S ii.265 print paṭi"); Vism 347 (+paṭikūṭati paṭivaṭṭati). -- pp. paṭilīna; Caus. paṭilīneti (q. v.).

Paṭilīneti

Paṭilīneti [Sec. dern fr. pp. paṭilīna in sense of Caus.; cp. Sk. "lāpayati of ī] to withdraw, to make keep away, not to touch S ii.265 (paṭi", as at Miln 297 paṭilīyati).

Paṭilobhīti

Paṭilabhetti [paṭi+Caus. of lobb] to fill with desire, to entice J v.96.

Paṭiloma

Paṭiloma (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually combd with anuloma i. e. forward & backward Vin i.1; A iv.448; etc (see paṭiccasamuppāda); J ii.307. -- 'pakkha opposition PvA 114 (cp. paṭipakkha).

Paṭivacana

Paṭivacana (nt.) [paṭi+vacana] answer, reply, rejoinder J iv.18; Miln 120; PvA 83 (opp. vacana); ThA 285.
Paṭivaṭṭati

Paṭivaṭṭati (ṇē vattati) (intrs.) to roll or move back, to turn away from A iv.47=Miln 297 (paṭīliyati paṭikutati p.); Caus. paṭivaṭṭeti in same meaning trs. (but cp. Childers s. v. "to knock, strike") S ii.265 (T. spells paṭi˚, as also at Miln 297). -- grd. paṭivattiya only in neg. ap˚ (q. v.). -- pp. paṭivatta (q. v.).

Paṭivatta

Paṭivatta (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta -- paṭivatta -- karaṇa "moving forth or backwards," performance of different kinds of duties; doing this, that & the other DhA i.157.

Paṭivattar

Paṭivattar [paṭi+vattar, n. ag. of vac] one who contra-dicts S i.222.

Paṭivadati

Paṭivadati [paṭi+vadati] to answer, reply A iv.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd1 397; PvA 39.

Paṭivasati

Paṭivasati [paṭi+vasati] to live, dwell (at) D i.129; Vin ii.299; S i.177; J i.202; SnA 462; PvA 42, 67.

Paṭivāṇa, Paṭivāṇītā, Paṭivāṇī

Paṭivāṇa, Paṭivāṇītā, Paṭivāṇī etc. occur only in neg. form app˚, q. v.

Paṭivātaṇ

Paṭivātaṇ (adv.) [paṭi+vātaṇ, acc. cp. Sk. prativāta & prativātaṇ] against the wind (opp. anuvātaṇ) Vin ii.218; S i.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda

Paṭivāda [paṭi+vāda] retort, recrimination Miln 18 (vāda" talk and counter -- talk).

Paṭivāpeti

Paṭivāpeti [Caus. of paṭi+vap] to turn away from, to free from, cleanse M i.435 =A iv.423; DhsA 407.

Paṭivāmeti


Paṭivinṣa
Pativināsa [paṭī -- anṣa with euphonic consonant v instead of y (paṭī -- y -- anṣa) and assimilation of a to i (paṭivināsa> paṭivināsa)] lit. "divided part," sub -- part, share, bit, portion. part Vin i.28; iii.60 (T. reads paṭivisa); J ii.286; DhsA 135; DhA i.189; iii.304; VvA 61 ("vīsa"), 64 (v. l. "vīsa"), 120 (id.).

Paṭivināsaka

Paṭivināsaka [prec.+ka] part share, portion DhA ii.85.

Paṭivigacchati

Paṭivigacchati [paṭī+vi+gacchati] to go apart again, to go away or asunder A iii.243; Miln 51.

Paṭivijānāti

Paṭivijānāti [paṭī+vi+jānāti] to recognise Vin iii.130; Nd2 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

Paṭivijjha

Paṭivijjhā (adj.) [grd. of paṭivijjhati] in cpd. dup′ hard to penetrate (lit. & fig.) S v.454.

Paṭivijjhāti

Paṭivijjhāti [paṭī+vi+jhāti of vyadh] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin i.183; S ii.56; v.119, 278, 387, 454; A iv.228, 469; Nd2 378; J i.67, 75; Ps i.180 sq.; Miln 344; DhA i.334. -- aor. paṭivijjha Sn 90 (=aṇāṇī sacchākāsī SnA 166), and paccavyādhi Th 1, 26=1161 ("byādhi); also 3rd pl. paccavidhuṅ A iv.228. -- pp. paṭividdha (q. v.). On phrase uttarī appaṭivijjhanto. See uttari.

Paṭivijjhanaka

Paṭivijjhanaka (adj.) [paṭī+vijjhana+ka of vyadh] only in neg. ap′ impenetrable DhA iv.194.

Paṭividita

Paṭividita [pp. of paṭī+vid] known, ascertained D i.2; Ps i.188.

Paṭividdha

Paṭividdha [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M i.438; S ii.56 (sup′); Ps ii.19, 20; J i.214; VvA 73 ("catusacca=saccanaḥ kovida). -- appaṭividdha not pierced, not hurt J vi.446.

Paṭivinaya

Paṭivinaya [paṭī+vi+nī] repression, subdual, only in cpd. āghāta′ D iii.262, 289; A iii.185 sq. See āghāta.

Paṭivinicchati

Paṭivinicchati [paṭī+vinicchati] to try or judge a case again, to reconsider J ii.187.

Paṭivinita
Paṭīvinīta [pp. of paṭīvineti] removed, dispelled, subdued S ii.283; v.76, 315.

Paṭīvineti

Paṭīvineti [paṭi+i+ni] to drive out, keep away, repress, subdue S i.228; M i.13; A iii.185 sq.; J vi.551; PvA 104 (pipāsaṇ). Cp. BSk. prativineti MVastu ii.121. -- pp. paṭīvinīta (q. v.).

Paṭīvinodana

Paṭīvinodana (nt.) [fr. paṭīvinodeti] removal, driving out, expulsion A ii.48, 50; Miln 320.

Paṭīvinodaya

Paṭīvinodaya (adj. -- n.) [fr. paṭīvinodeti] dispelling, subduing, riddance, removal; dup’ hard to dispel A iii.184 sq.

Paṭīvinodeti

Paṭīvinodeti [paṭi+vi+Caus. of nud, Cp. BSk. prativinu- dati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D i.138; M i.48; Pv iii.58; Pug 64; VvA 305; PvA 60.

Paṭīvibhajati

Paṭīvibhajati [paṭi+vibhajati] to divide off, to divide into (equal) parts M i.58 (cp. iii.91; paṭībhaj’ & v. l. vibhaj’).

Paṭīvibhatta

Paṭīvibhatta (adj.) [paṭi+vibhatta] (equally) divided M i.372; A iv.211; VvA 50. On neg. ap” in cpd. "bhogin see appaṭīvibhatta.

Paṭīvirata

Paṭīvirata (adj.) [pp. of paṭīviramati, cp. BSk. prativi- ramati Divy ii, 302, 585] abstaining from, shrinking from (with abl.) D i.5; M iii.23; S v.468; It 63; Pug 39, 58; DA i.70; PvA 28, 260. -- app” not abstaining from Vin ii.296; S v.468; It 64.

Paṭīvirati

Paṭīvirati (f.) [fr. paṭīvirata] abstinence from Dhs 299; M iii.74; PvA 206.

Paṭīviramati

Paṭīviramati [paṭi+viramati] to abstain from M i.152.

Paṭīvirujjhati

Paṭīvirujjhati [paṭi+vi+rudh] to act hostile, to fall out with somebody, to quarrel (saddhiṇ) J iv.104. -- pp. paṭīviruddha (q. v.).

Paṭīviruddha
Pātīviruddha [pp. of pātīvirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J vi.12; DA i.51 (˚ā satta=pare); Miln 203, 403.

Pātīviruḥati

Pātīviruḥati [pāṭi+viruḥati] to grow again Vism 419.

Pātīvirodha

Pātīvirodha [pāṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

Pātīvisiṭṭha

Pātīvisiṭṭha [pāṭi+visiṭṭha] peculiar M i.372.

Pātīvisesā

Pātīvisesā [pāṭi+visesa] sub -- discrimination J ii.9.

Pātīvissaka

Pātīvissaka (adj.) [fr. pāṭi+veśman or *veśya] dwelling near, neighbouring M i.126; J i.114, 483; iii.163; iv.49; v.434; DhA i.47 (˚itthi), 155, 235 (˚dārakā).

Pātīvutta

Pātīvutta (pāṭi+vutta, pp. of vac] said against, replied Vin iii.131, 274.

Pātīvekkhiya

Pātīvekkhiya see ap˚.

Pātīvedeti

Pātīvedeti [pāṭi+vedeti, Caus. of vid] to make known, declare, announce Vin i.180; S i.101, 234; Sn 415 (aor. ˚vedayi); DA i.227; PvA 6 (pittisomanassāj).

Pātīvedha

Pātīvedha [fr. pāṭi+vyadhī cp. pāṭivijjhati & BSk. prati- vedha MVastu i.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A i.22, 44; D iii.253; Ps i.105; ii.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. -- appātīvedha non -- intelligence, ignorance Vin i.230; S ii.92; iii.261; v.431; A ii.1; Dhs 390, 1061, 1162; Pug 21. -- duppaṭīvedha (adj.) hard to pierce or penetrate; flg. difficult to master Miln 250. -- maggaphala˚ realisation of the fruit of the Path DhA i.110.

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Pātīvera

Pātīvera [pāṭi+vera] revenge DhA i.50.
Paṭivellati

Paṭivellati [paṭi-vellati] to embrace, cling to J v.449.

Paṭivyāharati

Paṭivyāharati [paṭi-vyāharati] to desist from, aor. pacca- vyāhāsi D ii.232.

Paṭivyūhati

Paṭivyūhati (paṭi’) [paṭi-vyūhati] to heap up against (?) SnA 554.

Paṭisanjyamati

Paṭisanjyamati [paṭi-sanjyamati] to restrain, to exercise self -- control J iv.396.

Paṭisanuyajati

Paṭisanuyajati [paṭi-sañj+uy] to connect with, fig. to start, begin (vādaṇ a discussion or argument) S i.221 (bālana paṭisanuyuje=paṭipphareyya C.; "engage himself to bandy with a fool" K.S. 284); Sn 843 (vādaṇ p.= paṭipphareyya kalahaṇ kareyya Ndi 196). -- pp. paṭisanuyutta (q. v.).

Paṭisanjyutta

Paṭisanjyutta [pp. of paṭisanuyajati] connected with, coupled, belonging to Vin iv.6; S i.210 (nibbāna 'dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

Paṭisanjvidita

Paṭisanjvidita [pp. of paṭi-sanj+vid; same (prati) at MVاست ii.256] apperceived, known, recognised, in phrase "pubbe appaṭisanjvidita pañho" S ii.54.

Paṭisanjvedin

Paṭisanjvedin (adj.) [fr. paṭisanjvedeti; BSk. pratisaṇ- vedin Divy 567] experiencing, feeling, enjoying or suffering M i.56; S i.196; ii.122; iv.41; v.310 sq.; A i.164 (sukhadukkha’); iv.303 (id.); v.35 (id.); It 99; Ps i.95, 114 (evaṇsukhadukkha’), 184, 186 sq.; Pug 57, 58.

Paṭisanjvedeti

Paṭisanjvedeti [paṭi-sanj+vedeti, Caus. of vid] to feel, experience, undergo, perceive D i.43, 45; A i.157 (domanassaṇ); iv.406 (id.); Pug 59; PvA 192 (mahādukkhaṇ). There is also a by -- form, viz. paṭisanjvediyati S ii.18, 75, 256 (attabhāva -- paṭiḷabhāṇ); It 38 (sukkha -- dukkhaṇ; v. l. "vedeti).

Paṭisanjharana

Paṭisanjharana (nt.) [fr. paṭisanjharati] removing Nett 27, 41.

Paṭisanjharati
Pātisāŋharati [paṭi+saŋ+ḥr, cp. BSk. pratisāṅharati MVastu i.82] to draw back, withdraw, remove, take away, give up Vin ii.185 (sakāvāṇṇaḥ); D i.96; S v.156; PvA 92 (devarūpaḥ).

Pātisakkati

Pātisakkati [paṭi+sakkati] to run back Vin ii.195; A iv.190.

Pātisankhayanto

Pātisankhayanto is ppr. of paṭi+saŋ+kṣi, to be pacified Th 1, 371.

Pātisankharoti

Pātisankharoti [paṭi+saŋ+kṛ] to restore, repair, mend Vin ii.160; A ii.249; J iii.159 (nagaraḥ). Caus. II. pātisankhārāpeti to cause to repair or build up again M iii.7; J vi.390 (gehāṇi).

Pātisankhā

Pātisankhā (f.) [paṭi+sankhā of khyā] reflection, judg- ment, consideration Vin i.213; S iv.104 (‘yoniso); Ps i.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭisankhā (see also ‘sankhāti) want of judgment, inconsideration Ps i.33, 45; Dhs 1346= Pug 21. -- Note. In combn pātisankhā yoniso "carefully, with proper care or intention" p. is to be taken as ger. of pātisankhāti (q. v.). This connection is frequent, e. g. S iv.104; A ii.40; Nd1 496; Nd2 540.

Pātisankhāti

Pātisankhāti [paṭi+saŋ+khyā] to be careful, to think over, reflect, discriminate, consider; only in ger. pātisankhāti (as adv.) carefully, intently, with discrimination Vin i.213; M i.273; iii.2; J i.304; Nd2 540; Pug 25; cp. pātisankhā ‘yoniso); also ger. pātisankhāya Sādv 394. -- Opp. appaṭisankhā inconsiderately, in phrase sahasā app’ rashly & without a thought M i.94; S ii.110, 219. -- Cp. pāṭisāṅcikkhati.

Pātisankhāna

Pātisankhāna (nt.) [fr. pātisankhāti] carefulness, mind- fulness, consideration J i.502; VvA 327; DhsA 402 (‘paññā); Sādv 397. -- ‘bala power of computation A i.52, 94; ii.142; D iii.213, 244; Ps ii.169, 176; Dhs 1354 (cp. Dhs trsln 354); Nett 15, 16, 38.

Pātisankhārika & ‘ya

Pātisankhārika & ‘ya (adj.) [fr. pātisankharoti] serving for repair Vin iii.43 (dārūṇi); PvA 141 (id.; ‘ya).

Pāṭisāṅcikkhati

Pāṭisāṅcikkhati [paṭi+saŋ+cikkhati of khyā; cp. paṭi- sankhāti & BSk. pratisāṅcikṣati MVastu ii.314] to think over, to discriminate, consider, reflect Vin i.5; D i.63; M i.267, 499; iii.33; S i.137; A i.205; Pug 25; Vism 283.

Pāṭisāṅjīvita

Pāṭisāṅjīvita [pp. of paṭi+saŋ+jīv] revived, resurrected M i.333.

Pāṭisatena
Patīsatena (adv.) [pāṭi+instr. of sataŋ] by the hundred, i. e. in front of a hundred (people) Vin i.269.

Patīsatu

Patīsatu [pāṭi+sattu] an enemy (in retaliation) J ii.406; Nd1 172, 173; Miln 293.

Patīsanthata


Patīsantharati

Patīsantharati [pāṭi+saŋ+tharati of sã] to receive kindly, to welcome, Miln 409; DhsA 397. ger. "santhāya J vi.351. -- pp. patīsanthata (q. v.).

Patīsanthāra

Patīsanthāra [fr. pāṭi+saŋ+stra] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D iii.213, 244; A i.93; iii.303 sq.; iv.28, 120; v.166, 168 ("aka adj. one who welcomes"); J ii.57; Dh 376 (expld as āmisa” and dhamma” at DhA iv.111, see also DhsA 397 sq. & Dhs trsl. 350); Dhs 1344; Vbh 360; Miln 409. patīsanthāraŋ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

Patīsandahati

Patīsandahati [pāṭi+sandahati] to undergo reunion (see next) Miln 32.

Patīsandhi

Patīsandhi [fr. pāṭi+saŋ+dhä] reunion (of vital principle with a body), reincarnation, metempsychosis Ps i.11 sq., 52, 59 sq.; ii.72 sq.; Nett 79, 80; Miln 140; DhA ii.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155 -- 160. -- appaṭīsandhika see sep.

Patīsama

Patīsama (adj.) [pāṭi+sama] equal, forming, a counter- part Miln 205 (rāja”); neg. appaṭīsama not having one’s equal, incomparable J i.94; Miln 331.

Patīsambhidā

Patīsambhidā (f.) [pāṭi+saŋ+bhid; the BSk. pratīsanyid is a new formation resting on confusion between bhid & vid, favoured by use & meaning of latter root in P. pratīsanyida. In BSk. we find pratīsanyid in same application as in P., viz. as fourfold artha’ dharma’ nirukti” pratibhāna” (?). MVastu iii.321] lit. “resolving continuous breaking up,” i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expln of term at Ku trsln 377 -- 382. Always referred to as "the four branches of logical analysis" (catasso or catupaṭīsambhidā), viz. attha’ analysis of meanings "in extension"; dhamma’ of reasons, conditions, or causal relations; niruttī’ of [meanings "in intension" as given in] definitions paṭibhāna’ or intellect to which things knowable by the foregoing processes are presented (after Ku trsln). In detail at A ii.160; iii.113, 120; Ps i.88, 119; ii.150, 157, 185, 193; Vbh 293 -- 305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. -- See further A i.22; iv.31; Nd2 386 under paṭibhānavant; Ps i.84. 132, 134; ii.32, 56, 116, 189; Miln 22 (attha – dh’ niruttī -- paṭibhāna – pāramiṇapatta), 359; VvA 2; DhA iv.70 (catūsu p --
"su cheka). p" -- patta one who has attained mastership in analysis A i.24; iii.120; Ps ii.202. -- Often included in the attainment of Arahantship,

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in formula "saha paṭisambhidāhi arahattaṃ pāpunāti," viz. Miln 18; DhA ii.58, 78, 93.

Paṭisammajjati

Paṭisammajjati [paṭi+sammajjati] to sweep over again Miln 15.

Paṭisammodetī

Paṭisammodetī [paṭi+saṅ+Caus. of mud] to greet friendly in return J vi.224 (= sammodantya -- kathāya paṭikatheti C).

Paṭisāraṇa

Patisarana (nt.) [paṭi+saraṇa1] refuge in ( -- "), shelter, help, protection M i.295 (mano as p. of the other 5 senses); iii.9; S iv.221; v.218; A i.199 (Bhagavaṇṭ); ii.148 (sa’ able to be restored); iii.186 (kamma”); iv.158, 351; v.355; J i.213; vi.398. -- appaṭisaraṇa (adj.) without shelter, unprotected Vin ii.153 (so read for appaṭiss”). -- Note. In meaning "restoration" the derivation is prob. fr paṭi+sr to move (Sk. saraṇa and not saraṇa protection). Cp. paṭisāraṇiya.

Paṭisarati

Paṭisaratī I [paṭi+sr] to run back, stay back, lag behind Sn 8 sq. (opp. atisaratī; aor. paccasāri expld by ohiyyi SnA 21).

Paṭisarati

Paṭisaratī2 [paṭi+smrt] to think back upon, to mention DA i.267.

Paṭisallāna

Patisallāna (& 'ūṇa, e. g. S v.320) (nt.) [for *paṭisallayana, fr. paṭi+saṅ+ lī , cp. paṭilīna & paṭilīyati, also BSk. pratisaṅlayana Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D iii.252; M i.526; S i.77; iii.15; iv.80, 144; v.12, 398, 414; A ii.51, 176; iii.86 sq., 116 sq., 195; iv.15, 36, 88; v.166, 168; Sn 69 (cp. Nd2 s. v.); J ii.77 (paṭi”); Vbh 244, 252; Miln 138, 412. -- ārāma fond(ness) of solitude or seclusion (also ’rata) A iii.261 sq.; It 39; Nd2 433. -- sāruppa very suitable for seclusion Vism 90.

Paṭisaliyyati

Paṭisaliyyati (’Ilyati) [fr. paṭi+saṅ+ lī, cp. paṭilīyati] to be in seclusion (for the purpose of meditation) Vin iii.39 (inf. ’saliyituṇ); D ii.237; S v.12 (id.), 320, 325; Miln 139. -- pp. paṭisallīna (q. v.).

Paṭisallīna

Paṭisallīna [pp. of paṭisaliyyati; cp. BSk. pratisaṅliṇa Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin i.101 (rahogata+); D i.134, 151; S i.71, 146 sq.
(divāvihāragata+), 225; ii.74 (rahogata+); iv.80, 90, 144; v.415; A ii.20; SnA 346 (pati+); J i.349; Miln 10, 138 sq.; VvA 3; DA i.309 (pati+).

Paṭisāṭheyya

Paṭisāṭheyya (nt.) [paṭi+sāṭheyya] a deceit in return (cp. paṭikūṭa) J ii.183.

Paṭisāmita


Paṭisāmeti

Paṭisāmeti [paṭi+Caus. of śam, samati to make ready; cp. BSk. pratiśamayati Divy passim] to set in order, arrange, get ready Vin ii.113, 211, 216; M i.456; J iii.72; Miln 15 (pattaclvraṇ); VvA 118 (v. 1. "yāpeti), 157 (v. 1. "nameti).

Paṭisāyati

Paṭisāyati [paṭi+sāyati] to taste, eat, partake of food Vin ii.177.

Paṭisāra

Paṭisāra [paṭi+smṛ] see vi’.

Paṭisārana

Paṭisārana (nt.) [fr. paṭi+sāreti] act of protection, expiation, atonement Miln 344 (in law); appld.

Paṭisāraniya

Paṭisāraniya (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of sṛ to move] only as t.t. in combn with kamma (official act, chapter), i.e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. Vin. Texts ii.364) Vin. Texts ii.49 (one of the 5 Sangha -- kammass, viz. taṇjaniya¨, nissaya¨, pabbājaniya¨, p.¨, ukkhepaniya¨), 143 (id.), 326; ii.15 -- 20, 295; A i.99; iv.346; DhA ii.75.

Paṭisārīn

Paṭisārīn (adj.) [fr. paṭi+sṛ, cp. paṭisāraniya & paṭisaraṇa Note] falling back upon, going back to, trusting in, leaning on ( "") D i.99 (gotta¨); S i.153 (id.); ii.284 (id.).

Paṭisāsana

Paṭisāsana (nt.) [paṭi+sāsana] counter -- message, reply DhA i.392.

Paṭisībbita

Paṭisībbita [pp. of paṭi+sībbati] sewn, embroidered VvA 167 (pati+).

Paṭisīsaka
Paṭisāka [paṭi+sāka] a false top -- knot, "chignon" (?) J ii.197 ("ṣaṭimuṇcitvā"); v.49 (id.); Miln 90 (muṇḍaka").

Paṭisutta

Paṭisutta [pp. of paṭi+svap] sunk into sleep Th 1, 203.

Paṭisumbhita

Paṭisumbhita [pp. of paṭi+ṣumbh] fallen down Pv iii.18 (=patita PvA 174).

Paṭisūra

Paṭisūra [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (= paṭipurisa paṭisattu paṭimalla Nd1 172); Nd1 173 (id.).

Paṭisetṭha

Paṭisetṭha (adj.) [paṭi+setṭha] having a superior; neg. app" incomparable, unsurpassed Miln 357 (appatībhāga+).

Paṭisedha

Paṭisedha [fr. paṭi+siḍh1, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 ("nipāta="mā"); VvA 224.

Paṭisedhaka

Paṭisedhaka (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S i.221; Miln 344.

Paṭisedhati

Paṭisedhati & (Caus.) "sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S iv.341; PvA 11.

Paṭisedhana

Paṭisedhana (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S i.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar

Paṭisedhitar [n. ag. fr. paṭisedhati] one who prohibits or refuses J ii.123.= v.91.

Paṭisena

Paṭisena [paṭi+senā, of either sū or śri, cp. usseneti] repulsion, opposition, enmity, retaliation; only in compn with kr as "senikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd1 397; -- "senikattar (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd1 173.

Paṭiseneti
Paṭiseneti [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A ii.215 (paṭisseneti); Sn 390 (¨seniyati).

Paṭisevati

Paṭisevati [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin ii.296 (methunā ḍhammaṇaḥ); M i.10; A ii.54 (methunāḥ); J i.437; vi.73, 505; Dh 67; Nd1 496; Pug 62; Miln 224; DhA ii.40; PVA 130; Sdhp 396. <> Note. paṭisevati is spelt pati˚ at Dh 67, 68; J iii.275, 278.

Paṭisevana

Paṭisevana (nt.) [fr. paṭisevati] going after, indulging in, practice M i.10.

Paṭisevitar

Paṭisevitar [n. ag. of paṭisevati] one who practises, pursues or indulges in (acc.) A iii.143 sq. (bhesajjaṅ).

Paṭisotaṅ

Paṭisotaṅ (adv.) [paṭi+sotaṅ, acc. of sota] against the stream (opp. anusotaṅ) It 114; J i.70; PVA 154. <> paṭisotagāmin going against the stream, toiling, doing hard work S i.136; A ii.6 (opp. anu˚), 214 sq.

Paṭissata

Paṭissata [paṭi+sata, pp. of smṛ] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 2110; and with spelling paṭi˚ at S iii.143; iv.74, 322, 351; A iii.24; It 10, 21, 81; Sn 283, 413.

Paṭissati

Paṭissati (f.) [paṭi+sati of smṛ] mindfulness, remembrance, memory M i.36 sq.; Dhs 23; Pug 25. app˚ lapse of memory Dhs 1349.

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Paṭissatika

Paṭissatika (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

Paṭissava


Paṭissavatā


Paṭissā & Paṭissā

Paṭissā & Paṭissā (f.) [paṭi+śru, cp. paṭissunāti & paṭis- śavin; in BSk. we find pratīsā which if legitimate would refer the word to a basis different than śru. The form occurs in cpd. sapratīsa respectful Divy; also
MVastu i.516; ii.258; besides as sapratisa MVastu iii.345] deference, obedience, only in cpd. sappatissa (q. v.) obedient, deferential It 10 (sappatissa); Vv 8441 (cp. VvA 347), & apatissa disobedient, not attached to S i.139; ii.224 sq.; A ii.20; iii.7, 247, 439; J ii.352 ('vāsa anarchy; reading t); PvA 89.

Paṭissāvin

Paṭissāvin (adj.) [fr. paṭi+śru] assenting, ready, obedient, willing D i.60; S iii.113 (kinkāra -- paṭi').

Paṭissunāṭi

Paṭissunāṭi [paṭi+śru] to assent, promise, agree aor. paccassosi Vin i.73; D i.236; S i.147, 155; Sn p. 50, and paṭisuṇi SnA 314; ger. 'sunitā freq. in formula 'sādhū ti paṭissunāṭvā' asserting his agreement, saying yes S i.119; PvA 13, 54, 55; & passim; also paṭissutvā S i.155. -- f. abstr. patissutavatā SnA 314.

Paṭisseneti

Paṭisseneti see paṭiseneti.

Paṭihaṃsati

Paṭihaṃsati [for ghaṃsati?] to beat, knock against PvA 271 (for ghaṭṭeti Piv iv.108; v. l. paṭiḥpisati).

Paṭihaṃkhati

Paṭihaṃkhati [fut. of paṭiḥanti] only in one stock phrase viz. purāṇaṇ ca vedanaṇ paṭihaṃkhāmi navaṇ ca vedanaṇ na uppādessāmi "I shall destroy any old feeling and not produce any new" S iv.104=A ii.40= iii.388=iv.167=Nd1 496=Nd2 5402; Vism 32, 33.

Paṭihata

Paṭihata [pp. of paṭiḥanti] stricken, smitten, corrupted Pv iii.79; PvA 20 ('citta), 207 (id.). -- app* unobstructed DhA ii.8; VvA 14.

Paṭihanaṇa


Paṭihanaṇaka


Paṭihanti

Paṭihanti [paṭi+han] to strike against, ward off, keep away, destroy M i.273; Miln 367; ppr. paṭihanamāṇa meeting, impinging on, striking against Vism 343, <-> ger. paṭihacca S v.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). -- Pass. paṭihanaṇati It 103; J i.7; DhsA 72.

Paṭiharati

Paṭiharati [paṭi+hr] to strike in return Vin ii.265; D i.142; S iv.299. -- Caus. paṭihareti to repel, avoid J vi.266, 295. -- Cp. paṭihāriya etc.
Paṭu


Paṭuppādana

Paṭuppādana (nt.) [paṭa (?) +upp’] subtraction (opp. sankaṇana) DA i.95. The word is not clear (cp. Dial. i.22).

Paṭuva

Paṭuva at D i.54 is read as pacuṭa by Bdhgh. & trsln (see Dial. i.72). See under pavuṭā.

Paṭola

Paṭola [dial.?] a kind of cucumber, Trichosanthes Dioeca Vin i.201 (‘pañña).

Paṭṭa

Paṭṭa [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. ayo’ iron plate A iv.130, 131; J iv.7 (suvaṇṇa’); PvA 43 (ayomaya’); loha’ brass plate PvA 44; sila’ stone slab J i.59 etc. When written on, it is placed into a casket (mañj(ś) J ii.36; iv.335. <-> 2. a bandage, strip (of cloth) Vv 3341 (āyoga’)=VvA 142. -- 3. fine cloth, woven silk, cotton cloth, turban ( -- cloth) Vin ii.266 (dussa’=setavattha -- paṭṭa Bdhgh, see Vin. Texts iii.341); S ii.102 (id.) J i.62 (sumana’ cloth with a jasmine pattern); vi.191 (‘sāṭaka), 370 (nāli’); KhA 51 (‘bandhana); DA i.87 (āmilaka); DhA i.395 (‘vattha); ii.42 (rajeta’). -- dupaṭṭa "double" cloth, see under dvi B ii.

Paṭṭaka

Paṭṭaka (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin ii.136 (paṭṭikā); A i.254 (=paṭṭikā C.); J v.359 (aya’ an iron girdle), VbhA 230 (paṭṭikā).

Pattana

Pattana (nt.) [*Sk. paṭṭana] a place, city, port J i.121; iv.16, 137, v.75; PvA 53. -- 'ka a sort of village J vi.456.

Paṭṭikā

Paṭṭikā see paṭṭaka.

Paṭtoli

Paṭtoli in yāna’ at Vism 328 is doubtful. It might be read as yāna -- kalopi (on account of combn with kumbhimukha), or (preferably) as putoḷi (with v. I. BB), which is a regular variant for mutoli. The trsln would be "provision bag for a carriage." See further discussed under mutoli.

Paṭṭha

Paṭṭha (adj.) [fr. pa+sthā, see pattahatii] "standing out," setting out or forth, undertaking, able (clever?) Vin iii.210 (dhammiṇī kathāṇ kātuṇ); iv.60 (cīvarakammāmaṇ kātuṇ), 254 (dhammiṇī kathāṇ kātuṇ) 285, 290; Nd2
p. 46 (for Sn prose part puṭṭha; v. l. seṭṭha); Nd2 no. 388 (in expln of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha1 and paddhagu.

Paṭṭhapita

Paṭṭhapita [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

Paṭṭhahati

Paṭṭhahati [pa+sthā=P. tiṭṭhati, with short base *ṭṭha for *tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. paṭṭhayamāna PvA 128 (varamāna+; v. l. paṭṭhap’); aor. paṭṭhayi Pv ii.934 (dānañ; v. l. paṭṭhapayi, expld by paṭṭhapesi PvA 126). ger. paṭṭhāya see sep. -- Caus. II. paṭṭhapetī to put out or up, to furnish, establish, give S ii.25; Pv ii.924 (fut. "ayissati dānañ, v. l. paṭṭhayissati; expld by pavattessati PvA 123); J i.117; PvA 54 (bhattāñ), 126 (dānañ). -- pp. paṭṭhapita (q. v.).

Paṭṭhāna

Paṭṭhāna (nt.) [fr. pa+sthā, cp. paṭṭhahati] setting forth, putting forward; only in cpd. sati’ setting up of mindfulness (q. v. and see discussion of term at Dial ii.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakara*. See Ledi, J.P.T.S. 1915 -- 16, p. 26; Mrs. Rh. D., Tika p. 1, vi. -- At Sdhp 321 it has the Sk. meaning of "setting out" (?)..

Paṭṭhāya

Paṭṭhāya (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. ajjato p. from to -- day VvA 246; ito p. from here, henceforth J i.60, 63, 150; cp. J i.52 (mūlato); vi.336 (sisato); PvA 11 (galato), 13 (gihkālato). paṭṭhāyāva (with acc.) from -- up to Vism 374.

Paṭṭhika

Paṭṭhika in pañca’ see under pañca.

Paṭṭhāti

Paṭṭhāti [paṭṭh to read, Sk. paṭṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also pāṭṭha.

Paṭṭhāna


Paṭṭhama

Paṭṭhama (adj.) [Ved. prathama, cp. Av. frātama; also Ved. pratarāja further, Gr. pro/teros superl. formation fr. prep. "pro, Sk. pra etc. see pa’] num. ord. "the first," in foll. meanings: (1) the first, foremost, former -- 403 --

Sn 93, 436, 1031; J ii.110; KhA i.192; Dha iii.5, 196 ("vaya, contrasted with majjhima & pacchima"); PvA 5, 13, 56. nt. acc. paṭṭhamat at first, for the first time Vin i.16; D ii.14; Dh 158; J i.222; ii.103, 153; often as first part of cpd. " -- , meaning either "first" or "recently, newly, just" Vin i.1 ("ābhisambuddha having just
attained Buddhahood; D iii.253 ("abhinibbatta"), Sn 420 ("upappati" in his first youth"); J iii.394 ("uggata newly sprung up"). A second compar. formation is pathamata, only as adv. "at the (very) first, as early as possible, first of all Vin i.30; J vi.510; DhA i.138; VvA 230; PvA 93.

Paṭhavatta

Paṭhavatta (nt.) [abstr. fr. paṭhavati] earthliness M i.329.

Paṭhavant

Paṭhavant (adj. -- n.) [fr. paṭhavati] a wayfarer S i.37.

Paṭhavī

Paṭhavī (f.) [Ved. prthivī, doubles in Pāli pathavi, puthavi, pushuvī, see Geiger, PlGr. §§ 124, 17n. To ad., prthu: see puthu, prath to expand, thus lit. the broad one, breadth, expansion. Not (as Bdhgh at Vism 364; pathatattā pathavī, cp. Cpd. 155 even modern linguists!) to be derived fr. patharati] the earth. Acc. to Nd2 389 syn. with jagati. It figures as the first element in enumn of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: Cpd. 155). At D iii.87 sq. = Vism 418 rasa is opposed to bhūmī -- pappātaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D ii.14, 16; M i.327 sq.; S i.113 (p. udṛtyati), 119 (id.), 186; ii.133, 169 sq.; v.45, 78, 246, 456 sq.; A ii.50; iv.89, 374, v.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavīyā); Pp ii.66; Miln 418; PvA 57, 75, 174. -- mahā M i.127; S ii.179, 263; iii.150; J i.25, 74; iii.42; Miln 187; aya iron soil (of Avīci) DhA i.148. In compn both paṭhavī & pathavi." -- ojā (pāṭhavoja) sap or essence of the earth DhA ii.154. -- kampa shaking the earth, an earthquake DA i.130. -- kampana=kampa shaking the earth, an earthquake DA i.130. -- kasaṇa the earth artifice (see Dhs trsl 43) D iii.286. -- dhātu the earth element (see above) D i.215; ii.294; iii.228, 247; M i.185; 421; S i.170; DhB 588, 648, 962 (cp. Dhs. trsln 241); Nett 73, 74; VbhA 55. -- maṇḍala the circle of the E. D i.134; S i.101; A iv.90. -- rasa taste of earth S i.134; SnA 5. -- lekha writing on (or in) earth A i.283; Pug 32. -- saññā earth consciousness M. ii.105; A iv.312; v.7 sq., 318 sq. 353 sq. -- sama like the earth M i.127, 423; Dh 95.

Paḍayati

Paḍayati v. l. at PvA 60 for T. pariḍayati.

Paṇa

Paṇa [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J iv.488 [v. l. paṇa].

Paṇaka

Paṇaka see paṇṇaka. -- paṇaka (comb) see paṇaka.

Paṇati

Paṇati [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J v.24 (=voharati attānaḥ vikīṇati C.). -- See also paniṭaka & paniya.

Paṇamati
Pañamati [pa+nam] to bend, to be bent or inclined Ps i.165, 167; -- pp. pañata ibid. -- Caus. pañameti (q. v.).

Pañaya

Pañaya [classical Sk. pañaya, fr pra+ni] affection J vi.102.

Pañava

Pañava [ep. Ep. Sk. pañava, dial; accord. to BR a cor- ruption of pañava] a small drum or cymbal D i.79; S ii.128; iv.344; A ii.117, 241; J iii.59 (of an executioner; Pva 4 in id. p. has paṭaha); Th 1, 467; Bu i.32; Vv 8110; Dhs 621 (˚sadda); DhA i.18.

Pañāma


Pañāmīta

Pañāmīta [pp. of pañameti] 1. (=pañameti 1) raised, bent or stretched out Sn 352 (aṅjali sup˚). -- 2. (=pañameti 3) dismissed, given leave Vin i.54; M i.457 (bhikkhusangho); Miln 209 (id.), 187.

Pañāmeti

Pañāmeti [Caus. of pañamati] 1. to bend forth or over, stretch out, raise, in phrase aṅjaliṇ p. to raise the hands in respectful salutation Vin ii.188; D i.118; Sn p. 79. <> 2. to bend to or over, to shut, in kavāṇ p. to shut the door Vin i.87; i.114, 207; pattaṇ Vin ii.216. <> 3. to make go away, to turn someone away, give leave, dismiss Vin i.54; ii.303; S i.7; Th 1, 511, 557; J v.314; Miln 187 (parisaṇ); Pass. pañāmītyati (ibid.) -- pp. pañāmīta (q. v.).

Paṇītaka

Paṇītaka (adj. nt.) [fr. paṇīta -- pp. of paṇati] staked, wagered, bet, wager, stake at play J vi.192 (so read for paṇīta°).

Paṇidhāti

Paṇidhāti [pa+ni+dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S v.156 (atthāya cittaṇ paṇidhāhi). ger. paṇidhāya S i.42=Sn 660 (vācaṇ manaṇ ca pāpakaṇ); S i.170 (ujjuñ kāyaṇ); A iii.249 (deva -- nikāyaṇ p.); iv.461 sq. (id.); Vbh 244 (ujjuñ kāyaṇ p.)=DA i.210. Also lit. (as prep with acc.) "in the direction of, towards" M i.74 (angārā -- kāsuṇ). -- pp. paṇīhita (q. v.).

Paṇidhāṇa

Paṇidhāṇa (nt.) [fr. paṇidhāti; cp. philosophical literature & BSk. pranidhāṇa] aspiration, longing, prayer VvA 270; Sdhp 344.

Paṇidhi

Paṇidhi (f.) [fr. paṇidhāti; cp. BSk. pranidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, resolve D iiii.29, 276; S ii.99, 154; iiii.256 (ceto˚); iv.303; A ii.32; iv.239
Panippatā

Panippatā [pa+nī+pat] to fall down before Th 1, 375.

Panippāta

Panippāta [fr. pa+nī+pat] prostration, adoration Dâvs v.53.

Panippātika

Panippātika (adj.) [fr. paṇippāta] consisting of a footfall, humbling or humble, devotional SnA 157.

Panīya

Panīya (adj.) [ger. formation fr. paṇ, see paṇati & cp. BSk. panyā in tara -- panyā fare AvŚ i.148] to be sold or bought, vendible, nt. article of trade, ware A ii.199; Vv 847 (=bhāṇḍā VvA 337); J iv.363 (=bhāṇḍā C. 366).

Panīhīta

Panīhīta [pp. of panidhātī] applied, directed, intent, bent on, well directed, controlled S iv.309 (dup’); A i.8; v.87; Dh 43; (samām "ṇ cittaṇ); Sn 154 (su” mano= suṭṭhu thāpitō acalo SnA 200); Ps ii.41 (vimokkha); Miln 204, 333; 413. -- appanihīta in connection with samādhi & vimokkha seems to mean "free from all longings," see Vin iii.93=iv.25; S iv.295, 309, 360; Ps ii.43 sq., 100; Miln 337.

Panāma

Panāma [fr. pa+nam, see paṇamati & cp. BSk. panyā in tara -- panyā fare AvŚ i.148] to be sold or bought, vendible, nt. article of trade, ware A ii.199; Vv 847 (=bhāṇḍā VvA 337); J iv.363 (=bhāṇḍā C. 366).

Panīṭha

Panīṭha (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇetī dāṇḍaṇ) Pāv iv.166 (=dāṇḍa receiving punishment= thāpitī -- sartra -- dāṇḍa PāvA 242). -- 2. (appld) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plenteous, abundant." Synonymous with uttama (DA i.109, 171), uṭṭha (PāvA 25, 228), atula (PāvA 110); opp. hīna (D iii.215; A iii.349; v.140; Vism 11), lūkha (S ii.153; VvA 64). -- D i.12 (dhammā gambhīrā . . . paṇṭhā . . . ), 109 (khādāniya); ii.127 (id.) iii.215 (with hīna & majjhima -- dhātu); S i.136 (dhammo gambhīro etc.); ii.153 (dhātu), 154 (paṇḍhī); iii.47; iv.360; 66 (dhammā), 226 (etaṇ pdaṇ), 266 (sattā); A i.284; ii.171, 190; iv.10, 332, 423; v.8, 36 and passim; Sn 240, 389; It 44; Pāv i.53; iv.127; Pug 28 ("adhimutta having high aspirations"), 30, 60; Dhs 269, 1027, 1411; PāvA 12, 35 (āhāra), 42 (id.); DhA ii.154 (bhojana). Compar. paṇṭattara, often combd with abhikkantatara, e. g. D i.62, 74, 216; S i.80; A i.119, 171; v.37, 140, 203 sq.
Paññitaka

Paññitaka [perhaps=Sk. panita, or pañ (see paña), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J vi.192. See pañnitaka.

Paṇudati, Paṇunna

Paṇudati, Paṇunna see paṇudati etc.

Paṇeti

Paṇeti [pa+nī] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase dāṇḍan paṇeti to give a punishment D ii.339= Miln 110; M ii.88; Dh 310; J ii.207; iii.441; iv.192; Miln 29; DhA iii.482. -- pp. paṇīta (q. v.).

Paṇḍa

Paṇḍa see bhaṇḍati.

Paṇḍaka

Paṇḍaka [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, Lat. Wtb. under pello] a eunuch, weakling Vin i.86, 135, 168, 320; iv.20, 269; A iii.128; v.71; Sdhp 79. -- With ref. to the female sex as paṇḍikā at Vin ii.271 (itthi').

Paṇḍara

Paṇḍara (adj) [Ved. pāṇḍara; cp. panḍu, q. v. for etym.] white, pale, yellowish J ii.365; v. 340; Nd1 3; Dhs 6= Vbh 88 (Dhs trsl. "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA iv.8; VvA 40; PvA 56 (= seta); Sdhp 430.

Paṇḍicca

Paṇḍicca (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J i.383; Ps ii.185; Pug 25; Dhs 16 (=paṇḍitassā bhāvo DhA 147), 292, 555. As pandicciya J vi.4.

Paṇḍita

Paṇḍita (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin ii.190 (+buddhimanto); D i.12 ("vedaniya comprehensible only by the wise"), 120 (opp. duppañña); iii.192; M i.342; iii 61, 163, 178; S iv.375 (+viyatta medhāvin); v.151 (+vyatta kusala); A i.59, 68, 84, 101 sq., 162 (paṇḍitā nibbāṇa adhigacchanti); ii.3 sq., 118, 178, 228; iii.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukaṇṭhi); It 86; Dh 22, 28, 63 ('mānin'), 79, 88, 157, 186, 238, 289; J iii.52 (sasa'); Nd1 124; Pv iv.332 (opp. bāla; =sappañña PvA 254); Dhs 1302; Miln 3, 22; DA i.117; DhA iv.111; VvA 257; PvA 39, 41, 60 (=pañña), 93, 99.

Paṇḍitaka

Paṇḍitaka (adj.) [paṇḍita+ka] a pedant D i.107.

Paṇḍu
Paṇḍu (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale -- red); Gr. pelitno/s, pello/s, po/lius (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale -- yellow), pilkas (grey); Ógh. falo (pale, yellowish, withered); E. pale] pale -- red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu viṇṇā, where paṇḍu represents the usual up -- paṇḍu -- uppaṇḍuka -- jātā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g. -- kambala a light red blanket, orange -- coloured cloth S i.64 (=ratta -- kambala C); A i.181; Sn 689 (=ratta SnA 487); also a kind of ornamental stone, Sakka's throne (p. -- k. -- sīlā) is made of it J i.330; ii.93; ii.53, ("sīlāsana"); v.92 (id.); Pv ii.960 ("sīlā=p. -- k -- nāmaka sīlāsana PvA 138); VvA 110 (id.); Kha 122 ("varāsana"); Dha i.17 (=sīlāsana). -- palāsa a withered leaf Vin i.96=iii.47; iv.217; Dh 233, VbhA 244; Kha 62; on "palāsika (DA i.270) see J.P.T.S. 1893, 37. -- mattikā yellow loam, clay soil KhA. 59. -- roga jaundice Vin i.206 ("ābādha") 276 (id.); J i.431; ii.102; Dha i.25. -- roga jaundice J ii.285; iii.401. -- vinā yellow flute (of Pañcasikha): see beluva. -- sīla yellow lion, one of the 4 kinds SnA 125 (cp. Manor. -- pūr. on A ii.33). -- sutta orange -- coloured string D i.76.

Paṇḍuka

Paṇḍuka ( -- roga) perhaps to be read with v. l. at M ii.121 for bandhuka’.

Paṇṇa

Paṇṇa (nt.) [Ved. paṇṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin i.201 (5 kinds of leaves recommended for medicinal purposes, viz. nimba* Azadirachta Indica, kitája* Wrightia antidysenterica, paṭoḷa* Trichosanthes dioecia, sulasi’* or tulasi’* basil, sana); v.24. -- susa (& sosa) drying the leaves (said of the wind) KhA 15.

Paṇṇaka [paṇṇa+ka] 1. green leaves (collectively), vegetable, greens J vi.24 (kāra* vegetable as homage or oblation); Pv iii.33 (panko paṇṇako ca, expld as "kaddamo vā udakacchikhalo vā" PaV 189, but evidently misunderstood for "withered leaves"); PaV 256 (tiṇakāṭha -- paṇṇaka -- sala, is reading correct?). -- 2. N. of a water plant, most likely a kind of fern, (see Kern, Toev. ii.16 q. v.). Often combed with sevāla (Blyxa Octandra), e. g. at J ii.324; v.37. -- The spelling is also paṇṇaka, even more frequent than paṇṇaka and also combed with sevāla, e. g. Vin i.177 (in comb sanka -- sevāla), where Bdhgh explains "sankho ti dighamālako paṇṇasevālo vuccati, sevālo ti nlasevālo, avaseso udaka -- pappataka -- nīla -- bijak’ ādi sabbo ‘ti paṇṇako ti sankhaṅ gacchati’); S v.122; A iii.187, 232, 235; J iv.71 (sevāla*); Miln 35 (sankha -- sevāla -- p. which the Manor -- pūr expls by udaka -- pappataka, and also as "nlamandūkapiṭhitvaṇṇena udakapiṭhiṅ chādētvā nibbattapanaṅk” see Trenckner, Miln 421 and cp. Miln. trsln i.302), 210 (suvaṇṇa*), 401 (cakkavatā sevāla paṇṇaka -- bhakkho); Kha 61 (sevāla*); cp. Schubring’s kalpasūtra p. 46 sq.). -- 3. (see paṇṇa 2) a written leaf, a ticket DhsA 110.
Paññatti

Paññatti see paññatti.

Paññattika

Paññattika (adj.) [fr. paññatti] having a manifestation or name, in a’ -- bhāva state without designation, state of

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non -- manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world)
DhA i.89; ii.163.

Pañnarasa & Pañnavīsatī

Pañnarasa & Pañnavīsatī see pañca 1. B, & C.

Paññāsa

Paññāsa see pañca 2. A.

Paññī

Paññī (f.) [=pañṇa] a leaf Vin i.202 (taka’).

Pañnikā

Pañnikā [pañṇa+ika] one who deals with greens, a florist or greengrocer J i.411; ii.180; iii.21 (’dhittā); Miln 331.

Paññikā

Pañnikā (f.) [to pañṇaka; cp. Sk. pañnikā; meaning un- certain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin ii.267 (na harītaka ’ṣ pakinitabbaṅ, trsl. at Vin. Texts iii.343 by "carry on the business of florist and seedsman," thus taken as paññika, cp. also Vin. Texts iii.112); J i.445 (pañnikāya saññāṣ adāsi is faulty; reading should be saññikāya "with the goad," of sañ(ṇ)ikā=Sk. snī elephant -- driver's hook).

Pañhi

Pañhi (m. & f.) [Ved. pāṛṣṇi, Av. pa腈ṇā, Lat. perna, Gr. pte/rna, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin ii.280 (’samphassa); J ii.240; v.145; Sdh 147, 153. See next.

Pañhikā

Pañhikā (f.) [fr. pañhi] the heel J i.491; KhA 49 (’aṭṭhi); Vism 253 (id.); PvA 185.

Pañhin
Panhin (adj.) [fr. pañhi] having heels D ii.17 (āyata' having projecting heels, the 3rd of the 32 characteristics of a Mahāpurisa).

Patati

Patati [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. pe/tomai fly, w)kupe/ths quick, pi/ptw fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J i.278 (dpake); Sn 248 (nirayañ); Pv iv.108 (1st pl. patāmase); Miln 187; PvA 45; ppr. patato J i.263 (asaniyā); iii.188 (nāvāya); fut. patissati J iii.277; aor. pati Sn 1027 (sirasā); J iii.55; P v.78; ger. patitvā J i.291; iii.26; PvA 16; DhA iii.196 (v. il. papāta & papatā the latter aor. of papatati, q. v.); ger. patitvā J i.291; iii.26; PvA 16. <-> pp. patita (q. v.). -- Caus. pāteti (q. v.). Pass. (Caus.) pattyati is brought to fall also intrs. rush away J iv.415 (=palāyati C.); Miln 187.

Patatthi

Patatthi at J vi.276 is misprint for pathaddhi (q. v.).

Patana

Patana (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J i.293 (akkhāni); ii.154; iii.188 (geha'); vi.85 (usu' range of his arrow).

Patanaka

Patanaka (adj.) [fr. patana] on the point of falling, going to fall, falling J vi.358.

Patanu

Patanu (adj.) [pa+tanu] very thin J vi.578 ('kesa); Dhs 362 ('bhāva)=DhsA 238; Kvu 299 (id.).

Patara

Patara [Vedic pradara, pa+dr, with t. for d.; see Trenckner, Notes 6216; Geiger, P.Gr. § 39, 4] a split, a slit J iv.32.

Patarati

Patarati [pa+tarati] 1. to go through or forth, to run out, to cross over D i.248; J iii.91 (aor. patari). -- 2. to overflow, boil over (of water) Miln 260. -- Caus. patāreti (q. v.).

Patākā

Patākā (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J i.52; VvA 31, 173.

Patāpa


Patāpavant

Patāpeti


Patāyati

Patāyati [in form=pa+tāyati, diff. in meaning; not sufficiently expld, see Kern, Toev. p. 29 s. v. It is probably a distorted *spātāyati: see under pharati, phalaka and phāteti] to be spread out, intrs. to spread (?) A iv.97 (kodho p., as if fr. pat); J iii.283 (C. nikkhamati, as if fr. tr, Kern. trsls "to be for sale").

Patāreti

Patāreti [Caus. of patarati] to make go forth, to bring over or through M i.225; A iii.432 (v. I. M. pakaroti).

-- aor. patārayi in meaning "strive" at J iii.210 (=patarati vāyamati C. but Rhys Davids. "to get away from"); as "assert" at J v.117.

Pati

Pati [Ved. pati, Av. paitis lord, husband; Gr. po/sis husband, Lat. potis, potens, possum, hos -- pes; Goth. brīp -- faps bridegroom, hunda faps centurion, Līth. pāts husband] lord, master, owner, leader. -- 1. in general D iii.93 (khetāna p. gloss adhipati). Mostly -- "; see under gavam", gaha", dāna", yūtha", senā". -- 2. husband S i.210; Sn 314; J iii.138; PVA 161. See also sapatika (with her husband), patibatā & patika. -- kula her husband's clan ThA 283; VvA 206; -- devatā a devoted wife J iii.406; VvA 128.

Pati2 (indecl.) [Vedic prati etc.] a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with sthā (patiṭṭhāti, patiṭṭhita etc.). All cases are referred to the form with paṭi", except in the case of patiṭh". The more frequent cases are the foll.: patikāra, "kuṭati, "caya, "dissati, "nandati, "manteti, "māneti, "ruddha, "rūpa, "līna, "sallāna, etc. "sibbati, "sevati, "ssata, "ssaya, "ssava.

Patika

Patika (adj.) [only f. patikā and only as ""] having a husband in mata" "with husband dead," a widow Th 2, 221 (=vidhuva ThA 179); J v.103 (ap" without husband, v. I. for appatita, C. explns by assāmīka). pavuttha" (a woman) whose husband lives abroad Vin ii.268; iii.83; Miln 205 (pavuttha"). See also pañcapatika & sapatika.

Patika

Patika at Vism 28 is to be read pātika (vessel, bowl, dish).

Patiṭṭhahati

Patiṭṭhahati (& Patiṭṭhāti) [paṭi+sthā] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. patiṭṭhahi DhA iii.175 (sotāpattīphale), PVA 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphale); and patiṭṭhāsi Miln 16. -- fut. "ṭṭhahissati J v.458 ("hessati); DhA iii.171. -- ger. patiṭṭhāya Sn 506; J ii.2 (rajje); iii.52; v.458 (rajje); Miln 33; Pva 142. -- pp. patiṭṭhita (q. v.). <> Caus. patiṭṭhāpeti (q. v.).
Patiṭhā (f.) [fr. pati+sthā. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S i.1 (ap’); ii.65; iii.53; Sn 173; Dh 332; J i.149; iv.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (=dīpa), 87 (=dīpa), 141 (su’), 174 (su’=dīpa).

Patiṭhāna

Patiṭhāna (nt.) [fr. pati+sthā cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011: PvA 123.

Patiṭhāpita

Patiṭhāpita [pp. of patiṭhāpeti] put down, set down, established PvA 139.

Patiṭhāpira

Patiṭhāpira [n. ag. of patiṭhāpeti] one who establishes A v.66.

Patiṭhāpeti

Patiṭhāpeti [Caus. of patiṭṭhahati, cp. BSk. pratiṣṭhā- payati Jtm 224] to establish, set up, fix, put into, instal D i.206; S i.90; J i.152; 168, 349 (sotāpatti -- phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sīlesu ca), 223 (id.), 76 (ceṭṭiyāṇ), 78 (upāsakabhāve), 131, 132 (hatthe). -- aor. patiṭṭhāpesi J i.138. -- pp. patiṭhāpita (q. v.).

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Patiṭhāha

Patiṭhāha [fr. patiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381=Nd2 271iii DhsA 253. The v. I. at Nd2 is paṭīgāha which is also read by Dhs.

Patiṭhīta

Patiṭhīta [pp. of patiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D iii.101 (supatiṭhīta -- citta); M i.478; S i.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J i.51 (kucchimhi), 262 (raje); Pv i.44; ii.969 (dussūlesu); Miln 282; VvA 110 (‘gabbhā), 259 (‘saddha); PvA 34 (jāta+ -- nt. ‘ŋ arrangement, settling, in pañca’ the fivefold array, a form of respectful greeting, see under pañca.

Patiṭhītāyi

Patiṭhītāyi [only apparently (Pass.) to patiṭṭhahati, of sthā, but in reality= Sk. prati -- sthāyate, of sthā, see thīna. Ought to be paṭīṭhītāyi; but was by popular analogy with patiṭṭhāya changed to patiṭṭhītāyi] to be obdurate, to offer resistance A i.124; ii.203; iii.181 sq.; J iv.22 (aor. ‘ṭṭhīya); Pug 36; KhA 226.

Patita

Patita [pp. of patatī] fallen Dh 68, 320; J i.167; Miln 187; PvA 31 (read pātita), 56.

Patitaka

Patitaka (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.
Patitiṭṭhati

Patitiṭṭhati [paṭṭi+tiṭṭhati] to stand up again Th 1, 173.

Patittha

Patittha [pa+tiṭṭha] a bank of a river or lake, su˚ (adj.) with beautiful banks S i.90; Pv ii.120 (=sundaratittha PvA 77).

Patibbatā

Patibbatā (f.) [pati+vatā] a devoted wife (cp. pativedatā) J ii.121; vi.533; VvA 56, 110.

Patissata

Patissata see paṭi˚.

Patta

Patta [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 8410 (= pahaṭṭha VvA 337). -- neg. appatita displeased M i.27; J v.103 (v. 1. appatika, C explns by assāmika, i. e. without husband).

Patīyati

Patīyati see patati.

Pateyya

Pateyya in phrase alam -- pateyya at D iii.71 (kumārikā alam -- pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

Patoda

Patoda [fr. pa+tud cp. Ved. pratoda] a goad, driving stick, prick, spur M i.124; iii.97; S iv.176; A ii.114; iii.28; iv.91; Th 1, 210; J i.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367. -- laṭṭhi a driver's stick, goad -- stick [cp. BSk. pratodayaśṭi Divy 7, 76, 463, 465] D i.105, 126; J vi.249; Mihn 27; DhA i.302; ii.38; iv.216; VvA 64. As 'yaṭṭhi at Dpvs xi.30.

Patodaka

Patodaka (adj. n.) [fr. pa+tud] lit. pushing, spurring; only in phrase anguli˚ nudging with one's fingers Vin iii.84 =iv.110 (here to be taken as "tickling"); D i.91 (cp. Dial. i.113); A iv.343.

Patta

Patta1 (nt.) [Ved. patra, to *pet as in patati (q. v. & see also paṇṇa); cp. Gr. ptero/n wing, pte/ruc id.; Lat. penna feather=Ger. fittig.; acci -- piter; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin iv.259; D i.71. kukkuṭa˚ a hen's quill (for sewing) Vin ii.215. -- 2. a leaf M i.429; Sn 44=64 (saṁchinna˚, see Nd2 625); 625 (pokkharā˚ lotus l.); Dh 401 (id.); Nd1 135 (paduma˚); Pv ii.95 (=paṇṇa PvA 15); VvA 147 (tāla˚); ThA 71; PvA 283 (nigrodha˚). asi -- patta -- vana "sword -- leaf -- forest" (a forest in Niraya) Sn 673; PvA 221. -- 3. a small thin strip of metal at the lute Mihn 53; VvA 281. -- āl halka a toy measure made of palm -- leaves Vin ii.10; iii.180; D i.6 (cp. DA i.86); M i.266; A v.203; Mihn 229. -- gandha odour
of leaves Dhs 625. -- nālī rib of a feather DhA i.394. -- phala leaf -- fruit, a leaf and fruit, vegetables Sn 239 (=yañ kiñci harita -- panna SnA 283); PvA 86. -- yāna having wings as vehicle, "winggoer," i. e. a bird Sn 606 (=pattehi yañtī tī pattayānā SnA 465); J i.443. -- rasa taste of leaves Dhs 629; juice of leaves Vin i.246 (+puppharasā & ucchurasā). -- sallākā leaf -- ticket DhA iv.65.

Patta

Patta2 (m. & nt.) [Ved. pātra, fr. Idg. *p0tlom=Lat. poculum beaker, Oir. 0l. See pāna & pibati] a bowl, esp. the alms -- bowl of a bhikkhu Vin i.46, 50, 51, 61, 224 (patte pūresuṇ); ii.111, 126, 224, 269; S i.112; A iv.344; Sn 413, 443; J i.52, 55 (pattañ thavikā pakkhihīṇa), 69; i.ii.535 (pūrusha "ṇ deti to give a full bowl, i. e. plenty"); v.389 (pl. pattānī); Vism 108 (āniṃṭhikā ṛhatō apyapatto); DhA iv.220 ("ṇ pūreti); PvA 35, 61, 76, 88, 141. -- Two kinds of bowls are mentioned at Vin iii.243, viz. ayō of iron & māttikā of clay, dāru a wooden bowl Vin ii.112, 143. uda a bowl of water or a water -- bowl M i.100; S v.121; A iii.230 sq. cp. odapattakīṁ. -- pattassa mukhavāya pakkhipati Prāti thavikā āya pakkhipati, 69; iii.535 (pāţaṇa˚); Vism 108 (*īghikha hato ayopatto); DhA iv.220 (˚paṇṇeti); PvA 35, 61, 76, 88, 141.

Patta3 [pp. of pāpuṇṇati] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbāṇa) 423; J i.255 (vināsāṇa); iv.139 (samuddasāṇa); PvA 4 (anayavasanaṇa), 5 (sūśacchedaṇa), 71 (manussabhāvanā). Very frequent as " and in meaning equal to finite verb or other phrase, when spelling 'ppatta is restored (Sk. prāpta), e. g. ummādappatta out of mind PvA 6; jara' old J iii.394; dukkha' afflicted with pain J vi.336; domanassa' dejected J ii.155; patti' attained one's (possible) share It 32; bala' (become) strong D ii.157; vaya' (become) old, come of age J ii.421 (+solasa -- vassa -- kāle); PvA 68; somanassa' pleased J iii.74; haritu' covered with green M i.343; J i.50, 399. Also as " , but less frequent, meaning often equal to prep. "with," "after," etc., as pattābhiseka after consecration DhA iv.84; SnA 484; pattuṇṇa with wool SnA 263; 'dhamma mastering the Dh. Vin i.16; the same at DhA iv.200 in meaning of patti", i. e. "merit attained", "mānasā (?) It 76 (v. l. satta)"; "sambodhi It 97 (v. l. satta)". -- Opp. appatta not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA iii.58); Pug 51 ('pāṇabhojana, so read for appanna'). -- Cp. sam

Patta

Patta4 at Dpvs xi.18 for pattin or pattika, foot -- man, infantry.

Pattakkhandha

Patta -- kkhandha [perhaps patta1+khandha, thus "leaf-shouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patti fallen, thus "with shoulders falling." We may have to deal with an old misspelling for pāṭṭa (=pa+ nam bent down, put down), which expln would suit the sense better than any other] downcast, dejected, disappointed Vin ii.77=iii.162 (trsld "with fallen hearts," expld as patti, see Vin. Texts iii.13); S i.124; M i.132, 258; iii.298; A iii.57; J v.17; Miln 5.

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Pattaka

Pattaka (nt.) [fr. patta2] a (little) bowl Th 2, 28.

Pattatta

Pattatta (nt.) ( -- `) [abstr. fr. patta3] the fact of being furnished or possessed with Vism 524.

Pattabba

Pattabba (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also pattiya2.

Pattali

Pattali (˚l) (f.) [according to Kern, Toev. s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

Patti

Patti1 [Ved. patti, *pad (of pada)+ti] on foot, one who is on foot, a foot -- soldier Vin iv.105 (as one of the 4 constituents of a senā or army, viz. hatthī elephants, assā, horses, rathā chariots, pattī infantry); J iv.494 (hatthī, assā, rathā, pattī); 463 (hatthī assā rathā, pattī senā padissate mahā); Vism 19. Cp. pattika1. -- käya a body of foot soldiers, infantry S i.72 (cp. BSk. same, at Jtm 215 with hasty -- aśva -- ratha`). -- kārika (for 'kārika, of prec.) a foot soldier, lit. one of a body of infantry J iv.134; v.100; vi.15 (hatthāruhā anīkāṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

Patti

Patti2 (f.) [Classical Sk. prāpti fr. pa+āp, cp. patta3] 1. ( -- `) obtaining, acquiring, getting, entering into, state of S i.189=Th 1, 1230 (nibbāna`); Sn 68 (paramattha`), 186 (nibbāna`); PvA 5 (vayasana), 112 (id.); Sdhp 379. -- 2. attainment, acquisition S ii.29 (agassa); Sn 425 (yogakkhemassā); Nd2 390 (= lābhi paṭilabhā adhigamo phusanaṇ sacchikiriyā); esp. in phrase apattassa patti "attt of the unattained" D iii.255= A iv.332; i.217; ii.29; A ii.148; iii.179; Kvu 581. <= 3. gaining, gain, profit, advantage S i.169 (brahma" best vantage ground"). -- 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a"dakkhinā"), accrediting, advising, transference of merit, a gift of merit J ii.423, 425 (=dakkhinā); iv.21; Dha i.270 (opp. to mūla price); ii.4; iv.200 sq. (opp. to mūla). See also cpds. "dāṇa & ḏhamma. -- 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyā or pattiyā ( -- `) in lieu of SnA 310, 317. -- See sam`. -- dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 ("vasena dāṇadhamma -- pariccāgo), 49 (=dakkhinā) 88 (id.); Sdhp 229. -- ḍhamma the practice of transferred merit, see Kvu trsīn 1611, 170, & cp. pattadhamma. -- patta, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṇ patto pattabbaṭ arahattaṭ patto ti vuttaḥ hoti SnA 433), 537, 540.

Patti

Patti3 (f.) [for patta1?] leaf, leafy part of a plant Vin i.201 (taka, taka -- patti, taka -- paṇṇi).

Pattika
Pattika1 [fr. patti1 cp. pajja2] on foot, a pedestrian or soldier on foot, D i.50, 89, 106, 108; ii.73; A ii.117 (hattī' -- āruha, assāruha, rathika, p.); J vi.145; Vism 396 (manussā pattikā gacchanti); Sn 418; a form pattikārika is found, e. g. at J iv. 134; v.100; vi.15, 463; Ap. 316.

Pattika

Pattika2 [fr. patti2] having a share, gain or profit; a partner, donor DhA i.270, 271.

Pattika

Pattika3 (adj. -- n.) [fr. patta2] in ḍāru’ (collecting alms) with a wooden bowl, man with a wooden bowl D i.157 (cp. DA i.319).

Pattikā

Pattikā (f.) [fr. patta1 or patti3] a leaf, in tāla’ palm -- leaf S ii.217, 222.

Pattin

Pattin (adj. n.) [fr. patta3, Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kipā’=kipā patta, adhigata SnA 425).

Pattiya

Pattiya1 (adj. n.) [for *pratyaya=paccaya, cp. Trenckner, Notes 73, 9] believing, trusting, relying J v.414 (para’); (m.) belief, trust J v.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

Pattiya

Pattiya2 (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv ii.931 (para’ profitable to others, see expln at PvA 125).

Pattiyāyati

Pattiyāyati [denom. fr. pattiya1] to believe, trust, rely on J i.426; v.403; DA i.73.

Pattiyāyana


Pattiyati

Pattiyati [denom. fr. patti2] to gain, to profit from (acc.) Miln 240 (attānaḥ na p. does not profit from himself).

Pattha

Pattha1 [fr. pa+sthā. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. vana’ D i.71; Pug 59 etc., a wilderness in the forest, expld by Bhdhg as "gāmantaḥ atikkamitvā manussānāṇ anupācāra -- ṭhānaṇaḥ yattha na kasanti na vapanti" DA i.210; Ud 43 (patthaḥ ca sayan’ āsanaṇ, ed.; but better with id. p. Dh 185 as
pantañ, which is expld at DhA iii.238 by “vivittañ,” i.e. separately. Cp. with this Sk. vana -- prastha a forest situated on elevated land.

Pattha

Pattha2 [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one Prastha DhA ii.154; SnA 476 (cattāro pattāḥ Āḷhakoñ).

Patthaṭa

Patthaṭa [pp. of pattharati] stretched, spread out J i.336; Vism 364; DA i.311.

Patthāṇḍila

Patthāṇḍila [pa+thandila] hermitage M ii.155.

Patthaddha

Patthaddha [pa+thaddha] (quite) stiff Vin ii.192; Th 1, 1074.

Patthanā

Patthanā (f.) [of ap+arth, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S ii.99, 154; A i.224; iii.47; v.212; Nd1 316, 337 (p. vuccati tañhā); Nd2 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA ii.36; PvA 47. -- patthana karoti to make a wish J i.68; DhA i.48; ’nā ṭhāpeti id. DhA i.47; ii.83; iv.200.

Patthara

Patthara [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S i.32. -- 2. stoneware Miln 2.

Pattharati

Pattharati [pa+tharati] to spread, spread out, extend J i.62; iv.212; vi.279; DhA i.26; iii.61 (so read at J vi.549 in cpd ’pāda with spreading feet, v.l. patthaṭa”). -- pp. patthāṭa (q.v.). -- Caus. patthāreti with pp. patthārita probably also to be read at Th 1, 842 for padhārita.

Pattharika

Pattharika [fr. patthara] a merchant Vin ii.135 (kaṇṣa’). 

Patthita

Patthita [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA iv.201; PvA 47 (“ākāra of the desired kind, as wished for); Sdhp 79 (a”).

Patthiña

Patthiña [pa+thiña] stiff D ii.335; DhSA 307. Also as patthinna at Vin i.286 (= atirajitattā thaddha Bdgh, on p. 391); Vism 361 (=thiña p. 262); VbhA 67 (‘sneha).
Pattheti

Pattheti [paarth, cp. Sk. prarthayati] to wish for, desire, pray for, request, long for S iv.125; v.145; Sn 114, 899; Th 2, 341; Nd1 312, 316; PugA 208 (asasati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J i.66 (paramabhisañcobodhi); patthayan Sn 70 (=icchanto patthayanto abhiappanto Nd2 392); patthayamana M i.4; Sn 902; J i.259; DhA iii.193; PvA 226 (=asinsamana); & patthayano Sn 900; It 67, -- 408 --

115. -- grd. patthetabba PvA 96, patthayitabba PvA 95, and patthiya which only occurs in neg. form apatthiya what ought not to be wished J iv.61; Pv ii.67 (=apatthayitabbaa PvA 95); DhA i.29; also as napatthiya (med.) one who does not wish for himself Sn 914 (cp. Nd2 337). -- pp. patthita (q. v.).

Patva

Patva see papanati.

Patha

Patha [of path, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D i.63; Sn 176 (loc. pathe), 385, 540, 868; Nd2 485 B (+pantha, in expln of magga); J i.308 (loc. pathe); ii.39; vi.525 (abl. path°); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. -- 2. Very frequent as °, where it is sometimes pleonastic, and acts in the function of an abstract formation in °ta or °tan (cp. similar use of anta: see anta 1 5; and pada: see pada 3), e. g. anila° (air) J iv.119; anupariyata° A iv.107; adicca° (path of the sun, sky) DhA iii.177; ummagga° S i.193; kamma° DhA i.36; ganana° (range of) calculation Miln 20; cakkhu° J iv.403 (=cakkhuna° etan nama° C.); catummah° A iii.28, 42, 394; dve° Vv 5317; nakkhatta° Dh 208; yañña° (=yañña) Nd2 524; yogga° A iii.122; raja° S ii.219; rága° (sensuality) S iv.70; vacana° (way of saying, speech) Vv 6317 (=vacana VvA 262), etc. See also cakkhu°, ñeyya°, dve°, manussa°, yañña°, våda°, sagga°, hattha°; der. paddyya. -- See also byappatha. -- addhan "the journey or stretch of the path": see under addhan. -- addhi (?) so perhaps to be read for patatthi, according to Fausboll J vi.276. Unclear in meaning, expld by nibbidhava vithi (frequented road?) -- gamana "going on their course," of the stars D i.10 (see Dial. i.20 "their usual course").

Pathabya

Pathabya [fr. pathavi=paṭhavi] belonging to the earth, ruler of the earth (?) A iv.90 (reading uncertain).

Pathavi

Pathavi see paṭhavi.

Pathavin

Pathavin [fr. patha] a traveller Vin iv.108; J vi.65; DA i.298.

Pada

Pada (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. pw /s (pou/s)=Lat. pēs, Goth. fōtus =Ohg fuoz=E. foot; further Arm. het track, Gr. peda/ after, pe/don field, pezo/s on foot, etc.; Lith. péda track; Ags. fetvan= E. fetch. -- The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant
iii.194. -- viggaha separation of words, resolution of a compound into its components

v.170 (footmark) ii.154; in redupl. -- iterative formation padāpaṇḍaṇ step by step Sn 446 (v.1. padānupadaṇ), and pade padaṇ Sn p. 107 (cp. SnA 451). -- 3. (Often synonymous with "patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin ii.217 (nakkhatta" constellation); J i.315 (assama" =assama); v.75 (id.), 321 (id.); vi.76 (id.); vi.180 (v. l. patha; C. mahâmagga);

mantapada=manta D i.104 (cp. DA i.273). See also janapada, saggapada. -- (b) in appld meaning (modal): case, loc, principle, part, constituent, characteristic, ingredient, item, thing, element M i.176 (cattâri padâni 4 characteristics); S i.7 (pade pade "now in this thing, now in that" C. ārammane ārammane), 212 (amataṇ p.=nibbâna); ii.280 (id.); A ii.51 (id.), It 39 (p. asankhata=niibbâna); Sn 88 (dhammapade sudesite; expld as nibbânadhamma SnA 164; dhammapada=Dhamma), ibid. (anavajja -- padâni sevāma=principles), 700 (moneyyaṅ uttamaṇ padan, thing; but SnA 491 expls as uttamaṇ -- patipadâṇ), 765; Dh i.21, 93, 114 (amarâṇ), 254, 368 (santaṇ= nibbânas' etân nāmaṇ, santakoṭṭhâsanâ DhA iv.108); Pv iv.348 (amarâṇ); Nett 2=192 (nava padâni kusâlâni); SnA 397 (nâmapd.;) Sdhp 47 (accutaṇ santâṇ p.), 615 (parâmaṇ). See further dhamma", nibbâna", santi", sikkhâ". -- 4. a word, verse (or a quarter of a verse), stanza, line, sentence S i.36 (ekena padena sabbo attho vutto); S i.379=A v.320 (aggâ); A ii.182 (+vyañjana & desanā); 189 (atthâ" text, motto); iii.356 (id.); Sn 252 (edhama -- desanâ SnA 293), 374; Dh i.72 (atireka -- pada -- satena); Nett 4 (akkharaṇ padan vyañjanaṇ, cp. nâmapdhipadahi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvyutp. 104, 74 -- 76); Mi ln 148 (āhacca\); KhA 169; SnA 409 (ubhaya\), 444; VvA 3, 13; PvA 10, 26, 117 (word, term). abl. padaso (adv.) sentence by stce or word by word Vin iv.14 (dhamman vâceti=anupadâṇ C.; cp. KhA 190 p."dhamma). At MA i.2 pada (sentence or division of a sentence) is contrasted with akkhaṇa (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. -- Neg. apâda (1) without feet, footless A iv.434 (Mâra; v. l. aparâ); It 87 (sattâ,+ dvipada etc.). -- (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh i.179 (râga, etc., as padâni DhA iii.197, but cp. also p. 194.) -- athâa meaning of a word KhA 81, 84; SnA 91. -- ânupadâṇ (adv.) on the track DhA ii.38. -- ânupadikâ following one's footsteps J ii.78; DhA ii.94 (therânaṇ); nt. adv. "紧跟 behind DhA i.290. -- ânupubbatâ (or "tâ) succession of words Nd 140 (in expln of "iti"; cp. SnA 28); Nd 2 id. (id.; reading "ka"). -- uddhâra synopsis of a verse SnA 237 (atuddhârâ+). -- kusala clever at following a trail J iii.501, 505. -- cārikâ a female (foot -- ) servant J iv.35. -- citîya "step -- shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA iii.194. -- chedha separation of words, parsing SnA 150. -- jâta (nt.) pedal character S i.86. -- ñâhana [cp. Sk. padâsthâna footprint] "proximate cause" (Cpd. 13, 23) Nett 1 sq., 27 sq., 40 sq., 104; Vism 84. -- dvaya twofold part (of a phrase), i. e. antecedent and subsequent DhAs 164. -- parama one whose highest attainment is the word (of the text, and not the sense of it) A ii.135; J vi.131; Pug 41 ("vyañjanaṇpadam eva paramaṇ assâ ti" PugA 223. -- pârîpârî (f.) expletive particle Nd 2 id. 137; SnA 28. -- pûraṇa filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). -- bhâjana dividing of words, i. e. treating each word (of a phrase) separately DhAs 234. -- bhâjâniya division of a phrase DhA 54. -- bhâna reciting or preaching (the words of the Scriptures) DhA ii.95; iii.345; iv.18. -- vânânaṇâ expln of a pada or single verse SnA 65, 237; KhA 125, 132, 228. -- valâja a footprint, track J vi.560; DaH ii.38; iii.194. -- viggaha separation of words, resolution of a compound into its components VvA 326. -- vibhâga separation of words, parsing SnA 269; PvA 34. -- sanâgga contact of words Nd 113; Nd 2 id. 137; SnA 28. -- sadda sound of footsteps Sn p. 80; J iv.409. -- sandhi euphonic combination of words Nd 145; Nd 2 id.; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. -- silâ a stone for stepping on, flag Vin ii.121=154.

Padaka

Padaka1 (adj.) [fr. pada4] one who knows the padas (words or lines), versed in the padapâtha of the Veda (Ep. of

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an educated Brahmin) D i.88=Sn p. 105 (where AvŚ ii.19 in id. p. has padaśo=P. padaso word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M i.386; A i.163, 166; Sn 595; Miln 10, 236.

Padaka

Padaka2 (nt.)=pada 3, viz. basis, principle or pada 4, viz. stanza, line J v.116 (=kāraṇa -- padāni C.).

Padaka

Padaka2 (nt.) [fr. pada1] in cpd. aṭṭha’ an "eight -- foot," i. e. a small inset square (cp. aṭṭha -- pada chess -- board), a patch (?) Vin i.297. See also padika.

Padakkhiṇa

Padakkhiṇa (adj.) [pa+dkkhiṇa] 1. "to the right," in phrase padakkhiṇaḥ karoti (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin i.17; S i.138; A i.294; ii.21, 182; iii.198; Sn 1010; J i.50, 60; iii.392. <> 2. *(prominent) with the right,* i. e. skilful, clever, quick in learning J iv.469 (=susikkhita C.). -- 3. lucky, auspicious, turning out well or favourable J v.353 (=sukha -- nipphattin vuddhi -- yutta C.). -- gg hin "right -- handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A iii.79, 180, v.24 sq., 90, 338; DhA ii.105. -- Opp. appadakkhiṇaggāhin "left -- handed," unskilled, untrained (cp. Ger. "linkisch") S ii.204 sq.; J iii.483. -- ggāhitā skilfulness, quick grasp, cleverness KhA 148.

Padatta

Padatta (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

Padara

Padara (nt.) [pa+dara of dṝ, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M i.469; S ii.32; Sn 720 (=darṣa SnA 500); combd with kandara at Miln 36, 296, 411; PvA 29. -- 2. a board, plank J ii.10 91 (śakaṭa) 112; iii.181; v.47 sq.; vi.432 (cchanna); SnA 330 (dabba’ oar), 355; DhA ii.55; iii.296. -- 3. Wrong spelling for badara at J iv.363 (beluv” p’āni ca) & vi.529. -- saṅcita filled with clefts (?) Vin iv.46. -- saṃcāra refractiousness, disobedience (?) M i.469.

Padahati

Padahati [pa+dāḥ] 1. to strive, exert D iii.221 (cittan pagganḥati p.); PvA 31 (yoniso p.). -- 2. to confront, take up, fight against, stand J vi.508 (uṣṭraṇ muñjapubbajan urasā padahessāmi "I shall stand against the grasses with my chest"; C. expls by dvedhā katvā purato gamissāmi, i. e. break and go forward). <> Note. padahati at J iv.383 read pade hasi (see Windisch, Māra & B. p. 124 & Morris, J.P.T.S. 1893, 51. Windisch takes padahasi as pa+dah to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). -- pp. pahita (q. v.).

Padahana

Padahana see padhāna.

Padātar

Padātar [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.
Padāti

Padāti (padadāti, padeti) [pa+daʔ] 1. to give, bestow Pv i.116 (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J iii.279 (fut. paddassati); v.394 (id.). <> 2. to acquire, take, get J i.190 (inf. padātave, C. gahetun). -- Pass padātyati (q. v.).

Padāna

Padāna (nt.) [fr. pa+daʔ] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A i.102 (bala` & paṇḍita'); J i.97 (sotāpattimagg' `adi'); PV A 71 (anubala'); ThA 35 (anupattidhammatā`). -- At Th 1, 47 Kern (Toev. ii.138) proposes to read tuyhaṭ padāne for T. tuyh' āpadāne, and translates padāna by "footstep, footprint." See also sampadāna.

Padāraṇa

Padāraṇa (nt.) [pa+dr] splitting, tearing Th 1, 752.

Padālana

Padālana (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla'); ThA 34 (mohakkhandha').

Padālita

Padālita [pp. of padāleti] broken, pierced, destroyed S i.130; iii.83; A v.88 (appadālita -- pūbbañ lobhakkhandhan); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. v.88 with mohā').

Padālitatta

Padālitatta (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

Padāletar

Padāletar [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase mahato kāyassa padāletā the destroyer of a great body (or bulk) A i.284 sq. (in sequence dūre -- pātim, akkhaṇavedhin, m. k. p.); ii.170 sq., 202; cp. padāleti1.

Padāleti

Padāleti [Caus. of pa+dal] 1. to cleave, break, pierce, destroy, in combn "khandhaṭ padāleti to destroy the great mass of . . ., e. g. tamo` It 8 (padālaya); Th 2, 28 (ger. padāliya=mohā" padālitvā ThA 34); lobhā" S v.88; aviṣa` A i.285. -- 2. to break, break down, tear down, burst open J i.73 (pabbata -- kūṭāni); iv.173 (matthakaṭ p`etvā utthita -- singa); v.68 (silāya matthakaṇ); Miln 332 (diṭṭhi -- jālaṇ); DA i.37 (Sineruṇ). See also san` -- pp. padālita (q. v.).

Padika

Padika (adj.) [fr. pada 1; cp. padaka3] consisting of feet or parts, -- fold; dvādasa` twelve fold J i.75 (paccayākāra).

Paditta
Paditta [pp. of pa+dtp, cp. Sk. pradîpta] kindled, set on fire, blazing S iii.93 = (cha' âlatañ ubhato padittan); J vi.108; Sdhp 208 (‘angārakāsōn).

Padippati

Padippati [pa+dippati] to flame forth, to blaze Cp iii 93 (davaḍâho p.). -- pp. paditta (q. v.). -- Caus. padipeti (q. v.).

Padissa

Padissa (adj.) [grd. of padissati] being seen, to be seen, appearing D ii.205 (upasantappa*).

Padissati

Padissati [pa+disati, Pass. of drś] to be seen Sn 108 (doubtful; v. l. padussati; expld at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp i.102 J vi.89; Sdhp 427.

Padîpa

Padîpa [cp. Epic Sk. pradîpa] 1. a light Dh 146; Vv 462 (jalaṭi blazes); Tikp 14; Miln 40; VvA 51 (padîpa ujaḷétvâ lighting a lamp, making a light); PVa 38; Sdhp 250. -- 2. a lamp Sn 235 (nibbanti dhṛtā yath’ āyañ p.); DhA ii.163 (anupâdâno viya p.). ‘ŋ karoti to make a light, to light up Vin i.118; ‘ŋ ujjâleti see under 1. Usually as tela -- padîpa an oil lamp Vin i.15; S ii.86 (telaṅ ca vaṭṭīñ ca telapadîpa jhāyati)=iv.213; v.319; A i.137; VvA 198. -- appadîpa where there is no light, obscure Vin iv.268. -- kâla lighting time Vv 96.

Padîpita

Padîpita [pp. of padîpeti] lit, burning, shining Miln 40.

Padîpiya & Padîpeyya

Padîpiya & Padîpeyya (nt.) [padîpa+(i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd2 523: yañña as deyyadhamma). The form in ‘eyya is the older and more usual one, thus at A ii.85, 203; iv.239; It 65; Pug 51; VvA 51. -- The form in ‘iya at Vv 225, 266, 376; J vi.315; VvA 295.

Padîpeti

Padîpeti [Caus. of padîppati] to light a light or a lamp Vin i.118 (padîpeyya, padîpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. -- pp. padîpita (q. v.).

Padiyati

Padiyati [Pass. of padâti] to be given out or presented; Pv ii.916; Sdhp 502, 523.

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Paduṭṭha

Paduṭṭha [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A i.8; It 12, 13) D iii.32 (‘citta); M iii.49; A ii.30; Sn 662; Dh 1; J i.401; DhA i.23 (opp. pasanna); PVa 34, 43 (‘manasa). -- appaduṭṭha good, not corrupt D i.20; iii.32; M iii.50; S i.13; Pv iv.710.
Padubbhati

Padubbhati [pa+dubbhati] to do wrong, offend, plot against J i.262 (ger. 'dubbhitvā).

Paduma

Paduma (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. ratta and seta, i.e. red and white lotus, so at J v.37; SnA 125; as ratta at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of pañcavaṇṇa -- paduma (the 5 colours however are nowhere specified), e.g. at J i.222; v.337; vi.341; VvA 41. It is further classified as satapatta and sahassapatta -- p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J v.37, where 7 kinds are enumd as uppala (blue, red & white), paduma (red & white), kumuda (white) and kallahāra. See further kamala and kuvalaya. -- (1) the lotus or lotus flower M iii.93; S i.138, 204; A i.145; ii.86 sq.; iii.26, 239; Sn 71, 213; J i.51 (daṇḍa' N. of a plant, cp. Sk. daṇḍotphala), 16 (khandha”, latā”, daṇḍaka”, olambaka”); iv.3; vi.564; Dh 458; Nd1 135; Vv 354 (=puṇḍarika VvA 161); 4412 (nānā -- paduma -- sañcanna); Pv ii.120 (id.); ii.122 (id.); Pug 63; Vism 256 (ratta’); DA i.219; KhA 53; SnA 97; Sdhp 359. -- (2) N. of a purgatory (niraya) S i.151 -- 152; Sn 677; p. 126; SnA 369 sq. -- acchara (heavenly) lotus -- maiden SnA 469. -- uttara N. of Buddha SnA 341, 455 etc. -- kaññikā a peak in the shape of a lotus VvA 181. -- kālāp a bunch of lotuses VvA 191. -- gabbha the calyx of a l. ThA 68 (‘vaṇṇa). -- patta a l. leaf Nd1 135 (=pokkharā); DhA iv.166 (=pokkharā -- patta). -- puṇja a l. cluster J iii.55. -- puppha a lotus flower Nd2 393; SnA 78 -- rāga "lotus hued," a ruby VvA 276. -- vyūha one of the 3 kinds of fighting, viz. p.; cakka”, saka” J ii.406= iv.343 (cp. Sk. p. -- vyūha -- samādhi a kind of concentration, & see J trsln ii.275). -- sara a lotus pond J i.221; v.337; SnA 141.

Padumaka

Padumaka [fr. paduma] 1. the Paduma purgatory S i.152. -- 2. a lotus J ii.325.

Padumin

Padumin (adj. -- n.) [cp. Sk. padmini, spotted elephant] having a lotus, belonging to a lotus, lotus -- like; N. of (the spotted) elephant Sn 53 (expld at SnA 103 as "padumasadisa -- gattatāya vā Padumakule uppānntaśa vā padumī,” cp. Nd2 p. 164). -- f. paduminī [cp. Sk. padmini lotus plant] 1. a lotus pond or pool of lotuses D i.75; ii.38; M iii.93; S i.138; A iii.26. -- 2. the lotus plant Nelumbium speciosum J i.128 (‘paṇṇa); iv.419 (‘patta); SnA 369; KhA 67 (‘patta); PvA 189.

Padulla

Padulla [?] in cpd. padulla -- gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expld by C. as duṭṭhullagāhin; at id. p. S i.187 we find duṭṭhullabhānin "whose speech is never lewd" (see Psalms of Brethren 399, n. 3).

Padussati

Padussati [pa+dussati] to do wrong, offend against (with loc.), make bad, corrupt DA i.211 (see padosa); Sn 108 (v. l. for padissati); aor. padussi J ii.125, 401. -- pp. paduṭṭha; Caus. padūṣeti (q. v.).

Padūsita

Padūsita [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

Padūseti & Padoseti
Padāseti & Padoseti [Caus. of padussati, but the latter probably Denom. fr. padosa2] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūsyati cittaŋ Divy 197, 286] D i.20; M i.129; It 86; DA i.211 (see padosa1); ThA 72 (Ap. v. 40; to be read for paduse, Pot.=padoseyya); J v.273 (manan p., for upahacca). -- padusseti read also at A iv.97 for padassei (dummank ‘yam padusseti dhūm’ aggimhi va pāvako). -- As padoseti at PvA 212 (cittāni padosetvā) and in stock phrase manan padosaye (Pot.) in sense of “to set upon anger” (cp. padosa2) S i.149 (“sets his heart at enmity”) = A ii.3; v.171, 174=Sn 659 (=manan padosaye SnA 477)= Nett 132; S iv.70; SnA 11 (mano padoseyya). -- pp. padūsita (q. v.).

Padesa

Padesa [fr. pa+dāsi, cp. late Sk. pradeśā] indication, loca- tion, range, district; region, spot, place S ii.227, 254; v.201; A ii.167 (cattāro mahā’); Dh 127 (jatati’), 303; J ii.3, 158 (Himavanta’); iii.25 (id.), 191 (jāti -- gottakula’); SnA 355; PvA 29, 33 (hadaya’), 36 (so read for padase), 43, 47; Sdhp 252. -- kārin effecting a limited extent S v.201. -- ṇāṇa knowledge within a certain range, limited knowledge S v.457. -- bodhisatta a limited Bodhisatta Kvu 283 (cp. Kvu trsln 1393, 1662). -- rāja principality over a district, local government It 15; ThA 26 (Ap. v. 10). -- rājā a local or sub -- king Vism 301 (cakkavattit). -- lakkhaṇa regional or limited characteristics Kvu 283. -- vassin raining or shedding rain only locally or over a (limited) district It 64 -- 66.

Padesika

Padesika (adj.) ( -- `) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually solasavassa” at the time of 16 years) J i.259 (id.) 262 (id.) ii.277 (id.). -- See also uddesika in same application.

Padosa

Padosa1 [pa+dosa1, Sk. pradosa] defect, fault, blemish, badness, corruption, sin D i.71 (=padussati paraŋ vā padusseti vināsetti ti padoso DA i.211); M iii.3; S iv.322 (vyāpāda’); A i.8 (ceto’); iii.92 (vyāpāda); It 12; J v.99; Pug 59, 68; Dhs 1060. -- Note. At ThA 72 we find reading "apace paduse (pados?) pi ca’ as uncertain conjecture for v. 1. BB "amacce manase pi ca.”

Padosa2 [pa+dosa2, Sk. pradveṣa, see remarks to dosa2] anger, hatred, ill -- will; always as mano” "anger in mind” M i.377; Sn 328 (=khāṇu -- kaṇṭaka’ādimhi p. SnA 334), 702; J iv.29; Miln 130; Vism 304; SnA 477.

Padosika

Padosika (adj.) [fr. padosa1] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khīḍā” "debauched by pleasure" D i.19; and mano” "debauched in mind” D i.20, 21.

Padosin

Padosin (adj.) [fr. padosa1] abusing, damaging, spoiling, injuring S i.13 (appaduttha”); Pug iv.710.

Padoaseti

Padoaseti see paduseti.

Paddha

Paddha

Paddha2 (adj.) [cp. Sk. prārdha] half (?) J iii.95 (probably =paddha1, but C. explns as aḍḍha upaḍḍha).

Paddhagu

Paddhagu (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J iii.95 (T. na p' addhagu, but C. reads paddhagu). -- 2. humble, ready to serve, servant, attendant, slave S i.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. -- Nd2 reads paṭṭhagu but SnA 597 paddhagu and explns by paddhacara paricārika); J vi.380 (hadayassa); Th 1, 632.

Paddhacara

Paddhacara (adj. -- n.) [paddhagu+cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S i.144 (T. baddhacara, v. l. paṭṭha˚; trsl. "pupil"); J iv.35 (read paddhacara 'smi

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tuyhaŋ for T. baddha carāmi t., as pointed out by Kern, Toev. s. v. baddha. The Cy. misunderstood the wrong text reading and expld as "tuyhaŋ baddha carāmi," but adds "veyyāvaccakārikā padacārikā"); v.327 (as baddhaicara; C. veyyāvaca -- kara); vi.268 ("a female servant=C. pāda -- paricārika); Nd1 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

Padma

Padma see paduma.

Padmaka

Padmaka (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J v.405, 420; vi.497 (reading uncertain), 537.

Padvāra

Padvāra (nt.) [pa+dvāra] a place before a door or gate J v.433; vi.327. -- gāma suburb Dāvās v. 3.

Padhaṇḍa

Padhaṇḍa see appadhaṇḍa.

Padhaṇḍasati

Padhaṇḍasati [pa+dhaṇḍasati] to fall from (abl.), to be de- prived of Vin ii.205 (yogakkhemā p.; so read for paddh’). -- Caus. padhaṇḍesi to destroy, assault, violate, offend J iv.494. (=jīvitakkhayaj pāpeti); PvA 117. <-> grd. padhaṇḍasiya in cpds. su˚ & dup˚ easily (or with difficulty) overwhemed or assaulted Vin ii.256= S ii.264. Also neg. appadhaṇḍsiya (& "ka" (q. v.). <-> pp. padhaṇḍsita (q. v.).

Padhansita
Padhansita [pp. of padhañseti] offended, assaulted J ii.422. See also app˚.

Padhāna

Padhāna (nt.) [fr. pa+dhā, cp. padahati] exertion, ener-getic effort, striving, concentration of mind D iii.30, 77, 104, 108, 214, 238; M ii.174, 218; S i.47; ii.268; iv.360; v.244 sq.; A iii.65 -- 67 (5 samayā and 5 asamayā for padhāna), 249; iv.355; v.17 sq.; Sn 424, 428; It 30; Dh 141; J i.90; Nd 2 394 (=viriya); Vbh 218 (citta -- samādhī p˚ etc.); Nett 16; DA i.104; DhA i.85 (mahā -- padhānañ padhītvā); ThA 174; PvA 134. Padhāna is fourfold, viz. sanyāra˚, pahna˚, bhvana˚, anurakkha˚ or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D iii.225; A ii.16; Ps i.84; ii.14 sq., 56, 86, 166, 174; Ud 34; Nd 1 45, 340; Sdh p 594. <-> Very frequently termed sammappadhana [cp. BSk. samyak -- pradhana MVastu iii.120; but also samyakprahāna, e. g. Divy 208] or "right exertion," thus at Vin i.22; S i.105; iii.96 (the four); A ii.15 (id.); iii.12; iv.125; Nd 1 14; Ps i.21, 85, 90, 161; SnA 124; PvA 98. -- As padahana at Ps i.17, 21, 181.

Padhānavant

Padhānavant (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S i.188, 197; Sn 70 (cp. Nd 2 394), 531.

Padhānika

Padhānika (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA i.251.

Padhāniya

Padhāniya (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. "anga (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābdhā, asaṭṭho, āraddha -- virīyo, paññavā D iii.237=M ii.95, 128=A i.65; referred to at Mln trsIn i.188. Besides these there is the set called pārisuddhi -- padhāniya angāni and consisting either of 4 qualities (sīla’, citta’, dīthi’, vimutti’) A i.194, or of 9 (the four+kankhā -- vitarāna’, maggamagga -- fnāna’ patipadāññāna -- dassana’, fnāna’ -- dassana’ paññā) D iii.288; Ps i.28.

Padhārita

Padhārita ("born in mind") read patthārita at Th 1, 842 (see pattharati). -- padhārehi (v. l. F.) at Sn 1149 read dhārehi. -- padhārita in meaning of "considered, understood" in cpd. su’ at S iii.6; v.278.

Padhāvati

Padhāvati [pa+dhāvati] to run out or forth Pv iii.17 (ger. "itvā=upadhāvītvā PvA 173).

Padhāvin

Padhāvin (adj.) [fr. padhāvati] rushing or running out or forth M ii.98.

Padhūpāti

Padhūpāti (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin i.25 (aor. padhūpāsi); iv.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyī & padhūmāyī). -- pp. padhūpita (q. v.).
Padhūpita

Padhūpita [pa+dhūpita, latter only in meaning "in- censed," cp. dhūpa etc.] fumigated, reeking, smoked out S i.133 (trsl "racked [w‘rapt] in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavāsita; meaning: scented, filled with scent).

Padhota

Padhota (adj.) [pa+dhota] cleansed, in cpd. sup’ well cleansed D ii.324.

Pana

Pana (indecl.) [doublet of Sk. puna(h) with diff. meaning (see puna), cp. Geiger, P.Gr. § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. -- (1) (adversative) but, on the contrary J i.222; ii.159; VvA 79 (correl. with tāva). ca pana "but" J i.152; atha ca pana "and yet" D i.139; J i.279; na kho pana "certainly not" J i.151; vā pana "or else" Vin i.83; Dh 42; Sn 376, 829. -- (2) (in questions) then, now J ii.4 (kī p.), 159 (kahan p.); VvA 21 (kena p.); PvA 27 (kataman p.). -- (3) (conclusive or copulative) and, and now, further, moreover D i.139 (siyā kho p. be it now that . . .); Sn 23, 393, 396, 670; J i.278; PvA 3.

Panaccati

Panaccati [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). -- pp. panaccita (q. v.).

Panaccita

Panaccita [pp. of panaccati] dancing, made to dance Th 2, 390.

Panasa

Panasa [cp. late Sk. panasa, Lat. penus stores, Lith. pēnas fodder, perhaps Goth. fenea] the Jack or bread -- fruit tree (Artocarpus integrifolia) and its fruit J i.450; ii.160; v.205, 465; Vv 4413; KhA 49, 50, 58 (’phala, where Vism 258 reads panasa -- taca); SnA 475; VvA 147.

Panassati

Panassati [pa+nassati, cp. also BSk pra*!$ a Divy 626] to be lost, to disappear, to go to ruin, to cease to be M i.177; S ii.272 (read panassissati with BB); J v.401; vi.239; Th 1, 143.

Panāda

Panāda [pa+nāda] shouting out, shrieks of joy J vi.282.

Panādeti

Panādeti [Caus. of pa+nad] to shout out, to utter a sound Th 1, 310.

Panālikā

Panālikā (f.) [fr. panāl] a pipe, tube, channel, water course DA i.244.
Panâlī

Panâlī (f.) [pa+nâlī] a tube, pipe A iv.171 (udapāna").

Panigghosa

Panigghosa in cpd. appanigghosa is wrongly registered as such in A Index (for A iv.88); it is to be separated appa + nigghosa (see nigghosa).

Panudati

Panudati [pa+nudati] to dispel, repel, remove, push away S i, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panûdeyya=pajaheyya etc. Nd1 385); J vi.491 (1. pl. panudâmase). -- ger. panudivā SnA 591, & panuja Sn 359, 535, 1055 (expld at Nd2 395 as imper. pres.=pajaha, cp. SnA 591=panudeh): J iii.14; v.198 (=pâtetvā C.). -- Fut. panudāhissati Th 1, 27, 233. -- Pass. panujjati, ppr. panujjama in phrase "api panujjamaṇe pi" even if repulsed M i.108, cp. A iv.32 & Nett 164 (v. l. to be substituted for T. pamajjamaṇa). -- pp. panunna & panudita (q. v.).

Panudita

Panudita [pp. of panudati] dispelled, driven out Sn 483 (panûdita metri causa, v. l. panudita). See also panunna.

Panunna (Pañunna & Panuṇṇa)

Panunna (Pañunna & Panuṇṇa) [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A ii.29; v.31; Sn 469 ("kodha"); J vi.247, 285; Kvu 597 (ito p., trsld "ending here"). -- pacekacakacca one who has rejected each of the four false truths (the 5th of the 10 noble states, ariyavāsā: see Vin. Texts i.141) D iii.269, 270; A ii.41; v.29 sq.

Panûdana

Panûdana (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba -- dukkha-panûdana SnA 293 should be read as sabba -- dukkha -- apanûdana, as at Vin ii.148=J i.94), 1106 (=pahānaṇa etc. Nd2 396).

Panta

Panta (adj.) [cp. Epic Sk. prânta edge, margin, border, pra+anta; also BSk. prânta in meaning of Pali, e. g. MVastu iii.200; Divy 312 (prânta -- śayan -- asana -- sevin)] distant, remote, solitary, secluded; only in phrase panta senâsanâna (sayanâsanâna) or pantâni senâsanâni "solitary bed & chair" M i.17, 30; A i.60; ii.137; iii.103; v.10, 202; Sn 72 (cp. Nd2 93), 338, 960 ("amhi sayanâsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA iii.238); Ud 43 (so read for patthañ); J iii.524 ("amhi sayanâsane); Vism 73 (panta -- senâsane rata); SnA 263 (v. l. pattha). -- sena (adj.) one who has his resting place far away from men, Ep. of the Buddha M i.386.

Panti

Panti (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopâna -- pantiyo); DhA i.ii.219 (uddhana"); ThA 72 (satta pantiyo); VvA 198 (amba").
Pantha

Pantha [base panthan˚, Ved. panthâh, with bases path˚ panth˚ and pathi. Same as patha (q. v.). For etym. cp. Gr. po/ntos sea( -- path), pa/tos path, Av. panta˚, also Goth. finpan=E. find, of Idg *pent to come or go (by) a road, roadway, path S i.18 (gen. pl. panthânan= kantâramagga C; "jungle road" trsl.); Sn 121 (loc. panthasmit); Nd2 485 B (+patha in expln of magga), Miln 157 (see pantha) -- gû a traveller (lit. going by road) S i.212 (v. l. addhagû, as at id. p. Th 2, 55); J iii.95 (v. l.). -- ghâta highway robbery J i.253; iv.184. -- duhana waylaying, robbery; m. a robber D i.135 (see DA i.296); J ii.281, 388; D iii.68, and Tikp 280 ("dûhana). -- dúbhin a highwayman J ii.327. -- dusaka a robber Miln 20. -- devâtâ a way spirit, a spirit presiding over a road, road -- goddess J vi.527. -- makkataka a (road) spider Miln 364, 407. -- sakuña a "road -- bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J vi.527 (vv. ll. pattha˚ & bandha˚).

Panthâna

Panthâna (for sañthâna) at SnA 20: see sañthâna 3.

Panthika


Panna

Panna [pp. of pajjati but not satisfactorily expld as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp˚, upa˚, sam˚, etc. Besides, the word is only given in lex. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to pat. A more satisfactory expln (in meaning and form) is to regard panna as pp. of pa+nam, with der. fr. short base. Thus panna would stand for panata (panata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna -- ga= going bent, panna -- dhaja=flag bent or laid down, etc. Perhaps patta of patta -- kkhandha should belong here as panna˚ fallen, gone, gone down; also: creeping, only in foll. cpds.: -- ga a snake Th 1, 429 ("inda chief of snake -- demons); J v.166; Miln 23. -- gandha with gone down (i. e. deteriorated) smell, ill -- smelling, or having lost its smell J v.198 (=thokan duggandha C.). -- dhaja one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. praptito mânû -- dhvajah Lal. V. 448 (with derivation from pat instead of pad, cp. papânana) M i.139 sq., 386; A iii.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd1 343; Nd2 503) reference is made to mânadhaja ("papâtanâ") which is opposed to dhamma -- dhaja ( -- ussapanâ); thus we should explain as "one who has put down the flag of pride." -- bhûra one who has put down his burden, one whose load has gone, who is delivered or saved M i.139; A iii.84; S i.233; Dh 402 (= ohitakhandha -- bhûra DhA iv.168); Sn 626, 914 (cp Nd1 334); Th 1, 1021. -- bhûmi state of one who has fallen DA i.103 (opp. to jina -- bûmi, one of the 8 purisa -- bûmiyo. -- cp. D i.54 & Dial. i.722). -- loma one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. hattha loma) Vin ii.184 (cp. Vin ii.5 & Bdhgh on p. 309 lomân pâteti, Bdhgh pâdei; also Vin. Texts ii.339); iii.266; M i.450; J i.377. Another form is palloma (q. v. & cp. J.P.T.S. 1889, 206). See also remarks on parada -- vutta.

Pannaka

Pannaka (adj.) [fr. panna] silent (?) DA i.163.

Pannarasa
Pannarasa (adj. num.) [see pañcadasa & pañnarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full -- moon day Sn 153 (pannaraso uposatho); pannarase on the 15th day S i.191 =Th 1, 1234; M iii.20; Sn 502, 1016; f. loc. pannarasāya id. S i.233. See also pañnarasa.

Pannarasama


Pannarasika

Pannarasika (adj.) [fr. pannarasa] belonging to the 15th day (of the lunar month) Vin iv.315.

Papa

Papa (nt.) [see pibati, pānīya etc. of pā] water J i.109 (āpan̄ papaṅ mahodakan ti attho). The word is evidently an etym. construction. See also pā.

Papaccati

Papaccati [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (‘itvā).

Papaṅca

Papaṅca [in its P. meaning uncertain whether identical with Sk. prapaṅca (pra+paṅc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papaṅceti & papaṅca 3) more likely, as suggested by etym. & meaning of Lat. im -- ped -- iment -- um, connected with pada, thus perhaps originally "pa -- pad -- ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA i.18; ii.91 (kathā). ‘ŋ karoti to delay, to tarry J iv.145; ‘ŋ akatvā without delay J i.260; vi.392. -- ati’ too great a delay J i.64; ii.92. -- 2. illusion, obsession, hindrance to spiritual progress M i.65; S i.100; iv.52, 71; A ii.161 sq.; iii.393 sq.; Sn 530 (=tāṅhā -- diṭṭhi -- mānaḥbhedā -- p. SnA 431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papaṅcā); Th 1, 519, 902, 989 (cp. Brethren 344, 345 & J.R.A.S. 1906, 246 sq.; Neumann trsls "Sonderheit," see Lieder p. 210, 211 & Mittlere Sammlung i.119 in trsl. of M i.65 nippapaṅca); Dh 195, 254 (‘abhiratā pājā, nippapaṅcā Tathāgatā; =tāṅhādisu p’ esu abhiratā DhA iii.378); J i.9; Pv iv.134 (=tāṅh’ -- ādi -- p. PvA 230); Nett 37, 38; Sn 495 (gīhi). -- nippapaṅca (q. v.) without obsession. <> 3. diffuseness, copiousness SnA 40. -- sankhā sign or characteristic of obsession Sn 874 (cp. SnA 553; =tāṅhā diṭṭhi’ and māna’ Nd1 280); 916 (=avijjādayo kiles mūlaṇ SnA 562). -- saṅghā (‘sankhā) idea of obsession, idée fixe, illusion D ii.277 (cp. Dial ii.312); M i.109, 112, 271, 383; S iv.71.

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Papaṅcīta


Papaṅceti

Papaṅceti [Denom. fr. papaṅca] 1. to have illusions, to imagine, to be obsessed M i.112; DhA i.198 (tesaṅ suvaṅṇa -- lobhena papaṅcentāna). -- 2. to be profuse. to talk much, to delay on SnA 136. -- pp. papaṅcīta.

Papaṭā
Papāṭā (papatā) (f.) [fr. papāta? Cp. papatiṭā] a broken -- off piece, splinter, fragment; also proclivity, precipice, pit (?) S ii.227 (papāṭā ti kho lābha -- sakkāra -- silokass' etaṇ adhivacanan); cp. S iii.109: sobbhō papāṭo kodh' īpāyāsass' etaṇ adhivacanan); So 665 (=sobbha SnA 479; gloss papada). See also pappatāka.

Papatiṭā

Papatiṭā (f.) [cp. Sk. prapatiṭā (lexic. & gram.) young shoot, sprout; and parparikhā (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin ii.193 (read tato pap˚); A iv.70 sq. (of ayōphāla); J v.333 (same as Vin passage); Miln 179. -- 2. the outer dry bark or crust of a tree, falling off in shreds; also shoots, sprouts M i.78, 192 sq., 488; A i.152; iii.19 sq., 44, 200, 360; iv.99, 336; v.4 sq., 314 sq.; J iii.491. Cp. pheggu.

Papatati [pa+patati] to fall forward, to fall down, off or from, to fall into (acc.) Vin ii.284; M i.79, 80; S i.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, ii.114; v.47; Dh 336; J v.31; Pv i.1012 (nirayaṇ patatis' ahañ, cp. PvA 52; v.1. SS niray' ūpapatis' āhañ). -- aor. papata Vin iii.17, cp. ii.126; J vi.566. See also patati.

Papatanā


Papada

Papada (or Papad?) [pa+pada] tip of the foot. toes; but in diff. meaning (for papata or papāta to pat) "falling down, abyss, pit" at Sn 665 (gloss for papata; expld at SnA 479 by "mahāniraya").

Papā

Papā (f.) [Ved. prapā, pa+pā] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D iii.185; S i.33= Kvu 345 (=pāṇīyadāna -- sālā SA); S i.100 (read papañ ca vivane); J i.109; DhA iii.349=J i.302 (=pāṇīya -- cātī C.); Vv 5222 (+udapāna); Pv ii.78 (n. pl. pāpāyo=pāṇīya -- sālā PvA 102); ii.925 (+udapāna).

Papāta

Papāta [cp. Epic. Sk. prapāta, of pra+pat] 1. falling down, a fall Vin ii.284 (chinna -- papāṇa papathaṇi); S v.47. <-> 2. a cliff, precipice, steep rock M i.11; S iii.109 (sobbha p. kodh' īpāyāsass' etaṇ adhivacanan; cp. papata); A iii.389 (sobbha p.); J iii.5; 530; v.70; vi.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. -- adj. falling off steeply, having an abrupt end Vin ii.237=A iv.198, 200 (samudda na āyatakena p.). -- taṭa a rocky or steep declivity DhA i.73.

Papāṭin

Papāṭin (adj.) [fr. papatati] falling or flying forward, flying up J iii.484 (ucca" flying away).

Papitāmaha

Papitāmaha [pa+pitāmaha] a paternal great -- grandfather Dāvs iii.29.

Paplyana
Papīyana (nt.) [fr. pā, ger. pa -- pīya] drinkable, to be drunk, drinking J i.109 (udakaṇṭa papīyana -- bhāvena papā ti).

Papliṭa

Papliṭa [pa+plīta] worn out, rubbed through (of the sole of sandals) J ii.223.

Paputta

Paputta [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inschr.] a grandson J vi.477.

Papupphaka

Papupphaka (adj.) [pa+pupphaka] "with flowers in front," flower -- tipped (of the arrows of Māra) Dh 46 (but expld at DhA i.337 as "p." sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

Pappāṭaka

Pappāṭaka [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in Dial. iii.83 "outgrowth") D iii.87 (bhūmi 'ṇ paribhuṇjati); Vism 418 (=), Nett 227 (Com.) (‘ojaṇ khāḍāpento). -- 2. a water plant: see paṇṇaka 2; cp. also papaṭikā 2 & Sk. parpaṭā N. of medicinal plant.

Pappotheti

Pappotheti [pa-poṭheti; sometimes spelt pappoṭeti] to strike, knock, beat, flap (of wings) Vin i.48; ii.208, 217; M i.333 (papph˚); J ii.153 (pakkhe); iii.175 (papoṭh˚= saṅcuṇneti C.); Miln 368 (papph˚); DA i.7; Vism 283 (pph).

Pappoti

Pappoti [the contracted form of pāpuṇāti, Sk. prāṇīti] to obtain, get, gain, receive, attain D iii.159, 165; Sn 185, 187, 584; Dh 27; DhA i.395. -- Pot. 1st pl. pappomu J v.57 (=pāpuneyāma C.). -- ger. pappuyya S i.48; Sn 482 (or pot?), 593, 829 (=pāpunītvā Nd1 170). -- For further ref. see pāpuṇāti.

Papphāsa

Papphāsa (nt.) [fr. sound -- root* phu, not corresponding directly to Sk. pupphusa (cp. Geiger, P.Gr. § 34), to which it stands in a similar relation as *ghur (P.) to *ghar (Sk.) or phurati>pharati. From same root Gr. fusα/w to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D ii.293; M i.185, 421; iii.90; Sn 195=J i.146; Kh iii. (cp. KhA 56); Miln 26.

Pabandha

Pabandha (adj.) (‘ -- ) [pa+bandha] continuous Vism 32.

Pabala

Pabala (adj.) [cp. Sk. prabala] very strong, mighty SdhA 75.

Pabālha

Pabālha


Pabāhati

Pabāhati [pa+bh to pull, see abhahati] to pull out, draw forth D i.77 (T. reads pavāhati, v. l. pabbāhati, evidently fr. pabālha); cp. Śatapatha -- brāhmaṇa iv.3, 3, 16. -- pp. pabālha1 (q. v.).

Pabujjhati

Pabujjhati [pa+bujjhati] to wake up (intrs.), awake S i.4, 209; Dh 296 sq.; It 41 (sutta p.); J i.61; ii.103; iv.431 (opp. niddiyati); DA i.140. -- pp. pabuddha (q. v.).

Pabuddha

Pabuddha [pp. of pabujjhati] awakened S i.143 (sutta˚ from sleep awakened), J i.50; VvA 65.

Pabodhati

Pabodhati [pa+bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in one phrase (perhaps corrupt), viz. yo ninda appabodhati S i.7=Dh 143 (=ninda apaharanto bujjhati DhA iii.86; tssl. KS 13 "forestalleth blame"). <-> Caus. pabodheti (1) to enlighten, instruct, give a sign J i.142; iii.511. -- (2) to set going, arouse J i.298; v.390. -- (3) to render oneself conspicuous J v.8.

Pabodhana

Pabodhana (adj. -- nt.) [fr. pabodhati] 1. (nt.) awakening waking, arising DhA i.232 ("codana -- kamma). -- 2. (adj.) arousing (or realising?) Vv 6422 (=kata -- piti -- pabodhano VvA 282); awakening Th 1, 893 (samma -- tāla”).

Pabba

Pabba (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin iv.35; M i.80; J i.245 (velu”); Vism 358 (id.; but nālika p. 260); VbhA 63 (id.); Th 1, 243. -- angula’ finger joint Vin iv.262, M i.187; DA i.285. -- pabba -- pabbaŋ knot for knot DhsA 11. -- 2. the elbow S iv.171. -- 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatāsati); VbhA 275, 286. -- gaṇṭhi a knot Miln 103. -- valla a species of Dūrvā J v.69; -- vāta intermittent ague Vin i.205.

Pabbaja

Pabbaja [Sk. balbaja, cp. Geiger P.Gr. § 39. 6] a species of reed. bulrush Vin i.190 (T. reads babbaja); S i.77;

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ii.92; iii.137 (v. l. babbaja), 155 (’lāyaka); Th 1, 27; J ii.140, 141; v.202; vi.508. For further refs. see babbaja.

Pabbajati
Pabbajita [cp. Sk. pravarjita, prav+raj] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaña, tapasvin, isi etc.). S i.140, 141; Sn 157, 1003; imper. pabbaja DhA i.133. Pot. pabbajeyya J i.56; Pug 57. -- Fut. pabbajjassati Sn 564; DhA i.133; iv.55. Aor. pabbaji M iii.33; S i.196=Th 1, 1255; Sn 405; Vv 826; PvA 76; ger. pabbajita J i.303; PvA 21 and 'vāna Sn 407. -- (agārasmā) anāgāriyāṇa pabbajita to go forth into the homeless state Vin iii.12; M iii.33; S i.196; A v.204; Pv ii.1316. sāsana p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J i.56; PvA 12. pabbajja pabbajita to go into the holy life (of an ascetic friar, wanderer etc.); see pabbajjā. -- Caus. pabbājati (q. v.). -- pp. pabbajita.

Pabbajana

Pabbajana (nt.) [fr. pabbajati] going into an ascetic life J iii.393 (a°).

Pabbajita

Pabbajita [pp. of pabbajati, cp. BSk. pravrājita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajja) Vin iii.40 (vuddha -- pabbajjita bhikkhu); iv.159; D i.131 (agārasma anāgarīyan p.); 157; iii.31 sq., 147 sq.; M i.200, 267, 345, 459; ii.66, 181; iii.261; S i.119 (dharmavinaye p.); iv.260, 330; v.118 sq., 421; A i.69, 107, 147, 168; ii.78, 143; iii.33, 78 (vuddhā), 244, 403 (acira°); iv.21 (cira°); v.82, 348 sq.; Sn 43 (see Nd2 397), 274, 385, 423; Dh 74, 174, 388; J i.56; Pv ii.81 (=samana PvA 106); ii.111 (bhikkhu=kāmādikālānaṇa pabbajitattā paramatthato pabbajjito PvA 146); ii.1317 (=pabbajjata upagata PvA 167); Miln 11; DA i.270; DhA i.133; PvA 5, 55.

Pabbajjā

Pabbajjā (f.) [fr. pa+rvaj, cp. pabbajati, Epic & BSk. pravrjāyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. -- (1) ordination or admission into the Buddha's Order in particular: Vin iii.13; S i.161 etc. -- sāmanera° ordination of a Novice, described in full at Vin i.82. -- pabbajjān yacati to beg admission Vin iv.129; labhati to gain admission to the Order Vin i.12, 17, 32; D i.176; S iv.181. -- (2) ascetic or homeless life in general D iii.147 sq.; M iii.33 (abbhokāso p.); S v.350 (id.; read pabbajjā); A v.204 (id.); S ii.128 (read "jā for ājā"); iv.260; A i.151, 168; iv.274 sq.; Sn 405, 406, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhamma -- caryya -- samacary' athā p.); DhA i.6; SnA 49, 327, 423; ThA 251. -- pabbajjān upagata gone into the homeless state PvA 167 (for pabbajjita; agārasma anāgarīyan p. the going forth from home into the homeless state Vin ii.253; M ii.56; pabbajjān pabbajjata to go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J i.298, 303; DhA ii.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J iii.119; DA i.270 (described in detail); DhA iv.29; PvA 21; samaña° of a Wanderer PvA 76. <= Note. The ceremony of admission to the priesthood is called pabbajjā (or pabbajana), if viewed as the act of the candidate of orders, and pabbajjana (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

Pabbata

Pabbata [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (-- range), hill, rock S i.101, 102, 127, 137; ii.32, 185, 190; A i.243; ii.140; iv.102 (dheppāyati); Sn 413, 417, 543, 958, 1014; Nd1 466; Dh 8, 127 ("ānāg vivaro=)PvA 104; Dh 188 (n. pl. "ānā), 304; DA i.209; Miln 346 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. -- The 7 mountains round Veluvana are enumerated at J v.38. -- Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāla J vi.282; Candoranā J iv.90; Candā J iv.283; v.38, 162; Daṇḍaka -- hiraṇṭa J ii.33; Daddara J ii.8; iii.16; Neminthara J vi.125; Neru J iii.247; v.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J iv.462; Mahāndhara Vv 3210 (cp. VvA 136); Meru J i.25; iv.498; Yugandhara PvA 137; Rajata J i.50; Vipula J vi.518; Sineru S ii.139; J i.48 & passim; Suvanā J i.50; vi.514 ("girītāla"). -- (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191. -- utu the time (aspect) of the mountain (in prognostications as to horoscope) DhA i.165 (megha -- utu, p.<> utu, aruna -- utu). -- kaccha a mountain meadow (opp. nadī -- kaccha) SnA 33. -- kandara a m. cave S ii.32;
Pabbataka

Pabbataka [fr. pabbata] a mountain J i.303.

Pabbateyya

Pabbateyya (adj.) [fr. pabbata] belonging to mountains, mountain -- born (of a river) A iii.64 (nāḍī p’ā sīghasotā hārahārinī); iv.137 (id.); Vism 231 (id.), 285 (nāḍī).

Pabbaniya

Pabbaniya (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya’). (?).

Pabbājana

Pabbājana (nt.) [fr. pa+Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D i.135; iii.93; Miln 357; Dh i.296 (= nīharaṇa); DhA iv.145.

Pabbājaniya

Pabbājaniya (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. ‘kamma excommunication, one of the 5 ecclesiastical acts enumd at Vin i.49, 143. See also A i.79; DhA ii.109.

Pabbājita

Pabbājita [pp. of pabbājeti] taken into the order, made a bhikkhu M ii.62.

Pabbājeti

Pabbājeti [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D i.92 (raṭṭhasmā out of the kingdom;=nīharati DA i.258); M ii.122; Dh 388 (attato malaṭ pabbājayaṇ, tasmā pabbajito ti vuccati); DhA iv.145 (explns as "attato rāgādimalaṇ pabbajento vinodento") J i.262 (raṭṭhā); iii.168 (id.); vi.350, 351; DhA ii.41; PvA 54 (core). -- 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha’s) order, to ordain Vin i.82 (description of ordination of a novice), 97; iii.12; iv.129; DhA i.19, 133. -- pp. pabbājita (q. v.).

Pabbedha

Pabbedha [pa+vedha of vyadh, cp. BSk. pravedha in same phrase at Divy 56, viz. Šoḍaśa -- pravedho] piercing through (measuring) an arrow shot Th 1, 164 -- J ii.334 (solasa’=solasa -- kaṇḍa -- pāṭa -- vitthāro C.). -- Note. pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas ubbedha refers to the height, pabbedha is applied to the breadth or width.

Pabbhamati
Pabbhamati [pa+bhamati] to roam forth or about J v.106 (=bhamati C.).

Pabhāra

Pabhāra [cp. BSk. prāg -- bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J i.348; adj. (usually -- °) bending,

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inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M i.493 (samudda˚); S i.110 (id.); v.38, 216, 219; A iv.198 (anupubba˚), 224 (viveka˚); Miln 38 (samādhi˚). Very frequent in combn with similar expressions, e. g. nīna, poṇa (cp. PvA nīnapoṇa -- pabhāraṇa cittaṇa); see further ref. under nīna; with adhimutta & garuksa at Vism 117 (Nībānā˚). -- āpabhāra (sic.) not slanting or sloping J v.405 (=samatīttha C.). -- 2. (m. & nt.) a cave in a mountain Miln 151; J v.440; DhA ii.59 (nt.), 98. -- tīhāna a slope J i.348; DhAS 261. -- dasaka the decade (period) of decline (in life), which in the enum’ of the 10 decades (vassadāsa) at J iv.397 is given as the seventh.

Pabrūtī


Pabha

Pabha is adj. form ( -- °) of pabhā (q. v.).

Pabhaṅsana

Pabhaṅsana (adj. -- nt.) [fr. pa+bhraṅs, cp. nāva -- pra- bhraṅsana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in mani˚ jewel -- theft J vi.383. (Rh. D. "polishing"?) Kern in Toev. s. v. takes pabhaṅsana as a der. fr. pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

Pabhagga

Pabhagga [pp. of pabhaṅjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin iii.108.

Pabhankara

Pabhankara [pabhā, acc. of pabhā,+kara] one who makes light, one who lights up, light -- bringer (often as Ep. of the Buddha) S i.51 (quoted at VvA 116), 210; A ii.51 sq.; It 80; J iii.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd2 399); Vv 214 (=nāṇ' obhāsa -- kara VvA 106); 3425 (=lokassa nāṇ' āloka -- kara VvA 115).

Pabhanga

Pabhanga [fr. pa+bhaṅj] destruction, breaking up, brittleness Ps ii.238 (calato pabhangato addhuvato); but id. p. at Nd2 214ii and Miln 418 read "calato pabhanguto addhuvato."

Pabhangu, Pabhanguṇa & "gura

Pabhangu, Pabhanguṇa & "gura (adj.) [fr. pa+bhaṅj, cp. BSk. prabhangaṇatā destruction, perishableness MVastu iii.338] brittle, easily destroyed, perishable, frail. (a) pabhangu: S iii.32; v.92; A i.254, 257 sq.;
iii.16; DhsA 380; Sdhp 51, 553. -- (b) "guna: It 37; J i.393 (ittarā addhuvā pabhangunō calatī; reading may be pabhangunā); Dh 139 (as n.;=pabhangubhava, pūtībhava, Dha i.ii.71), 148 (=pūtikāya ibid. 111). -- (c) "gura Dh 148 (v. l.); ThA 95; Sdhp 562, 605. -- See also pabhanga.

Pabhañjati

Pabhañjati [pa+bhañj] to break up, destroy J iv.494. - pp. pabhagga (q. v.).

Pabhava

Pabhava (m. & nt.) [fr. pa+bhu, cp. Ved. prabhava] production, origin, source, cause M i.67; S i.181; ii.12; It 37 (āhāra -- netti'); Sn 728, 1050; Nd2 under mūla (with syn. of sambhava & samuṭṭhāna etc.); J iii.402= vi.518.

Pabhavati

Pabhavati see pahoti.

Pabhassati

Pabhassati [pa+bhraṣ; cp. Sk. prabhaṣyate] to fall down or off, drop, disappear Vin ii.135 (pret. pabhassittha); iv.159 (id.). -- Cp. pabhaṣsana.

Pabhassara

Pabhassara (adj.) [fr. bhāṣ] shining, very bright, resplendent S i.145; v.92, 283; A i.10, 254, 257 sq., iii.16; Sn 48 (=parisuddha pariyoḍata Nd2 402); J v.202, 170; Vv 171 (rucira+); Pv iii.31 (rucira+); Vism 223; 377; DhA i.28; VvA 12 (pakati' bright by nature).

Pabhā

Pabhā (f.) [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A ii.139; v.22; It 19, 20; PvA 56 (saratā'), 137 (id.), 71, 176; Sdhp 250. -- canda -- ppabhā moonshine It 20; DhsA 14. -- adj. pabha ( -- "'), radiating, lucid, in cpd. sayam' self -- lucid or self -- radiant D i.17 (=attano attano va tesāṇ pabhā ti DA i.110); A v.60; Sn 404.

Pabhānīn

Pabhānīn at Kern, Toev. s. v. is wrongly given with quot. J v.421 (in meaning "speaking") where it should be read manāpa -- bhānīn, and not manā -- p'.

Pabhāta

Pabhāta [pp. of pabhātī] become clear or light, shining, dawning Sn 178 (sup'); esp. in phrase pabhātāya rattiya when night had become light, i.e. given way to dawn, at daybreak J i.81, 500. -- (nt.) daybreak, morning S i.211; SnA 519 (pabhāte); atipabhāte in broad daylight J i.436.

Pabhāti

Pabhāva

Pabhāva [fr. pa+bhū] might, power, strength, majesty, dignity J v.36; vi.449.

Pabhāvita

Pabhāvita [pp. of pabhāveti] increased, furthered, promoted Th 1, 767 (bhava -- netti’); expld by samuṭṭhita C.

Pabhāveti

Pabhāveti [Caus. of pabhavati] to increase, augment, foster Pv ii.964=DhA iii.220 (dakkhiṇeyyaṁ). -- pp. pabhāvita.

Pabhāsa

Pabhāsa [fr. pa+bhās] shining, splendour, beauty S i.67; sap’ with beauty S v.263; Miln 223; ap” without beauty Miln 299.

Pabhāsati

Pabhāsati [pa+bhaṣ] to tell, declare, talk Th 1, 582.

Pabhāseti

Pabhāseti [Caus. of pa+bhās] to illumine, pervade with light, enlighten Dh 172 (=obhāseti DhA iii.169), 382 (=obhāseti ekālokaṇ karoti DhA iv.137); J i.87; Pv i.109 (so read for ca bh’); ii.112; Ps i.174; Miln 336; PvA 10 (=obhāseti).

Pabhindati

Pabhindati [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (= bhindati sambhindati Nd1 503); ger. pabhijja S i.193=Th 1, 1242. -- Pass. pabhijjati to be broken, to burst (open), to split asunder (intrs.), to open S i.150 (aor. pabhijjisù); Sn p. 125 (id.); Vv 413 (break forth=pabheda gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). -- pp. pabhinna .

Pabhinna

Pabhinna [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appld to an elephant in rut, mad, furious M i.236 (hatthī’); Dh 326 (hatthī’=mattahatthi DhA iv.24)= Th 1, 77; J iv.494; vi.488; Pv i.112 (read chinnapabhinna -- gatta); Miln 261, 312 (hatthināgaṇ tidhāpabhinnan); DA i.37 (‘madaṇ caṇḍa -- hatthīq). -- 2. developed, growing Miln 90 (‘buddhi).

Pabhuti

Pabhuti (adj.) ( -- ’) [Vedic prahṛti] beginning, in meaning of: since, after, subsequently; tato p. from that time, henceforth VvA 158.

Pabhutika

Pabhutika (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D i.94 (kuto p.).
Pabhu

Pabhu [fr. pa+bhū] iord, master, ruler, owner DA i.250.

Pabheda

Pabheda [fr. pa+bhid, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara’ breaking up of letters, word -- analysis, phonology D i.88 (=sikkhā ca nirutt ca DA i.247=SnA 447). -- adj. ( -- "') breaking up into, i. e. consisting of, comprising, of various kinds J i.84; PvA 8 (patisandhi -- âdi"), 130 (saviññānak' âviññānaka").

Pabhedana

Pabhedana (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya’= bhedanaţ pahānaţ etc. Nd2 403).

Pabhodi

Pabhodi etc. see pahoti.

Pamajjati

Pamajjati1 [pa+mad] 1. to become intoxicated S i.73. -- 2. to be careless, slothful, negligent; to neglect, -- 416 --
waste one’s time S iv.125, 133; Sn 676, 925, 933; cp. Nd1 376 & Nd2 70; Dh 168, 172, 259; J iii.264 (with acc.); iv.396 (with gen.); Pvi.1112 (dāne na p.); iv.13 (jāgaratha mā p.); Sdhp 16, 620. -- aor. 2 pl. pamādattha M i.46; A iii.87; iv.139. Other noteworthy forms are aor. or precative (mā) pamādu S iv.263; Th 1, 119; Dh 371 (see Geiger P.Gr. § 161 b), and cond. or aor. pamādassān M iii.179; A i.139 (see Geiger l. c. 170 & Trenckner Notes 752). -- appamajjanto (ppr.) diligent, eager, zealous PvA 7. -- pp. pamatta (q. v.).

Pamajjati

Pamajjati2 [pa+mrj] 1. to wipe off, rub off, sweep, scour Vin i.47; ii.209 (bhūmi’ itabbā); M i.383. -- 2. to rub along, stroke, grope, feel along (with one’s hands) Vin ii.209 (ctvara -- rajjuţ 'itvā; cp. Vin. Texts iii.279). <> Note. pamajjamānā in phrase gale pi p’ anena at Nett 164 is after the example of similar passages M i.108 and A iv.32 and as indicated by v. 1. preferably to be read as "api panujjamānena pi" (see panudati).

Pamajjanā

Pamajjanā (f.) & ’itatta (nt.) are abstr. formations fr. pa+mad, in the sense of pamāda carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350=Nd1 423; Nd2 405. Also at DhA i.228 (’bhāva=pamāda).

Pamaññā

Pamaññā (f.) [abstr. fr. pamāna, for *pamānyā, grd. form. of pa+mā for the usual pameyya] only neg. ap” immeasurable immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karunā, muditā, upekhā). See appamaññā.
Pamaṭṭa

Pamaṭṭa in cpd. luṅcita -- pamaṭṭa kapott viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luṅcita -- pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. "pattthaka).

Pamatta

Pamatta [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D iii.190; S i.61=204; A i.11, 139; iv.319; v.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (=sāti -- vossaggena samannāgata Dh a iii.482), 371; Nd2 404; PvA 276 (quot. "ṇ ativattati). appamatta diligent, careful, eager, mindful S i.4, 140, 157; A v.148; Th 1, 1245; Pv iv.138; PvA 66 (dānañ detha etc.), 219, 278. See also appamatta2. -- cārīn acting carelessly Dh 334 (=sāti -- vossagga -- lakkhanena pamādēna p. -- c. DhA iv.43). -- bandhu friend of the careless (Ep. of Māra) S i.123, 128; Sn 430; Nd2 507.

Pamattaka

Pamattaka (adj.)=pamatta, only in neg. form ap' careful, mindful PvA 201.

Pamathita

Pamathita [pp. of pa+mathati to crush] crushed, only in cpd. sam' (q. v.).

Pamadā

Pamadā (f.) [Classical Sk. pramadā, fr. pra+mad, cp. pamadā] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamadā cp. SnA 203); J iii.442 (marapamadānā ṭissaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati

Pamaddati [pa+mad] to crush down, destroy, overcome, defeat; pp. pamaddita J vi.189 (mālutena p. corresponding with vāta -- pahaṭa).

Pamaddana

Pamaddana (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D i.89 ("parasena"); Sn p. 106 (id.=madditu samattho SnA 450); Sn 561 (Mārasena"); DA i.250.

Pamaddin

Pamaddin (adj.) [fr. pa+mad] crushing, able to crush, powerful, mighty J iv.26 (=maddana -- samattha C.).

Pamāṇa

Pamāṇa (nt.) [of pa+māṇ, Vedic pramāṇa] 1. measure, size, amount S ii.235; A i.88; iii.52, 356 sq.; v.140 sq.; MiIn 285 (cp. trsl. ii.133, n. 2). SnA 137; VvA 16; PvA 55 (ghaṭa'"); 70 (ekahattha'"); 99 (tālakkhandha'"); 268 (silā'). -- 2. measure of time, compass, length, duration PvA 136 (jīvitunā paricchinna "ṇ); esp. in cpd. āyu' age S i.151; A i.213; ii.126 sq. and passim (cp. āyu). -- 3. age (often by Com. taken as "worldly characteristic," see below rūpa and cp. Nd2 406 on Sn 1076); DhA i.38. -- 4. limit PvA 123, 130 (dhanassa). -- 5. (appld meaning) standard, definition, description, dimension S iv.158=Sn 1076 (perhaps "age"); pamāṇaṅ karoti set an example DhA iii.300 (mañ p. katvā). -- adj. ( --') of characteristic, of the
character of, measuring or measured by, taking the standard of, only in cpd. rūpā' measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as 'rūpā -- ppmāṇā' ādisu sampattiyyuttañ rūpān ppmānañ karoti 'it') A ii.71=Pug 53; Nd2 406. -- appamāṇa without a measure, unlimited, immeasurable, incomparable D i.31; ii.12 (+ūlāra); M iii.145 (ceto -- vimutti); A i.183, 192; ii.73; iii.52; v.299 sq., 344 sq.; Sn 507; PvA 110 (=atula). See also appamāṇa. -- kata taken as standard, set as example, being the measure, in phrase p. -- kataṃ kammañ D i.251; S iv.322.

Pamāṇavant

Pamāṇavant (adj. n.) [fr. ppmāna] having a measure, finite; or: to be described, able to be defined Vin ii.110; A ii.73.

Pamāṇika

Pamāṇika (adj. n.) [fr. ppmāna] 1. forming or taking a measure or standard, measuring by ( -- ') DhA iii.113 (rūpā etc., see A ii.71); (n.) one who measures, a critic, judge A iii.349 sq.; v.140; Sdhp 441 (as ppmāṇaka). -- 2. according to measure, by measure Vin iii.149; iv.279.

Pamāda

Pamāda [cp. Vedic pramāda, pa+mad] carelessness, neglect, indolence, remissness D i.6 (jūta", see DA i.85); iii.42 sq., 236; M i.151; S i.18, 20, 25, 146, 216; ii.43, 193; iv.78, 263; v.170, 397; A i.212 (surāmerayamajja')=S ii.69; A i.16 sq.; ii.40; iii.6, 421, 449; iv.195, 294, 350; v.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq., 167 (=sati - vippavāsa); Ph 3, 317; Th 1, 1245=S i.193; It 86; Nd1 423=Nd2 405; Ps ii.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; MIm 289 (māna atmāna mada+); SnA 339 (=sati -- vippavāsa); DhA i.228; PvA 16 (pamādemāna out of carelessness); Sdhp 600. -- appamāda earnestness, vigilance, zeal D iii.236; S i.158; ii.29; Dh 21. -- pātha careless reading (in the text) Nett T. (see introd. xi. n. 1); KhA 207; PvA 25.

Pamādavatā

Pamādavatā (f.) [abstr. fr. pamāda-vant, adj.] remissness A i.139.

Pamādin

Pamādin (adj.) [fr. pamāda] infatuating, exciting, in phrase citta" Th 2, 357 (trsln "leading to ferment of the mind"; vv. II. "pamaddin & 'pamāthin, thus "crushing the heart," cp. ThA 243).

Pamāya

Pamāya1 [ger. of pamināti i. e. pa+mā] having measured, measuring Sn 894 (sayañ p.=pamīnītvā Nd1 303); J iii.114.

Pamāya

Pamāya2 [ger. of pamināti i. e. pa+mr, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bījañ=hiquisitva vadhītvā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.

Pamāyin

Pamāreti

Pamāreti [pa+māreti, Caus. of mr, marati to die] to strike dead, maltreat, hurt DhA iii.172.

Pamināti

Pamināti [pa+mināti to mā with pres. formation fr. mi, after Sk. minoti; see also anumināti] to measure,

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estimate, define A iii.349, 351; v.140, 143; Sdhp 537. -- ppr. paminanto S i.148; inf. paminituṇ VvA 154; ger. paminītvā Nd1 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3rd sg. pāmesi J v.299, 3rd pl. paminṣa A ii.71; Th 1, 469 (pāminṣu).

Pamilāta


Pamukha

Pamukha1 (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore -- part, first, foremost, chief, prominent S i.234, 235; Sn 791 (v. l. BB and Nd1 92 for pamūṇca); J v.5, 169. loc. pamukhe as adv. or prep. "before" S i.227 (asurindassa p.; v. l. sammukhe); Vism 120. As -- "having as chief, headed by, with NN at the head D ii.97; S i.79 (Pasenadi’ rājano); PvA 74 (setacchatta’ rājakakudhabhāṇḍa); freq. in phrase Buddha’ bhikkhusangha, e. g. Vin i.213; Sn p. 111; PvA 19, 20. Cp. pāmokkha.

Pamukha2 (nt.) [identical with pamukha1, lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra’ with thick eyebrows or lashes J vi.503 (but expld by C. as "visāl’ akkhandhā); PvA 189 (for alāra -- pamha Pv iii.35). Perhaps we should read pakhuma instead.

Pamuccati

Pamuccati Pass. of pamuñcati (q. v.).

Pamucchita

Pamucchita [pa+muñchita] 1. swooning, in a faint, fainting (with hunger) Pv iii.18 (=khuppипāsādikkhāna sañjāta -- mucchā PvA 174); iv.108. -- 2. infatuated S i.187 (v. l.; T. samucchita)=Th 1, 1219; J iii.441.

Pamuṇca

Pamuṇca [fr. pa+muc] loosening, setting free or loose, in cpd. "kara deliverer S i.193=Th 1, 1242 (bandhana’). -- adj. dup’ difficult to be freed S i.77;Sn 773; Dh 346; J ii.140.

Pamuṇcati

Pamuṇcati [pa+muñcati of muc] 1. to let loose, give out, emit Sn 973 (vācaṇ: = sampamuñcati Nd1 504); J i.216 (aggij). -- 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddha’p. to renounce one’s faith, although the interpretation is doubtful (see Morris, J.P.T.S. 1885, 46 sq. & cp. Dial.
ii.33) Vin i.7=D ii.39=S i.138 (C. vissajjati, as quoted KS p. 174). -- 3. to deliver, free Sn 1063 (kathan kathāhi=moceli uddhara etc. Nd2 407a), 1146 (pamuñcassu=okappehi etc. Nd2 407b). -- Pass. pamuccati to be delivered or freed S i.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. -- pp. pamutta (q. v.). -- Caus. pamoceti to remove, liberate, deliver, set free S i.143, 154, 210; Th 2, 157 (dukkhā); Cp. ii.75; iii.103 sq. Caus. II. pamuñcāpeti to cause to get loose DA i.138.

Pamuṭṭha

Pamuṭṭha [pp. of pamussati] being or having forgotten Vin i.213; Ps i.173 (a’); J iii.511 (T. spells pamm‘); iv.307 (id.); Miln 77. Cp. parimuṭṭha.

Pamutta

Pamutta [pp. of pamuñcati] 1. let loose, hurled J vi.360 (papaṭtasmin). -- 2. liberated, set free S i.154; Sn 465, 524 sq.

Pamutti

Pamutti (f.) [fr. pa+muc] setting free, release S i.209; Th 2, 248; J iv.478; Nett 131 (=S i.209; but read pamutty aththi); Pva 103 (dukkhato).

Pamudita

Pamudita (& *modita) [pp. of pmodati] greatly delighted, very pleased M i.37; S i.64; A iii.21 sq.; Sn 512; J iii.55; DA i.217, ThA 71; Pva 77, 132. -- Spelt pamodita at Sn 681, J i.75; v.45 (āmodita+).

Pamuyhati

Pamuyhati [pa+muyhati of muh] to become bewildered or infatuated J vi.73. -- pp. pamūḥha (q. v.).

Pamussati

Pamussati [pa+mrṣ, Sk. mrṣyatī=P. *mussati] to forget J iii.132, 264 (pamajjati+); iv.147, 251. -- pamuṭṭha (q. v.).

Pamūḥha

Pamūḥha [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd1 36 (=sammuḥha), 193 (+sammuḥha).

Pameyya

Pameyya ( -- *) (adj.) [grd. of pamināti, like Epic Sk. pra- meya] to be measured, measurable, only in foll. cpd. appameyya not to be measured, illimitable, unfathomable S i.148; v.400; M iii.71, 127; A i.266; Vv 3419 (= paminitu asakkhu eyya VvA 154); 377 (expld as before at VvA 169); duppameyya hard to be gauged or measured A i.266; Pug 35; opp. suppameyya ibid.

Pamokkha

Pamokkha [fr. pa+muc, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda’ pouring out gossip M i.133; S v.73; A ii.26; DA i.21; and caravāda’ id. S iii.12; v.419. -- 2. release, deliverance S i.2; Pva 103 (pamutti+); abl. pamokkhā for the release of, i.e. instead of (gen.) J v.30 (pituno p.=pamokkha -- hetu C.).
Pamocana

Pamocana (adj. n.) [fr. pa+muc] loosening, setting free; deliverance, emancipation S i.172=Sn 78; A ii.24, 37, 49 sq.; Sn 166 (maccupāsā, abl.=from), 1064 (pamocanāya dat.=pamocetū ṣNd2); It 104 (Nībbāṇāḥ sabbagantha "ṇj). At Dh 274 we should read pamohanaṇ for pamocanaṇ.

Pamoceti

Pamoceti Caus. of pamuñcati (q. v.).

Pamoda

Pamoda [fr. pa+mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojjā.

Pamodati

Pamodati [pa+mud] to rejoice, enjoy, to be delighted, to be glad or satisfied S i.182; A iii.34 (so read for ca modati); Dh 16, 22; Pv i.113, 115; VvA 278 (=āmodati). -- Caus. pamodeti id. Sdhp 248. -- pp. pamudita (& pamodita) (q. v.). Cp. abhippamodati.

Pamodanā


Pamoha

Pamoha [pa+muh, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd1 sammoha); Nd1 193 (=sammodha andhakāra); J vi.358; J vi.358; Pug 21; Dhs 390, 1061.

Pamohana

Pamohana [fr. pa+muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA iii.403 expls by vañcanā).

Pampaka

Pampaka [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā varaṇ -- ādi] a loris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, Toev. s. v.) J vi.538 (C. reads pampuka & expls by pampaṭaka).

Pamha

Pamha (nt.) [the syncope form of pakhuma=Sk. pakṣman used in poetry and always expld in C. by pakhuma] eye -- lash, usually in cpd. alāra' having thick eyelashes, e. g. at J v.215; Vv 357; 6411; Pv iii.35; asāyata' at Th 2, 383.

Pamhayati

Pamhayati [pa+smi, Sk. prasmayate] to laugh; Caus. pamhāpeti to make somebody laugh J v.297 (=parihaseti C.), where it is syn. with the preceding umāpeti.
Paya

Paya (nt.) [Ved. payas, nt, of pt] milk, juice J i.204; vi.572.

Payacchati

Payacchati [pa+yacchati of yam] to offer, present, give Dpvs xi.28; Pgdp 63, 72, 77 sq. -- pp. payata (q. v.).

Payata

Payata [pp. of payacchati] restrained, composed, purified, pure D i.103 (= abhiharitvā dinna); A iii.313; Th 1, 348, 359 ("atta"); It 101 ("pañin"=Miln 215; Sn 240 (=sakkāra -- karaṇena p. alankata SnA 284); Vism 224 ("pañin"= parisuddha -- hattha); Sdhp 100.

Payatana


Payatta

Payatta [pp. of pa+yat] making effort, taking care, being on one's guard, careful Miln 373.

Payāta

Payāta [pp. of payāti] gone forth, set out, proceeded Pv iv.56 (=gantuṇāraddha PVA 260); J iii.188, 190. Strange is "eva nānappayātāmbhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). -- duppayāta going or gone wrong, strayed Vv 849 (=duṭṭhu payātha apathe gata VvA 337).

Payāti

Payāti [pa+yā] to go forward, set out, proceed, step out, advance, only aor payāsi J i.146, 223, 255; 3rd pl. pāyinṣu J i.253 and pāyesuṇ J iv.220. -- pp. payāta, (q. v.). See also payāti.

Payirudāharati

Payirudāharati [pari+ud+āharati with metathesis payir" for pariy"] to speak out, to proclaim aor payirudāhāsi D ii.222 (vaṇne); J i.454 (vyāñjanaṭ).

Payirupāsati

Payirupāsati [pari+upa-ās, with metathesis as in payi- rudāhārati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D i.47; ii.257; M ii.117, S i.146; A i.124, 126, 142; iv.337; Dh 64, 65; Th 1, 1236; J vi.222 (imper. "upāsaya"); Pv ii.961; Pug 26, 33; SnA 401; VbhA 457 (here defd by Bdhgh as "punappunaṇ upasankamati"). -- ppr. upāsanto S v.67=It 107; PVA 44; and upāsamāna Dha ii.32. -- aor. upāsiṇ A iv.213 (Bhagavanta); PVA 50. <-> ger. "upāsiya D ii.287. -- 2. to visit Vin i.214 (ger. "upāsitvā"); iv.98. -- pp. payirupāsita (q. v.).

Payirupāsana
Payirupāsana (nt.) & "ā (f.) [fr. payirupāsati] attending to, worshipping: worship, homage M ii.176; S v.67= It 107; DA i.142; PvA 138.

Payirupāsika


Payirupāsita


Payuṅjati

Payuṅjati [pa+yuj] to harness, yoke, employ, apply; Pass. payujjati to be applied to Sdhp 400 (ppr. "māna). -- pp. payutta (q. v.). -- Caus. payojjati (q. v.).

Payuta

Payuta [pp. of pa+yu, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A i.199; Sn 711 ("ṇa vaṭṭaṇaḥ =obhās aparikāthatā -- nimitta -- viññatti -- payuttaṇa ghasesana -- vaṭṭaṇa SnA 497), 930 (=ctvarādhī sampayutta tadaṭṭhaṇaḥ vī payojita SnA 565; Nd1 389 however reads payutta and expls as "ctvarapayutta" etc.).

Payutta

Payutta [pp. of payuṅjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). -- 2. applied, intent on, devoted to, busy in (acc., loc., or -- ) J v.121 (ajjhattaṇa); Pv iii.710 (sāsane); SnA 497 (viññatti”). -- 3. applicable (either rightly or wrongly); as su’ well -- behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A ii.81 sq.; Sn 930 (see Nd1 389). -- 4. planned, schemed, undertaken Vin ii.194 (Deva dattena Bhagavato vadho p.).

Payuttaka

Payuttaka (adj. n.) [payutta+ka] one who is applied or put to a (bad) task, as spy, hireling; bribed J i.262 ("cora"), 291 ("dhutta").

Payoga

Payoga [Vedic prayoga, fr. pa+yuj, see payuṅjati] 1. means, instrument J vi.116 (=karana); SnA 7; DhsA 215 (sa’). -- 2. preparation, undertaking, occupation, exercise, business, action, practice Vin iv.278; Ps ii.213 (sammanā); Miln 328 (sammanā’); KhA 23, 29 sq.; PvA 8 (vapana’), 96 (manta’), 103, 146 (viññatti’; cp. payutta 2), 285 (sakkharā -- khhipana’). payogaṇ karoti to exert oneself, to undertake, to try PvA 184 (=parakkamati). -- karana exertion, pursuit, occupation DhA iii.238 -- vipatti failure of means, wrong application PvA 117, 136. -- sampatti success of means VvA 30, 32. -- suddhi excellency of means, purity in application DhsA 165; VvA 60. -- hīna deficient in exertion or application Miln 288.

Payogătă

Payogătă (f.) [fr. payoga] application (to) Vism 134 (majhatta”).

Payojana

Payojita

Payojita [pp. of payojeti] 1 connected with, directed to, applied SnA 565. -- 2. instigated, directed Miln 3.

Payojeti

Payojeti [Caus. of payujjati] 1. to undertake, engage in, begin D i.71 (kammante "set a business on foot"); A ii.82 (kammanta); Sn 404 (vañjjan); J i.61; PvA 130 (kamma). -- 2. to prepare, apply, use, put to, employ PvA 46 (bhesajja cuena saddhi). <-> 3. to engage, take into service, set to, hire J i.173; ii.417. -- 4. to engage with, come to close quarters J. ii.10. -- 5. to put out at interest (vañÄ­hiyät) DA i.270. -- pp. payojita (q. v.).

Payyaka

Payyaka [pa+ayyaka] (paternal) great -- grandfather J i.2 (ayyaka˚); PvA 107 (id.).

Para

Para (adv. -- adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, par!; Lat. per through, Gr. pe/ra & pe/ran beyond; see Walde, Lat. Wtb. under per & also pari, pubba, pura, purâñja] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gangä, v.1. "ânya"). See in same meaning & application parañ, paro and parâ & cp. cpds. like paraloka. -- 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. parañ Sn 132, 185, gen. dat. parassa Sn 634; Pv ii.919, instr. parena PvA 116, loc. paramhi Sn 634, and pare Pv ii.943; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresa D i.3; Th 1, 743; J i.256; Sn 818, instr. parehi Sn 240, 255; PvA 17. -- Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayañ loko) Sn 185 (asmä lokå parañ lokañ na socati), 634 (asmiñ loke paramhi ca); Dh 168 (paramhi loke); Pv ii.83 (id.=paraloke PvA 107); but also in other combn, like santi -- para (adj.) higher than calm Dh 202. Cp. paraloka, parañ and paro. -- (b) another, other, adj. as well as n., pl. others Sn 396 (parassa däran nâtíkkameyya), 818 (paresa, cp. Nd1 150); Dh 160 (ko paro who else), 257 (pare others); Pv ii.919 (parassa dänan); ii.943 (pare, loc.=paramhi parassa PvA 130); DhA iv.182 (gen. pl.); PvA 15, 60 (paresa dat.), 103, 116, 253 (parassa purisassa & parañ purisåñ). Often contrasted with and opposed to attano (one's own, oneself), e. g. at M i.200 (parañ vambeeti attanäñ ukkanåñ); Sn 132 (attanäñ samukkåñ parañ avajaññåñ); J i.256 (parañ, opp. attanä); Ndå 26 (att -- attha opp. par -- attha, see cpds. 'ajjhâsaya & 'attha). -- para . . paro "the one . . . the other" D i.224 (kiñ hi parañ parassa karissati); para parañ one another Sn 148 (paro parañ nikubbetha). <-> In a special sense we find pare pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D i.2 (=pañjiruddhå sattå DA i.51); Vin i.349; Dh 6. -- (c) some oblique cases in special meaning and used as adv.: parañ acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca parañ would be better read puna c' aparæñ (see apara). -- parena (instr.) later on, afterwards J iii.395 (=aparena

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samayena C.). -- pare (loc.); cp. Gr. parai/ at; Lat. prae before; Goth. faür=t E, for, old dat. of *per) in the past, before, yet earlier J ii.279 (where it continues ajja and hiyoyo, i. e. to -- day and yesterday, and refers to the day before yesterday. Similarly at Vin iv.63 pare is contrasted with ajja & hiyoyo and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J iii.423 (the day before yesterday). At DhA i.253 (sve vâ pare vâ) and iv.170 in the sense
of "on the day after tomorrow." -- parā (only apparently abl., in reality either para+a+ which represents the vocalic beginning of the second part of the cpd., or para+a+ which is the directional prefix a, emphasizing para). The latter expn is more in the spirit of the Pali language): see separately. -- paro (old abl. as adv.=Sk. paras) beyond further: see sep. -- parato (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A iii.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). -- (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M i.435 (in "anicca" -- passage); A iv.423; Nd2 214ii; Ps ii.238; KvU 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S i.118 (sankhāre parato passa, dukkho mā ca attato). -- <> (3) on the other side of, away from, beyond J i.128; PvA 24 (kudjāna). -- (4) further, afterwards, later on S i.34; J i.255; iv.139; SnA 119, 482. -- Note. The compounds with para’ are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā’. See also pāra, pāra etc. -- ajjhāsaya intent on others (opp. att.) SnA 46. -- atha (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S i.29; A i.63; Dh 166; Nd2 26. -- ādhīna dependent on others D i.72 (=parasu adhīna parass’ eva ruciyā pavattati DA i.212); J vi.99; ThA 15 (‘vuttika); VVa 23 (‘vutti, paresan bhāraṇa vahanto). -- āppakkaṇa aggression of an enemy, violence Vins vi.194. -- āpāghāta injuring others, cruelty Vv 8440. -- āpāghātin killing others Dh 184 (=parāj upahānanto p. Dхаа i.237). -- āpāvāda reproaching others Sn 389. -- katha see parakāta. -- kamma service of others, ‘kārin serving others Vv 3322. -- kāra see below under parakāra. -- kula clan of another, strange or alien clan Sn 128; Dh 73. -- kkanta [para’ or parā’ "kṛanta?] walked (by another?) or gone over?) J vi.559 (better to read with p. 560 as pada’ i. e. walked by feet, footprint). -- kkama (parā+kram) exertion, endeavours, effort, strife D i.53; iii.113; S i.166 (dalha’); ii.28 (purāsa’); v.66, 104 sq.; A i.4, 50 (purusā’); iv.190; Sn 293; Dh 313; Nd1 487; J i.256; ii.153; Dhs 13, 12, 289, 571; Miln 244; Dхаа i.139; Sdhп 253; adj. ( ‘-) sacca’ one who strives after the truth J iv.383. -- k kamati [‘parakramati] to advance, go forward, exert oneself, undertake, show courage Sn 966 (ger. parakamma); Dh 383 (id.); Pv iii.213 (imper. parakkāma, v. l. parakāka). -- gatta alien body, trsl. "limbs that are not thou" Th 1, 1150. -- gavaccaṇa violent against the cows of another A ii.109=PuG 47 (opp. sakagavacchā, cp. PuG 226: yo attano gavočcānā ghaṭṭeti, paragogane pano so rato sukhasthi hoti etc.). -- (n)kata made by something or somebody else, self, extraneous, alien S i.134 (nayidan atakatañ bimbañ nayidan parakatañ aghañ); with ref. to loka & dukkha and opposed to sayankata D iii.137 sq.; S ii.19 sq., 33 sq., 38 sq.; Ud 69 sq. -- (n)kāra condition of otherness, other people, alienity Ud 70 (opp. ahākara selfhood). -- citta the mind or heart of others A v.160. -- jana a stranger, enemy, demon, fig. devil (cp. Sk. itaraṇa) M i.153, 210. -- sthādhana [para+tsthādhana] propped against, founded on, relying on (with loc.) J vi.181 (=upathaddha C.). -- sthādhana is to be read for ’sthāmbha at J iv.313, in meaning =’sthādhha (kismin). -- dāttapajñin living on what is given by others, dependent on others’ gift Sn 217; Miln 294. -- dāvutta see sep. under parada -- dāra the wife of another, somebody else’s wife M i.87; A ii.71, 191; Sn 108, 242 (‘sevana’); Dh 246, 309 (’upasevin, cp. Dхаа i.482); J vi.240; Dхаа i.481 (’kamma). -- dārika (better to be read as pāra) an adulterer S ii.188, 259; J iii.43. -- dhammika "of someone else’s norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 965 (Nd1 485: p’ a vuccanti satta sahahdammika thaṇpetvā ye keci Buddhe appasannā, dhamme appa mnā, sanghe appasannā). -- nīṭhitā made ready by others S i.236. -- nimmita "created by another," in ‘vasavattin having power under control of another, of a class of Devas (see deva) D i.216 sq.; A i.210; It 94; PuG 51; DA i.114, 121; KhA 128; VvA 79. -- neyya to be led by another, under another’s rule Sn 907 Nd1 321 (parapattiya parapaccaya). -- (n)taa worrying or molesting another person (opp. attantapa) D iii.232; M i.341, 411; ii.159; PuG 56. -- paccaya resting, relying, or dependent on someone else Nd1 321; usually neg. a+ independent of another Vin i.12, 181 and passim. -- pattiyapresc. Nd1 321. -- pāṇa other living beings Sn 220. -- puggala other people D iii.108. -- putta somebody else’s son A iv.169; Sn 43. -- pessa serving others, being a servant Sn 615 (=paresan veyyāvavacca SnA 466). -- pessiyā a female servant or messenger, lit. to be sent by others J iii.413 (=perehi pesitabba pesanakārikā C.). -- pppāvāda [cp. BS. paraprapādin “false teacher” Divy 202] disputation with another, challenge, opposition in teaching (applied to Non -- Buddhistic systems) S v.261; A ii.238; Miln 170, 175. -- bhāga outer part, precinct part beyond PuV A 24. -- bhuta [Sk. parabhṛta] the Indian cuckoo (lit. brought up by another) J v.416 (so read for parābhūta). -- bhojana food given by others Sn 366 (=perehi dinnaṇ saddhādeyyaṇ SnA 364). -- loka [cpd., either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of parāj (cp. parājanmarāṇa after death), i. e. the
future world or the world to come] the other world, the world beyond (opp. ayañ loko this world or idhaloka the world here, see on term Stede, Peta Vatthu p. 29 sq.) D i.27, 58, 187; ii.319; S i.72, 138; Sn 579, 666, 1117; Nd1 60; Nd2 214 (v. l. for paloka in anicca -- passage) 410 (=manussalokaṇṭhapavā sabbo paraloko); Ps i.121; Vv 845 (=naraṇaṅ hi sattanāṅ ekantānāthātāya parabhūto patisattabhūto loko ti vīsesato paraloko ti VvA 335); Pva 5, 60 (=pettiwisaya parattha), 64, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 326, 327. -- vambhītā contemt of others M i.19 (a`). -- vambhītin contempting others M i.19, 527. -- vasatta power (over others) D ii.241; Sn 474 (=sparīhi nāpetabba SnA 410). -- sattā (pl.) other beings A i.255=iii.17 (+parapuggal). -- sattā (pl.) (opp. attha) S i.4; Sn 819 (cp. Nd1 151); SnA 475. (2) opposition Miln 94 sq. -- vādin opponent Miln 348. visaya the other world, realm of the Dead, Hades Pvi.87 (=pettiwisaya Pva 268). -- vediya to be known by others, i. e. heterodox D ii.241; Sn 474 (=sparīhi nāpetabba SnA 410). -- sattā (pl.) other beings A i.255=iii.17 (+parapuggalā). -- suve on the day after tomorrow DhA iv.170 (v. l. SS for pare, see para 2 c.). -- sattā (pl.) other beings A i.255=iii.17 (+parapuggalā). -- suve on the day after tomorrow DhA iv.170 (v. l. SS for pare, see para 2 c.). -- sena a hostile army D i.89=ii.16= iii.59=Sn p. 106 (=cp. DA i.250=SnA 450). -- hattha the hand of the enemy J i.179. -- hiṃsa hurting others Pv iii.73. -- hita the good or welfare of others (opp. attahita) D iii.233; Pva 16, 163. -- hetu on account of others, through others Sn 122 (attahetu+); Pug 54.

Paraṇ

Paraṇ (param`) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase ito paraṇ from here, after this, further, e. g. KhA 131; SnA 160, 178, 412, 512, 549; Pva 83, 90; also in tato paraṇ J iii.281. -- parā (f.) [adv. converted into a noun paraṇ+abl. of para] lit. "after the other," i. e. succession, series Vin ii.110; iv.77, 78 (parampara -- bhavana "taking food in succession," successive feeding, see under bhavana, and cp. C. at Vin iv.77, 78 and Vin Texts i.38); D i.239; M i.520; A ii.191 (paramparaṇya in phrase anusavanna p. itikirāya, as at Nd2 151); Bu i.79; J i.194; iv.35 (expld by C. as purisa`, viz. a series of husbands, but probably misunderstood, Kern, Toev. s. v. interperts as "defamation, ravishing"); Nett 79 (hethetu); Miln 191, 276; DhA 314; SnA 35; DhA i.49 (sīsa`). -- maraṇā (adv.) after death; usually in combn with kāya bhedā p. after the dissolution of the body, i. e. after death S i.231; D i.245; Pva 27, 133; absolutely only in phrase hoti Tathāgato p. D i.188, 192; A v.193. -- mukhā (adv.) in one's absence, lit. with face turned away (opp. sammukhā in presence, thus at J iii.263 where parammukhā corresponds to raho and sam` to āvi; Pva 13) D i.230 (parammukhīn`); DhA ii.109.

Parajjhati

Parajjhati see parājīti.

Parattha

Parattha (adv.) [Vedic parastat beyond] elsewhere, hereafter, in the Beyond, in the other world S i.20; Sn 661=It 42=Dh 306; Dh 177; J ii.417; Pvi.1110 (= paraloko Pva 60); iii.120 (=samparāye Pva 177); SnA 478 (=paraloke).

Parada

Parada (adj.) [for uparada (?)=uparata, pp. of upa+ ram] finding pleasure in, fond of, only in two (doubtful) cpds. viz. "vutta [unexpld, perhaps v for y, as daya> dava through influence of d in parada`]; thus=parata+ yutta?" "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. appossukka pannaloma +Vin ii.184 (Vin. Texts iii.232 trsl. "secure," cp. Vin ii.363); M 1.450; ii.121 (v. l. BB paradda`), -- and "samācāra living a good (active) life M i.469.

Parama
Parama (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. primum] highest, most excellent, superior, best; paraphrased by agga seṭṭha visiṭṭha at Nd2 502 A= Nd1 84, 102 (the latter reading visiṭṭha for visiṭṭha); by uttama at DhA iii.237; VvA 78. -- D i.124 (ettaka’); M ii.120 (˚nipacca); S i.166; ii.277; v.230; A v.64 (’diṭṭha -- dhamma -- nibbāna); Sn 138 (yasaṅ paramaṅ patto), 296 (’ā mittā), 788 (suddha˚ aroga˚), 1071 (saññ˚ vimukhe˚ e vimutto); Dh 184 (nibb˚ na); Sn 138 (yasaľ paramaľ patto), 296 (˚ mitt˚ ), 788 (suddha˚ aroga˚ ), 1071 (saññ˚ vimokhe˚ e vimutto); Dh 184 (nibb˚ na); SnA 183 (˚ issara); Pv ii.910 (˚iddhi); Pug 15, 16, 66; SnA 453 (˚issara); VvA 12 (˚nipacca). -- At the end of a cpd. ( -- ˚) "at the outmost, at the highest, at most; as a minimum, at least" Vin iv.263 (dvangula -- pabba’); esp. freq. in phrase sattakkhattu˚ one who will be reborn seven times at the outmost, i.e. at the end of the 7 rebirthinterval S ii.185 (sa˚); v.205; A i.233; iv.381; It 18; Kvu 469. See pārami & pāramitā. -- attha [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. Kvu trsl. 180; J.P.T.S. 1914, 129 sq.; Cpd. 6, 81); Arahantship Sn 68 (=vuccati Amata˚ Nibb˚ ana˚ c. Nd2 409), 219 (’dassīn); Nd2 26; Miln 19, 31; ’dipanti Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e.g. at PV A 71; ’jotik˚ id., N. of the C. on Kh and Sn, mentioned e.g. at KhA 11. -- As ’ -- , in instr. and abl. used adverbially in meaning of "in the highest sense, absolutely, kat) e)coxh/ n, primarily, ideally, in an absolute sense," like ’pārami Bu i.77 ”visuddhi A v.64; ”saññ˚ ita Th 2, 210; ”suñña Ps ii.184; ”suddhi Sna 528; abl. paramatthato Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvī˚ indriya˚ ); VvA 146 (pabbajito, corresponding to anavasesato), 253 (na koci kiñci hanati=not at all); instr. paramatthena Miln 71 (vedag˚ ), 268 (satt˚ upaladdhi). -- gati the highest or best course of life or future existence Vv 3512 (=anup˚ adisesa -- nibb˚ ana˚ VvA 164).

Paramajjadhamma

Paramajja -- dhamma [cp. Vedic parama -- jyā] the most influential or ruling doctrine M iii.7.

Paramatā

Paramatā (f.) [fr. parama, Vedic paramatā highest position] the highest quantity, measure on the outside, minimum or maximum D i.60 (gh˚ sa -- cch˚ dana -- paramat˚ ya sant˚ ṭho contended with a minimum of food & clothing; DA i.69 expls by uttamat˚ ya); M i.10 (aby˚ bajjha˚ ); S i.82 (n˚ lik˚ odana -- paramat˚ ya on a n˚ li of boiled rice at the most); freq. in phrase sattakkhattu˚ p. interval of seven reboths at the outside (cp. parama), being reborn seven times at the most S ii.134 sq.; v.458; Kvu 469 (cp. Kvu trsl. 2683).

Parasupahāra

Parasupahāra at S v.441 is to be corrected to pharasu˚.

Parā’

Parā’ (prefix) [para+˚ , not instr. of para: see para 2 c; in some cases it may also correspond to para˚ ”] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The á is shortened before double consonant, like par˚ k˚ =parakkarioti, par˚ k˚ =parakkamati (see under cpds. of para).

Parākaroti

Parākaroti see parakkarioti (para˚ ”? or parā˚?).

Parājaya

Parājaya [par˚ +j˚ , opp. of jaya] 1. defeat D i.10; J vi.209; VvA 139. -- 2. defeat in game, loss, losing at play S i.149 (dhan˚ a)=A v.171=N˚ n 659; J vi.234 (’g˚ ha sustaiement of a loss).

Parājita
Parājita [pp. of parājeti] defeated, having suffered a loss Vin iv.5; S i.224; A iv.432; Sn 440, 681; Dh 201 (=parena parājito DhA i.259, where Bdhgh takes it evidently as instr. of para=parā); J i.293; ii.160 (sahassaṇa), 403.

Parājeti

Parājeti [parā+jeti of ji, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaṇa p. by 1,000 coins). -- aor. parājeti in 3rd pl. 'jinju, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D ii.285=M i.253 ('jiniṣu)=S i.221= 224 (v. l. 'jiniṣu)=A iv.432 ('jīniṣu, with v. l. 'jiniṣu), where a Pass. is required ("were defeated, lost") in opp. to jiniṣu, and the reading 'jīniṣu as aor. pass. is to be preferred. -- Pass. 'jīyati to be defeated, to suffer defeat S i.221 (Pot. para-jeyya, but form is Active); J i.290; and parajjhahiti (1st pl. parajjhāhama) J ii.403; aor. parājhyi: see above parāji. -- pp. parājita (q. v.).

Parābhava

Parābhava [fr. parā+bhu Vedic parābhava] defeat, destruction, ruin, disgrace S ii.241; A ii.73; iv.26; Sn 91 -- 115; J iii.331; SnA 167.

Parābhavati

Parābhavati [parā+bhū] 1. to go to ruin Sn 91 (=pari- hāyati vinassati). -- 2. to win through, to surpass Th 1, 1144 (cp. trsl. 3814). -- pp. parābhūta (q. v.). See also parābhetvā.

Parābhūta

Parābhūta [pp. of parābhavati] ruined, fallen into disgrace M ii.210 (avabhūta+). -- Note. parābhūta at J v.416 is to be read parabhuta (q. v.).

Parābhetvā

Parābhētvā at J v.153 is not clear (C.: hadayaṇ bhinditvā olokento viya . . .); perhaps we have here a reading parābëh’ for parāg’ (as bhendoṅka wrongly for geṇduka), which in its turn stands for parādhetvā (cp. similarly BSk. ārageti for ārādheti), thus meaning "propitiating."

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Parāmaṭṭha

Parāmaṭṭha [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D i.17; for a different, commentarial interpretation see Parāmāsa (evaṇ’ so acquired or taken up; cp. DA i.107: nirāsanka -- cittatāya punappuna ēmaṭṭha); S ii.94; Nd2 152 (gahita p. abhiniviṣṭha; cp. gahessasi No. 227); Dh 584, 1177, 1500; Sdhp 332. -- dup’ wrongly grasped, misused S i.49. -- apparāmaṭṭha [cp. BSk. aparāmrṣṭa not affected Myvyutp. p. 84] un tarnished, incorrupt D ii.80 (cp. Dial ii.85); iii.245; S ii.70; A iii.36.

Parāmasa

Parāmasa [parā+mrṣ, but see parāmāsa] touching, seizing, taking hold of M i.130 (v. l. ’māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S iii.46 (v. l. ’māsa). -- neg. aparāmasa not leading astray, not enticing D i.17 (’to), 202. -- Perhaps we should read parāmāsa altogether.
Parāmasati

Parāmasati [para+masati of mrś] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin ii.47, 195, 209; D i.17; M i.257; S iii.110; J iv.138; in combn with gaṅhāti & nandati (abhiniveseti) at Nd2 227. -- ger. parāmassa D ii.282; M i.130, 498 (but cp. p. 541); grd. parāmasitabba J i.188. -- pp. parāmaṭṭha (q. v.).

Parāmasana

Parāmasana (nt.) [fr. parāmasati] touching, seizing, taking up Nd2 576 (daṇḍa -- sattha’); DhsA 239 (angapaccanga’); PvA 159 (kiriya’).

Parāmāsa

Parāmāsa [parā+mrś, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (Dhs. trsl. 316). In Asl. 49, Bdhlgh analyses as parato ąmasantīti parāmāśa: p. means "they handle dhamma's as other" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues iii.28, 43, etc. "perverted" (parāmasiṇi parāmaṭṭha) -- S iii.46, 110; A ii.42 (sacca’); iii.377 (sīlabbata’), v.150 (sāṇḍīthī’); D iii.48; Th 1. 342; It 48 (itisačca’), cp. idaṇsaccabhinivesa under kāyaganthā; Pug 22; Dhs 381, 1003, 1175 (diṭṭhi’ contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; see kāyagantha (under gantha), and cp. Nd2 227 (gāha p. abhinivesa) and Nd2 under tanhā iii. 1 C. -- See also parāmasa.

Parāmāsin

Parāmāsin (adj.) [fr. parāmāsa] grasping, seizing, perverting D iii.48; M i.43, 96 (sāṇḍīthī’).

Parāyana (Parāyaṇa)

Parāyana (Parāyaṇa) (nt.) [fr. parā+i, cp. Vedic parā- yaṇa highest instance, also BSk. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S i.38; A i.155, 156 (tāna lena dīpa etc.); J v. 501=vi.375 (dīpañ ca p.). -- 2. (adj. -- ’) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa' leaning on a stick M i.88; A i.138), in foll. phrases prevalent: Amata’ S v.217 sq.; tama’ Pug 51; Nibbāna’ S iv.373; v.218; brahmācariya’ S i.234; Maccu’ S v.217; sambodhi’ D i.156; ii.155; Pug 16. Cp. also Sn 1114 (tad=tap’, see Nd2 411); Miln 148 (ekantasoka’); DhA i.28 (rodana, i. e. constantly weeping). <= (b) destined to, having one's next birth in, e. g. Avicī’ J iii.454; iv.159; duggati’ PvA 32; devaloka’ J i.218; brahmaloka’ J iii.396; Miln 234; sagga’ J vi.329; PvA 42, 160; sugati’ PvA 89 similarly nīlāmaṇīca’ Pv ii.25. See also pārāyana.

Parāyika

Parāyika see sam’.

Parāyin

Parāyin (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. aparāyin (f.) without support J iii.386.
Pari˚ (indecl.) [Idg. *peri to verbal root *per, denoting completion of a forward movement (as in Sk. pr2, piparti. to bring across, promote; cp. Vedic prc to satisfy, prañati to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. pe/ri, Lat. per (also in adj. per -- magnus very great); Obulg. pariy round about, Lith. per through, Oir er -- (intensifying prefix), Goth. far, Ohg. fir, far=Ger. ver -- ] prefix, signifying (lit.) around, round about; (fig.) all round, i.e. completely, altogether. The use as prep. (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As adv. "all round" it is only found at J vi.198 (pari metri causa; combd with samantato). <-> The composition form before vowels is pariy˚, which in combn with ud and upa undergoes metathesis, scil. payir˚. Frequent combns with other preps. are pari +ā (pariyā̄) and pari+ava (pariyō̄); sampari'. Close affinities of p. are the preps. adhi (cp. ajjhesati> pariyesati, ajjhogāhāti> pariyogāhāti) and abhi (cp. abhirādheti>paritoseti, abhirāṣa>paritāṣa, abhipūlitā>pari’, abhipúreti>pari’, abhirakkhati>pari’), cp. also its relation to ā in var. combns. -- Meanings. 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.:) āka…hati to draw over, seduce, ācheda cutting off, restriction, āpuñchati wipe off. -- (b) all round, round (expld by samantato, e.g. at Vism 271 in pallanka): āanta surrounded, āesati search round, ākiṇna covered all round (i.e. completely, cp. expln as "samantato ākiṇna"), ācarati move round, ājana surrounding people, ādhāvati run about, āhovati wash all round, āpaleti watch all round, fig. guard carefully, ābhamati roam about, āmandala circular (round), āsā assembly (lit. sitting round, of sad). -- 2. (fig.) (a) quite, completely, very much, kat) ecxoḥṇ: ādāna consummation, āpanna gone completely into, āodāta very pure, āosāna complete end, āgūthi to hide well, ātoci satisfy very much, āpūtri fulfill, ābhutta thoroughly enjoyed, āyaṇa supreme sacrifice, āsuddha extremely clean. -- (b) too much, excessively (cp. ātī and adhi’): ātapeti torment excessively, āpakka over -- ripe. -- A derivation (adv.) from pari is parito (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari is "pariggaha ho" Ps i.176; "paricca" SnA 88; "parito" VvA 316; Pva 33. -- Note. The expln of P. Commentators as regards pari is "pariggaha ho" Ps i.176; "paricca" SnA 88; "parito" VvA 316; Pva 33.

Parikaḍḍhati [pari+k˚, cp. BSk. parikaḍḍhati MVastu ii.255] to draw over or towards oneself, to win over, seduce D ii.283 (purisan); Miln 143 (janapadaṇ). Cp. parikassati and samparikaḍḍhati.

Parikaḍḍhana

Parikaḍḍhana (nt.) [fr. prec. ] drawing, dragging along J ii.78; Miln 154.

Parikati

Parikati [*parikṛti of kr (?)] arrangement, preparation, getting up J v.203.

Parikatta

Parikatta [pp. of pari+kantati2; corresponds to Sk, krṛta, which is usually represented in P. by kanta2] cut round, cut off Miln 188.

Parikathā


Parikanta

Parikanta [pari+kanta2 of kantati2] cut open Vin iii.89 (kucchi p.). See also parikatta & cp. Kern, Toev. s. v. (misreading for "katta?"). -- Note. Reading parikantaṇ upāhānaṇ at J vi.51 is with v. l. to be changed to pariyantaṇ.
Parikanta

Parikanta2 at Vin ii.80 (bhāsita’) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh explns as parik<>

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kametvā kata, but it is difficult to derive it fr. parikkamati. Vin. Texts iii.18 trsl. "as well in speech as in act" and identify it with parikanta1, hardly justified. Cp. also Kern. Toev. s. v. The passage is evidently faulty.

Parikantati

Parikantati1 [pari+kantati1] to wind round, twist J iii.185 (pāso pādaṅ p.; but taken by C. as parikantati2, expld as "cammādīni chindanto samantā kantati").

Parikantati

Parikantati2 [pari+kantati2] to cut (round), cut through, pierce M i.244 (vātā kucchinā p.); J iii.185 (see parikantati1).

Parikappa

Parikappa [fr. pari+kalp] 1. preparation, intention, strata- gem Th 1, 940. -- 2. assumption, supposition, surmise A i.197; v.271; DhsA 308.

Parikappita

Parikappita [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma

Parikamma (nt.) [pari+kamma] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin ii.106 (˚kārāpeti), 117 (geruka’ plastering with red chalk) 151 (id.), parikammanā karoti to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form parikammakata arranged, prepared Vin ii.175 (bhūmi), as -- "with," viz. geruka’ plastered with red chalk Vin i.48; ii.209; lākhā’ J iii.183; iv.256; su’ beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maññatā); VvA 188. In special sense used with ref. to jhāna, as kası́na’ processes whereby jhāna is introduced, preparations for meditation J i.141; iv.306; v.162, 193; DhsA 168; cp. Cpd. 54; DhA i.105. -- 2. service, attention, attending Vin i.47; ii.106, 220; S i.76; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA i.96, 333, chiefly by way of administering ointments etc. to a person, cp. J v.89; DhA i.250. sartra’ attending the body DA i.45, 186; SnA 52. -- kāraka one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. -- ikā=paricārikā ThA 267); J i.232.

Parikara

Parikara [fr. pari+k; a similar formation belonging to same root, but with fig. meaning is to be found in parikkhāra, which is also expld by parivara cp. parikaroti=parivāreti] "doing round," i. e. girdle, loincloth J iv.149; DhA i.352. -- In cpd. ovāda’ it is v. l. SS at D i.137 for paṭikara (q. v.).

Parikaroti
Parikaroti [pari+kr] to surround, serve, wait upon, do service for J. iv 405 (= parivāreti C.); v. 353 (id.), 381; vi.592. Cp. parikara & parikkhāra.

Parikassati

Parikassati [pari+kṛṣ, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S i.44, cp. DhsA 68. -- 2. sweep away, carry away DhA ii.275 (mah' ogho viya parikassamāṇo, v. l. "kaḍḍhamāno). -- Pass. parikissati (q. v.).

Parikiṇṇa

Parikiṇṇa [pp. of parikirati] scattered or strewn about, surrounded J iv.400; vi.89, 559; Pv i.61 (makkha' = samantato ākiṇṇa PvA 32); Miln 168, 285; DA i.45 (spelt parikkhiṇṇa). Cp. sampari’.

Parikittita


Parikitteti

Parikitteti [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. -- pp. parikittita (q. v.).

Parikirati

Parikirati [pari+kirati] to strew or scatter about, to surround S i.185=Th 1, 1210; aor. parikiri J vi.592 (v. l. for parikari, see parikaroti). -- pp. parikiṇṇa (q. v.).

Parikiraṇa

Parikiraṇa [fr. pari+kirati] strewing about, trsld "con-secrating sites" D i.12 (vatthu -- kamma+vatthu"; v. l. paṭɪ”; expld at DA i.98 as "idañ c’ idañ ca āharathā ti vatvā tattha balikamma -- karaṇaŋ”). The BSk. form appears to be pariṅkṣa, as seen in phrase vatthupariṅkṣa at Divy 3 & 16. See under parikkhā.

Parikilanta


Parikilamati

Parikilamati [pari+kilamati] to get tired out, fatigued or exhausted J v.417, 421. -- pp. parikilanta (q. v.).

Parikilissati

Parikilissati [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. -- pp. parikiliṭṭha see parikkiliṭṭha.

Parikilesa

Parikilesa [pari+kilesa] misery, calamity, punishment ThA 241 (for "klesa, q. v.).

Parikissati
Parikissati [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. krśa) to become emaciated. Mrs. Rh. D. at K.S. 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S i.39 (trsl. "plagues itself"); A ii.177; iv.186; Sn 820 (v. l. Nd1 "kilissati; expld at Nd1 154 as kissati parikissati parikilissati, with vv. ll. kilissati pakirissati). 

Parikujati

Parikujati at Sdhp 145, meaning? Cp. palikujjati.

Parikupita

Parikupita [pp. of pari+kup] greatly excited, very much agitated A ii.75; Miln 253.

Parikelanā

Parikelanā (f.) [pari+kelanā] adornment, adorning one- self, being fond of ornaments Nd2 5852 (v. l. parilepanā); DA i.286 has paṭikelanā instead, but Vbh id. p. 351 parikelanā with v. l. parikelāsanā.

Parikopeti

Parikopeti [Caus. of pari+kup] to excite violently Miln 253.

Parikkamana

Parikkamana (nt.) [pari+kram] walking about M i.43, 44; adj. sa˚ having (opportunity for) walking about, i.e. accessible, good for rambling in, pleasant, said of the Dhamma A v.262 (opp. a˚).

Parikkita

Parikkita at J v.74 is probably to be read parikkhita (pari+ukṣ): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

Parikkiliṭṭha

Parikkiliṭṭha [pp. of parikilissati] soiled, stained Vin ii.296 (for parikkiliṭṭha, cp. Kern, Toev. s. v.); id. p, at A ii.56 has paṭikkiliṭṭha, cp. upakkiliṭṭha Vin ii.295.

Parikkha

Parikkha ( -- *) see parikkhā.

Parikkhaka

Parikkhaka (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya˚ experienced in the ways of the world, for agarahita).

Parikkhaṇa

Parikkhaṇa (nt.) [fr. parikkhati; cp. Class. Sk. parīkṣaṇa] putting to the test, trying Sdhp 403 (sarītra˚, or should we read parirakkhaṇa? Cp. parirakkhati).
Parikkhata

Parikkhata1 [pp. of pari+kšan] wounded, hurt, grazed J iii.431; PvA 272 (a˚).

Parikkhata

Parikkhata2 [pp. of *parikkharoti; cp. Sk. pariškṛta] made up, prepared, endowed with, equipped, adorned D ii.217; M iii.71; Miln 328.

Parikkhatatā


Parikkhati

Parikkhāti [pari+ikš] to look round, to inspect, investi- gate, examine A i.162 (vaññañ parikkhāre 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.

Parikkhattiya

Parikkhattiya read pari˚ (=parikkhatatā) q. v.

*Parikkharoti

*Parikkharoti [pariš+kr] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata2 (q. v.); see also parikkhāra.

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Parikkhaya

Parikkhaya [fr. pari+kši2, cp. Epic Sk. pariśkṣaya] ex- haustion, waste, diminution, decay, loss, end D i.156; M i.453; iii.37 sq.; S i.2, 90, 152; v.461; A i.100, 299; ii.68; iii.46 (bhogā˚ ṭī gacchanti); iv.148, 350; Th i, 929; Sn 374, 749, 1094 (=pahānāñ etc. Nd2 412); Dh 139; J i.290; Pv ii.615; Pug 16, 17, 63; Miln 102; Dха iv.140 (˚ ṭī gacchati to come to waste, to disappear= attha˚ gacchati of Dh 384); ThA 285; PvA 3 (dhanasannicayo˚ ṭī na gamissati). In the latter phrase freq. combd with partyādāna (q. v.).

Parikkhavant


Parikkhā

Parikkhā (f.) [fr. pari+ikš, cp. BSk. pariksā Divy 3 & 16 in vastu˚, ratna˚ etc. with which cp. P. vatthu -- parikirana] examination, investigation, circumspection, prudence J iii.115; Nett 3, 4, 126 (cp. Index p. 276); Sdhp. 532 (attha˚).

Parikkhāra

Parikkhāra [fr. *parikkharoti, cp. late Sk. pariśkāra] "all that belongs to anything," make -- up, adornment (so Nd2 585 bāhirā p. of the body). -- (a) requisite, accessory, equipment, utensil, apparatus Vin i.50, 296
(‘colaka cloth required for water -- strainers & bags, cp. Vin. Texts ii.229); ii.150 (senāsana’ -- dussa cloth requirement of seat & bed); iv.249 sq., 284; D i.128, 137 (yaññassa p.=parivāra DA i.297); M i.104 (jīvita’); iii.11; S ii.29; A iv.62 (citt’ ālankāraṇa citta -- parikkhār’ athaḥ dānan); 236 (id.); J iii.470 (sabba’ -- sampanna dāna with all that belongs to it); v.232; Sn 307; Nd 585; Nett 1 sq.; 4, 108; DA i.294, 299; DhA i.38, 240 (geha’), 352 (v. l. for parikāra); PvA 81 (sabba’). -- saparikkhāra together with the (other) requisites, i.e. full of resources; used with reference to the samādhīparikkhāra (see below) D ii.217; M iii.71. -- (b) In a special sense and in very early use it refers to the “set of necessaries” of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enumd in stock phrase “cīvra -- pindapāta -- senāsana -- gilnapaccayabhesaja -- p.” i.e. robe, alms -- bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e.g. at Vin iii.132; D iii.268; S iv.288, 291; Nd 523 (as 1st part of “yañña”); also unspecified, but to be understood as these 4 (different Vin Texts iii.343 which take it to mean the 8 requisites: see below) at Vin ii.267. -- Later we find another set of mendicants’ requisites designated as “aṭṭha parikkhāra,” the 8 requirements. They are enumd in verse at J i.65= DA i.206, viz. tīcīvraṇa, patto, vāsi, sūci, (kāya -- ) bandhanaṇa, parissāvana, i.e. the 3 robes, the bowl, a razor, a needle, the girdle, a water -- strainer. They are expld in detail DA i.206 sq. Cp. also J iv.342 (aṭṭhaparikkhāra -- dhara); v.254 (kāyabandhana -- parissāvanastuci -- vāsi -- satthakāṇi; the last -- named article being “scissors” instead of a razor); DhA i.61 (‘dhara thera’). -- (c) In other combs: satta nagara’ A iv.106 sq. (cp. nagarūpakārikā D i.105); satta samādhī’ D ii.216; M iii.71; A iv.40; sōlasa’ (adj.) of yañña: having sixteen accessories D i.134 (cp. Dial. i.174, 177), bahu’ having a full equipment, i.e. being well -- off Vin iii.138; J i.126. -- Note. A set of 12 requisites (1 -- 8 as under b and 4 additional) see detailed at DA i.207.

Parikkhārika

Parikkhārika ( -- ) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enum of p. at DA i.204 -- 207.

Parikkhiṇa

Parikkhiṇa at DA i.45 is to be read parikkhiṇa (q. v.).

Parikkhita

Parikkhita [pp. of parikkhipati] thrown round, over- spread, overlaid, enclosed, fenced in, encircling, surrounded by ( -- ) M iii.46; A iv.106 (su’); S i.331 (read valligahana’); Pv iv.336 (v. l. for pariyanta as in i.1013); Vism 71 (of gāma); ThA 70; DhA i.42 (pākāra’); PvA 52 (=pariyanta i.1013), 283 (sāṇī -- pākāra’); Sdhp 596.

Parikkhipati

Parikkhipati [pari+kṣip] to throw round, encircle, sur- round Vin i.154; J i.52 (sāṇī), 63, 150, 166; ii.104; iii.371; DhA i.73. -- pp. parikkhitta (q. v.). -- Caus. II. parikkhipāpeti J i.148 (sāṇī); ii.88 (sāni -- pākāraṇ).

Parikkhiṇa

Parikkhiṇa [pp. of parikkhiyati] exhausted, wasted, decayed, extinct Vin iv.258; M iii.80; S i.92; ii.24; v.145, 461; D iii.97, 133 (‘bhava -- saṇyojana); J 79 (id.); A iv.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (‘āyuka); PvA 112 (‘tiṇodak’<-> āhāra).

Parikkhiṇātta

Parikkhiṇātta (nt.) [abstr. of parikkhiṇa] the fact of being exhausted, exhaustion, extinction, destruction DA i.128 (jīvitassa); PvA 63 (kammassā), 148 (id.).
Parikkhīyati

Parikkhīyati [pari+khiyati of kṣi2] to go to ruin, to be wasted or exhausted Th 2, 347 (=parikhkhañ
gacchati ThA 242). -- pp. parikhkhña (q. v.).

Parikkhepa

Parikkhepa [fr. pari+kṣip] 1. closing round, surrounding, neighbourhood, enclosure Vin iv.304; J i.338;
iv.266; SnA 29 (‘dāru etc.). -- 2. circumference J i.89; v.37; Vism 205; KhA 133; SnA 194. -- 3. "closing in
on," i. e. fight, quarrel It 11, 12.

Pariklesa

Pariklesa [pari+klesa] hardship, misery, calamity S i.132 =Th 2, 191; Th 2, 345 (=pariklesa ThA 241).

Parikhā

Parikhā (f.) [fr. pari+khan, cp. Epic Sk. parikhā] a ditch, trench, moat Vin ii.154; D i.105 (ukkhiñña --
parikha adj. with trenches dug deep, combd with okkhittapaligha; expld by khāta -- parikha (hapita --
paligha at DA i.274); M i.139 (sankhiñña’ adj. with trenches filled, Ep. of an Arahant, combd with
ukkhittapaligha)=A iii.84 sq.= Nd2 284 C (spelt kkh); A iv.106 (nagara’); J i.240, 490; iv.106 (ukkhiññ
tagaranā); vi.276, 432; Cp II.13 (spelt kkh); Miln 1 (gambhiñ); SnA 519 (‘tāta); PvA 201 (‘pitthē),
261 (id.), 278 (id., v. 1. ’parikhkhāta -- tīre).

Parigañhana

Parigañhana (nt.) [fr. parigañhälti] comprehension J ii.7 (‘pañña comprehensive wisdom).

Parigañhälti

Parigañhälti (& Pariggaheti Caus.) [pari+grh] 1. to em- brace, seize, take possession of, hold, take up M
i.80, 137; J iii.189; DA i.45. -- 2. to catch, grasp DhA i.68. -- 3. to go all round DhA i.91 (sakalā --
jambudipan). -- Caus. ’ggaheti (aor. 'esi, ger. ’etvā, inf. ’etuñ) 1. to embrace, comprehend, fig. master Vin
ii.213; J ii.28; iii.332; SnA 549 (mantāya); DhA iii.242; PvA 68 (hattesu), 93; VvA 75. -- 2. to explore,
examine, find out, search J i.162; ii.3; iii.85, 268 (’ggahetuñ), 533; v.93, 101; DhA ii.56. -- Caus. II.
pariganhāpeti J i.290. -- 3. to comprise, summarise KhA 166, 167. -- pp. pariggahita (q. v.).

Parigalati

Parigalati [pari+galati, see galati] to sink down, slip or glide off J iv.229, 250; v.68.

Parigilati

Parigilati [pari+gilati] to swallow J i.346.

Parigūhati

Parigūhati [pari+gūhati] to hide, conceal A i.149; iv.10, 31; Pv iii.43 (= paṭicchādeti PvA 194).

Parigūthanā

Pariggaha

Pariggaha [fr. pari+grh] 1. wrapping round, enclosing Th 1, 419 (? cp. Brethren 217 n. 6). -- 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=taṇhā and diṭṭhi' Nd1 57); Ps i.172; ii.182 (nekkhama’ etc.); Nd1 11 (itthī’ acquiring a wife); J vi.259; Milh 244 (āhara’ abstinence in food), 313 (id.). -- 3. belongings, property, possessions D ii.58; iii.289=A iv.400; M i.137 (quoted at Nd1 122); S i.93; Sn 805; J iv.371; vi.259; PvA 76 (bhūta belonging to, the property of); VvA 213, 321. sa’ with all (its) belongings S i.32. -- 4. a wife ThA 

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271; PvA 161 (kata’ wedded), 282; ThA 271. sapariggaha>apariggaha married> unmarried (in general, with ref. to the man as well as the woman) D i.247; J iv.190; vi.348, 364. -- 5. grace, favour DA i.241 (āmisa’ material grace).

Parigghahita

Parigghahita [pp. of parigaphati] taken, seized, taken up, haunted, occupied Vin iii.51 (manussānaḥ p. by men); iv.31, 278; DhA i.13 (amanussa” by ghosts); PvA 87, 133; Sdhp 64. -- f. abstr, ’tā being possessed (Vism 121 (amanussa’).

Parigha

Parigha [Vedic parigha, of which the usual P. representative is paligha (q. v.) a cross -- bar ThA 211 (’daṇḍa).

Parighaṇṣati

Parighaṇṣati [pari+ghaṇṣati1] to rub (too) hard, scrub, scratch, only in ppr. aparighaṇṣanto Vin i.46; ii.208.

Paricakkhitār

Paricakkhitār [n. ag. fr. pari+cakṣ, cp. akkhi & cakkhu] one who looks round or enquires, neg. a” J v.77.

Paricaya

Paricaya [fr. pari+ci] familiarity, acquaintance J vi.337; Vism 153; PvA 74. -- adj. (...) acquainted with, versed in (loc.) J ii.249 (jāta”), VvA 24 (kata’); PvA 4 (id.), 129 (id.).

Paricaranā


Paricaraṇāka
Paricaranaka [fr. paricaraṇa] servant, attendant DA i.269.

Paricarati

Paricarati [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A iii.94 (upaṭṭhahati+) J v.421; PvA 175. -- 2. to worship (only in connection aggin p. to worship the fire) D i.101; S i.166; Dh 107; J i.494; Sn p. 79 (=payirupāsati SnA 401). -- 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāṇi=kiṭāmi Pv ii.121). -- We often find reading pariharati for paricarati, e. g. at DhA ii.232; cp. paricāreti for "hāreti PvA 175; paricaranā for "haranā PvA 219. -- pp. paricinṇa; Caus. paricāreti (q. v.).

Paricariyā

Paricariyā (f.) [fr. paricarati] going about, service, minis- tration, worship S i.182; A i.132; DhA ii.232 (aggi'). Occurs also as pāricariyā (q. v.), e. g. at J v.154. See also paricārikā.

Paricāra

Paricāra fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhatu).

Paricāraka

Paricāraka (adj. -- n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ i.170; ii.167) D i.101; ii.200; Th 1, 475; Sn p. 218 (Nd2 reads "cārika); J i.84; iv.362; Pv iv.87 (not "vāraka); DA i.137, 269. See also paricārika.

Paricāranā

Paricāranā (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv ii.12 (gloss for "cārika); PvA 219.

Paricārika

Paricārika (adj. -- n.)=paricāraka (servant, attendant) A v.263 (aggi” fire -- worshipper); Pv ii.620 (amacca” minister & attendant); ThA 267; SnA 597. -- f. "carikā (1) a maid -- servant, handmaiden, nurse, (personal) attendant M i.253; cp. S i.125; J i.204 (pādā”), 291; ii.395; iv.35 (veyyāvacca -- kārikā p.), 79; v.420; Pv ii.126 (=veyyāvacca -- kārinī PvA 157); PvA 46. -- (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv iv.12 (=indriyāṇaṇaḥ pariharanaṇaḥ PvA 219; gloss "cāraṇā). 

Paricārita

Paricārita [pp. of paricāreti] served by; delighted by, indulging in M i.504.

Paricārīn


Paricāreti

Paricāreti [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S i.124 (pāde); DhA iii.196 (id.); J i.81 ("cārītabba -- ṭhāna place of worship); iv.274;
v.9. <> Pass. paricāriyati, ppr. "iyamāna M i.46, 504; J i.58. In this sense it may also be taken as "being delighted or entertained by." -- 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmāyugehi samarpitā samangibhūtā p. e. g. MVastu i.32] Vin ii.290; iii.72 (pañcahi kāmāyugehi samaprittā etc.); D i.36 (id.), 104 (id.); M i.504 (id.); Th 1, 96 (sagesu); Pvi.116 (=yathā sukkhaṃ cārenti indriyāni PVA 58); iv.129 (read "cārayanti for "vārayanti, cp. PVA 228 indriyāni p.). -- pp. paricārita q. v. See also parivāreti.

Paricīṇa

Paricīṇa [pari+cinna, pp. of carati] 1. surrounded, attended J v.90. -- 2. worshipped M i.497; S iv.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). -- 3. practised, performed Miln 360.

Paricita

Paricita1 [pp. of pari+ci, cinti, P. cināti] gathered, accu- mulated, collected, increased, augmented M iii.97; S i.116; ii.264; iv.200; A ii.67 sq., 185; iii.45, 152; iv.282, 300; v.23; Th 1, 647; Ps i.172 (expld); PVA 67; Sdhp 409.

Paricita

Paricita2 [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricita1] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin ii.95 (vācasā p.), 109 (aggi˚ etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs iv.19. -- aparicita unfamiliar DhA i.71.

Paricumbati

Paricumbati [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M ii.120; S i.178, 193; A iv.438; DhA i.330.

Paricca

Paricca (indecl.) [ger. of pari+i, cp. Sk. (Gr.) parītya & P. pariyyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase cetasato paricca (pajānāti) grasping fully with one's mind, e. g. at D i.79; M i.445; iii.12; S ii.121, 233; It 12; Vbh 329; Vism 409 (=paricchinditvā). See pariyeti.

Pariccajati

Pariccajati [pari+cajati of tyaj] to give up, abandon, leave behind, reject S i.44; It 94; J ii.335; vi.259 (=chaddeti) Miln 207; DhA iv.204; PVA 121, 132, 221 (read jīvitaṃ pariccajati for parivajjati; cp. BSk. jīvitaṃ parityakṣyāmi AvŚ i.210); Sdhp 539. -- pp. pariccatta (q. v.).

Pariccajana

Pariccajana (nt.) & "nā (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. -- 2. giving out, bestowing, giving a donation PVA 124.

Pariccajana

Pariccajana [fr. prec.] one who gives (up) or spends, a giver, donor PVA 7.

Pariccatta
Pariccatta [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ i.3] given up, abandoned, thrown out, left behind J i.69, 174, 477; Miln 280; PvA 178, 219 (=virādhita); Sdhp 374.

Pariccāga

Pariccāga [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A i.92 (ānisa˚ & dhamma˚ material & spiritual); Ps ii.98; J i.12 (jīvita˚); DhA iii.441 (pañca mahāpariccāga the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). -- 2. expense

DhA ii.231 (sahassa˚ expenditure of a thousand coins). -- 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā˚, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.

Paricchāda

Paricchāda [fr. pari+chad] a cover, covering J i.341, 466.

Paricchānna

Paricchānna [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin iv.17.

Paricchāta

Paricchāta [pari+chāta] very much seared, scorched (?) Sdhp 102 (˚odara -- ttaca).

Paricchādanā


Paricchindati

Paricchindati [pari+chindati] 1. to mark out VvA 291 (vasana -- tṭhānaṇa). -- 2. to determine, to fix accurately, to decide J i.170 (padaṇ the track), 194 (nīvāsavetanaṇa); iii.371; iv.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). -- 3. to limit, restrict, define Miln 131; DA i.132. -- pp. paricchinna (q. v.).

Paricchindana


Paricchandanaka


Paricchinna

Paricchinna [pp. of paricchindati] 1. restricted, limited, small DhA i.58; PvA 136 (˚pamāṇa). -- 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda
Pariccheda [fr. pari+chid; late Sk: (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J iii.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life -- principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gañana'); VvA 194 (id.); DhsA 3; Dha ii.73 (avadhī'); PvA 254 (kāla'), 255 (āyuno p.); VbhA 417 (citta", for citta -- paricce āna Vbh 330). -- 2. limit, boundary Miln 131, 405; J iii.504 (˚nad -- tira). -- 3. limitation, restriction Dha ii.88, 98; PvA 20 (˚karoti to restrict). -- 4. division (of time), in ratti’ & divā’, night -- & day -- division Vism 416. -- 5. (town) -- planning, designing VbhA 331.

Paricchedaka

Paricchedaka (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uṭṭhāna -- velā "ā saññā).

Parijana

Parijana [pari+jana] "the people round," i. e. attend- dants, servants, retinue, suite Vin i.15; J i.72, 90; Dha iii.188; VvA 63; PvA 58, 62. -- saparijana with one's servants Cp ii.82 (T. saparijjana metri causā).

Parijapati

Parijapati [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J iii.530; Miln 200 (vijja').

Parijapana


Parijānānā

Parijānānā (f.) [pari+jānānā=jānana] cognition, recog- nition, knowledge Nett 20 (as paraphrase of pariññā).

Parijānāti

Parijānāti [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M i.293; S i.11, 24; ii.45, 99, iii.26, 40, 159; iv.50; v.52, 422; A iii.400 sq.; Sn 202, 254, 943; Nd1 426; J iv.174; Th 1, 226; Miln 69; Dha iv.233 "jānitvā). -- ppr. pariñjanañ S iii.27; iv.89; It 3 sq. -- pp. pariññāta (q. v.). ger. pariññāya see under pariññā1.

Parijīṇa

Parijīṇa [pp. of pari+jar, i. e. decayed; Kern Toev. s. v. proposes reading "jīna of ji, i. e. wasted, see pariţyati] worn out, gone down, decayed, reduced J i.111 (setṭhi -- kulaţ p.); v.99, 100 (bhoga'); vi.364; Dh 148; Dha ii.272 ("kula).

Parijīta

Parijīta [pp. of pari+ji, jayati; Kern, Toev. s. v. proposes reading parijīta, Sk. form of P. pariţa, pp. of pari+ jyati, but hardly necessary, see also Vin. Texts iii.75] overpowered, injured, damaged Vin ii.109 (so read for paricitata).

Pariţyati
Parijñati [pari+jñati] to become worn out, to decay, fade, S i.186; J iv.111. Spelt "jiyyati at Th 1, 1215. <-> pp. parijña (see parijñha).

Parijegucchā

Parijegucchā (f.) [pari+jegucchā] intense dislike of, disgust with ( -- ") D i.25, cp. DA i.115.

Parijjanā

Parijjanā is doubtful reading at A iii.38 (v. l. parivajjanā) =iv.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjana & parijjanā); meaning?.

Pariñña

Pariñña ( -- ˚) [the adj. form of pariññā, cp. abhiñña] knowing, recognising, understanding It 44 (bhūta’ so, or should we read bhūtapariññāya?); also in cpd. pariññācarin (to be expd as shortened gr. pariñña?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariññatthan at It 29 (abhiññatthan+), cp. S iv.253.

Pariñña1 (f.) [cp. Epic Sk. parijñāna; the form pariñña given by BR only with the one ref. Vyuṭp. 160; fr. pari+jñā] accurate or exact knowledge, comprehension, full understanding M i.66, 84; S iii.26 (yo rāgakkhayo dosā’ moha’ ayaṇa vuccati p.), 159 sq., 191; iv.16, 51, 138, 206, 253 sq.; v.21, 55 sq., 145, 236, 251, 292; A i.277 (kāmānaṇā rūpānaṇa vedaṇānaṇa), 299; v.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. -- In exegetical literature three pariññās are distinguished, viz. nāţa”, tiraṇa” pahāna”, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd1 52 sq.; Nd2 413; J vi.259 (where nāṇa” for nāţa”); DhA ii.172 (in ref. to food); mentioned at SnA 517. -- adj. pariñña. -- The form pariññāya is an apparent instr., but in reality (in form & meaning) the ger. of pariñjñāti (like abhiññāya=abhiñjñavitā) for the usual pariññavitā. It is freq. found in poetry & in formulas (like yathābhūtaṇa p.); its meaning is "knowing well in right knowledge": S v.182; Sn 455, 737, 778 (=parijñavitā Nd1 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya pariññavitā DhA iv.232); It 62; J vi.259.

Pariñña2 (indecl.) [ger. of pariñjñāti for *parijñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=parijñavitā Nd1 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariñṇā so).

Pariññāta

Pariññāta [pp. of pariñjñāti] well understood, thoroughly known Th 2, 106; M i.1 sq.; S ii.99; v.182; PVA 1, 287. With ref. to food ("bhojana & "āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 ("bhojana adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA ii.172); Miln 352 ("āhāra); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M i.293.

Pariññātatta

Pariññātatta (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S v.182.

Pariññātāvin
Pariññatāvin (adj.) [fr. pariññāta] one who has correct knowledge S iii.159 sq., 191 (puggala).

Pariññeyya

Pariññeyya (adj.) [grd. of parijnātī] knowable, perceivable, to be known (accurately) M i.4; S iii.26; iv.29; DhA iv.233 (cp. Nd2 under abhiññeyya).

Pariññahati

Paridahati [pari+dadati] to burn: Pass. paridayhati to be burnt or scorched M i.422; S i.188=Th 1, 1224; A i.137; iii.95; 98; Sn 63; Ps i.128 (l); Pv i.64 (= parito jhāyati PvA 33); Miln 303; PvA 60. Cp. pariññaha.

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Pariññata

Pariññata [pp. of pariññamatī] 1. bent down, crooked VvA 222 ("dāṭhā fangs, or does it mean "long"?). -- 2. changed S iii.40. -- 3. ripened, matured, hatched, ripe J iii.174, 286, 431, VvA 288; DhA i.47 (gabbha).

Pariññamati

Pariññamati [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S iii.3 (reading pariññamati once, at other passages vi˚, cp. p. 40); Miln 136 (bhojanan visama n p. food changes, i.e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv ii.105), 194 (id. iii.44). -- 2. to change into a diff. state, to ripen, mature (often said of the foetus) Miln 93, 358. -- pp. pariññata (q. v.). <> Caus. pariññameti (q. v.).

Pariññama

Pariññama [fr. pari+nam, cp. class Sk. pariñama in all meanings] "bending round," i.e. 1. change, alteration, in utu˚ (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such ("ja abādhā)= illness arising from the change of season A ii.87; iii.131; v.110; Nd2 3041; Miln 112, 135 sq., 304; Vism 31. -- 2. alteration of food, digestion, in phrases saṃm-- pariññama gacchati M i.188; S i.168; A iii.30; cp. MVastu i.211. -- 3. ripening Miln 93. <> 4. course, development, fulfilment, in special sense: dispensation, destiny J v.171; Pv iv.325; PvA 252, 254. -- Cp. vi˚.

Pariññamanā


Pariññamita


Pariññamitar

Pariññamitar [n. ag. of pariññameti] one who destines or makes develop, fate, destiny J vi.189.

Pariñnāmin

Pariñnāmin (adj.) [fr. pariñnāma] ending in, resulting in ( "") M i.11, 526; iii.88.
Pariñāmeti

Pariñāmeti [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D i.92; Vin iii.259 (puttassa rajjan p. for his son); iv.156; PvA 281. -- ppr. "nāmayamāṇa J v.424. See also āvajjeti. -- pp. pariñāmīta (q. v.).

Pariñāyaka

Pariñāyaka [fr. pari+ni, cp. parineti] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdhgh on D ii.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, Lég. de Buddha p. 42), i. e. a wonderful Adviser D i.89; ii.17, 177; M i.220; ii.175; A iii.151; Sn p. 106 (cp. SnA 450=DA i.250); J i.155; iv.93; Miln 38, 314. -- f. pariñāyikā. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

Parīnāha

Parīnāha [fr. pari+nah] compass, circumference, breadth, extent, girth S ii.206 (of the moon)=A v.19; J iii.192, 277, 370; v.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

Parineti

Parineti [pari+neti] to lead round or about S ii.128.

Paritajjita

Paritajjita [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

Paritatta

Paritatta [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

Paritappati

Paritappati [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. -- pp. paritatta (q. v.).

Paritasita

Paritasita (nt.) [pari+tasita1 or tasita2] worry, excitement D i.40 (v. l. "tasita, cp. Dial i.53).

Paritassati ("tasati)

Paritassati ("tasati) [pari+tasati1, in form clearly=Sk. paritṛṣyati, but freq. confused with tasati2, cp. tasa. Sn 924 is the only example of paritassati representing tasati2] to be excited, to be tormented, to show a longing after, to be worried D ii.68; M i.36, 67, 151; S ii.82, 194; iii.43, 55; iv.23, 65, 168; A ii.27; iii.133 sq.; Sn 621 (=tanāḥya na bhāyati SnA 467, thus combining tasati1 & tasati2), 924 (Pot. parittase, interpreted by Ndi 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati2); Miln 253, 400; Dh 397 (=tanāḥya na bhāyati DhA iv.159); Sdhp 476. -- ppr. aparitassā J ii.68; M i.67; S ii.82; iii.55; It 94. <> pp. paritasita (q. v.).

Paritassanā
Paritassanā (f.) [fr. paritassati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D i.17 (=ubbijjānah phandanā etc. DA i.111); M i.136; iii.227; S iii.15 sq., 133; Miln 253, 400. -- neg. a˚ S iii.15; M i.136.

Paritassin


Paritāpa

Paritāpa=foll. Miln 313 (ātāpa+).

Paritāpana

Paritāpana (nt.) [pari+tāpana, of tap] tormenting, torture, affliction, mortification M i.78, 341 -- 344; A i.151, 296; ii.205 sq. (atta˚ self -- mortification, opp. para˚); Pug 55, 56, 61; PvA 18 (atta˚), 30 (id.). Often combd with ātāpana (q. v.).

Paritāpeti

Paritāpeti [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M i.341 (ātāpeti+), 506; S iv.337; A iii.54, 380; J v.420 (mā paritāpi).

Parituleti

Parituleti [pari+tuleti] to weigh, consider, estimate, think Vism 522. -- VbhA 130.

Parito

Parito (adv.) [fr. pari, cp. Sk. paritab] round about, around, on every side, everywhere, wholly Vin ii.194; SnA 393; VvA 316; PvA 33.

Paritoseti

Paritoseti [pari+toseti] to please, appease, satisfy, make happy J i.262; iii.386; v.216; PvA 213 (v. 1. SS+ āsiṅcati).

Paritta

Paritta1 (adj.) [BSk. parittā, pari+pp. of dā in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form paritta (e. g. Divy 204, 498, 504; AvŚ i.329; ii.137) may be a re -- translation of P. paritta, which may correspond to Sk. prarikta, pp. of pra+ ric, meaning "that which is exceeded," i. e. left (over or behind)]) small, little, inferior, insignificant, limited, of no account, trifling Vin i.270; D i.45; M iii.148 ('ābha of limited splendour, opp. appamān'<>ābha); S ii.98; iv.160 (opp. adhimattā); A iv.241; v.63; It 71; Sn 61, 390 ('pañña of inferior wisdom, cp. Nd2 415), 1097 (id.); J i.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA i.119; KhA 133 ('dīpā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd2 414; catukka Nd2 415 (opp. mahā); appaka PvA 48, 60; appama taka PvA 262; ittara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

Paritta
Paritta2 (nt.) & Parittā (f.) [fr. pari+trā, cp. tāna, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin ii.110 (atta' f. personal protection) iv.305 (gutt' athāya 'nj pariyāpunāti); A ii.73 (rakkhā+parittā); J i.200 (manto+parittā+ vaddhiṇ); 396 (pacekabuddhehi 'nj kārāpeti makes them find a safeguard through the P.); iv.31 (osadhanā & 'nj vā); Miln 150 (f. & nt.). -- Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khāndha’; Dhajagga’; S i.218 sq.; Āṭānātiya’; D iii.195 sq.; Mora’; J ii.33). Cf. Dialogues iii.185. -- vālikā sand worn on the head as an amulet J i.396, 399. -- suttaka a thread worn round the head as a charm J i.396, 399.

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Parittaka

Parittaka [paritta1+ka] small, insignificant, little Nd1 306 (for appaka etc. as at Nd2 414); Pv i.1011; ii.967; Miln 121 (a’), 253; DA i.170 (for appa); PvA 51; Sdhp 42. -- f. parittikā Th 1, 377.

Parittāna

Parittāna (nt.) [pari+tāna. Cp. Epic Sk. paritrāṇa] pro- tection, shelter, refuge, safeguard, safety D i.9 (sara” from an arrow, i.e. a shield); iii.189; J vi.455; PvA 284; Sdhp 396. -- kitikā a protecting arrangement Vin ii.152, cp. Vin. Texts iii.174.

Parittāyaka

Parittāyaka (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra -- vassaṇ p. theru).

Parittāsin

Parittāsin (adj.) [pari+tāsin, fr. tāsa of tasati2] being in dread of ( -- ’) S i.201.

Parīdānḍa

Parīdānḍa (adj.) [pari+daṇḍa] "with a stick around," i.e. surrounded by a stick; only in one phrase viz. "saparīdāṇḍa īṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M i.286=iii.46=Vin iii.139=A v.264= VvA 73.

Paridamana

Paridamana (nt.) [pari+damana] controlling, taming Vism 375.

Paridameti

Paridameti [pari+dameti] to control, tame, keep under Vism 376.

Paridahati

Paridahati [pari+dahati, of dhā] to put round, put on, clothe Dh 9 (fut. 'daheṣsati); J ii.197; v.434 (ger. 'dahitvā); vi.500; Pv ii.118; PvA 76 (vattathāni), 77, 127 ('daheṣsati for paridhassati Pvi.936, which read for T. parivassati). ger also paridayha J v.400 (=nivāsetvā cp pārūpitvā ca C.). -- pp. paridahita (q. v.) . <> Caus. II. paridahāpeti to cause to be clothed Pva 49 (=acchādeti).

Paridahita

Paridīpaka

Paridīpaka (adj.) [fr. paridīpeti, cp, dīpaka1] illuminating, explaining, explanatory SnA 40

Paridīpana

Paridīpana (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

Paridīpanā


Paridīpīta

Paridīpīta [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappuṇaṭ ādīpitatāya p. ThA 170), -- 2. explained, made clear, illuminated Vism 58; KvA 8; Sdhp 305.

Paridīpeti

Paridīpeti [pari+dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. -- pp. paridīpīta (q. v.).

Paridūseti

Paridūseti [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

Parideva

Parideva [pari+deva of div, devati; only in one passage of Epic Sk. (Mbhūr. vii.3014); otherwise paridevana nt.] lamentation, wailing M i.200; S ii.1; iii.3 sq.; A i.144; ii.195; Sn 328, 592, 811, 923, 969; J i.146; vi.188, 498; Nd1 128, 134, 370, 492; Ps i.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D ii.306=Nd2 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevitattan paridevitattan; often combd with soka grief, e. g. at D i.36; Sn 862; It 89; PvA 39, 61. -- Bdhgh at DA i.121 explns it as "sokaṇ nissita -- lālapana -- lakkhaṇo p."

Paridevati

Paridevati [pari+devati, div] to wail. lament D ii.158 (mā socittha mā paridevittha); Sn 582, 774=Nd1 38 (as "devayati"), 166; J vi.188, 498; PvA 18 (socati+); ger. "devamāna S i.199, 208; J v.106; PvA 38, & "devayamāna Sn 583. -- grd. "devaniya Nd1 492; SnA 573, & "devaneyya Sn 970 (=ādevaneyya Nd1 493). -- pp. paridevita (q. v.).

Paridevanā

Paridevanā (f.)=parideva, Sn 585; Nd2 416 (see under parideva) Pv i.43 (=vācā -- vippalāpā PvA 18); i.123; PvA 41.

Paridevita
Paridevita (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv i.123 (= rudita\n\PvA 63); Miln 148
(kanditap. -- lālappita -- mukha).

Paridevitatta

Paridevitatta (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expln of parideva
at D ii.306=Nd2 416.

Pariddava

Pariddava [according to Trenckner M i.532 (on M i.56, where SS read p., whereas BB have parideva) the
metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re -- translation of the P.
word]=parideva M i.56 (soka’); A i.221; Th 2, 345 (soka’); Sn 1052, cp. Nd2 416 (see parideva).

Paridhaṇsaka

Paridhaṇsaka (adj.) [fr. paridhaṇsati] destructive, ruinous PvA 15 ("vacano speaking destructively,
scandalmonger).

Paridhaṇṣati

Paridhaṇṣati [pari+dhSansati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. -- Caus.
paridhaṇṣeti in same meaning at Nd1 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati

Paridhāvati [pari+dhāvati] to run about J i.127 (ādhā- vati+), 134 (id.), 158 (id.); ii.68 (id.)=ThA 54; v.106.

Paridhota

Paridhota [pp. of paridhovati] washed, rinsed, cleansed, purified D i.124.

Paridhovati

Paridhovati [pari+dhovati] to wash (all round), cleanse, clean Vin i.302. -- pp. paridhota.

Parinīṭhāna


Parinīṭhāpeti

Parinīṭhāpeti [pari+niṭhāpeti] to bring to an end, attain, accomplish DhsA 363.

Parinīṭhita

Parinīṭhita (adj.) [pari+niṭhita] accomplished M iii.53; Th 2, 283; DhA ii.78.

Parininna

Parininna (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.
Parinipphanna


Parinibbāna

Parinibbāna (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandhalife; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life -- span of an Arahant). This is the so -- called "an -- upādi -- sesa Parinibbāna," or "extinction with no rebirth -- substratum left." -- 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well -- being or peace of soul. This is the so -- called "sa -- upādisesa -- P.," or "extinction (of passion) with some substratum left." -- The two kinds are distinguished by Bdhgh at DhA ii.163 as follows: "arahatta -- pattito paṭṭhāya kilesa -- vaṭṭassa khepitattā sa -- upādi -- sesena, carima -- citta -- nirodha khandhavaṭṭassa khepitattā an -- upādi -- sesena cā ti dvīhi pi parinibbānehi parinibbutā, an -- upādāno viya padipo apaṇṇattika -- bhāvan gata." -- 1. D ii.72 sq. (the famous Mahā -- parinibbāna -- suttanta or "Book of the Great Decease"); M iii.127, 128; A ii.79 (˚samaye); iii.409 (˚dhamma, contrasted with āpāyika nerayika,

Parinibbānika

Parinibbānika (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D iii.264; 265 (opasamika+).

Parinibbāpana

Parinibbāpana (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps i.174 (atta -- damatha, atta -- samatha, atta -- p.).

Parinibbāpetar

Parinibbāpetar [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M ii.102 (dametar sametar p.).

Parinibbāpeti

Parinibbāpeti [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life -- impulse, to make calm, lead to Nibbāna, to exercise self -- control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quasi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D iii.61=A iii.46 (attānañ dameti, sameti, p.); M i.45 (fut. "bbapessati"); A ii.68 (attānañ d. s. p.) -- pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. āpetar, q. v.).

Parinibbāyati
Parinibbāyati (adj.) [pari-nibbā] cp. BSk. pari- nirvāṇa Divy 150 (Buddhā Bhagavantah parinirvāṇi) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e.g. of a trained horse, M i.446. Cp. teleio/w. -- 2. to reach complete extinction of existence Vin ii.194 (Tathāgathā āyanti); M ii.128 (aor "nibbāyati"); S v.152 ("nibbāyeyya"); 261 ("nibbāyissāmi"); A ii.120 (anupādīsesāya nibbāna -- dhātuṣyā p.); iv.202 (id.), 313 (id.), Miln 175 (id.); J i.28 (id.), 55 (id.); Vv A 158 (fut. "nibbāyissāmi"); Pv A 21, 283 (of a Paceceka-buddha). <> 2. to become emancipated from all desire of life D ii.68 (cp. Dial. ii.65 & Brethren 417); S iv.102 (ditthī 'eva dhamme), ibid. (sa -- upādāno devānaṇaṃ indo na parinibbāyati), 168; A iii.41=Vin ii.148, 164 (parinibbāti anāsāvā); A iv.98 (aor. "nibbiṣṣā anāsāvā") Th 1, 100 (fut. "nibbissati anāsāvo"); 364; It 93 ("nibbanti"); cp. Dh 126 ("nibbanti anāsāvā perhaps better taken to No. 1"); Vbh 426 (sabbāsāve pariṇīḍāya parinibbāti anāsāvā); Sv 584 ("nibbanti mahoghen' eva aggino). -- pp. parinibbuto (q. v.). <> Caus. parinibbāpeti (q. v.).

Parinibbāyana

Parinibbāyana (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāya in 2 b.

Parinibbāyin

Parinibbāyin [fr. parinibbāyati] one who attains Parinibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa -- and an -- upādīsesa parinibbāna; e.g. at A ii.155 sq., where the distinction is made between a sa -- sankhāra p. and an a -- sankhāra p., as these two terms also occur in the fivefold classification of "Never -- returners" (i.e. those who are not reborn) viz. antarā -- parinibbāyin, upahacca", "sasankhāra", uddhaṅsota, ariyāṅghaṁ. Thus at D iii.237; S v.201, 237; A i.233; iv.14, 71 sq., 146, 380; v.120; Pug 16, 17. -- 2. In the sense of Parinibbāna No. 2 (i.e. sa -- upādīsesa p.) we find parinibbāyin almost as an equivalent of arahant in two combs, viz. (a) "tatthā" (always combed with opāpāti, i.e. above the ordinary cause of birth) [cp. BSk. tatra -- parinirvāyin anāgāmin Divy 533]. It is also invariably combed with anāvattidhamma, e.g. at D i.156; iii.108, 132; M ii.56, 146; A ii.232; 245, 290; ii.5, 89, 238; iv.12, 399, 423; v.343; S v.346 (cp. 406), 357; Pug 16, 62, 83. See also Kv u. trsl. 742. -- (b) antara˚ [cp. BSk. antarāparinirvāyin MVastu i.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhg's expln at Pug A 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p."); S v.69=A iv.70; S v.201= 204, 237, 285, 314, 378; A ii.134; Ps i.161; Pug 16; Nett 190 (cp. A iv.380).

Parinibbutha

Parinibbutha (adj.) [pari-nibbutha] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp., Mrs. Rh.D. Buddhism p. 191; Cpd. p. 168), viz. -- 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & trans migration), quite dead or at rest [cp. BSk. parinirvāṇa Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin ii.284 (atikkhippan Bhagavā p.), 294 (vassasata" e Bhagavati); v.119, 120; D i.204 (acira -- "e Bhagavati); S i.158 (Tathāgato p. ii.191); v.172 ("e Tathāgato); Vv iii.97 ("e Gotama-anupādīsesāya nibbāna -- dhātuṣyā parinibbutho Vv A 169); Pv A 140 (Sathari p.), 212 (Bhagavati). Of others: S i.121, 122 (Godhika); iii.124 (Vakkali); iv.63 (Paṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahat); Vv A 158; Pj 76; DhA ii.163; iv.42. -- 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin ii.156=A i.138 "spiritually free" Vin. Texts iii.182); D ii.123 (cp. Dial. ii.132); iii.55; M i.235; ii.102; S i.1 (+tiñño loke visattikājan), 7=iv.179 (athethāyāno+); i.54 (+tiñño loke visattikājan); 187 (p. kankhāti kālan); Sn 359 (+tiññ̄atta), 370 (id.), 467 (p. udaka -- rahado va sīto); Th 1, 5 (cp. Brethren 113); J iv.303, 453; Ud 85 (rāga -- dosa -- moha -- kkhāya p.); Miln 50 ("atta"). Freq. in comb with kindred terms like sītibhūta (cooled), e.g. Vin ii.156=A i.138; Vv 5324; or nicchāta (without hunger), e.g. S iii.26; iv.204= It 46; Sn 735 sq.; It 48 (esanāṇaṃ khaya), 49 (āsavānaṃ khaya). -- 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M i.446 (of a horse).
Parinimmita

Parinimmita at Dhs 1280 read para’.

Paripakka

Paripakka (adj.) [pari+pakka] 1. (quite) ripe, ripened, matured, developed D i.54; S iv.105=DA i.50; A iv.357; Dh 260; J i.91, 231; vi.1 (ap’); Ud 36 (id.); Miln 194, 288; DhA iii.338; KhA 56; ThA 273; PvA 274 (su’). -- 2. overripe, rotten Miln 223.

Paripakkata

Paripakkata [pp. of pari+pakkirati] scattered Th 2, 391 (reading doubtful).

Paripaccati

Paripaccati [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana

Paripaccana (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

Paripañhati

Paripañhati [denom. fr. pari+pañha] to question A v.16.

Paripatati

Paripatati [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combd with paridhanṣati at Nd1 5; Miln 249, 265.

Paripatati

Paripatati [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin ii.152 sq.; J v.417, 420; Pv iv.53 (bhūmiyaṇ) DA i.132; PvA 37, 47, 55, 62. -- Caus. paripateti (q. v.). -- See also paripaṣṭati.

Paripantha

Paripantha [pari+pantha] 1. "way round," edge, border; paripanthe in ambush (near a road) M i.87; J iii.65. <-> 2. obstacle, hindrance, danger. It refers esp. to danger

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arising out of mishaps to or bad conditions of roads in the forests. D i.52; S i.43; A i.153; iii.252; v.136; Ps i.162; J i.395; iii.268; iv.17; vi.57 (n. pl. "ayo=kilesaparipanṭhā C."). 75; DhA i.14 (magga’), 16 (id.), 51, 69; migānaṇ p. danger to the crops from (the nuisance of) deer J i.143, 154. -- saparipanṭha full of danger DhA i.63. See also palipatha.

Paripanthika

Paripanthika (adj.) [fr. paripantha] forming or causing an obstacle A i.161. The usual form is pāri’ (q. v.).
Paripanna

Paripanna see palipanna.

Paripāka

Paripāka [fr. pari+pac] 1. ripeness, maturity, development, perfection D i.9 (cp. DA i.94); Ud 36 (pañca dhammā paripākāya sañvatattanti); J i.142, 148; vi.236; Miln 288; Vism 116 (bodhi’); ThA i.89 (’gatatta nt. state of perfection); ThA 79; PvA 276. -- 2. overripeness, decay, collapse, only in phrase "indriyānaṃ p," i.e. decay of the (mental) faculties, in formula defining jāra (old age) at D ii.305; M i.49; S ii.2, 42 sq.; A v.203; Nd2 252; Dhs 644; cp. BSk. indriya-paripāka AvŚ ii.110.

Paripācana


Paripācaniya

Paripācaniya (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācaniyā dhammā (5) things achieving emancipation (see Ud 36) S iv.105=DA i.50; ThA 273.

Paripāceti


Paripātita


Paripāteti

Paripāteti (or ’pāteti) [Caus. of paripatati. Cp. BSk. pari- pātayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin iv.115; J ii.208; iii.380; Miln 279, 367; KhA 73 (see App. II. p. 353 n. 9). -- pp. paripātita (q. v.).

Paripālīta

Paripālīta [pp. of paripāleti] guarded Vism 74.

Paripālīti


Paripītta

Paripītta (adj.) [pari+pīta] very dear, highly valued Sdhp 571.

Paripīṭta
Paripīlīta (adj.) [pari+plīta, pp. of pīl] oppressed, vexed, injured Miln 97 (aggi -- santāpa -- parilāha’), 303 jighacchāya).

Paripuochaka

Paripuochaka (adj.) [fr. pari+pṛch] asking a question, enquiring Nd1 234=Nd2 386; Sdhp 90. -- f. abstr. paripucchakatā questioning Vism 132 (one of the 7 constituents of dhamma -- vicaya -- sambojjhanga).

Paripucchati

Paripucchati [pari+pucchāti] to ask a question, to interro- gate, inquire Vin i.47=224; ii.125; S i.98; A v.16; Sn 380, 696 (’iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

Paripucchā

Paripucchā (f.) [pari+pucchā] question, interrogation Vin i.190 (uddesa+); ii.219 (id.); A i.285; Nd1 234 =Nd2 386 (cp. SnA iii). See also uddesa.

Paripuñchati

Paripuñchati [pari+puñchāti] to wipe off, stroke down Vin iii.14 (pāṇinā gattāni p.).

Paripuṇṇa

Paripuṇṇa (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M i.200 (’sankappa), iii.276; S ii.283; iv.104; v.315; Ps i.172 (=pariggah’ āṭṭhena parivār’ āṭṭhena, paripūr’ āṭṭhena p., i.e. acquiring, keeping, fulfilling); Sn 889 (’mānin=samatta -- mānin Nd1 298), 904; It 40 (’sekha); Piv iv.163; Vism 45 (’sankappa): PVA 13, 54 (’vassa whose years are completed, i.e. old enough for ordination), 68 (’gabha ready to be delivered), 77 (vāriniā). -- 2, complete, i.e. not defective, perfect, sound, healthy Sn 548 (’kāya= lakkhaṇehi puṇṇatāya ahin’t anga -- paccangatāya ca paripuṇṇa -- sarītro SnA 452); Miln 249.

Paripuṇṇatā


Paripūra

Paripūra (adj.) [pari+pr] full, complete, perfected, accomplished, plished D i.75; i.133; ii.94; S ii.32; iv.247; v.269 (f. ’i); A ii.77; v.10 sq.; Sn 205, 1017; Ps i.15, 18, 49, 172; ii.122; Pug 35, 36. -- aparipūra not completed, imperfect, incomplete A ii.77; iv.314 sq.; v.10 sq.; It 107; Pug 35, 36. -- kāritā completion M i.64, 66 sq. -- kārin completing, fulfilling, making complete, doing to the full M i.33 sq., 64; S v.201; A ii.136; iii.215; iv.380; v.131 sq.; Pug 37; Miln 243.

Paripūraka

Paripūraka (adj. ( ( -- ’) one who fills, filling Vism 300 (ni- raya’).

Paripūraṇa

Paripūraṇa (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (stīla’). See paripūrana.
Paripūrati

Paripūrati [pari+pūrati] to become full or perfect Dh 38; J iv.273 (devaloko p.); Miln 395 (sāmañña); fut. paripūrissati DhA i.309. -- Pass. paripūrityati to be fulfilled or perfected DhA i.309. -- pp. paripuṇṇa (q. v.). -- Caus. paripūreti (q. v.).

Paripūratta


Paripūrita

Paripūrita [pp. of paripūreti] filled (to overflowing), full PvA 216.

Paripūṛf

Paripūṛf (f.) [fr. paripūra, but better spelt pāripūṛf, q. v.] fulfilment, completion S i.139.

Paripūreti

Paripūreti [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D i.74 (parisandeti p. parippharati; DA i.217 explns as "vāyunā bhastaṇ viya pūreti"); ii.221; M iii.92; S i.27 (devakāya)= 30; ii.29, 32; iii.93 (sāmaññathān)= A ii.95= It 90; Pv ii.945 (ppr. 'ayanto); Pug 31, 35; Miln 349 (lekhāṅ); PvA 29 (sāgaraṅ), 30 (nātihamāmo 'pūretabbo), 136 (vassahassānī); Sdhp 371. -- ppr. med. 'pūramāṇa D i.103. -- pp. paripūrīta (q. v.).

Paripothita

Paripothita [pp. of paripotheti] beaten, whipped Miln 188 (lagulēhi).

Parippharati

Parippharati [pari+sphur] to pervade D i.74 (=samantato phusati DA i.217); M iii.92 sq. See also paripūreti <-> pp. paripphuta & "phutthha (q. v.).

Paripphuṭṭha

Paripphuṭṭha [pp. of parippharati] filled, pervaded D i.75; M iii.94 (spelt here paripphuta). Cp. BSk. parisphuṭta MVastu ii.349; iii.274; Lal. Vist. 33, 385.

Paripphosakaṇṭha

Paripphosakaṇṭha (adv.) [either with Kern. Toev, s. v. ger. of paripphoseti (i.e. paripphosa)+kaṇṭha or preferably with Trenckner, Notes 80 absolute in "aka (i.e. nt. formation fr. adj. paripphosa, as phenuddeha+kaṇṭha etc.). Cp. also Geiger P.Gra. § 62. 1] sprinkled all round D i.74; M i.276; ii.15; iii.92; expld as "siṅcivā" at DA i.218.

Paripphosita

Paripphosita [pp. of paripphoseti] sprinkled all round J vi.51, 481 (candana sāra").
Paripphoseti

Paripphoseti [pari+Caus. of pru] to sprinkle over, Vin ii.209 (udakena 'pphositvā; so read for 'ppositvā); A i.257; J vi.566; Pv iii.102 ('itvā= āśiṅcitvā PvA 231). -- pp. paripphosita (q. v.).

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Pariplava

Pariplava [fr. pari+plu] unsteady, wavering, swerving about Dh 38 (=upplavana DhA i.309).

Pariplavati

Pariplavati [pari+plu] to quiver, roam about, swerve J iii.484 (ppr. pariplavanto=upplavamāna C. -- pp. paripluta (q. v.).

Paripluta

Paripluta [pp. of pariplavati] immersed, drenched J vi.78 (=nimugga C.); Dāvs iii.34.

Pariphandati

Pariphandati [pari+spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd1 46 sq.), 1145; Dh 34 (=saṅhātun na sakkoti DhA i.289); J iv.93; Miln 91, 249. <> pp. pariphandita (q.v.).

Pariphandita


Paribandha

Paribandha at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti

Paribādheti [pari+bādh] to oppress, attack PvA 193 (=hiṅsati).

Paribāhathi

Paribāhathi [pari+bāhati or preferably bāheti: see bahati3] to keep out, keep away from, hinder J i.204 (ger. 'bāhiya); PvA 214 ('bāhire).

Paribāhira

Paribāhira (adj.) [pari+bāhira] external, alien to; an outsider Vin ii.140; iv.283; S i.126; J i.482; iii.213; Nd1 144; (parimussati p. hoti, in expln of mussati) Vism 54; PvA 131; ThA 204; DA i.30.

Paribbajati

Paribbajati [pari+vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J iv.452.
Paribbaya

Paribbaya [pari+vaya, i.e. *vyaya] 1. earned money, earnings, wages J i.156 (˚datv), 296 (id.), 433; iv.170; DhA iv.196. -- 2, expense, expenditure J ii.213, (nivåsa* expense for a lodging), 249, 368; iii.287 (˚karoti to invest); vi.383; VvA 75; PvA 3 (sahassa sahassa˚ karoti), 97 (nicca'); Dāvs v.66.

Paribbasāna

Paribbasāna (adj.) [ppr. med. of pari+vas] abiding, staying by Sn 796 (= vasamåna SnA 529; sakåya diññhiyå vasanti Nd1 102), 878, 880, 895.

Paribbâja

Paribbâja=paribbâjaka S i.49; Sn 134; Dh 313; DhA iii.485. "vata the vow of a p. ThA 73.

Paribbâjaka

Paribbâjaka [fr. pari+vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, J.R.A.S. 1866, 321; Lassen, Ind. Alt ii.114, 277, 468; Vin. Texts i.41) Vin i.342; iv.285 (bhikkhuñ ca såmanårañ ca ñhapetvå yo koci paribbâjaka -- samåpanno); D i.157; iii.1 sq., 35 sq., 53 sq., 130 sq.; M i.64, 84; S i.78; ii.22, 119, 139; iii.257 sq.; iv.230, 251, 391 sq.; A i.115, 157, 185, 215; ii.29 sq., 176; iv.35 sq., 338, 378; v.48 sq.; Sn 537, 553; J i.85; Ud 14, 65; DA i.35; PvA 31. -- f. paribbåjikå Vin iv.285; M i.305; S iii.238 sq.; Ud 13, 43 sq.

Paribbâjana

Paribbâjana (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbâjayitar


Paribbûlha

Paribbûlha (adj.) [pp. of paribrûhati] encompassed, pro- vided with, surrounded A iii.34; Sn 301 (=parikñña SnA 320); J iv.120; v.68, 322, 417; vi.452.

Paribbhâmata

Paribbhâmata [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c' ito), 63 (sañsåre), 100, 166 (sañsære). <-> 2. to reel about J iii.288; iv.407. -- Caus. 'bhameti to make reel round J vi.155.

Paribhâtanā

Paribhâtanā (nt.) [to bûh, see paribrûhati & cp. late Sk. paribhâtanå] growth, increase, promotion Th 1, p. 2n. Cp. paribrûhana.
Paribrūhāti

Paribrūhāti [pari+brūhāti of brh2] to augment, increase, do with zest VvA 115. -- Caus. 'brūtheti [cp. Sk. paribṛṅhayati] to make strong, increase J v.361 (aparibrūḥāyi aor. med. with a’ neg., i. e. was weakened, lost his strength; but expld by C. as 'atibrūthesi mahāsaddaṇ nicchāresi," thus taking it to brū to speak, which is evidently a confusion). -- pp. paribūḥha & paribrūhita (q. v.).

Paribrūhana

Paribrūhana (nt.) [fr. paribrūhāti, cp. upaibrūhana] augmentation, increase Nett 79.

Paribrūhita

Paribrūhita [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

Paribhaṭṭha

Paribhaṭṭha1 [pp. of paribhassati of bhraś] fallen, dropped J i.482; Th 1, p. 12n.

Paribhaṭṭha


Paribhanḍa

Paribhanḍa [for paribandha, dialectical, see Kern, Toev. i.36, who compares Tamil panda "a surrounding wall" =P. bandha. The meaning is rather uncertain, cp. notes in Vin. Texts ii.154; iii.85, 213] 1. a binding along the back Vin i.254, 297; ii.116; J v.254 (v. l. 'dāṇḍa). -- 2. a girdle, belt J vi.125; DhA ii.174. <-> 3. a plastered flooring Vin ii.113, 172, 220; J iii.384; iv.92; v.437, 440. -- 4. slough of a serpent (?) J vi.339. -- 5. ("--") adj. encircling, comprehensive, in 'fiṇa Viṣṇu 429.

Paribhata

Paribhata [pp. of pari+bhr] nurtured, nourished M ii.56 (sukha"). Also in expln of pāribhāṭyatā (q. v.).

Paribhava

Paribhava [pari+bhū] contempt, disrespect Vin iv.241; A iii.191; J v.436; vi.164; Vbh 353 sq.; PvA 257.

Paribhavana

Paribhavana (nt.)=paribhava DA i.255.

Paribhavati

Paribhavati [pari+bhūt], also paribhoti to treat with contempt, to neglect, despise S i.69; A iii.174 sq. ('bhoti); J iii.16; v.442; Miln 23, 259; PvA 266. <-> grd. paribhōtabba S i.69; Sn p. 93. (=paribhavitabba SnA 424). -- Caus. paribhāveti; pp. paribhūta (q. v.).

Paribhāvanā

Paribhāvita

Paribhāvita [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D ii.81 (saddhā -- p. cittaṅ, sīla' etc.; trsl. "set round with," cp. Dial. ii.86), cp. S v.369; Sn 23 (cittaṅ p.; SnA 37 saññāsiyā); Miln 361; PvA 139 ('aya bhāvanāya codito). -- 2. compounded of, mixed with J i.380, cp. iv.407; PvA 191. -- 3. fostered, treated, practised Miln 394 (bhesajjena kāyaṅ); PvA 257. -- 4. sat on (said of eggs), being hatched M i.104; S iii.153; A iv.125 sq., 176.

Paribhāveti

Paribhāveti [Caus. of paribhavati] to cause to be per- vaded or penetrated, to treat, supply Vin i.279 (uppalahathāni bhesajjehi p.); J iv.407. -- pp. paribhāvita (q. v.).

Paribhāsa

Paribhāsa [fr. pari+bhāṣ] censure, abuse, blame J v.373; PvA 175.

Paribhāsaka

Paribhāsaka (adj.) [fr. paribhāsa, cp. BSk. paribhāsaka Divy 38] reviling, abusing, abusive S i.34; A iv.79; Pv i.116 (=akkosasaka PvA 58); iv.84; VvA 69. See also akkosaka.

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Paribhāsati

Paribhāsati [pari+bhāṣ, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, deilestone S i.221; iv.61; Vin iv.265; Sn 134, 663; J i.112, 384 (for 'hāsiṇu) 469; iii.421; iv.285 (read paribhāṣenti for ariṣṭaṇenti); v.294; vi.523; Pv ii.108; Pug 37; Miln 186; Pva 43. -- aor. "bhāsita Puv iv.85, pl. "bhāsimhase Puv iii.111. grd. "bhāsiṇya Miln 186. -- Very frequently combd with akkosati (+p.), e. g. at Vin ii.14, 296; Ud 44; Pv i.93; PvA 10. -- pp. paribhāṭha2 (q. v.). -- Caus. II. "bhāśāpeti id. Pva i.67.

Paribhīndati

Paribhīndati [pari+bhid] 1. to break up, split, create dis- sension, to set at variance J i.439; iv.196; v.229; vi.368; PvA 13. -- 2. to break (see "bhīna"). -- pp. paribhīna.

Paribhīnna

Paribhīnna [pp. of paribhīndati] 1. broken, broken up M i.190 (a'); VvA 184 ('vaṇṇa of broken up appearance, i. e. crumbly.). -- 2. set at variance, disconcerted, split Vin iii.161; J ii.193; DhsA 308; PvA 13. -- Cp. vi'

Paribhuṇjati

Paribhuṇjati [pari+bhuj] 1. to enjoy, to use, to enjoy the use of Vin ii.109; M i.153 (nivāpaṇ p.), 207, S ii.29; Sn 240, 241, 423; Pv i.12; i.94; iv.52 (= khādītuṇ Pva 259); Nd2 427 (pariyesati patilabhāti paribhuṇjati); Miln 366, 395 (ālopana 'bhunjisaṇ); P 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. -- grd. 'bhunjijya J i.243 (dup)'; & 'bhunjijtabba Pva 71 (with nt. abstr. 'tabbatta). -- Pass. 'bhunjijyati, ppr. 'iyamāṇa S i.90. -- 2. [see bhunjat2] to purify, clean, cleanse M i.25; J vi.75. -- pp. paribhūṭa (q. v.).
Paribhuñjana


Paribhutta

Paribhutta [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin ii.109 (su’ ); J iii.257 (a’ ); DA i.261 (sayaŋ ’bhesajja); SnA 19.

Paribhūta

Paribhūta [pp. of paribhavati] treated with contempt, disregarded, despised Vin iv.6; S ii.279; Miln 229, 288.

Paribheda

Paribheda [fr. pari+bhid, see paribhindati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. -- 2. bursting, breaking open PvA 55.

Paribhedaka

Paribhedaka (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbate J ii.173; iii.168; v.245; vi.437.

Paribhoga

Paribhoga [fr. pari+bhuj] 1. material for enjoyment, food, feeding J i.243; ii.432; Miln 156, 403; DhA ii.66; SnA 342. -- 2. enjoyment, use Vin iv.267; S i.90; Nd1 262; Vism 33 (with pariyesaṇa & paṭigghahana); DhA i.60; PvA 25, 26, 220. -- Four paribhogas are distinguished at J v.253 and at Vism 43, viz. theyya’, ina,’ dāyajja’, sāmi’. Paribhoga discussed in relation to paṭilabhā at Vism 43. -- cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. -- dhātu a relic consisting of something used by the dead Saint (opp. sarthradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika -- dhātu); SnA 579.

Paribhojaniya

Paribhojaniya (or ’tya) (nt.) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin ii.76, 208, 216 (’ghaṭa), 226 (cp. Vin. Texts iii.8); iii.119 (pāṇiyaṇ); J i.416; vi.75; DhA i.58.

Parima

Parima=parama (cp. Geiger P.Gr. 191) M iii.112.

Parimajjaka

Parimajjaka (adj.) [fr. pari+marj] touching, reaching (up to) Miln 343 (candasuriya’, cp. MVastu II, candramasūrya -- parimājrako maharuddhiko etc.).

Parimajjati

Parimajjati [pari+majjati] 1. to wipe away, wipe off or out M i.78. -- 2. to touch, stroke D i.78; M iii.12; S ii.121; Dh 394; J i.192, 305; ii.395 (piṭṭhin). -- 3. to rub, polish, groom (a horse) A v.166, 168. -- pp. parimaṭṭha (q. v.).
Parimajjana

Parimajjana (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkali’). -- 2. rubbing, grooming (a horse) A v.166, 168 (ājānīyā’).

Parimaṭṭha

Parimaṭṭha [pp. of parimajjati] rubbed, stroked, polished, in su’ well polished S ii.102. See also palimaṭṭha.

Parimāndala

Parimāndala (adj.) [pari+maṇḍala] 1. round, circular J i.441; ii.406 (āvātu); vi.42; Pv iv.328 (gula’); Dhs 617 (expld at DhsA 317 as "egg -- shaped," kukkuṭ -- āṇḍasāṇṭhāna). -- nt. as adv. in phrase "nj nivāseti to dress or cover oneself all round Vin i.46; ii.213; iv.185 (= nābhimaṇḍalāna jānu -- maṇḍalāṇ patiṭcchādentena C.; cp. timaṇḍala). -- 2. rounded off, i. e. complete, correct, pleasant, in phrase "āni padavyāṇjanāni well sounding words and letters, correct speech Vin ii.316; M i.216; A i.103; DA i.282; SnA 177, 370.

Parimaddati

Parimaddati [pari+maṛd] 1. to rub, crush, rub off, treat, shampoo, massage J iv.137 (sartraṇa examine the body); Miln 241. -- Of leather (i. e. treat) M. i.128. -- 2. to go together with, to frequent DhA i.90 (samaya’ p.). -- pp. parimaddita (q. v.).

Parimaddana

Parimaddana (nt.) [fr. pari+maṛd] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) anic’ -- uccādana -- parimaddana -- bhedana -- viddhaśasanadhhammo D i.76 (cp. DA i.88, but trsld at Dial. i.87 as "subject to erasion, abrasion, dissolution and disintegration"); M i.500; S iv.83; J i.416. See further D i.7; A i.62; iv.54 (uccādana -- p. -- nahāpana -- sambāhana); Miln 241 (uccādana’); Sdhp 578.

Parimaddita

Parimaddita [pp. of parimaddati] crushed, rubbed, treated M i.129 (su’ well -- treated).

Parimaddhita

Parimaddhita [pp. of pari+maḍḍheta, Caus. of maḍḍh to neglect] brought to an end or standstill, destroyed J i.145 (‘sankhāra).

Parimasati

Parimasati [pari+maṛś] to touch, stroke, grasp (usually combd with parimajjati), D i.78; ii.17; M i.34, 80; iii.12; S ii.121; iv.173; A iii.70. -- pp. parimaṭṭha (same as pp. of parimajjati), q. v.

Parimāṇa

Parimāṇa (nt.) [of pari+mā] measure, extent, limit, as adj. ( -- ‘) measuring, extending over, comprising J i.45; SnA 1 (pariṭṭatti’); PvA 113 (yojana’), 102 (anekabhāra’). -- neg. aparamāṇa without limit, immeasurable, very great Vin ii.62, 70; S v.430; A ii.182; KhA 248; DA i.288 (‘vaṇṇa); PvA 110, 129.

Parimārīta
Parimārita [pp. of pari+māreti, Caus. of mṛ] mortified, only in phrase "indriya J i.361; iii.515; iv.9, 306; v.152; Dāvs i.16.

Parimita

Parimita [pp. of parimināti] measured, restricted, limited, only in neg. a’ measureless Pv ii.811; Miln 287, 343.

Parimitatta

Parimitatta (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti

Parimināti [pari+mā] to measure, mete out, estimate, limit, restrict; inf. "metuṇ Miln 192; ThA 26; and "minitu Miln 316; grd. "meyya (q. v.). -- pp. parimita (q. v.).

Parimeyya

Parimeyya (adj.) [grd. of parimināti] to be measured, neg. a’ countless, immeasurable Miln 331, 388; PvA 212.

Parimukha

Parimukha (adj.) [pari+mukha] facing, in front; only as nt. adv. "ṣ in front, before, in phrase parimukhaṇ satiṇ upaṭṭhapeti "set up his memory in front" (i. e. of the object of thought), to set one's mindfulness alert Vin i.24; D ii.291; M i.56, 421; S i.170; A ii.92; It 80; Ps i.176 (expld); Pug 68; DA i.210. Also in phrase "ṣ kārāpeti (of hair) Vin ii.134 "to cut off (?) the hair in front" (i. e. on the breast) Vin. Texts iii.138, where is quoted Bdhgh's expln "ure loma -- saṅgharaṇaṃ."

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Parimucaatti

Parimucaatti [Pass. of pari+muc] to be released, to be set free, to escape Vin ii.87; M i.8; S i.88, 208; ii.24, 109; iii.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. 'mucci M i.153. -- pp. parimutta; Caus. parimoceti (q. v.).

Parimuṭṭha


Parimutta

Parimutta [pp. of parimucaatti] released, set free, delivered S iii.31.

Parimutti

Parimutti (f.) [fr. pari+muc] release J i.4 (v. 20); Miln 112, 227; PvA 109.
Parimussati

Parimussati [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd1 144.

Parimoceti

Parimoceti [Caus. of parimuccati] to set free, deliver, release D i.96; J i.28 (v. 203); Miln 334; DA i.263; DhA i.39.

Parimohita

Parimohita (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.

Pariya

Pariya [either short form of pariyāya, or ger. of pari+i substantivised (for the regular form paricca) representing an ending -- ya instead of -- tya. -- Bdhgh at Vism 409 takes pariya as nt., but seems to mix it with the idea of a ppr. by defining it as "pariyāṭṭī ti pariyāṇa, paricchindattī ti atthō"] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto -- pariya -- nāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D ii.82 sq. (v. l. "āya); iii.100 (v. l. "āye); DA i.223 (corresp. with pubbe -- nīvāsa -- nāṇa); with which alternates the phrase indriya -- paro -- pariya -- nāṇa in same meaning (see indriya cpds. & remark on paropariya) J i.78. -- See also pariyattā1 pariyaṭṭi, pariyāya 3, and cpds. of ceto.

Pariyaṇāṇa

Pariyaṇāṇa [pari+yaṇa] supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta

Pariyatta1 (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta2 & pariyatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriyaparo pariyaṭṭa ( -- nāṇa) (knowledge of) what goes on in the intentions of others A v.34, 38; Ps i.121 sq.; Vbh 340.

Pariyatta

Pariyatta2 (adj.) [cp. Sk. paryāpta. pp. of pari+āp, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase dhammo ca vinayo ca p. Vin ii.285=KhA 92; D iii.241 sq. (yathā sutanathā p'ṇj dhammaṁ). -- (b) sufficient, enough PvA 33 (=alaṅ)

Pariyatti

Pariyatti (f.) [fr. pari+āp, cp. Epic Sk. paryāpti & P. pariāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; indriya -- paro' efficiency in the (knowledge of) thoughts of others S v.205; Nett 101. Three accomplishments are distinguished at DA i.21 sq., viz. alagadda -- upamā (like a serpent), nissaranatthā (on account of salvation) and bhanḍāgārika' (of a treasurer), aparīyatti -- kara bringing no advantage DhA i.71. -- 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; -- tīsu piṭakesu tividho pariyaṭṭi -- bheda DA i.21. At SnA 494 it is classed with paccaya dhutanga & adhigama; as a part of patibhāna at Nd1 234= Nd2 386. pariyaṭṭaṁ uggāṇhāti to undertake the learning (of the Scriptures) DhA ii.30; cp. KhA 91 (tipiṭaka --
Pariyanta

Pariyantavant (adj.) [fr. pari+anta] having a limit, having a set or well -- defined purpose; f. 'vatī (vācā) discriminating speech D i.4=M iii.49=Pug 58; expld as "pariccheda dassetv yathā 'ssa paricchedo paññāyati, evan bhāsatī ti attho" DA i.76=PugA 238.

Pariyantika

Pariyayā

Pariyā (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J vi.528 (duma"; read 'pariyāsu with v. l. instead of T. pariyāyesu; C. expls by sākhā).

Pariyāgata

Pariyāgāra (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin iii.119 (of gabbha).
Pariyāti

Pariyāti [pari+yā] 1. to go round (acc.) J i.307. -- 2. to come near J ii.440.

Pariyādāti

Pariyādāti [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med -- pass. ādiyati, pp. 'ādinna, ger. ādāya (q. v.).

Pariyādāna

Pariyādāna (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consumption, consumption, finishing, end M i.487 (kaṭṭha’, opp. to upādāna); S i.152; iii.16 sq. (cetaso p., cp. pariyādāya & 'ādinna); iv.33 (sabb’ upādāna’) A ii.139; J v.186. Cū. BSK. paryādāna Divy 4, 55, 100. -- Esp. in foll. phrases: āsava” & ājīvita” D i.46 (ājīvita -- paryādānā abl., expld at Dh i.128 as "ājīvitta sabbaso paryādānattā puna āpattisandhika -- bhāvā ti attho");

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S ii.83=A ii.198; S iii.126; iv.213; A iv.13, 146; Pug 13; Miln 397; and combd with parikkhaya in "ṇ gacchati to be exhausted or consummated A v.173= Sn p. 126; Miln 102; PAV 147, cp. BSK. parikṣayaṇ paryādānāṇ gacchati Divy 567; AvŚ i.48; ii.193.

Pariyādāya

Pariyādāya (indecl.) [ger. of paryādāti] 1. taking all round, summing up, completely Nd2 533 (in exchn of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). -- 2. exhausting, overpowering, enticing, taking hold of, as citta p. "taking hold of the mind" M i.91; It 19; DhA i.15. -- 3. losing control over, giving out (cittan) S iii.16; iv.125. In absolute sense perhaps at S v.51=A iv.127 (with vv. ll. paryenāya & paryāya).

Pariyādānā

Pariyādānā [often spelt "diṅṇa, e. g. in vv. ll. at D ii.8; M ii.172; iii.118. -- pp. of paryādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin i.25 (tejo); D ii.8=M iii.118; S ii.133 sq. (dūkhhaṇ; parikkhṇaṇ+); v.461 sq. -- neg. apariyādināna not finished, not exhausted M i.79 (muttaḳsaṇaḥ "ādinnan), 83 (dhammadesanā ādinnā); S ii.178 sq. -- 2. (Med.) having exhausted, lost control over, being overcome (usually "citta adj.) Vin ii.185; M ii.172; S ii.228; Nd2 32; PAV 279.

Pariyādinnatā

Pariyādinnatā (nt.) [abstr. fr. paryādānā] exhaustion, consummation DA i.128.

Pariyādiyati

Pariyādiyati [sometimes spelt "diyyati, e. g. Nd2 s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S iii.155 (rāgaṇ); Nd2 under parisaḥati. -- Pot. "ādiyeyyaṇ Vin i.25 (tejaṇ). -- ger. "ādiyivā Vin i.25 (tejaṇ); iv.109 (id.); S i.84 (trsl. "confiscate"). -- 2. to become exhausted, give out J v.186 (udakaṇ); Miln 297 (cittan p.; opp. to parivaḍḍhati). -- pp. paryādinā (q. v.).

Pariyāpajjati
Pariyāpajjati [pari+āpajjati] to be finished A iv.339. - pp. pariyāpanna (q. v.). -- Caus. pariyāpādeti (q. v.).

Pariyāpadāna

Pariyāpadāna (nt.) [pari+apadāna, the latter for ava’, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J v.361, 369. (C. explns as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

Pariyāpanna

Pariyāpanna [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin i.46 (patta’ that which has been put into the bowl); D i.45 (=ābaddha DA i.127); SnA 397 (milakkhabhāsa’ etc.); KhA 136 (vinaya’), 191 (sangha’); DhA i.158 (idhaloka -- paraloka’); PvA 14, 33, 59, 129 (devaloka’), 150. -- 2. accomplished (i.e. gone into the matter), thorough, mastering (said of vācā) S ii.280 =A ii.51. -- 3. (˚a dhammā) the Included, viz. all that is contained in the threefold cycle of existence (i.e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. apariyāpannā (dhamm˚) the Unincluded (viz. all that is exempt from this cycle) Ps i.101; Dhs 583 (cp. Dhs trsln 165, 254, 329, 332), 992, 1242; Kvu 507.

Pariyāpannatta


Pariyāpādeti

Pariyāpādeti [Caus. of pariyāpajjati] to finish off, i.e. put to death completely S iv.308 sq.=A iii.94.

Pariyāpuṇṇana

Pariyāpuṇṇana (nt.) [abstr. formn fr. pariyāpuṇṇati] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

Pariyāpuṇṇāti

Pariyāpuṇṇāti [pari+āp, cp. BSk. paryavānoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin iv.305 (parittañ a charm); D i.117 (=jñātī DA i.117); A iii.86 (dhammañ); fut. pariyāpuṇṇissati DhA i.382 (dhammañ); ger. pariyāpuṇṇitvā S i.176; ii.120; SnA 195 (nikāyañ). -- 2. (with infr.) to know (to do something), to be able to Vin ii.109 (aor. ‘iṣu), 121. -- pp. pariyāputa and pariyyatta (q. v.).

Pariyāputa

Pariyāputa [pp. of pariyāpuṇṇāti] 1. learned by heart, known Nd1 234=Nd2 386 (Buddhavacana). -- 2. learned, accomplished DA i.21. -- See also pariyyatta2.

Pariyāya

Pariyāya [fr. pari+i, cp. Class. Sk. pariṇāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdgh in 3 diff. meanings, viz. vāra (turn, course), desanā (instruction, presentation), and kāraṇa (cause, reason, also case, matter), see DA i.36 and cp. Kindred Sayings i.320. -- 1. arrangement, disposition, in phrase "˚a karoti to arrange D i.179 (trsln takes it literally "departure," i.e. going out of one's way, détour; or change of habit, see Dial i.245); M i.252, 326;
iii.7, 62; S i.142 (trsl. "make occasion" [for coming]). <> 2. order, succession, turn, course (=vāra) D i.166
≈ ('bhata i. e. feeding in turn or at regular intervals; expld as vāra -- bhatta PugA 232); M i.78, 282, 481; S
ii.51 sq.; A ii.206; J v.153 (=vāra); PVA 242 (aparā'). -- 3. what goes on, way, habit, quality, property S
i.146 (ceto' habits of mind, thoughts, but see also pariyā); A v.160 (citta', see ceto). -- 4. discussion,
instruction, method (of teaching), discourse on (-- ), representation of (-- ) (=desanā); thus āditta' (of Vin
i.34) DHA i.88; esp. in cpd. dhamma’ disquisition on the Dhamma D i.46; ii.93; M i.83; iii.67; S ii.74;
v.357; A iii.62; iv.166, 381; Sn p. 218; also in foll.: vitakka’ M i.122; devā' A iii.402 sq.; peta’ PVA 92; cp.
Vism 41 ('kathā). -- 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the
Suttanta, ad hominem, discursively, applied method, illustrated discourse, figurative language as opposed
to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato Vism 473, 499; cp. DhsA
317 (figuratively). -- 6. mode, manner, reason, cause, way (=kāraṇa) D i.185 (iminā 'ena), 186 (id.); ii.339
(ayaṇ p. yena 'ena); DA i.106 (tena tena 'ena in some way or other); DhsA 366 (iminā 'ena for this reason);
esp. in phrase aneka -- pariyāyena in many (or various) ways Vin i.16, 45; D i.1 (cp. DA i.36), 174; M i.24;
A i.56; Sn p. 15. -- 7. winding round (of a tree: branch), in doubtful reading at J vi.528 (see pariyā). -- See
also nippariyāya.

Pariyāhata

Pariyāhata [pari+āhata] struck out, affected with (--'), only in phrase takka” "beaten out by
argumentations" D i.16 (cp. DA i.106); M i.520.

Pariyāhanana

Pariyāhanana (nt.) [fr. pari+ā+han] striking, beating Vism 142 (āhanana’ in exposition of vitakka)=DhsA
114 ("circumimpinging” Expos. 151).

Pariyīṭṭha

Pariyīṭṭha [pp. of pariyesati] sought, desired, looked for S iv.62 (a’); Miln 134; Vism 344 ("āhāra”.

Pariyīthi

Pariyīthi=pariyēṭṭhi Sn 289 (SnA 316 reads pariyēṭṭhi). Perhaps we should read pariyēṭṭhunē (see
pariyesati).

Pariyukkhaṇṭhāti

Pariyukkhaṇṭhāti [pari+ukkaṇṭhāti] to have great longing, to be distressed J v.417, 421 (mā "kanṭhi).

Pariyūṭṭhati

Pariyūṭṭhati [pari+ūṭṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittan
p.; corā magge pariyūṭṭhinsu). -- pp. paryuṭṭhita (q. v.).

Pariyūṭṭhāna

Pariyūṭṭhāna (nt.) [pari+ūṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning
would be "over -- exertion.” BSK. paryavasthāna points to another connection, see Divy 185] state of being
possessed (or hindered) by (--'), prepossession,
Pariyuṭṭhāna

Pariyuṭṭhāna [pä+uṭṭhita, with v. l. at D ii.104 pari- vutṭhita and BSk. rendering paryavasthita: see remarks on pariyuṭṭhāna and Dial. ii.111] possessed by (the C. expln as given K.S. 320 is "abhīḥṭāna"), biased, taken up by, full of ( -- ) M i.18; iii.14; S iv.240 (maccheramala˚ ceto); A i.281; ii.58; It 43 (diṭṭhīgatehi); Ku v.91 (kāma -- rāga˚); ThA 78; Sdhp 581. -- citta whose heart is possessed by ( -- ) D ii.104 (Mārena); PvA 142 (maccheramala˚), 195 (id.), 279 (kilesasamudcārēna). -- ṭhāyin being rooted in prepossession, affected by bias, S iii.3 sq. (so read for pariyuṭṭhāṭṭhāyin?).

Pariyudhārati

Pariyudhārati [pä+udhārati] to utter solemnly, to proclaim aloud DhsA 1 (aor. "āhāsi").

Pariyethi

Pariyethi [pä+thi of esati, ä+is] search for D i.222; A i.93 (āmisa° & dhamma°); iii.416; Sn 289 (vijjācarana°) J i.14; Nett 1, 5; DA i.271.

Pariyeti

Pariyeti [pä+i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by pareta, see also pareti which seems to stand for pariyeti.

Pariyena


Pariyesati

Pariyesati [pä+esati, cp. BSk. paryesate to investigate AvŚ i.339. The P. word shows confusion between esati & icchati, as shown by double forms 'iṭṭhun etc. See also anvesati) to seek for, look, search, desire D i.223 ("esamāna prpr."); Sn 482 (id.); S i.177, 181; iv.62; A ii.23, 25, 247; Nd1 262; Nd2 427 (+paṭilabhati and paribhuñjati); J i.3, 138; Miln 109, 313; DhA iii.263 (pppr. "esanto"); PvA 31; Sdhp 506. -- grd. "esitabba S ii.130; inf. "esitūṇ SnA 316; and 'ēṭṭhun (conj. "iṭṭhun?) Sn 289 (cp. SnA 316 which gives reading 'ēṭṭhun as gloss); ger. "ēṭṭiva SnA 317, 414; -- pp. pāriyesita & pāriyētha (q. v.). Cp. for similar formation & meaning ajjhésati with pp. ajjhēsita & ajjhīṭṭha. -- Cp. vi°.

Pariyesanā

Pariyesanā (f.) & "na (nt.) [fr. pāriyesati] search, quest, inquiry (a) ("nā) D ii.58, 61, 280 (twofold, viz. sevitabba & asevitabba); iii.289; M i.161 (twofold, viz. ariyā & anariyā); A ii.247 (id.); S i.143; ii.144, 171; iii.29; iv.8 sq. (assāda° & ādānava°); A i.68 (kāma), 93. -- (b) ("na) Nd1 262 ("chanda,+paṭilābha° & paribhoga°); DhA iii.256 (kāmagūne "ussukka). With patigghana & paribhoga at DhA i.75.
Pariyesita
Pariyesita [pp. of pariyesati] searched, sought for, desired It 121. See also pariyittha.

Pariyoga
Pariyoga [fr. pari+yuj] cauldron (see Kern, Toev. s. v.) Miln 118.

Pariyogāya
Pariyogāya at M i.480 is contracted form (ger.) of pari-yogāhitvā (so expld by C.).

Pariyogāḥa
Pariyogāḥa [pp. of pariyogāhati, see also ogādhā] dived into, penetrated into, immersed in (loc.) Vin i.181; D i.110; M i.380; S ii.58; iv.328; Vbh 329; Miln 283. -- dhamma one who has penetrated into the Dhamma Vin i.16; A iv.186, 210; Ud 49.

Pariyogāha
Pariyogāha [pari+ogāha] diving into, penetration; only in cpd. dup” hard to penetrate, unfathomable S iv.376; Miln 70.

Pariyogāhati & ”gāheti
Pariyogāhati & ”gāheti [pari+ogāhati] to penetrate, fathom, scrutinise A ii.84; iv.13, 145 sq. (paññāya); J i.341; Pug 33 (a”), 48 sq. Cp. ajjhogāhati.

Pariyogāhana
Pariyogāhana (nt.) & ā (f.) [pari+ogāhana] plunging into, penetration Ps i.106, 112; ii.183; Dhs 390 (a”), 425 (a”); Pug 21 (a’); DhsA 260.

Pariyottharatī
Pariyottharatī [pari+ottharatī] to spread all over (intrs.) Miln 197.

Pariyodapana
Pariyodapana (nt.) & ā (f.) [fr. pariyodapeti], cleansing, purification A i.207 (cittassa); Dh 183 (=vodapana DhA iii.237); Nett 44. In BSk. distorted to paryādapanā Mvastu iii.12 (=Dh 183).

Pariyodapita
Pariyodapita [pp. of pariyodapeti] cleansed, purified Nett 44 (cittan).

Pariyodapeti
Pariyodapeti [pari+odapeti, of Caus. of dā4 to clean] to cleanse, purify M i.25; Dh 88 (=vodapeti parisodhetti) DhA ii.162; Nett 44; ThA 237 (indriyāni). -- pp. pariyodāta & pariyodapita (q. v.).
Pariyodāta

Pariyodāta (adj.) [pari+odāta, cp. pariyodapeti] 1. very clean, pure, cleansed, mostly combd with parissuddha (+) D i.75, 76 (+); M i.26; S i.198; iii.235 (+); v.301; A iii.27 (+); iv.120 sq.; J v.369 (+; see pariyāpadāna); Pug 60; DA i.219; DhA iv.72 (+); VvA 138. -- 2. very clever, accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J iii.281 (‘sippa); Vism 136 (id.).

Pariyodāpaka

Pariyodāpaka (adj.) [fr. pariyoḍapeti] cleansing, purifying Vism 149 (fāṇa).

Pariyodha

Pariyodha [pari+yodha] defence A i.154.

Pariyonaddha

Pariyonaddha [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D i.246; iii.223 (a˚); M i.25; S v.263; A ii.211 (uddhasta+); iv.86; J i.30; Miln 161; SnA 596 (= nivuta); DhA iii.199; PvA 172 (taca˚).

Pariyonandhati

Pariyonandhati [pari+avanandhati] to tie down, put over, envelop, cover up Vin ii.137; S v.122; J iii.398; DhA iii.153. -- pp. pariyonaddha (q. v.).

Pariyonandhana

Pariyonandhana (nt.) [fr. above] covering DA i.135; DhA iii.198.

Pariyonāha

Pariyonāha [pari+onāha] enveloping, covering D i.246 (=nīvaraṇa); Dhs 1157 (cp. Dhs trsl. 311); Miln 300.

Pariyosāna

Pariyosāna (nt.) [pari+osāna of ava+sā] 1. end, finish, conclusion J i.106 (sacca˚=desanā˚); PvA 9 (desanā˚ and passim), 136 (āytha˚), 162 (id.), 281 (= anta). Often contracted with ādi beginning & majhja middle (see e. g. SnA 327), esp. in phrase ādi -- kalyāṇa majhja kalyāṇa "kalyāṇa with reference to the Dhamma (expld as "ekagāthā pi hi samanta -- bhaddakattā dharmassadhammapadena ādik" dutiyatatiya -- padehi majhje k˚ pacchima -- padena pariyosānak˚ etc. at SnA 444), e. g. D i.62; It 111 & passim. -- 2. end, i. e. perfection, ideal, Arahattship (see on these fig. meanings and its appln to Nibbāna DA i.175., 176) D i.203 (brahmacariya+); ii.283 (cp. Dial. ii.316); iii.55 (brahmacariya+); S v.230; A iii.363 (nibbāna˚), 376 (brahmacariya˚); Vism 5.

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Pariyosāpeti

Pariyosāpeti [Caus. of pari+ava+sā, Sk. syati, of which pp. pariyoṣita cp. osāpeti] 1. to make fulfil Vin iii.155; DA i.241; ThA 159 (for khepeti Th 2, 168). -- 2. to bring to an end, to finish Vism 244.
Pariyosita


Parirakkhaṇa

Parirakkhaṇa (nt.) [fr. pari+raksā] guarding, preserving, keeping Miln 356, 402; PvA 130.

Parirakkhati

Parirakkhati [pari+raksā, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. *rakkhe); Miln 410; Sdhp 413, 553 (ståñ).

Parirañjita

Parirañjita [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

Parilāha

Parilāha [pari+dhā of dhā, cp. pariḍahati. On change of ḍ and ḍ see Geiger, P.Gr. § 423] burning, fever; fig. fever of passion, consumption, distress, pain D iii.238 (avigata’), 289 (*nānatta); M i.101 (kāme); S ii.143 sq. (*nānatta), 151 (kāma’; vyāpāda’, viṁśa’); iii.7 sq. (tanbhā, pipāstā, p.), 190 (vīgata’); iv.387; v.156 (kāyasmiṇī), 451 (jāti’, jārā’); A i.68 (kāma’), 137 (rāgaja, mohaja etc.); ii.197 (vighāta); iii.3, 245 sq., 388 sq.; iv.461 sq.; Sn 715 (rāgaja v dosājo v appamattako pi p. SnA 498); Dh 90 (cp. DhA ii.166: duvidho p. kāyiko cetasiko ca); Nd2 374 (kāma’); J ii.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

Parillaka


Parivaccha

Parivaccha (nt.) [formation from ger. of pari+vṛtya, corresp. to *parivṛtyaŋ (?)] being active, preparation, outfit J v.46; vi.21 (gamana’); DhA i.207 (gloss & v. l. gamana -- parivajja), 395 (v. l. parivajja). Note. According to Kern, Toev. s. v. parivaccha is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatya), with va for ya as in pavacchati, pavecchati=Sk. prayacchati.

Parivajjana

Parivajjana (nt.) [fr. pari+vrj] avoiding, avoidance M. i.7, 10; A iii.387, 389; Miln 408; Vism 33. As f. *ā at Vism 132, and ibid. as abstr. parivajjanaṭā.

Parivajjeti

Parivajjeti [pari+vajjeti, Caus. of vrj] to shun, avoid, keep away from (acc.) M i.10; S i.69, 102, 188, 224; Sn 57 (=vivajjeti Nd2 419), 395 sq., 768 (kāme, cp. Nd1 6), 771; It 71; Dh 123 (pāpāṇī), 269; J iv.378 (fut. "essati"); Pv iv.146 (nivesanāj); iv.177 (loke adinnāj "ayassu"); Miln 91 (grd. "ajjayitabba"), 300, 408; PvA 150 (v. l. "ajjati"), 221 (jīvitaṇ, for vijahati, better read with v. l. pariccajati).

Parivaṭuma
Parivaṭuma (?) (adj.) [doubtful spelling & expln; perhaps "parivaṭin?] forming a circle, circular D i.22 (trsld "a path could be traced round it" Dial. i.36). Can it be misspelling for pariyanta? Kern, Toev. s. v. equals it to Sk. parivartman, and adds reference "kata "bounded" (syn. paricchinna) Miln 132.

Parivaṭṭa

Parivaṭṭa [fr. pari+vṛt, cp. parivattana] round, circle, succession, mainly in two phrases, viz. catuḍ fourfold circle M iii.67; S iii.59 (pañcupādāṇa -- kkhandhe, cp. atṭha -- parivaṭṭa -- adhideva -- ṇañaddassa A iv.304); and ṇāṭṭi circle of relatives D i.61 (=ñāṭi DA i.170; cp. expln ābandhan' athena ṇāṭi yeva ṇāṭi -- parivaṭṭo DA i.181=PugA 236); ii.241; M i.33; Pug 57; ThA 68; VvA 87. -- See further at DA i.143 (rāja’), 283 (id., but spelt "vatta"); SnA 210.

Parivaḍḍhati

Parivaḍḍhati [pari+vṛdh] to increase, to be happy or prosperous Miln 297 (cittaṇ p.; opp. pariyādiyati).

Parivaṇṇita


Parivaṇṇeti


Parivatta


Parivattaka

Parivattaka [fr. parivatta] circle (lit. turning round) J i.101; cp. parivattika in phrase paligha’ (q. v.).

Parivattati

Parivattati [pari+vṛt] 1. to turn round, twist (trs. & intrs.), go about Vin ii.220; J v.431 (singaṇ); Pv iv.53 (=pariyāti PvA 260); Miln 118; DA i.265. -- 2. (intrs.) to change about, move, change, turn to Pv ii.105 (=parinaṁati PvA 144); iii.44 (id. 194); iii.65; PvA 178. -- Caus. parivatteti (q. v.). Cp. vipari’.

Parivattana

Parivattana (nt.) [fr. parivattati] setting going, keeping up, propounding J i.200 ("manta adj. one who knows a charm); Nett 1 sq., 106.

Parivattita


Parivatteti

Parivatteti [Caus. of parivattati] 1. to turn round (trs.), to turn over J i.202; ii.275 (sarrṭaṇ); v.217; DA i.244. -- 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaṇ p. to recite, practise a charm
J i.200, 253; Pv ii.613 (=sajjhâyati vâceti PvA 97); cp. mantaŋ pavatteti & pavattar; saŋ p. to make a sound J i.405; adhippâyâŋ speak out, propound, discuss PvA 131. -- 3. to change, exchange Vin ii.174; J iii.437. -- pp. parivattita (q. v.).

Parivadentikâ

Parivadentikâ (f.) [pari+vatdento+ikâ; vadento being ppr. Caus. of vad] making resound, resounding, in cpd. godhâ" "string -- resounding," i. e. a string instrument, lute J vi.580 (cp. Sk "parivâda an instrument with which the lute is played). -- Another parivadentikâ we find at J vi.540 (C. reading for T. "vadantikâ, with v. l. *devantikâ) denoting a kind of bird (ekâ sakūnajâti).

Parivasati

Parivasati [pari+vas2] to stay, dwell, to live under pro- bation Vin iii.186 (grd. "vatthabba); iv.30, 127; D i.176; M i.391; S ii.21; Sn 697 (=pabbajitvâ tâpâsavesena vasati SnA 490). -- ppr. med. paribbasâna; pp. parivutthâ & parivutthta (q. v.).

Parivassati

Parivassati at Pv ii.936 is to be read as paridhassati (see paridahati).

Parivahati

Parivahati [pari+vahati] to carry about Th 2, 439 (dâ- rake).

Parivâta

Parivâta ( -- ') [pp. of pari+vâ] blown round or through, i. e. filled with, stirred by Miln 19 (isi -- vâta').

Parivâdinî

Parivâdinî (f.) [fr. pari+vad, late Sk. the same] a lute of seven strings Abhp. 138. -- See parivadentikâ.

Parivâra

Parivâra [fr. pari+vr] 1. surrounding, suite, retinue, followers, entourage, pomp J i.151; iv.38; vi.75; PvA 21, 30 ("câga -- cetana, read pariccâga -- cetana?); usually as adj. -- "surrounded by, in company of Vin i.38 (dasasata'); A ii.91 (deva' & asura'); J i.92 (mahâ -- bhikkhusangha'); Pug 52 (pheggu sûra'; with expln PugA 229: rukkho sayanâ -- pheggu hoti, parivâra -- rukkhâ pan' assa sârâ honti); Miln 285 (divisahassa -- paritta -- pîpa -- p' â, cattâro mahâ dpâ); Vism 37; DhA iii.262 (pañca-satabhikkhu'); PvA 53 (accharâ -- sahassa'), 74 (divisahassadîpa'); sa' with a retinue (of . . . ) J i.49 (cattâro dîpe); PvA 20. -- 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricûra) A i.38 'sampada' Ps i.172 (pariggaha, p., paripûra); DhA ii.77; ThA 241 (dhana+, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (= yaso). -- 3. ingredient, -- 436 --

accessories (pl.), requisite J i.266 (pañca -- sugandhika'); Miln 290 (sa' dâna); DA i.297 (=parikkhâra). -- 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix, a sort of résumé and index of the preceding books SnA 97 (sa -- parivâraka Vinaya -- piṭaka); VbhA 432.

Parivâraka
Parivāraka (adj.) [parivāra+ka] accompanying, forming a retinue J v.234. See also parivāra 4 and paricāraka.

Parivāraṇa

Parivāraṇa (nt.) [fr. pari+vr] 1. covering, drapery (so trsl. at K.S. p. 45) S i.33. -- 2. (adj.) ( -- ') surrounded by J v.195 (=parikkhita C.).

Parivārita

Parivārita [pp. of parivāreti] surrounded, fig. honoured S i.166, 192=Th1,1235; J ii.48; purakkhata+; DhA iv.49 (=purakkhata Dh 343); DhA 1 (devānaṃ gāṇena); Dāvs i.16 (v. l. for parimārita).

Parivāreti

Parivāreti [Caus. of pari+vr] to cover, encompass, sur- round J i.181 (nagaraṇaṃ 'ayiṣṇu); ii.102 (fut. "essati); iii.371 (rükkaṇaḥ); iv.405 (for parikaroti); vi.179. <-> ger. parivāretvā used as prep. "round" J i.172 (pokkharanīṇaḥ). -- In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," parivāreti is often erroneously read for paricāreti, e. g. at D ii.13; Pv iv.129 (v. l. "cāreti"); PvA 228; in ppr. med. 'vāriyāmaṇa (with v. l. 'cāriyāmaṇa) at D ii.21; A i.145; J i.58; VvA 92. -- See also anuparivāreti. -- pp. parivārita (q. v.).

Parivāsa

Parivāsa [fr. pari+vas2, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn; stay, in phrase vipassanā "DhA iii.118; DhA 215. -- 2. period under probation, (living under) probation Vin iii.186 ("ṇa vasati, cp. parivuttha); iv.30; S ii.21 ("ṇa vasati). "ṇa deti to allow probation Vin i.49; ii.7; iv.30, 127; "ṇa yācati to ask for probation Vin iv.30, 127. -- samodhāna inclusive probation Vin ii.48 sq.; suddhanta' probation of complete purification Vin ii.59 sq. -- 3. period, time (lit. stay), interval, duration Ud 7 (eka -- ratti). -- dāna the allowance of probation A i.99.

Parivāsika

Parivāsika (adj.) [fr. pari+vas2, see parivasatī] 1. "staying," i. e. usual, accustomed, common SnA 35 ("bhatta; or is it "fermented," and thus to be taken to No. 3?); a' unusual, new, uncommon J i.435 (where it is combd with abhinava), which should be substituted for readings accunha, abbhunha & abhinha according to similar expln of paccaggha at PvA 87), with v. l. samparivāsita (well -- seasoned?). -- 2. a probationer Vin ii.162. In this meaning usually spelt pārī (q. v.). -- 3. in combn cira (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa3 (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in Expositor 63, 64) "long -- fermented" (better "seasoned")? DhA 48 ("vāsika & vāsiya); ThA 29.

Parivāsita

Parivāsita (adj.) [pari+pp. of vāseti fr. vāsa3] perfumed (all round) J i.51 (v. l. 'vārita); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J ii.435 for aparivāsika.

Parivitakka

Parivitakka [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M ii.170 (ākāra), Vin ii.74; S ii.115 (id.); A ii.193 (id.); Miln 13; DhA ii.62; DhA 74; VvA 3; PvA 282 (vutta -- 'e nipāta in expln of nūna). Usually in phrase cetasā ceto -- parivitakka mental reflection, e. g. D
Parivitakkita
Parivitakkita [pp. of parivitakketi] reflected, meditated, thought over M i.32; S i.193. -- nt. "ŋ reflection, thinking over PvA 123 (‘e with ref. to nūna, i. e. particle of reflection).

Parivitakketi
Parivitakketi [pari+vitakketi] to consider, reflect, meditate upon J iii.277. -- pp. "vitakkita (q. v.).

Parivitthiṇṇa

Parivisaka
Parivisaka (adj.) [fr. parisati] providing, serving food Vism 108.

Parivisati
Parivisati [pari+viś, viveṣṭi; same use of parivise (inf.) in R. V. x.6110] to serve (with food=instr.), wait upon, present, offer Vin i.240 (bhāṭṭena); ii.77 (kanājakena bilangadutiyaṇena); D ii.127; J i.87, 90; ii.277; iv.116; Pv ii.84 (= bhojiti PvA 107); ii.88 (id. 109); Vism 108, 150 (stūdo bhāṭṭaraṇ p.); VvA 6; PvA 42, 78.

Parivāṃṣati
Parivāṃṣati [pari+vāṃṣati, Desid. of pari+man, cp. vāṃṣā for māṃṣā] to think over, consider thoroughly, examine, search S ii.80 sq.; It 42=Sn 975 (ppr. dhamman "vāṃṣaṃmāṇa, cp. Nd1 508); DA i.134; DhA iv.117 (attāṇaṃ).

Parivāṃṣā
Parivāṃṣā (f.) [pari+vāṃṣā] complete inquiry, thorough search or examination M iii.85; S iii.331; v.68; SnA 173.

Parivuṭṭha & "vutta
Parivuṭṭha & "vutta [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita -- parivāsa AvŚ i.259) Vin iii.186 (tth); S ii.21 (t'th).

Parivuta
Parivuta [pp. of pari+vr] surrounded by ( -- " or instr.) S i.177; J i.152 (miga -- gaṇa’); 203 (devagaṇena); ii.127 (dāsi -- gaṇa’); iii.371 (mahā -- jana’); vi.75; Vv 165 (=samantato p. VvA 81); PvA 3 (dhutta -- jana’), 62 (parijana’), 140 (deva -- gaṇa’).

Pariveṭhita
Parivethita [pp. of pari+veśṭ] enveloped, covered Miln 22. Opp. nibbeṭṭhita (q. v.).

Pariveṇa

Pariveṇa (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 8453 (expld at VvA 351 as follows: veniyato pekkhitabba pariveṇaṇaṃ pāsāda -- kūṭāgāra -- ratti -- tāhān’ ādisampannānā pākāraparikkhiṭṭhāṇa dārakoṭṭhaka -- yuttaṃ avāsaṃ); DhA i.260 (pāsāda’). -- 2. a cell or private chamber for a bhikkhu (cp. Vin. Texts iii.109, 203) Vin i.49=ii.210 (p. koṭṭhaka upaṭṭhāna -- sālā); i.216 (vihārena vihāraṇa pariveṇena pariveṇaṇaṃ upasankamīvatā), 247 (id.); ii.167 (vihāra+); iii.69, 119 (susammatthaḥ); iv.52, 252 (vāsika); J i.126; Miln 15 (ṣammatjaṭṭhi), 19; Vism 90; DhA ii.179 (dvāra); iv.204; VbhA 13.

Pariveṇi

Pariveṇi (f.)=pariveṇa 2; Vin i.80 (anu pariveṇiyaṇaṃ each in their own cell), 106 (id.).

Parivesaka


Parivesanā

Parivesanā (f.) [fr. pari+viṣ] distribution of food, feeding, serving meals Vin i.229; S i.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA iv.162; PvA 109 (ṭhāna), 135 (id.).

Parivyatta

Parivyatta (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

Parisaṃsibba

Parisaṃsibba [pari+pp. of saṃsibba] sewn together, entwined DhA iii.198 (v. l. for saṃsibba+).

Parisakkati

Parisakkati [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake try Vin ii.18=A iv.345 (alabhāya); J i.173 (vadhāya); ii.394; Pv iv.52 (=payogaj karoti PvA 259).

Parisankati

Parisankati [pari+sankati] to suspect, fear, have apprehension J iii.210, 541; DhA i.81. -- pp. "sankita (q. v.). Cp. āsankti.

Parisankā


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Parisankita
Parisankita [pp. of parissankati] suspecting or suspected, having apprehensions, fearing Vin ii.243 (diṭṭha -- suṭa'); A iii.128; J iv.214; v.80; Miln 372; DhA i.223 (āsankita'). -- Cp. āsankita & ussankita.

Parisanku

Parisanku in "patha the region round the path of stakes & sticks, N. of a path leading up to Gijjha -- pabbata (see expln at J iii.485) J iii.484.

Parisangāḥapeti

Parisangāḥapeti [pari+Caus. of sanganhāti] to induce someone to mention or relate something J vi.328.

Parisaṭhā

Parisaṭhā (adj.) [pari+saṭha] very fraudulent or crafty Pug 23 (saṭha+).

Parisāṇṭhāti

Parisāṇṭhāti [pari+saṇṭhāti] to return into the former state, to be restored; aor. "saṇṭhāsi J iii.341.

Parisāṇha

Parisāṇha (adj.) [pari+saṇha] very smooth or soft Miln 198.

Parisandeti

Parisandeti [pari+Caus. of syad] to make flow round, to make overflow, to fill, in phrase kāyaḥ abhisandeti p. D i.75, 214; M iii.92 sq. etc. expld as "samantato sandeti" at DA i.217. -- pp. parisanna (q. v.).

Parisanna

Parisanna [pp. of parissandati, cp. parisandeti] surrounded or filled with water, drenched, well -- watered D i.75= M iii.94.

Parisappati

Parisappati [pari+srp] to run about, crawl about, to be frightened Dh 342, 343 (=saṇsappati bhāyati DhA iv.49).

Parisappanā

Parisappanā (f.) [fr. parisappati] running about, fear, hesitation, doubt, always combd with āsappanā and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd2 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA i.69.

Parisamantato

Parisamantato (adv.) [pari+samantato] from all sides VvA 236.

Parisambāḥati
Parisambhâhi [pari+sambhâhi] to stroke, to rub from all sides M ii.120; S i.178, 194; A v.65.

Parisarati

Parisarati [pari+smr, but according to Kern, Toev. s. v. pari here fr. Prk. paḍi=Sk. prati, thus for pratismarati] to remember, recollect J vi.199 (read parissara).

Parisahati

Parisahati [pari+saḥati] to overcome, conquer, master, get the better of S iv.112; exegetically in formula saḥati p. abhîbhavati ajjhottharati etc. Nd1 12, 361 =Nd2 420.

Parisā

Parisā (f.) [cp. Vedic pari+ad; in R. V. also pari+ad as adj. surrounding, lit. "sitting round," fr. pari+sad. -- In Pali the cons. stem has passed into a vocalic ā -- stem, with the only preservation of cons. loc. sg. parisati Vin iv.285; A ii.180 (ō); J v.61; DA i.141 and parisatiḥ M i.68; A ii.180 (v. 1); J v.332, besides the regular forms pariṣāyaḥ (loc. sg.) Vin ii.296; A v.70; and pariṣāsū (loc. pl.) S i.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz, eight assemblies (khaṭṭiya, brāhmaṇa, gahapati, samaṇa, Cātummahārājika, Tāvatiṣsa, Māra, Brahma, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty -- Three, of the Māras, and of the Brahmās) D ii.109; iii.260; M i.72; A iv.307. <-> four assemblies (the first four of the above) at D iii.236; Nd1 163; other four, representing the Buddha's Order (bhikkhu, bhikkhunī, upāsaka, upāsikā, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enumm at Divy 299) S ii.218; A v.10; cp. J i.40 (catu -- parisa -- majjhe), 85 (id.), 148 (id.). -- two assemblies (viz. Brahma, Māra) at D iii.260; allegorically two groups of people (viz. sāratta -- rattā & asāratta -- rattā) M ii.160=A i.70 sq. -- For var. uses of the word see the foll. passages: Vin ii.188, 296 (rājaparisa); iii.12 (Bhagavā mahatiyā parisāya parivuto surrounded by a great multitude); iv.153 (gen. parisāya); M i.153 (nevāpi); ii.160; iii.47; S i.155 (brahma), 162 sarājikā p., 177; A i.25 (mahā), 70 (uttānā p.), 71 (ariya), 242 (tisso p.); ii.19 ("āya mando"), 133, 183, 185 (deva); iii.253 (khaṭṭiya); iv.80, 114; It 64 (upāsaka "sāsu virocare"); Sn 349, 825 sq.; J i.151, 264, vi.224 (omissaka"); Pv iii.96; Miln 187, 249, 359 (38 rāja -- parisā, or divisions of the royal retinue); PVA 2, 6, 12, 21, 78 and passim; Sdhp 277. saparisa together with the assembly Vin iv.71; adv. "Throwable Thā 69. -- Note. The form of parisā as first part of a cpd. is parisa (=parisad, which latter is restored in cpd. pariṣagga="parisad -- gata). -- See also pārisagga, -- antare within the assembly J iii.61. -- āvaca one who moves in the society, i.e. the Brotherhood of the Bhikkhus A iv.314; v.10. -- gata (gatta) having entered a company Sn 397 (pūta -- majjha -- gata SnA 377); Pug 29. -- nān knowing the assembly A iii.148; iv.113 +kalañña puggalañña, cp. D iii.252. -- dussana defilement of the Assembly A ii.225 (opp. "sobhana"), -- pariyanta the outer circle of the congregation DhA i.67; iii.172. -- majjhe in the midst of the assembly J i.267; ii.352; PVA 11. -- sārajja being afraid of the a. Miln 196=Nd2 470 (so read for parisārajja).

Parisiñcati

Parisiñcati [pari+siñcati] to sprinkle all over, to bathe M i.161; S i.8 (gattāni); Sdhp 595.

Parisibbita


Parisukkha
Parisukkha (adj.) [pari+sukkha] dried up, very dry J i.215 (of fields); Miln 302 (of the heart); PvA 64 ("sātra").

Parisukkhita

Parisukkhita [pp. of pari+śuṣ. Intens. of śuṣ] dried up, withered Miln 303 ("hadaya").

Parisujjhati

Parisujjhati [Pass. of pari+śudh] to become clear or clean, to be purified S i.214; Sn 183, 184. -- pp. parisuddha (q. v.).

Parisuddha

Parisuddha (adj.) [pari+pp. of śudh] clean, clear, pure, perfect Vin ii.237; M i.26; iii.11; S ii 199 ("dhammadesanā"); iii.235; v.301, 354; A iii.125 ("ñāna -- dassana"); iv.120 sq.; J i.265; Vism 2 (accanta"); Pug 68 (samāhite citte parisuddha); Miln 106; DA i.177, 219; SnA 445 (apanetabbassa abhāvato niddosa -- bhāvena p.); PvA 44, 70. Very freq. combd with pariyodātā (q. v.). -- aparīsuddha unclean Vin ii.236, M i.17. -- ājīva (adj.) of pure livelihood D i.63 (see DA i.181); A iii.124 (cp. pārisuddhī).

Parisuddhatta

Parisuddhatta (nt.) [abstr. fr. parisuddha] purity, clean-liness, perfection M i.36; Miln 103 sq.; Vism 168. -- As f. pari -- suddhatā at Vism 30.

Parisuddhi

Parisuddhi (f.) [fr. pari+śudh] purity, purification S i.169. The usual spelling is pārisuddhi (q. v.).

Parisumbhati

Parisumbhati [pari+sumbhati] to strike, hit, throw down J iii.347 (=paharati C.); vi. 370, 376 (id. C.).

Parisumbhana

Parisumbhana (nt.) [fr. pari+śumbh] throwing down J vi.508 (bhūmiyā p.).

Parisussati

Parisussati [pari+sussati] to dry quite up, waste quite away J ii.i.5, 339, 437. -- Caus. parisoseti (q. v.).

Parisussana


Parisedita

Parisedita [pp. of pari+Caus. of svid, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M i.104 (bijāni); S iii.153; Vin iii.3; Aiv. 125 (añḍāni), 176.

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Parisesa

Parisesa [pari+sesa] remnant, remainder, rest; only neg. aparisesa (adj.) without remainder, complete, entire M i.92, 110; A iii.166=Pug 64; A iv.428 ("pañadassana).

Parisoka

Parisoka [pari+soka] great grief, severe mourning Ps i.38 (anto’ in def. of soka).

Parisodhana


Parisodhita

Parisodhita [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.

Parisodheti

Parisodheti [pari+Caus. of śudh] to cleanse, clean, purify M iii.3, 35 (aor. "sodhesi); Sn 407 (aor. "sodhayi); DhA ii.162 (vadapeti+). -- Freq. in phrase citta p. to cleanse one's heart (from=abl.) D iii.49; S iv.104; A ii.211; iii.92; Nd1 484; Pug 68. -- pp. parisodhita (q. v.).

Parisosa

Parisosa [fr. pari+śuṣ] becoming dried up, dryness, withering away S i.91.

Parisosita

Parisosita [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti

Parisoseti [Caus. of parisussati] to make dry up, to ex- haust, make evaporate (water) Miln 389. -- pp. parisosita (q. v.).

Parissañjati

Parissañjati ("ssajati?) [pari+svaj] to embrace, enfold, J i.466; vi.156 ("itvā, v. l. "ssajitvā & palisajjītvā).

Parissanta

Parissanta [pp. of parissamati] tired, fatigued, exhausted Pv ii.936; VvA 305; Sdhp 9, 101.

Parissama

Parissama [fr. pari+śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna’ from journeying); PvA 3, 43, 113, 127.

Parissaya
Parissaya (m. & nt.) [fr. pari+sri? Etym. doubtful, cp. Weber, Ind. Streifen iii.395 and Andersen, Pāli Reader ii.167, 168] danger, risk, trouble M i.10 (utu˚); A iii.388 (id.); Sn 42, 45, 770, 921, 960 sq.; Dh 328 ('ayāṇī= siha -- vyaggh' -- ādayo pākāṭa -- parissaye, rāga -- bhaya -- dosabhay' ādayo pāticchanna -- parissaye DhA iv.29); Ndl 12=Ndl 420 (where same division into pākāṭa’ & paticchanna’); Ndl 360, 365; J i.418; ii.405; v.315, 441 (antarāmagga p. cp. paripātha in same use); Vism 34 (utu˚); SnA 88 (expld as paricca sayanti ti p.); DhA iii.199 (‘mocana); PvA 216, DhsA 330.

Parissāvana

Parissāvana (nt.) [fr. pari+Caus. of sru] a water strainer, filter (one of the requisites of a bhikkhu) Vin i.209, ii.119 and passim; J i.198; iii.377; Ndl 226; DhA iii.260 (udaka˚); VvA 40, 63; Sdhp 593.

Parissāvanaka

Parissāvanaka (adj. -- n.) [fr. parissāvana] only neg. a˚: 1. one who has no strainer Vin ii.119; J i.198. -- 2. not to be filtered, i. e. so that there is nothing left to be filtered J i.400 (so read for ’ssavanaka). Or is it “not overflowing”?

Parissāvita

Parissāvita [pp. of parissāveti] strained, filtered J i.198 (udaka).

Parissāvetai

Parissāveti [Caus. of pari+sru] to strain or filter J i.198 (pāṇīya˚); DA i.206 (udaka˚); iii.207 (pāṇīya˚). -- pp. parissāvita (q. v.).

Parissuta


Parihaṭṭha

Parihaṭṭha (‘hata [pp. of pariharati] surrounded by ( -- ”) encircled; only in phrase sukha -- parihaṭṭa (+sukhe ṭhita) steeped in good fortune Vin iii.13 (corr. sukhedhita accordingly’!); J ii.190 (pariharaka v. l. BB); vi.219 (=sukhe ṭhita).

Parihaṭṭha


Pariharaka

Pariharaka (adj. n.) [fr. pari+hr] 1. surrounding or sur-rounded, having on one's hands J ii.190 (sukha˚, v. l. for "parihaṭṭa). -- 2. an armlet, bracelet VvA 167 (v. l. "harana; expld as hatthālankāra.) See also pariharaka.

Pariharatāna

Pariharatāna (nt.) [fr. pari+hr] 1. protection, care Vism 500 (gabhha˚); KhA 235; DA i.207 (kāya˚); DhA ii.179 (kāya˚). -- 2. keeping up, preservation, keeping in existence; in phrase khandha˚ DhA iii.261, 405. Cp. foll.
Parihara


Pariharati

Pariharati [pari+hā] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin i.42; ii.188; D ii.100 (sanghaṇa); D ii.14 (gabbhaṇa kucchiṇaḥ); M i.124, 459; S iii.1; A iii.123; J i.52 (kucchiṇa), 143, 170; Miln 392, 410 (attānaṇa) 418; SnA 78; DhsA ii.232 (aggin, v. l. paricarati, which is the usual); PvA 63 (kucchiṇa), 177. Cp. BSk. pariharati in same meaning e. g. AvŚ i.193, 205.-- 2. to carry about D ii.19 (aneka); M i.83; Sn 440 (muñja parihaṇa, 1 sg. pres. med.; SnA 390 takes it as parihaṇeyya); Miln 418 (ālaṇaṇa p.). -- 3. (intrs.) to move round, go round, circle, revolve M i.328; A i.277 (candima -- suṇīya p.; cp. A v.59)=Vism 205; J i.395; iv.378; vi.519; DA i.85; PvA 204.-- 4. to conceal Vin iii.52 (sunkaṇa). <-> 5. to set out, take up, put forward, propose, only in phrase (Com. style) uttānaṇa padāṇa p. to take up the words in more explicit meaning SnA 178, 419, 437, 462.-- pp. parihaṇa. Pass. parihiṭrati (q. v.). -- See also anupariharati.

Pariharitabbatta


Parihasati

Parihasati [pari+has] to laugh at, mock, deride J i.457. - Caus. parihāseti to make laugh J v.297.

Parihāna

Parihāna (nt.) [fr. pari+hā] diminution, decrease, wasting away, decay S ii.206 sq.; A ii.40 (abhabbo parihaṇāya), iii.173, 309, 329 sq., 404 sq. (dhamma); v.103 (id.), 156 sq.; It 71 (āya saṇvattati); Dh 32 (abhabbo p. āyo); Pug 12, 14.

Parihāni

Parihāni (f.) [fr. pari+hā] loss, diminution (opp. vuddhi) S ii.206; iv.76, 79; v.143, 173; A i.15; iii.76 sq.; iv.288; v.19 sq., 96, 124 sq.; J ii.233; DhsA iii.335; iv.185.

Parihāniya

Parihāniya (adj.) [parihāna+ya] connected with or causing decay or loss D ii.75 sq. (ā dhamma conditions leading to ruin); A iv.16 sq.; Vbh 381; VbhA 507 sq. -- a˚ S v.85.

Parihāpeti

Parihāpeti [Caus. of parihaṇāyi] 1. to let fall away, to lose, to waste S ii.29; J iv.214 (vegaṇa); Miln 244 (cittānaṇa to lose heart, to despair); PvA 78.-- 2. to set aside, abandon, neglect, omit Vin i.72 (rūjakiccaṇa); J ii.438; iv.132 (vaṭṭaṇa); v.46; Miln 404 (mūlakamman); -- Neg. ger. aparihāpetvā without omission DhsA 168; ppr. aparihāpeto not slackening or neglecting Vism 122.

Parihāyati
Parihāyati [pari+hā] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin i.5; M iii.46 sq. (opp. abhivaṣṭhati); S i.120, 137; iii.125; iv.76 sq.; A iii.252; Dh 364; Sn 767; J ii.197; iv.108; Nd1 5 (paridhaṃsati+); Miln 249 (id.); Pug 12 (read "ḥāreyya for "ḥāreyya"); SnA 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. 1.), 125 ("ḥāreyyuṇ"). -- pp. parihitna, Pass. parihiyyati, Caus. parihāpeti (q. v.).

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Parihāra

Parihāra [fr. pari+hr, cp. pariharati] 1. attention, care (esp. --˚), in cpds. like gabbha˚ care of the foetus DhA i.4; dāraka˚ care of the infant J ii.20; kumāra˚ looking after the prince J i.148, ii.48; DhA i.346; dup˚ hard to protect J i.437; Vism 95 (Majjhimo d. hard to study?) -- 2. honour, privilege, dignity Vin i.71; J iv.306 (gārava˚). -- 3. surrounding (lit.), circuit of land J iv.461. -- 4. surrounding (fig.), attack; in cpd. visama˚ being attacked by adversities A ii.87; Nd2 304ic; Miln 112, 135. -- 5. avoidance, keeping away from J i.186. -- patha "circle road," i. e. (1) a roundabout way DhA ii.192. (2) encircling game D i.6=Vin ii.10 (expld as "bhūmiyaṇ nānapaṭhaṇ māṇḍalaṇ katvā tattha pariharitabba pariharantabbaṇ kīlaṇaṇ" DA i.85; trsld as "keeping going over diagrams" Dial. i.10, with remark "a kind of primitive hop -- scotch").

Parihāraka

Parihāraka (adj. -- n.) [fr. pari+hr] surrounding, encircling; a guard A ii.180.

Parihārika

Parihārika [fr. parihāra] keeping, preserving, protecting, sustaining D i.71 (kāya˚ cīvara, kucchi˚ piṇḍapāta; expld as kāya -- pariharana -- māttakena & kucchi˚ at DA i.207; correct reading accordingly); M i.180; iii.34; Pug 58; Vism 65 (kāya˚, of āvara).

Parihārin


Parihāsa

Parihāsa [fr. pari+has, cp. parahasati] laughter, laughing at, mockery J i.116 ("keli), 377; DhA i.244.

Parihāsiṃṣu

Parihāsiṃṣu at J i.384 is to be read "bhāsiṃṣu.

Parihiyyati

Parihiyyati [Pass. of parihāyati, Sk. "ḥīyate] to be left, to be deserted, to come to ruin (=dhāṃsati) J iii.260.

Parihiṇa

Parihiṇa [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S i.121; A iii.123; Sn 827, 881 ('paṇṇa); J i.112, 242; iv.200; Nd1 166, 289; Miln 249, 281 (a˚); PvA 220 (=nihīna).

Parihiṇaka
Parihīnaka (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D i.103.

Parihīrati

Parihīrati [Pass. of pariharati, Sk. parihiyate in develop- ment "hriyate>hiriyati>hiyirati>hiriti"] to be carried about (or better "taken care of," according to Bhāgh's expln SnA 253; see also Brethren 226) Sn 205 =Th 1, 453.

Parīṭa

Parīṭa see vi’.

Parūpa’

Parūpa’ as para+upa’ (in parūpakamma, parūphāṭa etc.) see under para.

Parūḷha

Parūḷha (adj.) [pp. of pa+ruh, cp. BSk. prarūḍha ( -- śma- śru) Jtm 210] grown, grown long, mostly in phrase ‘kaccha -- nakha -- loma having long nails, & long hair in the armpit, e. g. at S i.78; Ud 65; J iv.362, 371; vi.488; Miln 163 (so read for p. -- kaccha -- loma); Sdhp 104. << Kern, Toev. ii.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from kesa or kaka, i. e. with long hairs (of the head), nails & other hair. -- Further in foll. phrases: mukha -- kaccha -- nakha -- loma J i.303; ‘kesa -- massu with hair & beard grown long J iv.159; ‘kaccha with long grass J vi.100; ‘massu -- dathika having grown a beard and tooth DA i.263.

Pare

Pare (adv.) see para 2 c.

Pareta

Pareta [pp. of pareti, more likely para+i than pari+i, although BSk. correspondent is parīṭa, e. g. śokaparīṭa Jtm 3194] gone on to, affected with, overcome by ( -- ‘), syn. with abhibhūta (e. g. PvA 41, 80). Very frequent in combn with terms of suffering, misadventure and passion, e. g. khudā", ghamma", jighacchā", dukkha", dosa", rāga", soka", sneha", Vin i.5; D ii.36; M i.13, 114, 364, 460; iii.14, 92; S ii.110; iii.93; iv.28; A i.147=It 89; A iii.25, 96; Sn 449, 736, 818 (= samohita samannāgata pihita Nd1 149) 1092, 1123; J iii.157; Pv i.86; ii.24; Miln 248; PvA 61, 93.

Pareti

Pareti [in form=parā+i but more likely pari+i, thus=pariyeti] to set out for, go on to, come to (acc.) S ii.20; A v.2, 139 sq., 312; J v.401 (= pakkhandati C.). pp. pareta (q. v.).

Paro

Paro (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only " -- in connection with numerals (cp. Vedic use of paras with acc. of numerals), e.g. paropaṇāma more than 50 D ii.93; parosatañj more than 100 J v.203, 497; parosassajj over 1,000 D ii.16; S i.192=Th 1, 1238; Sn p. 106 (= atireka -- sahassajj SnA 450). See also parakkaroti.

Parokkha
Parokkha (adj.) [paro+akkha=Vedic parokṣa (parah+akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. -- abl. parokkhā (adv.) behind one's back, in the absence of J iii.89 (parammukhā C.; opp. sammukhā).

Parodati

Parodati [pa+rud] to cry out (for) J i.166; PvA 16, 257.

Paropariya

Paropariya (’ñāṇa) see under indriyā’, The form is paro +pariya, paro hefe taking the place of para. Yet it would be more reasonable to explain the word as para+apara (upara?)+ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. parovara.

Parovara

Parovara (adj. -- n.) [para+avara, sometimes through substition of apa for ava also paropara. We should expect a form *parora as result of contraction: see Nd2 p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccâvaca). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaraṇ, varovaraṇ; expld as "lokuttara -- lokiyā -- vasena sūndar' āsundarā duṣre -- santikaṇ vā" SnA 350), 475 ("ā dhammā; v. l. BB paroparā; expld as "parāvāra sandar' āsundārā, parā vā bāhirā aparā ajhattikā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expld as sundare ca asundare ca pañca kāmaguna" SnA 493), 1048 (reading paroparāṇi Nd2; see expln Nd2 422b; expld as "parāni ca orānī ca, par' attabhāv' ādini parāni ca orānī ca" SnA 590), 1148 (paroparāṇi Nd2; see Nd2 422a; expld as "hīna -- ppaṇṭan'" SnA 607). -- Note. Already in RV. we find para contrasted with avara or upara; para denoting the farther, higher or heavenly sphere, avara or upara the lower or earthly sphere: see e. g. RV. i.128, 3; i.164, 12. -- On paropara see further Wackernagel, Altind. Gr. ii.121 d.

Pala

Pala ( -- ') [classical Sk. pala] a certain weight (or measure), spelt also phala (see phala2), only in cpd. sata’ a hundred (carat) in weight Th 1, 97 (of kañṣa); J vi.510 (sataphala kañṣa=phalasatena katā kañcana -- pāṭṭī C.). Also in combn catuppala -- tippala -- dvipala -- ekapala -- sātiṅka Vism 339.

Palaka

Palaka [cp. late Sk. pala, flesh, meat] a species of plant J vi.564.

Palagāṇḍa

Palagāṇḍa [cp. Sk. palagāṇḍa Halāyudha ii.436; BSk. palagāṇḍa AvŚ i.339; Aṣṭas. Pār. 231; Avad. Kalp. ii.113] a mason, bricklayer, plasterer M i.119; S iii.154 (the reading phala’ is authentic, see Geiger, P.G. § 40); A iv.127.

Palaṇḍuka

Palaṇḍuka [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin iv.259.

Paladdha

Paladdha [pp. of pa+labh] taken over, "had," overcome, deceived M i.511 (nikata vaṅcita p. where v. l. and id.
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p. S iv.307 however reads paluddha); J iii.260 (dava˚= abhibhūta C.).

Palapati


Palambati

Palambati [pa+lambati] to hang down ThA 210; Sdhp 110. -- pp. palambita (q. v.). See also abhi˚.

Palambita

Palambita [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

Palambheti

Palambheti [pa+lambheti] to deceive D i.50, cp. DA i.151.

Palalita

Palalita [pa+lalita] led astray S iv.197 (v. l. "lālita). At A iii.5 we read palālita, in phrase kāmesu p. ("sporting in pleasures"? Or should we read palolita?).

Palavati

Palavati [Vedic plavati, plu] to float, swim Vin iv.112; Dh 334; Th 1, 399; J iii.190.

Palasata

Palasata [according to Trenckner, Notes p. 59, possibly fr. Sk. parasvant] a rhinoceros J vi.277 (v. l. phalasata; expld as "khagga -- migā," with gloss "balasata"); as phalasata at J vi.454 (expld as phalasata -- camma C.). See palāsata.

Palahati

Palahati [pa+lahati] to lick Pv iii.52=PvA 198.

Palāta

Palāta [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=*palāta) Pischel, Prk. Gr. § 567] run away J vi.369; Vism 326; VvA 100; DhA ii.21.

Palātatta

Palātatta (nt.) [abstr. fr. palāta] running away, escape J i.72.

Palāpa
Palāpa1 [Vedic palāva, cp. Lat. palea, Russ pelēva; see also Geiger, P.Gr. § 396, where pralāva is to be corr. to palāva] chaff of corn, pollard A iv.169 (yava˚); J. i.467, 468; iv.34; SnA 165 (in exegesis of palāpa2; v. l. BB palāsa), 312 (id.); J iv.34, 35 (perhaps better to read kula -- palāso & palāsa -- bhūta for palāpa).

Palāpa

Palāpa2 [Vedic pralāpa, pa+lap; taken by P. Com. as identical with palāpa1, their example followed by Trenckner, Notes 63, cp. also Miln. trsl. ii.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M iii.80 (a˚); S i.166 (not palapan), 192=Th 1, 1237; A iv.169 (sama˚a in allegory with yava˚ of palāpa1); Sn 89 (māyāin asanyata palāpa=palāpa -- sadisattā SnA 165), 282= Miln 414 (here also expld as palāpa1 by SnA 312); VbhA 104. In phrase tuccha palāpa empty and void at Miln 5, 10.

Palāpin

Palāpin in apalāpin "not neglectful" see palāsin.

Palāpeti

Palāpeti1 [Caus. of palāyati] to cause to run away, to put to flight, drive away J ii.433; DhA i.164, 192; iii.206.

Palāpeti

Palāpeti2 [Caus. of pa+lap, cp. palāpa to which it may be referred as Denom.] to prattle, talk J i.73, 195.

Palāyati

Palāyati [cp. Vedic palāyati, palāy] to run (away) Vin iii.145 (ubbijjati uttasati p.); A ii.33 (yena vā tena vā palayanti); Sn 120; J ii.10; DhA i.193; Pvä 253, 284 (=dhāvati). -- ppr. palāyanto S i.209=Th 2, 248 =Pvä ii.717=Nett 131=DhA iv.21; aor. palāyi S i.219; J i.208; ii.209, 219, 257; iv.420; DhA iii.208; DA i.142; Pvä 4, 274; ger. palāyitvā J i.174; Pvä 154; inf. palāyitun ĵ i.202; vi.420. -- Contracted forms are: pres. paleti (see also the analogy -- form paleti under pāleti, to guard) D i.54 (spelt phaleti, expld DA i.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd2 423); Dh 49; Nd1 172; J v.173, 241; Vv 8436 (=gacchati Vva 345); Pvä i.111 (gacchati Pvä 56); aor. palitha J v.255; fut. palehiti Th 1, 307; imper. palehi Sn 831 (=gaccha SnA 542) -- pp. palāta & palāyita; Caus. palāpeti i (q. v.).

Palāyana

Palāyana (nt.) [fr. palāy] running away DhA i.164. See also pālana.

Palāyanaka

Palāyanaka (adj.) [fr. palāy] running away J ii.210 (˚ṇ karoti to put to flight).

Palāyin

Palāyin (adj.) [fr. palāy] running away, taking to flight S i.221=223. -- Usually neg. apalāyin S i.185, and in phrase abhūru anutrāsin apalāyin S i.99; Th 1, 864; J iv.296 and passim. See apalāyin & apalāsin.

Palāla
Palāla (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J i.488; DhA i.69. -- channaka a roof of thatch Th 1, 208. -- pinda a bundle of straw Vism 257= KhA 56. -- pīṭhaka "straw foot -- stool," a kind of punishment or torture M i.87= A ii.122=Miln 197 (see Miln trsl. i.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd1 154; Nd2 604; J v.273. -- puñja a heap of straw D i.71; M iii.3; A i.241; ii.210; Pug 68; VbhA 367. -- puñjaka same as puñja Miln 342.

Palālīta

Palālīta see palałīta.

Palāsa

Palāśa1 (m. & nt.) [Vedic palāśa] 1. the tree Butea fronds or Judas tree J iii.23 (in Palāśa Jātaka). -- 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S ii.178; J i.120 (nt.); iii.210, 344; Pva 63 ("antare; so read for pāś' antare), 113 (ghanā'), 191 (sāli'). puppha' blossoms & leaves DhA i.75; sākhā' branches & leaves M i.111; J i.164; Miln 254; pāṇḍu' a sear leaf Vin i.96; ii.47; iv.217; bahala' (adj.) thick with leaves J i.57. -- palāśāni (pl.) leaves J iii.185 (=palāśapaññā C.); Pva 192 (=bhūsāni).

Palāsa

Palāśa2 & (more commonly) Palāśa [according to Trenckner, Notes 83, from ras, but BS Sk. pradāśa points to pa+ dāśa="enemy" this form evidently a Sanskritisation] unmercifullness, malice, spite. Its nearest synonym is yuga -- gāha (so Vbh 357; Pug 18, where yuddhagāha is read; J iii.259; VvA 71); it is often combd with macchera (Vv ii155) and makkha (Miln 289). <+> M i.15, 36, 488; A i.79; J ii.198; Vbh 357; Pug 18 (+palāśāyanā, etc.). -- apalāśa mercyfulessness M i.44.

Palāsata

Palāsata [so read for palasata & palasada; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J v.206, 408; vi.277.

Palāsika

Palāsika (adj.) [fr. palāśa1] 1. in cpd. pāṇḍu' one who lives by eating withered leaves DA i.270, 271. -- 2. in cpd. eka' (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin i.185 (=eka paṭala Bdhgh; see Vin. Texts ii.13).

Palāsin

Palāsin (palāsina) (adj.) [fr. palāśa2] spiteful, unmerciful, malicious M i.43 sq., 96; A iii.111; combd with makkhin at Vin ii.89 (cp. Vin Texts iii.38); J iii.259. apalāsin D iii.47 (amakkhin+); M i.43; A iii.111; Pug 22; see also separately.

Pali'

Pali' [a variant of pari', to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, Prk. Gr. § 257; Geiger, P.Gr. § 44] round, around (=pari) only as prefix in cpds. (q. v.). Often we find both pari' & pali' in the same word.

Palikujjati

Palikujjati [pali+kujjati] to bend oneself over, to go crooked M i.387.
Palikunṣṭhita


Palikha

Palikha [a variant of paligha on kh for gh see Geiger, P.Gr. § 392] a bar J vi.276 (with paligha as gloss).

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Palikhaṇati

Palikhaṇati [pali+kha, cp. parikhā] to dig up, root out S i.123; ii.88 (so read for paliţ & phaliţ)=A i.204; ger. palikhaṇţa Sn 968 (=uddharitvā Nd1 490); palikhaṇţa S i.123 (cp. KS 320); & palikhaṇţvā S ii.88; SnA 573. -- pp. palikhathe (q. v.).

Palikhata

Palikhata [pp. of palikhaṇati] dug round or out S iv.83 (so read with v. l. for T. palikhita).

Palikhati

Palikhati [pa+likh] to scratch, in phrase oṭṭhaṇ p. to bite one's lip J v.434= DhA iv.197.

Palikhādati

Palikhādati [pali-khādati] to bite all round, to gnaw or peck off M i.364 (kukkuro aṭṭhikankalaṇ p.).

Paligijjhahi

Paligijjhahi [pali+gijjhati] to be greedy Nd2 77 (abhi- gijjhati+).

Paliguṇṭhita

Paliguṇṭhita [pali+guṇṭhita, variant palikunṣṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB "kuṇṭhita"); J ii.150=DhA i.144 (v. l. "kuṇṭh"); iv.56; Miln ii. Expld by pariyonaddha J ii.150, by paṭicchādita J iv.56. Cp. pālīgunṭhima.

Paligedha

Paligedha [pali+gedha but acc. to Geiger, P.Gr. § 10= parigṛddha] greed, conceit, selfishness A i.66; Nd2 tāṇhā ii (gedha+); Dhs 1059, 1136.

Paligedhin

Paligedhin (adj.) [fr. paligedha, but Geiger, P.Gr. § 10 takes it as *parigṛddhin, cp. giddhin] conceited, greedy, selfish A iii.265.

Paligha
Paligha [pari+gha of (g)han, cp. P. & Sk. parigha] 1. a cross -- bar Vin ii.154; Th 2, 263 (vaṭṭa=parighadanda ThA 211); J ii.95; vi.276. -- 2. an obstacle, hindrance D ii.254=S i.27. -- (adj) ( -- " ) in two phrases: okkhitta* with cross -- bars erected or put up D i.105 (=ṭhapita* DA i.274), opp. ukkhitta* with cross -- bars (i. e. obstacles) withdrawn or removed M i.139=A iii.84=Nd2 284 C.; Sn 622 (=avijjā -- palighassa ukkhittattā SnA 467); cp. parikhā. -- parivattika turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground"
Hardy, E.M. 32, cp. Miln trsl. i.277) M i.87=A i.47=ii.122=Nd1 154= Nd2 604 B (reads palingha, v. l. paligha)=Miln 197.

Palita

Palita (adj.) [cp. Vedic palita; Gr. pelitnos, pelios black -- grey; Lith. pilkas grey; Ags. fealu=Ohg. falo, E. fallow, Ger. fahl; also Sk. pându whitish; P. pându, pāṭala pink] grey, in cpd. ˚kesa with grey (i. e. white) hair M i.88 (f. ˚kesa"); A i.138; J i.59, 79; abs. only at J vi.524. The spelling phalita also occurs (e. g. PvA 153). -- Der. pälicca.

Palitta

Palitta [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

Palipa

Palipa fr. [pa+lip] sloppiness, mud, marsh M i.45; Th 1, 89; 2, 291 (=panka ThA 224); J iii.241 (read palipo, cp. C.=mahākaddamo ibid.)=iv.480.

Palipatha

Palipatha [for paripatha= "pantha (q. v.), the bases path˚ & panth˚ frequently interchanging. Trenckner (Notes 80) derives it fr. pa+lip] danger, obstacle (or is it "mud, mire"=palipa?) A iv.290; Sn 34=638 (=rāga SnA 469)=Dh 414 (=rāga` DhA iv.194).

Palipadaka

Palipadaka see päli*.

Palipanna

Palipanna [for paripanna, pp. of paripajjati] fallen, got or sunk into ( -- " or loc.) Vin i.301 (muttakarīse); D ii.24 (id.); M i.45 (palipa*)=Nd2 651 B; M i.88; J vi.8; Vism 49 (muttakarīse).

Palippi

Palippi [Med. -- Pass. of pa+lip; often spelt palipati] to be smeared; to stick, to adhere to Pv iv.15 ("amāna read for palimpamāna"). -- pp. palitta (q. v.).

Palibujjhati

Palibujjhati see palibuddhati.

Palibujjhana

Palibujjhana (nt.) [fr. palibujjhati] obstruction DhA iii.258.
Palibuddha

Palibuddha [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J ii.417; Nd2 107 (paliveṭhita+); Miln 388 (ākāso a˚) 404; DhA iii.198. Often in phrase lagga laggita p. Nd2 88, 107, 332, 596, 597, 657.

Palibuddhati

Palibuddhati [the etym. offered by Andersen, Pāli Reader s. v. palibuddha, viz. dissimilation for pari+ruddhati (rudh) is most plausible, other explns like Trenckner's (Notes 66 for pari+bādh, med -- pass. bajjhati=*bādhhyate, seemingly confirmed by v. l. Nd2 74 & 77 "bajjhati for "bujjhati") and Kern's (Toev. s. v. =Ogh. fīrbiotan, Ger. verbieten) are semantically not satisfactory. Cp. avaruddhati & avaruddha] 1. to obstruct, refuse, keep back, hinder, withhold Vin ii.166; iv.42, 131; J i.217 (cp. paṭibuddhi ibid.); iii.138 (aor. "buddhi"); iv.159; Miln 263. -- 2. to delay Miln 404 (or should we read "bujjhati i.e. sticks, tarries, is prevented?"). &gt; Pass. palibujjhati [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is lag, as seen from the freq. combn palibuddha+lagga, palibodha+laggana: see Nd2 p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd2 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. -- pp. palibuddha (q. v.).

Palibodha

Palibodha [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J i.148; iii.241 (a˚ non -- obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma˚ Nd2 374 (+kāmapariḷāha); kula˚ cīvara˚ Nd2 68, cp. Miln 388 (kule p.); ghar˚vāsa˚, putta -- dāro etc. Nd1 136; Nd2 172a B, 205, cp. J ii.95 (ghara˚); KhA 39 (enumd as set of dasa palibodhā which are also given and expld in detail at Vism 90 sq.); cp. DhsA 168, and in combn laggana bandhana p. Nd2 332, 620. Two palibodhas are referred to at Vin i.265, viz. āvāsa˚ and cīvara˚ (cp. Vin. Texts ii.157) and sixteen at Miln 11. Cp. Cpd. 53. -- The minor obstacles (to the practice of kamma˚) are described as khuddaka˚ at Vism 122 & referred to at DhsA 168. -- See also sam˚.

Palibhañjana

Palibhañjana (nt.) [pari+bhañjana] breaking up Nd2 576 (sambhañjana+; v. l. pari˚). See also sam˚. The spelling phali˚ occurs at ThA 288.

Palimaṭṭha

Palimaṭṭha [pp. of pari+m˚] polished J v.4. Cp. pari- maṭṭha. See also sam˚.

Paliveṭhana

Paliveṭhana (adj. nt.) [fr. pari+veṣṭ] wrapping, surrounding, encircling, encumbrance J iv.436; Pug 34; Vism 333 ("camma"); DhsA 366.

Paliveṭhita


Paliveṭheti
Paliveṭhiti [pari+vesṭ] to wrap up, cover, entwine, encircle M i.134; J i.192; ii.95; DhA i.269; DhsA 366. -- Pass. paliveṭhityati Miln 74. -- pp. paliveṭhita (q. v.). See also sam’.

Palisajjati

Palisajjati [pari+srj] to loosen, make loose S ii.89 (mû- lâni).

Palissajati

Palissajati [pari+svaj] to embrace D ii.266; J v.158 (aor. palissaji=âlìngi C). 204, 215; vi.325.

Palissuta


Palugga

Palugga [pp. of palujjati, Sk. *prarunga] broken up, crushed, crumbled Bu ii.24; Miln 217.

Palujjati

Palujjati [Pass. of palujjati=pa+ruij] to break (intrs.) to fall down, crumble, to be dissolved Vin ii.284; D ii.181; M i.488; S ii.218; iii.137; iv.52=Nd2 550 (in exegesis of "loka"); Miln 8; Vism 416. -- pp. palugga (q. v.). Cp. BSk. pralujujyati MVastu ii.370.

Palujjana

Palujjana (nt.) [fr. palujjati] breaking up, destruction SnA 506.

Paluddha

Paluddha [pp. of pa+lubh] seduced, enticed S iv.307 (where id. p. M i.511 reads paladha); J i.158; vi.255, 262. See also palobheti & palo bhita.

Palumpati

Palumpati [pa+lup] to rob, plunder, deprive of A i.48.

Paleti

Paleti see palâyati.

Palepa

Palepa [fr. pa+lip] smearing, plaster, mortar Th 2, 270; ThA 213.

Palepana
Palepana (nt.) [fr. pa+lip] smearing, anointing; adj. (--") smeared or coated with M i.429 (gālha" thickly smeared).

Paloka

Paloka [fr. pa*luj=ruj, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin ii.284; M i.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A iv.423; Nd2 214; Ps ii.238); S iii.167 (id.) iv.53; v. 163.

Palokin

Palokin (adj.) [fr. paloka] destined for decay or destruction S iv.205=Sn 739 (acc. palokina=jarā -- maranēhi palujjana -- dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, P.Gr. § 952).

Palobha


Palobhana

Palobhana (nt.)=palobha J i.196, 210; ii.183; Miln 286.

Palobhita


Palobheti

Palobheti [Caus. of pa+lubh] to desire, to be greedy Sn 703; J i.79, 157, 298; vi.215; SnA 492; DhA i.123, 125; PvA 55. -- pp. palobhita (q. v.).

Pallanka

Pallanka [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross -- legged, in instr. pallankena upon the hams S i.124, 144; and in phrase pallankaṇābhujati "to bend (the legs) in crosswise" D i.71; M i.56; A iii.320; J i.17, 71; Ps i.176; Pug 68; Miln 289; DhA ii.201. -- This phrase is expld at Vism 271 and VbhA 368 as "samantato āru -- baddhī'āsanaṇ bandhati." -- 2. a divan, sofa, couch Vin ii.163, 170 (cp. Vin. Texts iii.209, which is to be corrected after Dial. i.12); D i.7; S i.95; J i.268; iv.396; v.161; Vv 311; Pv ii.127; iii.32; DhA i.19; PvA 189, 219.

Pallati

Pallati (pellate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J v.242.

Pallattha

Pallattha [Sk. *paryasta, pari+pp. of as to throw, cp. Prk pallattha Pischel, Prk. Gr. § 285] the posture of sitting or squatting or lolling J i.163 (here in expln of tipallattha: pallatthāṇa vuccati sayanaṇa, ubhohi passehi ujukam eva ca go -- nisinnaka -- vasenā ti tih'ākārehi pallatthāṇa etc.; see under ti"). Cp. ti", vi".

Pallathikā
Pallatthikā (f.) [fr. pallattha] same meaning as pallattha Vin ii.213; iii.162 (cp. Vin. Texts i.62; iii.141); Vism 79 (dussā').

Pallatthita

Pallatthita [doubtful, perhaps we should read paliyattha, see Kern, Toev. s. v.] perverse J v.79.

Pallala

Pallala (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa = Ger. felber willow; Lith. pělkė moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M i.117; S iii.108 sq. -- 2. a small pond or lake Vin i.230= D ii.89; J ii.129; v.346.

Pallava

Pallava (nt.) [cp. Class Sk. pallaka] a sprout J i.250; ii.161. See also phallava.

Pallavita


Pallāsa

Pallāsa see vi’.

Palloma

Palloma [a contraction of pannaloma, see J.P.T.S. 1889, 206] security, confidence D i.96; M i.17; cp. DA i.266 "loma -- hanṣa -- mattam pi’ssa na bhavissati."

Pavakkhati

Pavakkhati [fut. of pa+vac] only in 1st sq. pavakkhāmi "I will declare or explain" Sn 701, 963=1050 (cp. Nd1 482 & Nd2 under brīmi).

Pavacchati

Pavacchati [Sk. prayacchati] see anu’, & cp. pavecchati.

Pavajati

Pavajati [pa+vraj] to wander forth, go about, peram- bulate; ppr. pavajamāna S i.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

Pavajjati

Pavajjati [Pass. of pavadati] to sound forth to be played (of music) J i.64 (pavajjainṣu, 3rd pl. aor.); VvA 96 (pavajjamāṇa ppr. med.).

Pavajjana

Pavaḍḍha

Pavaḍḍha [pp. of pavaḍḍhati] grown up, increased, big, strong J v.340 ("kāya of huge stature; so read for pavaḍḍha"; expld as vaḍḍhita -- kāya).

Pavaḍḍhati

Pavaḍḍhati [pa+vrdh] to grow up, to increase M i.7; S ii.84, 92; Sn 306 (3rd sg. praet. 'atha); Dh 282, 335, 349; Pug 64; PvA 8 (puñña). -- pp. pavaḍḍha & pavauddha.

Pavati

Pavati1 [pa+va] to blow forth, to yield a scent Th 1, 528 (=gandha vissajjati C.). See pavāti.

Pavati

Pavati2 [of plu, cp. Vedic plavate to swim & Epic Sk. pravate to jump] to hurry on, to rush VvA 42 (but better read with v. l. patati as syn. of gacchati).

Pavatta

Pavatta (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattag, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; "phala ready or natural, wild fruit (gained without exertion of picking), in cpds. "phalika SnA 295 sq.; "bhojana (adj.) J i.6; iii.365; Vism 422, and, "bhojīn one who lives on wild fruit (a certain class of ascetics, tāpasa) D i.101; M i.78, 343; A i.241; ii.206; cp. DA i.269 sq. & SnA 295, 296. "maṇḍa fresh or raw meat (flesh) Vin i.217 (cp. Vin. Texts ii.81). -- 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. Miln trsln ii.200 "starting afresh in innumerable births," quot. fr. C.), opp. appavatta freedom from Saṅsāra, i. e. Nibbāna ibid. -- 3. founded on, dealing with, relating to, being in S iv.115 (kuraraghare p. pabbata); DA i.92 (ādinaya’), 217 (’piti -- sukha being in a state of happiness).

Pavattati

Pavattati [pa+vattati, vṛt] (intrs.) 1. to move on, go forward, proceed Pv i.57; PvA 8, 131; of water: to flow S ii.31; J ii.104; PvA 143, 154, 198. -- 2. to exist, to be, continue in existence J i.64; PvA 130 (opp.ucchijjati). -- 3. to result, to go on PvA 45 (phaḷaṇ), 60 (vippatisār’ aggi). -- pp. pavatta; Caus. pavatteti (q. v.).

Pavattana


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Pavattayitar

Pavattayitar [n. ag. to pavatteti] one who sets into motion or keeps up DA i.273 (see foll.).
Pavattar

Pavattar [n. ag. of either pa+vac or pa+vrt, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D i.104 (mantānā p.=pavattayitar DA i.273); S iv.94; Dh 76 (nidhāna p.=ācikkhitar DhA ii.107).

Pavattāpanatta


Pavatti

Pavatti (f.) [fr. pa+vrt] 1. manifestation, wielding, execution, giving, in ānā' royal authority J iii.504; iv.145; ThA 283. -- 2. happening, incident, news J i.125, 150; ii.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA i.80 (v. l. pavutti). Cp. pavutti.

Pavattita

Pavattita [pp. of pavatteti] set going, inaugurated, established Vin i.11 (dhammacakka); M iii.29, 77; S i.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sangtī); SnA 454.

Pavattin

Pavattin (adj.) [fr. pa+vrt] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dhammā pavattino A i.279; DA i.4=PvA 2; and in suppavattin (good -- flowing, i. e. well -- recited?) A iv.140 (of pātimokkha; trsld as "thoroughly mastered" J.P.T.S. 1909, 199, v.71 (id.). -- 2. going on, procedure (in f. "inn") Vin ii.271 sq., 277.

Pavatteti

Pavatteti [Caus. of pavattati] (trs.) 1. to send forth, set going Vin i.87 (assūni); S ii.282 (id.) J i.147 (selagulān pavattē); esp. in phrase dhammacakkaṇ p. to inaugurate the reign of righteousness Vin i.8, 11; M i.171; S iii.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. -- 2. to cause, produce, make arise J ii.102 (mah'oggahā); Miln 219. -- 3. to give forth, bestow, give (dānāṣ a gift) Vin iv.5 (spelt ṭṭ); PvA 19, 123, 139. -- 4. to continue, keep on, practise, go on with DhA i.257; PvA 29 (attabhāvaṇ), 42 (kammante). -- 5. to move about, behave, linger DhA i.14 (ṭṭ). <> 6. to display, execute, wield, enforce Miln 189 (āṇañā; cp. āṇāpavattī). -- pp. pavattita (q. v.).

Pavadati

Pavadati [pa+vad] to speak out, speak to, talk, dispute; ppr. pavadanto S i.42 (trsl. "predicate"); Nd1 293. -- aor. pāvādī ThA 71. -- Cp. pāvadati.

Pavana

Pavana [nt.] [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanena ṭṭhāyiko who earned his living by winnowing grain).

Pavana
Pavana2 (nt.) [cp. Vedic pravaṇa; not with Müller, P.Gr. 24=upavana; perhaps= Lat. pronus "prone"] side of a mountain, declivity D ii.254; M i.117; S i.26; ii.95, 105; Th 1, 1092; J i.28; ii.180; vi.513; Cp. i.15, 101; iii.131; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara=Vanasavhaya). Note. Kern, Toev. s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu ii.272, 382.

Pavana

Pavana3 at Vin ii.136 in cpd. pavan -- anta refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. v.29, 2) expls it by pās' anta.

Pavapati

Pavapati [pa+vap] to sow out Th 2, 112.

Pavayha

Pavayha (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M iii.118=DhA ii.108; M i.442, 444.

Pavara

Pavara (adj.) [pa+vara] most excellent, noble, distinguished S iii.264; Sn 83, 646, 698 (muni’); Dh 422; Pug 69; Miln 246; Pvä 2 (dhamma -- cakka), 67 (id.), 39 ('buddhâsana); Sdhp 421.

Pavasati

Pavasati [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J ii.123 (=pavasañ gacchati); v.91. -- pp. pavuttha (q. v.). Cp. vi’.

Pavassati

Pavassati [pa+vrś] to "rain forth," to begin to rain, shed rain S i.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J vi.500 ("cry"), 587 (aor. pāvassi). -- pp. pavaṭṭha & pavaṭṭha: see abhi’.

Pavassana

Pavassana (nt.) [fr. pa+vrś] beginning to rain, raining Miln 120.

Pavāta

Pavāta (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin ii.79 (opp. nivāta).

Pavāti

Pavāti [pa+vā] to diffuse a scent Dh 54; Th 1, 528; J v.63 (disā bhâti p. ca). See also pavāyi.

Pavāda

Pavāda [pa+ vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D i.26, 162; M i.63; Sn 538.
Pavādaka


Pavādiya

Pavādiya (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. “āse, taken by Nd1 293 as pavadanti, by SnA 555 as vādino).

Pavāyati

Pavāyati [pa+vā] to blow forth, to permeate (of a scent), to diffuse J i.18 (dibba -- gandho p.); Vism 58 (dasa disā sīla -- gandho p.). Cp. pavātī.

Pavāraṇā

Pavāraṇā (f.) [pa+vr, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of “satisfaction”] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin i.155, 160 (where 2 kinds: catuddasikā & pannarasikā), ii.32. 167; D ii.220; S i.190. pavāraṇā ṭhapeti to fix or determine the (date of) P, Vin ii.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. mahā’ the great P. and ‘sangaha, an abridged P. (see DA i.241) J i.29, 82, 193 (mahā’); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); -- 2. satisfaction Vism 71.

Pavārita

Pavārita [pp. of pavāreti] 1. satisfied M i.12 (+pari- puṇṇa pariyosita); Miln 231; Vism 71. -- 2. having come to the end of the rainy season Vin i.175. -- Freq. in formula bhuttāvin pavārita having eaten & being satisfied Vin i.213 (cp. Vin. Texts i.39); ii.300; iv.82; PvA 23.

Pavāreti

Pavāreti [Caus. of pa+vr, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S i.190; A iv.79; J iii.352. -- 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin i.160 sq.; ii.255; DhA i.87; J i.29, 215; iv.243 (vuttha -- vassa p.); Vism 90; SnA 57. -- pp. pavārita (q. v.) See also sam’.

Pavāla & Pavāla

Pavāla & Pavāla (m. & nt.) [cp. Class Sk. prabāla, pra- vāda & pravāla] 1. coral J i.394 (‘ratta -- kambala); ii.88; iv.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (‘ratana). -- 2. a sprout, young branch, shoot J iii.389, 395 (kāla -- vallī’); v.207; Nett 14 (‘ankura); SnA 91 (id.).

Pavālhā

Pavālhā [apparently pp. of pavāhati (pavāheti), but in reality pp. of pa+bṛh1, corresp. to Sk. prabṛdhā (pravṛdhā), cp. abhūla & ubhahati (ud+bṛh1), but cp. also ubbāhā which is pp. of ud+bādh. At D i.77 (where v. i. pabbāhā=pabūlha, unexpld by Bdhgh) it is synonymous with uddharati=ubbahati] 1. carried

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away (?), turned away, distracted, dismissed S iii.91 (bhikkhu -- sangho p.). -- 2. drawn forth, pulled out, taken out D i.77=Ps ii.211=Vism 406 (muñjamhā isikā p.); J vi.67 (muñjā v'isikā p.).

Pavāsa

Pavāsa [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourn abroad, being away from home J ii.123; v.434; vi.150; Miln 314. -- Cp. vi˚.

Pavāsita

Pavāsita 1. (perhaps we should read pavārita?) given as present, honoured J v.377 (=pesita C.). -- 2. (so perhaps to be read for pavāsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

Pavāsin

Pavāsin (adj.) [fr. pavāsa] living abroad or from home, in cira’ long absent Dh 219 (=cirappavuttha DhA iii.293).

Pavāhaka

Pavāhaka (adj.) [fr. pa+vah] carrying or driving away Th 1, 758.

Pavāhati

Pavāhati [Caus. fr. pa+vah] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M i.39; S i.79, 183 (pāpakammañ nahānena); ii.88; Th 1, 349; J i.24; iii.176, 225, 289; iv.367; v.134; vi.197; 588; Miln 247; Dāvs ii.59; PvA 256. <-> 2. to pull out, draw out D i.77 (better to be read as pabhāhati).

Pavāhitatta

Pavāhitatta (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J v.134.

Pavāhana

Pavāhana (adj. & nt.) [fr. pa+vah] 1. carrying off, putting away, Th 1, 751. -- 2. wiping off J iii.290.

Pavikatthita

Pavikatthita [pp. of pa+vi+katthati] boasted J i.359.

Pavicaya

Pavicaya [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

Pavicarati

Pavicarati [pa+vicarati] to investigate thoroughly M iii.85; S v.68.

Pavicinati
Pavicinati [pa+vicinati] to investigate, to examine M iii.85; S v.68, 262; Nett 21; SnA 545. grd. paviceyya J iv.164, & pavicetabba Nett 21.

Pavijjhati

Pavijjhati [pa+vyadh] to throw forth or down Vin ii.193 (silan cp. J i.173 & v.333); iii.82, 178, 415; DA i.138, 154. -- pp. paviddha (q. v.).

Pavijjhana

Pavijjhana (nt.) [fr. pavijjhati] hurling, throwing J v.67 (Devadattassa sila˚, cp. Vin ii.193); J i.173; v.333.

Pavittha

Pavittha [pp. of pavisati] entered, gone into (acc.), visited S i.197; ii.19; Dh 373; DA i.288; PvA 12, 13.

Pavitakka

Pavitakka [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd1 176.

Pavidaṇḍeti

Pavidaṇḍeti [pa+vi+Caus. of drś; daṇḍeti=dasseti] to make clear, to reveal J v.326 (aor. pavidaṇḍayi).

Paviddha

Paviddha [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (˚gocara).

Pavineti

Pavineti [pa+vineti] to lead or drive away, expel Sn 507=J v.148.

Pavibhajati

Pavibhajati [pa+vi+bhaj. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S i.193 (˚bhajja˚, ppr., with jj metri causa)=Th 1, 1242 (˚bhajja ger.).

Paviftyati

Paviftyati [pa+vi+ll] to be dissolved, to melt or fade away S iv.289 (pavilyamāṇena kāyena with their body melting from heat; so read for pavelyamāṇena).

Paveloketi

Paveloketi [pa+viloketi] to look forward or ahead J vi.559.

Pavivitta

Pavivitta [pp. of pa+vi+vic] separated, detached, secluded, singled M i.14, 77, 386; ii.6; S ii.29; Vism 73; PvA 127 DhA ii.77. Often in phrase appiccha santuṭṭha pavivitta referring to an ascetic enjoying the
satisfaction of seclusion Nd2 225=Nd1 3421b=Vism 25; J i.107; Miln 244, 358, 371 (with appa -- sadda appanigghosa).

**Paviveka**

Paviveka [fr. pa+vi+vic] retirement, solitude, seclusion Vin i.104; ii.258 (appicchatā santutthi+; cp. pavivitta); D i.60; M i.14 sq.; S ii.202; v.398; A i.240; Sn 257; Dh 205 ('rasa, cp. DhA iii.268); Th 1, 597; J i.9; Ps i.244; Vism 41, 73 ('sukha -- rasa); Sdhp 476; DA i.169.

**Pavivekatā**

Pavivekatā (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchatā etc. in enumn of the 5 dhuta -- dhammas).

**Pavivekiya**

Pavivekiya (adj.) [fr. paviveka] springing from solitude Th 1, 669.

**Pavisati**

Pavisati [pa+viš] to go in, to enter (acc.) Sn 668, 673; DhA ii.72 (opp. nikkhamati); PvA 4, 12, 47 (nagarāṇa). Pot. 'vise Sn 387 imper. pavisa M i.383; S i.213; fut. pavisissati Vin i.87; J iii.86; pavissati (cp. Geiger P.Gr. § 652) J ii.68; Cp. i.956, and pavekkhati S iv.199; J vi.76 (nāgo bhūmiyaṇ p.); Dāvs iii.26; aor. pāvisi Vin ii.79 (vibhāraṇa); M i.381; J i.76 (3rd pl. pāvisuṇ), 213; J ii.238; Vism 42 (gāmaṇa) PvA 22, 42, 161, 256; and paviṣi J ii.238; PvA 12, 35; ger. pāvisitvā S i.107; J i.9 (araṇṇaṇa); Vism 22; PvA 4, 12, 46, 79 & pavissa S i.200; Dh 127=PvA 104. -- pp. paviṭṭha (q. v.).<=> Caus. paveṭti (q. v.).

**Pavisana**

Pavisana (nt.) [fr. pa+viš] going in, entering, entrance J i.294; ii.416; vi.383; DhA i.83. Cp. pavesana.

**Pavīṇa**

Pavīṇa (adj.) [cp. Class. Sk. pravīṇa] clever, skilful Dāvs v.33; VvA 168 (v. l. kusala).

**Pavīṇati**

Pavīṇati [pa+vi to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, Notes 78 (who derives it fr. ven) & apavīṇāti. The form is doubtful; probably we should read pacinātī] to look up to, respect, honour J iii.387 (T. reading sure, but v. l. C. pavītrati).

**Pavīthi**

Pavīthi [pa+vīthi] in pl. diff. kinds of rice J v.405 (=nānap- pakārā vīhayo).

**Pavuccati**

Pavuccati [Pass. of pavacatī] to be called, said, or pro- nounced Sn 436, 513, 611 & passim; Dh 257; Pv iv.347; PvA 102. The form pavuccate also occurs, e. g. at Sn 519 sq. -- pp. pavutta1 (q. v.).

**Pavūṭa**
Pavuṭṭa at M i.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M i.518 are pavudhā, pavujā, paṭuvā, *phutā, and the C. expln is pavuṭṭa=gaṇṭhikā (knot or block?). The identical passage at D i.54 reads paṭuvā (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA i.164 expls pacuṭā =gaṇṭhikā (vv. ll. pamuṭā, pamucā, paṇuṭā). Dial. i.72 reads pacuṭa, but leaves the word untranslated; Franke, Dīgha, p. 58 ditto.

Pavuṭṭha

Pavuṭṭha (pavaṭṭha) [pp. of pavassati] see abhi”.

Pavutta

Pavutta1 [pp. of pa+vac, but sometimes confounded with pavatta, pp. of pa+vrṭ, cp. pavutti] said, declared, pronounced D i.104 (mantapada p.; v.l. ’vatta which is more likely; but DA i.273 expls by vutta & vācita); S i.52; Sn 383 (su=sudesita SnA 373), 868 (=ācikkhita desita, etc. Nd 1 271).

Pavutta

Pavutta2 [pp. of pa+vap] scattered forth, strewn, sown S i.227.

Pavutti

Pavutti [fr. pa+vrṭ, cp. Class. Sk. pravrṭti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

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Pavuttha

Pavuttha [pp. of pavasati] dwelling or living abroad, staying away from home D ii.261 (”jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J v.434; DhA iii.293. Freq. in phrase pavutthapatikā itthi a woman whose husband dwells abroad Vin ii.268; iii.83; Miln 205.

Pavūsita

Pavūsita at VvA 237 is misreading either for pavāsita or (more likely) for padhūpita (as v. l. SS.), in meaning ”blown” i. e. scented, filled with scent.

Pavekkhathi

Pavekkhathi is fut. pavisati.

Pavecchati

Pavecchati [most likely (as suggested by Trenckner, Notes 61) a distortion of payacchati (pa+yam) by way of *payacchati>pavecchati (cp. sa -- yathā> seyyathā). Not with Morris, J.P.T.S. 1885, 43 fr. pa+vrṣ, nor with Müller P.Gr. 120 fr. pa+vis (who with this derivation follows the P. Commentators, e. g. J iii.12 pavesati, deti; SnA 407 (pavesati paṭipādeti); Geiger P.Gr. § 152, note 3 suggests (doubtfully) a Fut. stem (of viṣ?) to give, bestow S i.18; Sn 463 sq., 490 sq.; Th 2, 272; J i.28; iii.12 (v. l. pavacchati), 172; iv.363; vi.502, 587 (vuṭṭhi -- dhāraṇ pavacchanto devo pāvassī tāvade; v.l. pavattento); Pv ii.943 (=deti PvA 130); ii.970 (=pavatteti ibid. 139); ii.107 (=deti ibid. 144); Miln 375. another dern suggested by Dr. Barnett in J.R.A.S. 1924, 186 is=Sk. pra -- vṛṣcati.
Paveṇi

Paveṇi (f.) [pa+veṇi; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i.e. the hair twisted & unadorned A iii.56 -- 2. a mat, cover D i.7 = (see ajina’). -- 3. custom, usage, wont, tradition J i.89; ii.353; v.285; vi.380 (kula -- tanti, kula -- paveṇi); Dpvs xviii.1; Miln 134 ("upaccheda break of tradition"), 190, 226 (+vaṃsaja), 227; DhA i.284 (tanti+); PvA 131. -- 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA i.174. -- pālaka guardian of tradition Vism 99 (tanti -- dhara, vaṃsanurakkha+); DhA iii.386.

Pavedana

Pavedana (nt.) [fr. pa+vid] making known, telling, proc-lamation, announcement only in stanza "nisid' ambavane yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsln "until the hour should be revealed")=J i.118=Vism 389=DhA i.248.

Pavedita

Pavedita [pp. of pavedeti] made known, declared, taught M i.67 (su’ & du’); S i.231; Dh 79, 281; Sn 171, 330, 838; Nd1 186.

Pavedeti

Pavedeti [Caus. of pa+vid] to make known, to declare, communicate, relate S i.24; iv.348; Dh 151; Sn p. 103 (=bodheti āpeti SnA 444); PvA 33, 58, 68 (attānañ make oneself known), 120. -- pp. pavedita (q. v.).

Pavedhati

Pavedhati [pa+vyath, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. Nd1 384); Vism 180 (reads pavedheti) ThA 203 (allavattha allakesa pavedhanto, misreading for pavesento); DhA ii.249. -- Freq in ppr. med. pavedhamāna trembling M i.88; Pv iii.55 (=pakampamāna PvA 199); J i.58; iii.395. -- pp. pavedhita & pavyadhita (q. v.).

Pavellati

Pavellati [pa+vell] to shake, move to & fro, undulate S iv.289 (paveliyamena kāyena); J iii.395. -- pp. pavellita (q. v.).

Pavellita


Pavesa

Pavesa ( -- ”) [fr. pa+viś] entrance ThA 66 (Rājagaha’); DhA iv.150.

Pavesana

Pavesana (nt.) [fr. paveseti] 1. going in, entering, entrance J i.142; PvA 79 (v. l. for T.’vesa), 217, 221 (asipattavana’). -- 2. beginning VvA 71 (opp. nikkhamana). <--> 3. putting in, application J ii.102 (daṇḍe p.). -- 4. means of entry, as adj. able to enter J vi.383.

Pavesetar
Pavesetar [n. ag. of paveseti] one who lets in or allows to enter, an usher in S iv.194; A v.195.

Paveseti

Paveseti [Caus. of pavisati] 1. to make enter, allow to enter, usher in M i.79; J i.150 (miga -- gaṇaṇ uyyānaṇ), 291; vi.179; Vism 39; PvA 38, 44, 61 (gehaṇ), 141 (id.); DhA i.397. -- 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J iii.52 (rajuṇakaṇ gtvāya); vi.383 (sirīj); Miln 39 (geha padīpaṇ); 360 (udakaṇ); DA i.218. Perhaps at ThA 203 for pavedheti. <-> Caus. II. pavesēpeti J i.294 (mātugāmaṇ aggīj).

Pavyathethi

Pavyathethi [Caus. of pa+vyath] to cause to tremble, to shake J v.409. Cp. pavedhati. -- pp. pavyadhita (q. v.).

Pavyadhita

Pavyadhita [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J vi.61, 166.

Pasaṇsaka

Pasaṇsaka [fr. pasaṇsati] flatterer M i.327; J ii.439; Sdhp 565.

Pasaṇsati

Pasaṇsati [pa+sāṇ] to speak out, praise, commend, agree D i.163; S i.102, 149, 161; J i.143; ii.439; v.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv ii.942; DA i.149; PvA 25, 131 (=vaṇṇeti). -- pp. pasattha & pasaṇsita (q. v.). Cp. paṭipasaṇsita.

Pasaṇsana

Pasaṇsana (nt.) [fr. pa+śaṇ] praising, commendation Pug 53; Sdhp 213; PvA 30.

Pasaṇśā

Pasaṇśā (f.) [fr. pa+śaṇ; cp. Vedic praśaṇśā] praise, applause D iii.260; S i.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasaṇsa”, e. g. "āvahana bringing applause Sn 256; "kāma desirous of praise Sn 825, cp. Nd1 163; "lābha gain of praise Sn 828. As adj. pasaṇśa "laudable, praiseworthy" it is better taken as grd. of pasaṇsati (=pasaṇśiya); thus at Pv iv.713 (pasaṇśa Minayeff); PvA 8, 89 (=anindita).

Pasaṇśita

Pasaṇśita [pp. of pasaṇśati, cp. pasattha] praised S i.232; Sn 829, 928; Dh 228, 230; Nd1 169; PvA 116 (=vaṇṇita) 130.

Pasaṇśiya

Pasaṇśiya (adj.) [grd. of pasaṇśati, cp. Vedic praśaṇśia] laudable, praiseworthy S i.149; iii.83; A ii.19; Sn 658; J i.202; Sdhp 563. Cp. pasaṇśā.
Pasakkati

Pasakkati [pa+sakkati] to go forth or out to; ger. pasak- kiya S i.199=Th 1, 119; Th 1, 125.

Pasakkhita

Pasakkhita at J iv.365 is doubtful; perhaps we should read pasakkita (pp. of pasakkati); the C. expls as "lying down" (nipanna acchati, p. 367); Kern, Toev. s. v. proposes change to pamakkhita on ground of vv. ll. vamakkhita & malakita.

Pasankanta

Pasankanta [pp. of pa+sankamati, of kram] gone out to, gone forth PvA 22.

Pasankamati

Pasankamati [pa+san+kram] to go out or forth to (acc.) Sdhp 277. -- pp. pasankanta.

Pasanga

Pasanga [fr. pa+sanj. Class Sk. prasanga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. -- 2. occasion, event; loc. pasange at the occasion of ( -- 's), instead of KhA 213 (karaṇavacana', where PvA 30 in id. p. reads karaṇ' atthe).

Pasajati

Pasajati [pa+sṛj] to let loose, produce; to be attached to Sn 390 (=allṭyati SnA 375).

Pasata

Pasata [pp. of pa+st] let out, produced D iii.167; SnA 109 (conj. for pasava in expln of pasuta).

Pasata

Pasata1 (adj.) [Vedic pṛṣant, f. pṛṣatt] spotted, only in cpd. "miga spotted antelope J v.418 (v. l. pasada'). The more freq. P. form is pasada', e.g. S ii.279 (gloss pasata'); J v.24, 416; vi.537; SnA 82.

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Pasata

Pasata2 (nt.) [jētya.m. Late Sk. pṛṣat or pṛṣad a drop; cp. phusita1 rain -- drop =pṛṣata; BR. under pṛṣant= pasata1, but probably dialectical & Non -- Aryan] a small measure of capacity, a handful (seems to be applied to water only) J i.101 ('mattaḥ udakaḥ); iv.201 (udaka'); v.382 ('matān pāṇīyaḥ). Often redupl. pasataṇ pasataṇ "by handfuls" M i.245, J v.164. At DA i.298 it is closely connected with sarāva (cup), as denoting the amount of a small gift.

Pasattha

Pasattha (& Pasaṭṭha) [pp. of pasaṇṣati] praised, extolled, commended S i.169; J iii.234; Vv 4421; Miln 212, 361. As pasaṭṭha at Pv ii.973 (so to be read for paseṭṭha); iv.152 (=vaṇṇita PvA 241); DhsA 124.
Pasada
Pasada. See pasata1.

Pasanna

Pasanna1 (adj) [pp. of pastidati] 1. clear, bright Sn 550 (‘netta); KhA 64 & 65 (‘tilatelavanña, where Vism 262 reads vippasanna’); Vism 409 (id.). -- 2. happy, gladdened, reconciled, pleased J i.151, 307; Vism 129 (muddha”). -- 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A iii.35 (Satthari, dhamme sanghe); S i.34 (Buddhe); v.374; Vv 59; Sn 698; Dh 368 (Buddha -- sáșane); J ii.111; DHA i.60 (Satthari). Often combd with saddha (having faith) Vin ii.190; PVA 20, 42 (a”), and in cpd. "citta devotion in one's heart Vin i.16; A vi.209; Sn 316, 403, 690; Pvi ii.16; SnA 490; PVA 129; or "mánasa Sn 402; VVA 39; PVA 67; cp. pasannena manasà S i.206; Dh 2. See also abhippasanna & vippasanna.

Pasanna

Pasanna2 [pp. of pa+syad] flowing out, streaming, issuing forth; in assu -- pasannaį shedding of tears S ii.179.

Pasannā

Pasannā (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J i.360.

Pasammati

Pasammati [pa+Śam] to become allayed, to cease, to fade away Th 1, 702.

Pasayha

Pasayha is ger. of pasahati (q. v.).

Pasaraṇa

Pasaraṇa (nt.) [fr. pa+sr] stretching, spreading, being stretched out PVA 219 (piṭhi”). See also pasaraṇa.

Pasava

Pasava [fr. pa+su] bringing forth, offspring S i.69.

Pasavati

Pasavati [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in combn with the foll. nouns: kibbisāŋ to commit sin Vin ii.204; A v.75; pāpaŋ id. Pvi iv.150; puṇṇaŋ to produce merit S i.182, 213; A v.76; PVA 121; opp. apuṇṇaŋ Vin ii.26; S i.114; veraŋ to beget hatred S ii.68; Dh 201. -- Caus. pasaveti in same meaning J vi.106 (pāpaŋ) -- pp. pasūta (q. v.).

Pasavana

Pasavana (nt.) [fr. pa+su] 1. giving birth PVA 35. - 2. producing, generating, effecting PVA 31 (puṇṇā’).

Pasaha
Pasaha [fr. pa+sah] overcoming, mastering, in dup˚ (adj.) hard to overcome J ii.219; Miln 21.

Pasahati

Pasahati [pa+sah] to use force, subdue, oppress, over- come M ii.99; Sn 443; Dh 7, 128; DhA iii.46; J iv.126, 494; v.27. -- ger. pasayha using force, forcibly, by force D ii.74 (okkassa+); A iv.16 (id.); S i.143; Sn 72; J i.143; Pv ii.92; ii.910; (read appasayha for suppasayha); Miln 210 (okkassa+; for okkassa?). Also in cpd. pasayha -- kārin using force J iv.309; v.425.

Pasākha

Pasākha (m. & nt.) [pa+sākh; Epic Sk. praśākh branch] 1. a smaller branch J vi.324 (sākha˚). -- 2. branch -- like wood, i. e. hard wood Th 1, 72. -- 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin iv.316 (=adho -- nābhi ubbha -- jānu -- maṇḍalaŋ C.). Cp. Suśruta ii.31, 10. <.> 4. the extremities (being the 5th stage in the formation of the embryo) S i.206.

Pasāda

Pasāda [fr. pa+sad, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J i.319 (akkhāni maniṅgala -- sadisāni paṭṭāyamāna paṭṭa -- pparśādi ahesu); SnA 453 (pasanna -- netto i. e. paṭṭa -- vaṇṇa -- pparśa -- sampattiyā). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. tsrl. 174) at DhsA 306, 307. -- 2. joy, satisfaction, happy or good mind, virtue, faith M i.64 (Satthari); S i.202; A i.98, 222 (Buddhe etc.); ii.84; iii.270 (puggala˚); iv.346; SnA 155, PvA 5, 35. -- 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. -- Note. pasāda at Th 2, 411 is to be read pāsaka (see J.P.T.S. 1893 pp. 45, 46). Cp. abhi˚.

Pasādaka


Pasādana


Pasādaniya

Pasādaniya (adj.) [fr. pasāda] inspiring confidence, giving faith S v.156; Pug 49, 50; VbhA 282 ("suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M iii.11 sq. Cp. sam˚.

Pasādiyā

Pasādiyā at J vi.530 is doubtful; it is expld in C. together with saṃsādiyā (a certain kind of rice: sūkara -- sāli), yet the C. seems to take it as "bhūmiyān patītā"; v. l. pasāriya. Kern, Toev. s. v. takes it as rice plant & compares Sk. *prasātikā.

Pasādeti
Pasadeti [Caus. of pa+sad, see pastadati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittan) towards (loc.) D i.110, 139; S i.149; A v.71; Pv ii.942 (citta\'); Miln 210; PvA 50, 123 (khamapento p.). -- Cp. vi*.

Pasadhana

Pasadhana (nt.) [fr. pa+sadh; cp. Class. Sk. prasadhana in same meaning] ornament, decoration, parure J ii.186 (rañño säs 'kappaka King's headdress -- maker i. e. barber); iii.437; iv.3 (ura -- cchada'); DhA i.227 ('pešikā), 342 ('kappaka), 393; Th A 267; Vv A 165, 187; PvA 155.

Pasadhita

Pasadhita [pp. of pasadhetti] adorned, arrayed with ornaments, embellished, dressed up J i.489 (maṇḍita*); ii.48 (id.); iv.219 (id.); v.510 (nahāta*).

Pasadhetti

Pasadhetti [Caus. of pa+sadh] to adorn, decorate, array Mhvs vii.38; DhA i.398. -- pp. pasadhita (q. v.).

Pasaraṇa

Pasaraṇa (nt.) [fr. pa+ṣraj, cp. pasaraṇa] stretching out DA i.196 (opp. sammiṇjana); DhA i.298 (hattha*).

Pasārita

Pasārita [pp. of pasāreṭi] 1. stretched out, usually in contrast with sammiṇjita, e. g. at D i.222; Vin i.230; M iii.35, 90; S i.137; Vism 19; VvA 6. -- 2. put forth, laid out, offered for sale Miln i.336.

Pasāreti

Pasāreti [Caus. of pa+ṣṛ] 1. to cause to move forwards, to let or make go, to give up J v.58 (pasāraya, imper.). -- Pass. pasāriyati Vism 318; PvA 240 (are turned out of doors). -- 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṇ, bāhaṇ, bāha) S i.137 (opp. sammiṇjeti); DA i.196; PvA 112, 121; or hand (hatthap) J v.41; vi.282; PvA 113; or feet (pāde, pādaṇ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭippapanāmeti). -- 3. to lay out, put forth, offer for sale Vin ii.291; DhA ii.89. -- pp. pasārita (q. v.), Cp. abhi'

Pasásati

Pasásati [pa+ṣas] 1. to teach, instruct S i.38; J iii.367, 443. -- 2. to rule, reign, govern D ii.257; Cp. iii.141; PvA 287.

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Pasāsana


Pasībbaka
Pasibbaka (m. nt.) [fr. pa+siv, late Sk. prasevaka> P. pasebbaka>pasibbaka, cp. Geiger. P.Gr. 151] a sack, Vin iii.17; J i.112, 351; ii.88, 154; iii.10, 116, 343 (camma˚ leather bag); iv.52, 361; v.46 (pūpa˚), 483; vi.432 (spelling pasippaka); DA i.41; DhA iv.205.

Pasibbīta

Pasibbīta [pp. of pa+siv] sewn up, enveloped by ( -- `) Th 1, 1150 (maṅsa -- nahāru˚).

Paśīdati

Paśīdati [pa+sad] 1. to become bright, to brighten up PvA 132 (mukha -- vaṅgo p.). -- 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (mano or citta p.); to find one's satisfaction in (loc.), to have faith D ii.202; S i.98; ii.199 (suttvā dhammaṇa p.); A iii.248; Sn 356, 434, 563; Nd2 426 (=saddahati, adhimuccati okappeti); Vv 5014 (mano me pasidhi, aor.); Vism 129; Miln 9; DhA iii.3 (=he is gracious, i. e. good); VvA 6 (better v. I. passittvā); PVA 141. -- pp. pasanna (q. v.). See also pasādeti & vippasidati.

Paśīdana

Paśīdana (nt.) [fr. paśīdati] calming, happiness, purification Ps ii.121 (SS passādana).

Pasu

Pasu [Vedic paśu, cp. Lat. pecu & pecunia, Gr. pe/kos fleece, Goth. vieh, E. fee] cattle M i.79; J v.105; Pv ii.1312 (˚yoni); Miln 100; PVA 166 (˚hāva); n. pl. pasavo S i.69; Sn 858; gen. pl. pastanā S 311; Pv ii.25. -- dupasu bad cattle Th 1, 446.

Pasuka

Pasuka=pasu Vin ii.154 (ajaka+).

Pasuta

Pasuta [pp. of pa+sā or si, Sk. prasita, on change of i to u see Geiger, P.Gr. § 193. In meaning confounded with pasavate of pa+su] attached to (acc. or loc.), intent upon ( -- `), pursuing, doing D i.135 (kamma˚); Sn 57 (see Nd2 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka -- kicca˚); DhA iii.160; PVA 151 (puñña -- kammesu), 175 (kīlanaka˚), 195, 228 (pāpa˚).

Pasura

Pasura (adj.) [reading doubtful] many, abundant J vi.134 (=rāsi, heap C.). We should probably read pacura, as at J v.40 (=bahu C.).

Pasūta

Pasūta [pp. of pasavati] produced; having born, delivered PVA 80.

Pasūti

Pasūti (f.) [fr. pa+su] bringing forth, birth, in ´ghara lying -- in chamber Nd1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).
Paseṭṭha

Paseṭṭha at Pv ii.973 is to be read pasaṭṭha (see pasattha).

Pasodheti

Pasodheti [pa+Caus. of śudh] to cleanse, clean, purity D i.71 (cittaṅ).

Passa

Passa1 [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in J.P.T.S. 1885, 48).

Passa

Passa2 (m. & nt.) [Vedic pārśva to parśu & prṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under pāṇi] 1. side, flank M i.102; iii.3; A v.18; Sn 422; J i.264; iii.26. Pleonastic in piṭṭhi (cp. E. backside) the back, loc. behind J ii.292; PvA 55. -- 2. (mountain -- ) slope, in Himavanta J i.218; v.396 (loc. pasmani=passe C.).

Passati

Passati [Vedic paśyati & *spaśati (aor. aspaśyati, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. skep/moi, (E. "sceptis"); Lat. species etc.; Ohg. spehon=Ger. spählen (E. spy). -- The paradigm pass, which in literary Sk. is restricted to the pres. stem (pāsa) interchanges with the paradigm dakkha & dass: (drś): see dassati1] 1. to see -- Pres. passati Vin i.322; S i.69, 132, 198; ii.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd2 428); Pv i.23; Miln 218; PvA 11, 102; 1st pl. passāma Sn 76, 153, 164; Pv i.101 (as future); imper. sg. passa Sn 435, 580, 588, 756; J i.223; ii.159; Pv ii.116, 119; PvA 38; pl. passatha S ii.25; Sn 176 sq., 777, & passavho (cp. Sk. paśyadhva) Sn 998. -- ppr. passa (see Geiger, P.Gr. 972) M ii.9; Sn 739, 837, 909; & passanto J iii.52; PvA 5, 6; f. passanta S i.199. -- grd. passitabba J iv.390 (a'). -- fut. passissati Pv ii.46; PvA 6. -- aor. passi J ii.103, 111; iii.278, 341. -- 2. to recognise, realise, know: only in combn with jānati (pres. jānati passati; ppr. jānañc passañ): see jānati 11. -- 3. to find Sn 1118 (=vindati paṭilabhati Nd2 428b); J iii.55; Pv ii.99. -- Cp. vī'.

Passaddha

Passaddha [pp. of passambhāti, cp. BSk. prāśravdhā Divy 48] calmed down, allayed, quieted, composed, at ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin i.294; D iii.241, 288; M i.37; iii.86; S i 126; iv.125; A i.148; v.30; Vism 134; VbhA 283 ("kāyapuggala). -- In lit. appln 'ratha when the car had slowed down J iii.239. See also paṭi'.

Passaddhatā

Passaddhatā (f.) [abstr. fr. passaddha] calmness, repose Nd2 166.

Passaddhi

Passaddhi (f.) [fr. pa+śrambh] calmness, tranquillity, repose, serenity M iii.86; S ii.30; iv.78; v.66; A iv.455 sq.; Ps ii.244; Dhs 40 (kāya'), 41 (citta'), cp. Dhs. trsl. 23; Vism 129; VbhA 314 (kāya', citta'); DhsA 150 (= samassā -- ppatta). Often combd with pāmuja & pitti, e. g. D i.72, 73, 196; Nett 29, 66. Six passaddhis at S iv.217 (with ref. to vācā, vitakka -- vicārā, pitti, assāsa -- passāsa, saññā -- vedanā, rāga -- dosa -- moha, through the 4 jhānas etc.). Passaddhi is one of the 7 sambojjhangas (constituents of enlightenment): see this & cp. M iii.86; Vism 130, 134=VbhA 282 (where 7 conditions of this state are enumd).
Passanā
Passanā see anu’, vi’.

Passambhāti
Passambhāti [pa+śrambh] to calm down, to be quiet Vin i.294 (fut "issati"); D i.73; M i.86; S v.333; A iii.21. -- pp. passaddha; Caus. passambhēti (q. v.).

Passambhāna

Passambhāti
Passambhāti [Caus. of passambhāti] to calm down, quiet, allay M i.56, 425; S iii.125; Vism 288 (=nirodhēti). ppr. passambhāya M i.56; iii.82, 89.

Passaya
Passaya [fr. pa+śri, cp. Class. Sk. praśraya reverence] refuge Cp. iii.104. -- Note. "passaya in kaṇṭakapassaya J iii.74, & kaṇṭakāpapassayika D i.167 (kaṇṭh’); J iv.299 (kaṇṭaka”) is to be read as "apassaya (apa+śri).

Passavati
Passavati [pa+sru] to flow forth, to pour out Miln 180.

Passasati
Passasati [pa+śvas] to breathe in D ii.291; M i.56; iii.82; J iii.296; v.43; Vism 271; DhA 1.215. See also assasati & remarks under āl 3.

Passāva
Passāva [fr. passavati] urine (lit. flowing out) Vin ii.141; iv.266 (p. muttau vuccati); D i.70 (uccāra+); M iii.3, 90; J i.164 (uccāra -- passāvan vissajjeti), 338; v.164, 389; Vism 235 (uccāra”). -- donikā a trough for urine Vin ii.221; Vism 235.

Passāsa
Passāsa [fr. pa+śvas] inhaled breath, inhalation S i.106, 159; Ps i.95, 164 sq., 182 sq. Usually in combn assāsapassāsa (q. v.). At Vism 272 passāsa is expl as "ingoing wind" and assāsa as "outgoing wind."

Passāsin
Passāsin (adj.) [fr. passāsa] breathing; in ghuru -- ghuru” snoring S i.117.

Passika
Passika (adj.) ( -- " [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).
Passupati

Passupati [pa+svap] to sleep, rest, aor. passupi; fut. passupissati J v.70, 71.

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Paha

Paha1 (nt.) [?] flight of steps from which to step down into the water, a ghat (=stettha Bdhgh) D i.223. The meaning is uncertain, it is trsl as "accessible" at Dial. i.283 (q. v. for further detail). Neumann (Majjhima trsln i.513) trsls "ganz und gar erloschen" (pabhâ?). It is not at all improbable to take pahañ as ppr. of pajahati (as contracted fr. pajahañ like pajatvâna for pajahitvâna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v. 3).

Paha

Paha2 (adj.)=pahu, i. e. able to (with inf.) J v.198 (C. pahû samathho).

Pahaṇṣati

Pahaṇṣati1 [pa+haṇṣati1=ghaṇṣati1, of ghṛṣ to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J i.278; ii.102 (pharasuñ); DhA i.253 (khurañ pahanṣi sharpened the razor; corresponds to ghaṭeti in preceding context). -- pp. pahaṇṭha1 & pahaṇṣita1 (q. v.).

Pahaṇṣati

Pahaṇṣati2 [pa+haṇṣati2=hassati, of hrṣ to be glad, cp. ghaṇṣati2] to be pleased, to rejoice; only in pp. pahaṭṭha2 & pahaṇṣita2 (q. v.), and in Pass. pahaṇṣiyati to be gladdened, to exult Miln 326 (+kuḥiyati). See also sam˚.

Pahaṇṣita

Pahaṇṣita1 [pp. of pahaṇṣati] struck, beaten (of metal), refined J vi.218 (ukkā -- mukha˚), 574 (id.).

Pahaṇṣita

Pahaṇṣita2 [pp. of pahaṇṣati2] gladdened, delighted, happy DhA i.230 ('mukha); VvA 279 ('mukha SS pahasita at Miln 297 is better to be taken as pp. of pahasati, because of combn haṭṭha pahaṭṭha hasita pahasita.

Pahaṭṭa

Pahaṭṭa [pp. of pahaṭati] assailed, struck, beaten (of musical instruments) J ii.102, 182; vi.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 ('citra -- genḍuka)=DhsA 116 (so read for pahaṭṭha -- citra -- bhṛṇḍuka and correct Expositor 153 accordingly). The reading pahaṭta at PvA 4 is to be corrected to pāṭaha.

Pahaṭṭha


Pahaṭṭha
Pahaṭṭha2 [pp. of pahaṃsati2] gladdened, happy, cheerful, delighted Vin iii.14; J i.278 (twice; once as "mānasā, which is wrongly taken by C. as pahaṭṭha1"); 443; ii.240 (tuttoṭṭha’); Vism 346 (haṭṭha’); DhA i.230 (tuṭṭha’); VvA 337. In its original sense of "bristling" (with excitement or joy), with ref. to ear & hair of an elephant in phrase pahaṭṭha -- kaṇṇa -- våla at Vin ii.195= J v.335 (cp. Sk. praḥṛṣṭa -- roman, N. of an Asura at Kathāsaratīṣāgara 47, 30).

Pahata

Pahata [pp. of pa+han] killed, overcome M iii.46; S ii.54; J vi.512.

Paharaṇa


Paharaṇaka

Paharaṇaka (adj.) [fr. paharaṇa] striking, hitting J i.418.

Paharati

Paharati [pa+hr] to strike, hit, beat J iii.26, 347; vi.376; VvA 65; PvA 4; freq. in phrase accharaṇ p. to snap one's finger, e. g. J ii.447; see accharā1. aor. pahāsi (cp. pariyudāhāsi) Vv 292 (=pahari VvA 123). -- pp. pahaṭa (q. v.). Caus. paharāpeti. -- 1. to cause to be assailed J iv.150. -- 2. to put on or join on to J vi.32 ('hārāpesi).

Pahasati

Pahasati [pa+has] to laugh, giggle J v.452 (thisati+). See also pahasati & pahāsati. -- pp. pahasita (q. v.).

Pahasita

Pahasita [pp. of pahasati or 'hassati] laughing, smiling, joyful, pleased Miln 297; J i.411 (nicca’ mukha); ii.179.

Pahassati

Pahassati [pa+has, perhaps pa+hṛṣ, Sk. harṣati, cp. pahaṃsati2] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd 296; cp. Sn 555 häṣajāta). The pp. pahasita (q. v.) is derived fr. pres. pahasati, which makes the equation pahasati=pahaṃsati2 all the more likely.

Pahāna

Pahāna (nt.) [fr. pa+hā, see pajaḥati] giving up, leaving, abandoning, rejection M i.60, iii.4, 72; S i.13, 132 (dukkha’); ii.170; iii.53; iv.7 sq.; D iii.225, 246; A i.82, 134; ii.26, 232 (kaṇhassa kammassā 'āya’); iii.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd2 429); Dh 331; J i.79; Ps i.26; ii.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa -- santāpa’); DhsA 166, 345; VvA 73. -- 'parīṇā see parīṇā; -- 'vinaya avoidance consisting in giving up (coupled with saṇyara -- vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga -- pahāna, vikkhambhana’, samuccheda’, paṭippassaddhi’, nissaraṇa’ DhsA 351; SnA 8.

Pahāya
Pahāya is ger. of pajahati (q. v.).

Pahāyin

Pahāyin (adj.) [fr. pa+hā, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd2 431; Sdhp 500.

Pahāra

Pahāra [fr. pa+hr, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D i.144 (daṇḍa’); M i.123, 126; Pv iv.167 (sālittaka’); M i.123; DhA iii.48 (”dāna -- sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin iv.146); PvA 4 (ekappahārena with one stroke). 56 (muggara’), 66 (id.) 253. -- ekappahārena at Vism 418 as adv. ”all at once.” pahāraṇa deti to give a blow Vin iv.146; S iv.62; A iii.121; Vism 314 (pahārasatāni); PvA 191 (śīse). -- 2. a wound J iv.89; v.459 (”mukha).

Pahāraṇa

Pahāraṇa see abhi’.

Pahārin

Pahārin (adj.) [fr. paharati] striking, assaulting J ii.211.

Pahāsa

Pahāsa [fr. pa+has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

Pahāsati

Pahāsati in pahāsanto saparisaṇ(J ThA 69 should preferably be read as pahāsayanto parisaṇ, thus taken as Caus. of pa+has, i.e. making one smile, gladdening.

Pahāsi

Pahāsi is 3rd sg. aor. of paharati; found at Vv 298 (musa- lena=pahari VvA 113); and also 3rd sg. aor of pajahati, e.g. at Sn 1057 (=pajahi Nd2 under jahati)

Pahāseti

Pahāseti [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittan pamodeti hāseti pahāseti).

Pahiṇa

Pahiṇa (adj. -- n.) [fr. pa+hi] sending; being sent; a messenger, in ”gamaṇa going as messenger, doing messages D i.5; M i.345; J ii.82; Miln 370; DA i.78. See also pahana.

Pahiṇaka

Pahiṇaka (nt.) [fr. pahiṇati?] a sweetmeat A iii.76 (v.1. pahenaka). See also pahiṇaka. The (late) Sk. form is prahelaka.
Pahiṇati

Pahiṇati [pa+hi, Sk. hinoti] to send; Pres. pahiṇati. Vin iii.140 sq.; iv.18; DhA ii.243; aor. pahini J i.60 (sāsanañj); v.458 (paṇḍāni); VvA 67; DhA i.72; ii.56, 243; ger. pahiṇītva VvA 65. -- pp. pahīta2 (q. v.). There is another aor. pāhesi (Sk. prāhāṣṣṭ) in analogy to which a new pres. pāheti has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he* (pahetuj e. g.) are to be found under pāheti.

Pahiṇāna


Pahtta

Pahtta1 [pp. of padahati] resolute, intent, energetic; only in cpd. pahitatta of resolute will (cp. BSk. prahitman

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Divy 37) M i.114; S i.53 (expld by Bdghgh with wrong derivation fr. peseti as "pesit -- atta" thus identifying pahita1 & pahita2, see K.S. 320); ii.21, 239; iii.73 sq.; iv.60, 145, v.187, A ii.14, iii.21, iv.302 sq.; v.84; Sn 425, 432 sq., 961; It 71; Nd1 477; Th 2, 161 (expld at ThA 143, with the same mistake as above, as pesita citta); Nd1 477 (id.; pesit -- atta); Miln 358, 366, 406.

Pahita

Pahita2 [pp. of pahiṇati] sent J i.86 (sāsana); DhA ii.242; iii.191 (interchanging with pesita).

Pahīṇa

Pahīṇa [pp. of pajarahati] given up, abandoned, left, eliminated Vin iii.97= iv.27; S ii.24; iii.33; iv.305; Sn 351 ("jāti -- maraṇa), 370, 564, 1132 ("mala -- moha); It 32; Nd2 s. v.; Ps i.63; ii.244; Pug 12, 22.

Pahīyati

Pahīyati [Pass. of pajarahati] to be abandoned, to pass away, vanish M i.7; S i.219 (fut. "issati); ii.196 (ppr. "iyamāna); v.152; Sn 806; Nd1 124; VbhA 271. Spelt pahīyyati at S v.150.

Pahū

Pahū (adj.) [cp. Vedic prabhū, fr. pa+bhū] able Sn 98; J v.198; Nd2 615*.

Pahūta

Pahūta (adj.) [pp. of pa+bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv i.52 (=anappaka, bahu, yāvadattha C.; Dhp at PvA 25 gives bahuaka as inferior variant); i.117 (=apariyanta, ulāra; v. l. bhū); ii.75 (v. l. bahūta); PvA 145 (dhana; v. l. bahūta); SnA 294 (id.), 321 (id.). See also bahūta, -- jivha large tongue D ii.18; iii.144, 173. -- jivhatā the characteristic of a large tongue Sn p. 107. -- dhañña having many riches J iv.309. -- dhana id. Th 2, 406 (C. reading for T. bahuta -- ratana). -- pañña rich in wisdom Sn 359, 539, 996. -- bhakkha eating much, said of the fire S i.69. -- vittā= "dhañña D i.134; Sn 102; PvA 3.
Pahūtika

Pahūtika (adj.) = pahuta PvA 135 (v. 1. BB bahuta; in expln of bahu).

Paheṇaka

Paheṇaka (nt.) [cp. BSk. prahenaka in sense of "sweet- meat" at Divy 13, 258; the *Sk. form is prahelaka] a present J vi.369 (so here, whereas the same word as pahīṇaka at A iii.76 clearly means "sweetmeat").

Pahena

Pahena (nt.) [pahena?] same as pahiṇa in "gamana going on errands J ii.82.

Pahoti

Pahoti & (in verse) pabhavati [pa+bhu, cp. Vedic pra- bhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D ii.217; M iii.76; S ii.184; as pabhavati at Sn 728=1050 (cp. Nd2 401); (perf. med.) pahottha it has arisen from (gen.), i.e. it was the fault of J v.102. -- 2. to be sufficient, adequate or able (with inf.) D i.240; M i.94; S i.102; Sn 36, 867; J v.305; DA i.192; iii.254 (fut. pahossati); VvA 75; Dāvs iv.18. Neg. both with na` & a` viz. nappahoti J vi.204; DhA iii.408; nappahosi J i.84; appahoti DhA iv.177; appabhonto PvA 73; in verse appabhavañ J iii.373 (=appahonto C.). -- pp. pahūta (q. v.).

Pahona

Pahona in "kāla at J iii.17 read as pahonaka".

Pahonaka

Pahonaka (adj.) [fr. pahoti] sufficient, enough J i.346; ii.122; iii.17 (so read for pahona’); iv.277; Vism 404; DhA i.78, 219; VvA 264; PvA 81.

Pāka

Pāka [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J vi.161 (tthi pākehi pacitvā); VvA 186. Esp. in foll. combn tela" oil cooking," an oil decoction Vin ii.105; thāli" a th. full of cooking J i.186; dona` a d. full S i.81; DhA ii.8; sosāna" Dhātumājūsā 132 (under kath). On pāka in appld meaning of "effect, result" see Cpd. 883. -- As nt. in stanza "pākaṇ pākassa paccayo; apākaṇ avipākassa' at VbhA 175. -- Cp. vi" -- tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata` J ii.397; VvA 68= DhA iii.311; sahassa` J iii.372. -- vaṭṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA ii.29; VvA 220. -- haṇḍa a species of water bird J v.356; vi.539; SnA 277.

Pākata

Pākata (adj.) [=pakata; on ā for a see Geiger, P.Gr. § 331. Cp. Sk. prakaṭa Halāyudha. The spelling is sometimes pākata] 1. common, vulgar, uncontrolled, in phrase pākat -- indriya of uncontrolled mind S i.61 (=saṣyvarābhāvena gihi kāle viya vivāta -- indriya K.S. 320), 204; iii.93; v.269; A i.70, 266, 280; iii.355, 391; Th 1, 109 (C. asayvuta, see Brethren 99); Pug 35. -- At Miln 251 pākatā is to be read pāpakā. -- 2. open, common, unconcealed i.e. jāto was found out); Sn A 343; PvA 103 (for āvī). -- 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su`), 128; VvA 109 (=paṇṇāta); ¯ṇ karoti to make manifest Vism 287; "bhāva being known DhsA 243; PvA 103. -- 4. renowned, well -- known DA i.143; PvA 107.
Pākatika

Pākatika (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryāvatāra v. 3, ed. Poussin] natural, in its original or natural state J v.274; Miln 218 (mañiratana); DhA i.20; VvA 288; PvA 66 (where id. p. J iii.167 reads patipākatika), 206; pākatikan karoti to restore to its former condition, to repair, rebuild J i.354, also fig. to restore a dismissed officer, to reinstate J v.134.

Pākāra

Pākāra [cp. Epic Sk. prākāra, pa+ā+kr] an encircling wall, put up for obstruction and protection, a fence, rampart Vin ii.121 (3 kinds: made of bricks, of stone, or of wood, viz. īṭhakā`, silā, dāru`); iv.266 (id.); M iii.11; S iv.194 (torana); A iv.107; v.195; J i.63; ii.50; vi.330 (mahā`), 341 (+parikhā & aṭṭāla); Pv i.1013 (ayo`); Miln 1; Vism 394 (=parikkekha -- pākāra); DhA iii.441 (tiṇṇaṃ pākāraṇaḥ antare); PvA 24, 52; sāṇi` screen -- fencing J ii.88; PvA 283. -- īṭhakā brick or tile of a wall J iii.446 (T. īṭhikā). -- parikkhitta surrounded by a wall DA i.42. -- parikkekha a fencing Vism 74.

Pākāsiya


Pākula

Pākula (adj.) [pa+ākula] read at Ud 5 in combn akkula- pakkula (=ākula -- pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, J.P.T.S. 1886, 94 sq.

Pāgabbhiya

Pāgabbhiya (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd1 228 sq. (3 kinds, viz. kāyika, vācasaika, cetasaika), 390 sq.; J ii.32; v.449 (pagabbhiya); SnA 165; KhA 242; DhA iii.354 (pa`); VvA 121.

Pāguṇṇatā

Pāguṇṇatā (f.) [abstr. of pāguṇa, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa

Pāgusa [cp. Sk. vāgusa, a sort of large fish Halayudha 3, 37] a certain kind of fish J iv.70 (as gloss, T. reads pāvusa, SS putusa, BB pātusa & pāvuma; C. explns as mahā -- mukha -- maccha).

Pācaka

Pācaka (adj. -- n.) [fr. pac, cp. pāceti] one who cooks, a cook; f. `ikā J i.318.

Pācana


Pācana
Pācana2 (nt.) [for pājana, cp. pāceti2 & SnA 147] a goad, stick S i.172; Sn p. 13; v.77; J iii.281; iv.310. -- yaṭṭhi driving stick, goad stick S i.115.

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Pācariya

Pācariya ( -- ”) [pa+ācariya] only as 2nd part of a (redupl.) compound ācariya -- pācariya in the nature of combns mentioned under a1 3 b: "teacher upon teacher" (expld by Cs as "teacher of teachers") D i.90 (cp. DA i.254); ii.237, etc. (see ācariya).

Pācittiya

Pācittiya (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabhāra= *prāg+bhāra. So expld also by S. Lévi J.As. x.20, p. 506. Geiger, P.Gr. § 27, n. 1 inclines to etym. prāya+ cittaka] requiring expiation, expiatory Vin i.172, 176; ii.242, 306 sq.; iv.1 sq., 258 sq.; A ii.242 (dhamma); Vism 22. -- It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. iv.). See on term Vin. Texts i.18, 32, 245.

Pācīna

Pācīna (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J i.50 ("sisaka, of Māyādevī's couch"); 212 ("lokadhātu"); Miln 6; DA i.311 ("mukha facing east"); DhA iii.155 (id.); VvA 190; PvA 74, 256. The opposite āpācīna (e. g. S iii.84) is only apparently a neg. pācīna, in reality a der. fr. apa (apa+ac), as pācīna is a der. fr. pra+ac . See apācīna.

Pāceti

Pāceti1 [Caus. of pacati] to cause to boil, fig. to cause to torment D i.52 (ppr. pācayato, gen., also pācento). Cp. vi'.

Pāceti

Pāceti2 [for pājeti, with c. for j (see Geiger, P.Gr. § 393); pra+aj: see ajā] to drive, urge on Dh 135 (āyuṇ p. <> gopālako viya... peseti DhA iii.60).

Pājana


Pājāpeti

Pājāpeti [Caus. of pājeti] to cause to drive or go on J ii.296 (sakaṭāṇi); iii.51 (so read for pājāpeti; BB pāceti & pājēti).

Pājēti

Pājēti [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti2) J ii.122, 143, iii.51 (BB for T. pājāpeti); v.443 (nāvañ); vi.32 (yoggañ); SnA 147; DhA iv.160 (goñe). -- 2. to throw (the dice) J vi.281. -- Caus. II. pājāpeti (q. v.).

Pāṭankī
Pātañka (f.) "sedan chair" (?) in phrase sivika pātañkaḥ at Vin i.192 (MV v.10, 3) is not clear. The vv. ll. (p. 380) are pātaṇga, pātaṇga pātaṇkaḥ. Perhaps pallankaḥ?

Pātala


Pātalī

Pātalī (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D ii.4 (Vipassi pāṭaliyā mūle abhisambuddho); Vv 359; J i.41 ("rukha as the Bodhi tree"); ii.162 (pāṭali -- bhaddaka sic. v. l. for phālibhaddaka); iv.440; v.189; vi.537; MiIn 338; VvA 42, 164; ThA 211, 226.

Pātava

Pātava (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

Pāṭikankha

Pāṭikankha (adj.) [grd. of paṭikankhati, Sk. *pratikāṅk- sya] to be desired or expected M i.25; iii.97; S i.88; ii.152; A ii.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA iv.2 (gati "ā) PvA 63 (id.).

Pāṭikankhin

Pāṭikankhin ( -- "') (adj. -- n.) [fr. paṭi+kānka, cp. patikan- khin] hoping for, one who expects or desires D i.4; M iii.33; A ii.209; J iii.409.

Paṭikā

Paṭikā (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half -- moon stone, the semicircular slab under the staircase Vin i.180 (cp. Vin. Texts ii.3). As pāṭiya at J vi.278 (=piṭṭhi -- pāsāna C.).

Paṭikulyā

Paṭikulyā (f.) [fr. paṭi(k)kūla]=pāṭikkūlyatā (perhaps to be read as such) J v.253 (nava, cp. Vism 341 sq.).

Paṭikkulyatā


Paṭidesanīya

Paṭidesanīya (adj.) [grd. of paṭideseti with pāṭi for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin i.172; ii.242; A ii.243 (as "desanīyaka).

Paṭipada

Paṭipada (adj.) [the adj. form of paṭipadā] following the (right) Path M i.354 =It 80 (+sekha).
Pātipada

Pātipada2 [fr. paṭi+pad, see patipajjati & cp. paṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin i.132; J iv.100; VvA 72 (‘sattamī).

Pātipadaka

Pātipadaka (adj.) [fr. pātipada] belonging to the 1st day of the lunar fortnight; only with ref. to bhatta (food) & in combn with pakkhika & uposathika, i.e. food given on the half -- moon days, on the 7th day of the week & on the first day of the fortnight Vin i.58= ii.175; iv.75; (f. "ikā"), 78.

Pātipuggalika

Pātipuggalika (adj.) [fr. patipuggala] belonging to one's equal M iii.254 sq. (dakkhiṇā).

Pāṭibhoga

Pāṭibhoga [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati -- bhogya for *bhujya i.e. "counter -- enjoyable," i.e. one who has to be made use of in place of someone else; cp. Geiger, P.Gr. § 24] a sponsor A ii.172; Ud 17; It 1 sq.; J ii.93; Vism 555 sq.; DhA i.398; VbhA 165.

Pātimokkha (pāṭi)'

Pātimokkha (pāṭi)’ (nt.) [with Childers plausibly as paṭi+ mokkha, grd. of muc (Caus. mokṣ’) with lengthening of paṭi as in other grd. like paṭidesaniya. Thus in reality the same as patimokkha 2 in sense of binding, obligatory, obligation, cp. J v.25. The spelling is freq. pāṭi’ (BB pāṭi’). The Sk. prātimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be prātimokṣya "that which should be made binding." An expln of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. iii & iv., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, P. Lit. c. 7, where literature is given; & cp. Vin. Texts i.27 sq.; Franke, Dighanikāya p. 66 sq.; -- pātimokkha uddisati to recite the P. Vin i.102, 112, 175; ii.259; iii.8; iv.143; Ud 51; opp. ‘ŋ ṭhapeti to suspend the (recital of the) P. Vin ii.240 sq. -- See Vin i.65, 68; ii.95, 240 sq. 249; S v.187; Sn 340; Dh 185, 375; Ndi 365; Vism 7, 11, 16 sq., 36, 292; DhA iii.237 (=jetṭhakasīla); iv.111 (id.); Sdhp 342, 355, 449. -- uddesa recitation of the P. Vin i.102; D i.46; M ii.8; SnA 199. -- uddesa one who recites the P. Vin i.115, cp. Vin. Texts i.242. -- ṭhapana suspension of the P. Vin ii.241 sq.; A v.70. -- saṅvara "restraint that is binding on a recluse" (Dial. i.79), moral control under the P. Vin iv.51; D i.62; ii.279; iii.77, 266, 285; A iii.113, 135, 151; iv.140; v.71, 198; It 96, 118; Ud 36; Vism 16 (where expld in detail); VbhA 323; cp. saṅvuta -- pātimokkha (adj.) Pv iv.132.

Pāṭiyekka

Pāṭiyekka see pāṭekka.

Pāṭirūpika

Pāṭirūpika (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra

Pāṭihāra [=pāṭihāra, with pāṭi after analogy of pāṭi- hariya] striking, that which strikes (with ref. to marking the time) J i.121, 122 (v.1. SS pāṭihāriya)
Pāṭihārika

Pāṭihārika [=pāṭihāriya or der. fr. pāṭihāra in meaning of "hāriya] special, extraordinary; only in cpd. "pakkha an extra holiday A i.144; Vv 156 (cp. VvA 71, 109); ThA 38.

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Pāṭihāriya

Pāṭihāriya (adj.) [grd. formation fr. pāṭiri+ḥ (pāṭihāra) with usual lengthening of pāṭi to pāṭi, as in "desanīya, "mokkha etc. Cp. pāṭihāra; BSk. prāṭihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi˚, ādesan˚, anusāsan˚ as the 3 marvels which characterise a Buddha with regard to his teaching (i.e. superhuman power, mind reading, giving instruction) D i.121; iii.3 sq.; S iv.290; A i.170; v.327; Ps ii.227. -- Further: Vin i.34 (adāhuḍḍha˚ sahassāni); Vism 378, 390 (yamaka˚); VvA 158 (id.); PvA 137 (id.). For yamaka -- pāṭihāriya (or "hīra) see yamaka. -- Two kinds of p. are given at Vism 393, viz. pākāṭa˚ and apākāṭa˚. -- sappāṭihāriya (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi˚ plain, ordinary, stupid M ii.9 (where Neumann, Majjhima Nikāya ii.318 trsls sa˚ "intelligible" and a˚ "incomprehensible," referring to Chāndogyopanisat i.11, 1); D ii.104; cp. also Windisch, Māra 71. -- pakkha an extra holiday, an ancient festival, not now kept S i.208 (cp. Th 2, 31); Sn 402 (cp. expln at SnA 378, where var. opinions are given); J iv.320; vi.118. See also Kern's discussion of the term at Toev. ii.30.

Pāṭihāra

Pāṭihāra (adj.) [contracted form of pāṭihāriya viâ meta-thesis *pāṭihāriya> *pāṭhēra> pāṭihāra] wonderful; nt. a wonderful thing, marvel, miracle Ps i.125 (yamaka˚); ii.158 (id.); Mhvs 5, 118; Miln 106; Dāvs i.50; DhA iii.213. -- appāṭihṭrakathā stupid talk D i.193, 239; Kvu 561 (diff. Kern. Toev. ii.30); opp. sa˚ ibid.

Pāṭi

Pāṭi (f.) [?] at VvA 321 in phrase sukka -- pakkha -- pāṭiyān˚ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half --," but pakkha already means "half" and is enough by itself. We should probably read pāṭipāṭiyān˚ "successively." Note that the similar passage VvA 314 reads sukka -- pakkhe pannarasiya˚.

Pāṭuka & Pāṭubha

Pāṭuka & Pāṭubha only neg. a˚ (q. v.).

Pāṭukamyatā

Pāṭukamyatā: see pāṭu˚.

Pāṭekka (Pāṭiyekka)

Pāṭekka (Pāṭiyekka) (adj.) [pāṭi+eka; the diaeretic form of pacceka: see Geiger, P.Gr. § 24] several, distinct, single Vin i.134; iv.15; J i.92 (T. pāṭekka, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekka). 353, 356, 443, 473; DhA iv.7 (pāṭiy˚ SS pāṭieka). -- nt. "˚ (adv.) singly, separately, individually Vism 409 (pāṭiy˚); VvA 141.

Pāṭeti
Pāṭeti [Caus. of paṭ] to remove; Pass. pāṭiyati Pv iv.147 (turned out of doors); v. l. pātayati (bring to fall).


Pāṭha

Pāṭha [fr. path] reading, text -- reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e. g. Kha 78, 223; SnA 43 ("ṇ āvkapeti), 178, 192, 477; PvA 25 (pamāda’ careless text), 48, 58, 86 and passim.

Pāṭhaka

Pāṭhaka (-- ') [fr. pāṭha] reciter; one who knows, expert Nd1 382 (nakkhatta’); J i.455 (asi -- lakkha’); ii.21 (angavijjā’), 250 (id.); v.211 (lakkha’ fortune -- teller, wise man).

Pāṭhina

Pāṭhina [cp. Sk. pāṭhina Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J iv.70 (C: pāṭhina -- nāmakaṇ pāṣaṇa -- maccha’); v.405; vi.449.

Pāṇa

Pāṇa [fr. pa+an, cp. Vedic prāṇa breath of life; P. apāṇa, etc.] living being, life, creature D iii.48, 63, 133; S i.209, 224; v.43, 227, 441 (mahā -- samudde); A i.161; ii.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA i.69, 161; Kha 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA ii.19. -- pl. also pāṇā, e. g. Sn 117; Dh 270. <-

Bḥguḥi’s defn of pāṇa is "pāṇonatāyā pāṇā; assāsapassās’ āyatta -- vuttāyā ti attho” Vism 310. -- ātipāta destruction of life, murder Vin i.83 (in “dasa sikkhāpadānī,” see also sila), 85, 193; D iii.68, 70, 149, 182, 235; M i.361; iii.23; Sn 242; It 63; J iii.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA ii.19; iii.355; DA i.69; PvA 27. -- ātipātin one who takes the life of a living being, destroying life D iii.82; M iii.22; S ii.167; It 92; DhA i.19. -- upeta possessed or endowed with life, alive [cp. BSk. prānopeta Divy 72, 462 etc.] S i.173; Sn 157; DA i.236. -- ghāta slaying life, killing, murder DA i.69; -- ghātān= ātipātin DhA ii.19. -- bhu a living being J iv.494. -- bhūta-"bhu M iii.5; A ii.210; iii.92; iv.249 sq.; J iv.498. -- vadha=ātipāta DA i.69. -- sama equal to or as dear as life J ii.343; Dpvs xi.26; DhA i.5. -- hara taking away life, destructive M i.10=iii.97; S iv.206; A ii.116, 143, 153; iii.163.

Pāṇaka

Pāṇaka (adj. -- n.) (usually -- ') [fr. pāṇa] a living being, endowed with (the breath of) life S iv.198 (chap’); DhA i.20 (v. l. BB mata”); sap’ with life, containing living creatures J i.198 (udaka); ap’ without living beings, lifeless Vin ii.216; M i.13, 243; S i.169; Sn p. 15 (udaka); J i.67 (jhāna).

Pāṇana

Pāṇana (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("balā” pāṇane).

Pāṇi

Pāṇi [Vedic pāṇi, cp. Av. porōṇa hand, with n -- suffix, where we find m -- suffix in Gr. pala/mh, Lat. palma, OIr lám, Ong. folma=Ags. folm] the hand Vin iii.14 (pāṇinā paripūñchati); M i.78 (pāṇinā parimajjati); S i.178, 194; Sn 713; Dh 124; J i.126 ("ṇ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As adj. (-- ') "handed,” with a hand, e. g. alla’ with clean hand Pv ii.99; payata’ with outstretched hand, open -- handed, liberal S v.351; A iii.287; iv.266 sq.; v.331. -- tala the palm of the hand D ii.17. -- bhāga handshare, division by hands VvA 96. -- matta of the size of a hand, a handful PvA 70, 116, 119. -- ssara
hand sound, hand music, a cert. kind of musical instrument D i.6; i.ii.183; DA i.84 (cp. Dial i.8), 231; J v.390, 506; cp. BSk. pänisvara MVastu ii.52. Also adj. one who plays this instrument J vi.276; cp. BSk. pänisvarika MVastu iii.113.

Pāṇikā


Pāṇin

Pāṇin (adj. -- n.) [fr. pāṇa] having life, a living being S i.210, 226, Sn 220 (acc. pl. pāṇine, cp. Geiger, P.Gr. § 952), 587 (id.), 201, 575; PvA 287; DhA ii.19.

Pāta

Pāta ( -- ) [fr. pat] 1. fall DA i.95 (ukkā’); PvA 45 (asani’). The reading "anatthato pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. -- 2. throwing, a throw Sn 987 (muddha’); PVV 57 (akkhi’). See also pindā.

Pātana

Pātana (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in gabbha’ destroying the foetus, abortion (q. v.) DhA i.47 and passim.

Pātār

Pātār (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām -- edjom=pātār -- āsa); Gr. prwi/ early; Ohg. fruo=Ger. früh] early in the morning, in foll. forms: (1) pātār (before vowels), only in cpd. āsa morning meal, breakfast [cp. BSk. prātar -- aśā Divy 631] D iii.94; Sn 387; J i.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātār -- āso pindā -- pātass’ etan nāmaṇj). -- katapātārāsa (adj.) after breakfast J i.227; vi.349 (˚bheta); Vism 391. -- (2) pātō (abs.) D iii.94; DhA ii.60; PvA 54, 126, 128; pāto va right early J i.226; vi.180. -- (3) pātān S i.183; ii.242; Th 2, 407. < > Note. Should pindā -- pātā belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under pindā.

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Pātavyatā

Pātavyatā (f.) [fr. pāt, see pāteti] downfall, bringing to fall, felling M i.305; A i.266; Vin iv.34 (˚by’); VbhA 499.

Pātāpeti

Pātāpeti [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin ii.108; DA i.134.

Pātāla

Pātāla [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S i.32, 127, 197; iv.206; Th 1, 1104 (see Brethren 418 for fuller expln); J iii.530 (here expld as a cliff in the ocean).

Pāti
Pāti [Vedic pāti of pā, cp. Gr. pw_u herd, poinh/n shepherd, Lat. pāscio to tend sheep] to watch, keep watch, keep J iii.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (=rakkhati in def. of pāṭimokkha).

Pātika

Pātika=pāṭī, read at Vism 28 for patika.

Pātita

Pātita [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J iii.176; PvA 31 (so read for patita).

Pātin

Pātin ( -- `) (adj.) [fr. pātā] throwing, shooting, only in cpd. dūre` throwing far A i.284; ii.170. See akkhaṇa -- vedhin.

Pātimokkha

Pātimokkha see pāt".

Pātī & Pātī

Pātī & Pātī (f.) [the femin. of patta, which is Vedic pāṭī (nt.); to this the f. Ved. pāṭrī] a bowl, vessel, dish Vin i.157 (avakkāra`), 352 (id.); ii.216 (id.); M i.25 (kaṇsa`), 207; S ii.233; A iv.393 (suvaṇṇa`, ṛṣiyā`, kaṇsa`); J i.347, 501; ii.90; v.377 (suvaṇṇa`) vi.510 (kañcana`); VvA 65; PvA 274.

Pātukamyatā

Pātukamyatā is frequent v. l. for cātu -- kamyat, which is probably the correct reading (see this). The meaning (according to Vism 27=VbhA 483) is "putting oneself low," i.e. flattery, "fawning" (Vism trsl. 32). A still more explicit defn is found at VbhA 338. The diff. spellings are as follows: cātukamyatā Vism 17, 27; KhA 236; VbhA 338, 483; cātukammatā Miln 370; pāṭukamyatā Vbh 246; pāṭukamyatā Nd2 39.

See standing phrase under mugga -- sūpyatā.

Pātur

Pātur ( -- `) (pātu) (indecl.) [cp. Vedic prāduḥ in prādura` bhu; on t for d see Geiger, P.Gr. § 394. As regards etym. Monier Williams suggests prā=pra+dur, door, thus "before the door, openly"; cp. dvāra` visible, open, manifest; only in compn with kṛ and bhū, and with the rule that pātu` appears before cons., whereas pātur` stands before vowels. (1) with kṛ (to make appear): pres. pātukaroti Sn 316; J iv.7; Pug 30; SnA 423; aor. pātvākāsi S ii.254; DhA ii.64; pp. pātukata Vv 8441. -- (2) with bhū (to become manifest, to appear): pres. pātubhavati D i.220; D ii.12, 15, 20, 226; M i.445; S iv 78; Pv ii.941 (pot. `bhaveyyu`); aor. pāturahosi [cp. BSk. prādurabhūt Jtm. 211] Vin i.5; D i.215; ii.20; S i.137; Pv ii.86; Miln 10, 18; VvA 188; pl. pāturahāsju J i.11, & `ahāsju J i.54. <> pp. pātubhūta S iii.39; Dhs 1035; PvA 44. -- kamma making visible, manifestation S ii.254; DhA iv.198. -- bhāva appearance, coming into manifestation M i.50; S ii.3; iv.78; A i.266; ii.130; Sn 560, 998; J i.63; Nd2 s. v.; Vism 437.

Pāteti

Pāteti [Caus. of pāt] 1. to make fall, drop, throw off S i.197 (sakuṇo rajaṇ); J i.93 (udakaṇ); Miln 305 (sāraṇ). -- 2. to bring to fall J v.198; Miln 187. -- 3. to kill, destroy, cut off (the head) J i.393; iii.177; PvA
31, 115. -- pp. pātita. Caus. II. pātāpeti (q. v.). -- Cp. abhi’’. Note. In meaning 3 it would be better to assume confusion with pāteti (for pheteti=Sk. sphaṭayati to split [sphut=(s)phal], see pheteti & pāteti In the same sense we find the phrase kāṭhaṇṭ pāteti to split firewood M i.21 (MA ēreti), besides pheteti.

Pātheyya

Pātheyya (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin i.244; S i.44; Dh 235, 237; J v.46, 241; DA i.288; DhA i.180; iii.335; PvA 5, 154.

Pātheyyaka

Pātheyyaka (nt.)=patheyya PvA 126.

Pāda

Pāda [Vedic pāda, see etym. under pada] 1. the foot, usually pl. pādā both feet, e. g. Vin i.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J ii.114; iv.137; DhA iii.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka’ & dutiya’’, e. g. at Nd2 304iii; J vi.354. -- 2. foot or base of a mountain Vism 399 (Sineru’’); DhA i.108 (pabbata’’). -- 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. -- 4. a coin Vin iii.47; VvA 77 (worth here 1/4 of a kahāṇa and double the value of māsaka; see also kākanīka’’). -- anguṭha a toe M i.337. -- anguṭhaka same J ii.447; Vism 233. -- anguli same PvA 125 (opp. to hatt’h anguli finger). -- āṭhika bone of the foot M i.58, 89; iii.92; KhA 49. -- āpaccā offspring fr. the foot (of Brahmap): see bandhu. -- āncal kūla a corn in the foot Vin i.188 (as ālīḍha, cp. Vin Texts ii.19). -- ghaṣaṇa a towel for rubbing the feet (dry) Vin ii.174. -- bhūtañjana ointment for the feet, foot-salve Vin i.205; J v.197, 376; PvA 44, 78; anointing the feet VvA 44 (‘tela’’, 295 (id.). -- mūla the sole of the foot, the foot J iv.131. Cp. mūla. -- mūlaṇa "one who sits on one's feet," a foot -- servant, lackey J i.122, 438; ii.300 sq. (Gāmanicanda); iii.417; v.128; vi.30. -- lola loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd1 374; Nd2 433; abstr. f. 'lolaṭā SnA 36, & 'loliya Nd 243. -- visāṇa "a horn on the foot," i. e. an impossibility J vi.340. -- sambhāṇa massaging the feet DhA i.38.

Pādaka

Pādaka (adj. n.) [fr. pāda 1. having a foot or basis Vin ii.110 (a’’); Sn 205; ThA 78. -- 2. fundamental; pādakaṇ karoti to take as a base or foundation Vism 667. -- 3. (nt.) basis, foundation, base PvA 167. <>< pādaka -- jhāna meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. -- Cp. āhacca’’.

Pādāsi

Pādāsi is aor. of padāti.

Pāduka
Pāduka [=pādaka] a little foot J vi.554.

Pādukā

Pādukā (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin i.190; ii.142, 222; J iii.327; iv.129, 379; v.298; vi.23; Miln 330; DA i.136; DhA iii.451 (muñja˚). -- At Vin ii.143 (according to Rh. D.) pādukā (dāru˚) is a kind of stool or stand in a privy.

Pāna

Pāna [Vedic pāna, fr. pā, pibati=Lat. bibo, pp. pīta, Idg. *po[i], cp. Gr. pi/ nw to drink, po/tos drink; Obulg. piti to drink, pivo drink; Lith. penas milk; Lat. potus drink, poculum drinking vessel (=Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often combd with anna˚ (food), e. g. Sn 485, 487;

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Pv i.52; and "bhojana (id.) e. g. Dh 249; J i.204. Two sets of 8 drinks are given in detail at Nd1 372. -- Vin i.245, 249 (yāgu˚); S v.375 (majja˚); Sn 82, 398, 924; J i.202 (dibba˚); Pug 51; PvA 7, 8, 50. -- āgāra a drinking booth, a tavern Vin ii.267; iii.151; J i.302 (=surā -- geha C.); Vbh 247; VbhA 339.

Pānaka

Pānaka (nt.) [fr. pāna] a drink J ii.285; iv.30; Dāvs v.2; DhA iii.207 (amba˚); VvA 99, 291. -- Der. pānakatta (abstr. nt.) being provided with drink J v.243 (a˚).

Pānada

Pānada in cpd. pānad˚ āpama at J ii.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupa˚han˚ āpama," i. e. du(1)+upa˚han. The C. expls as "dukkatupa˚han˚ āpama."

Pānīya

Pānīya (adj. nt.) [Vedic pāṇīya, fr. pāna] 1. drinkable S ii.111. -- 2. drink, be erage, usually water for drinking Vin ii.207; iv.263; J i.198, 450; iii.491; v.106, 382; Pv i.107; ii.119, 710; PvA 4, 5. A reduced form pānīya (cp. Geiger, P.Gr. § 23) is also found, e. g. Vin ii.153; D i.148; Pv ii.102. -- ghata a pot for drinking water Vin ii.216; J vi.76, 85. -- cāti drinking vessel DhA iv.129. -- cāti id. J i.302. -- thālika drinking cup Vin ii.214; iv.263. -- bhājana id. Vin ii.153. -- maṇḍapa water reservoir (BSk. id. e. g. AvŚ ii.86) Vin ii.153. -- mālaka (?) J vi.85 (Hardy: Flacourtia cataphracta). -- sālā a hall where drinking water is given Vin ii.153; PvA 102; cp. papā.

Pānudi

Pānudi see panudati.

Pāpa

Pāpa (adj. nt.) [Vedic pāpa, cp. Lat. patiōr=E. passion etc.; Gr. ph_ma suffering, evil; talai/pwros suffering evil] 1. (adj.) evil, bad, wicked, sinful A ii.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar -- superl. forms are pāpiṭha S v.96; pāpiṭhatara Vin ii.5; pāpiṭyasika D iii.254. See pāpiya. -- 2. unfertile (of soil) S iv.315. -- 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña) 183; Pv i.66; 112; iv.150; DhA ii.11. -- pp. pāpānī Sn 399, 452, 674; Dh 119, 265. -- iccha having bad wishes or
Pāpaka

Pāpaka (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin i.8; S i.149, 207; v.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J i.128; Pv ii.716 (=lāma C.); ii.93; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (=lāma), 312 (of dreams, opp. bhaddaka). -- f. pāpikā Dh 164, 310; a˚ without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 314; 326 (so expld by VvA, but ThA explns as faultless, i. e. beautiful).

Pāpanīka

Pāpanīka (adj. n.) [pa+āpa+ika] belonging to a shop, i. e. 1. a shopkeeper A i.115 sq. -- 2. laid out in the shop (of cīvara) Vin i.255; Vism 62 (=āpaṇa -- dvāre patitaka). See also Vin. Texts ii.156.

Pāpika

Pāpika=pāpaka D i.90 (cp. DA i.256); A iv.197.

Pāpita

Pāpita [pp. of pāpeti, in meaning=pāpika] one who has done wrong, sinful M ii.43 (where D i.90 at id. p. has pāpika); DA i.256 (for pāpika, v. l. vāpita).

Pāpimant

Pāpimant (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S i.103; A iv.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA iv.32.

Pāpiyo

Pāpiyo (adj.) [compar. of pāpa, cp. Sk. pāpīyas] worse, more evil or wicked S i.162, 202; Sn 275; Dh 42, 76; J i.158; iv.303; Miln 155; DhA ii.108.

Pāpuṇana


Pāpuṇāti

Pāpuṇāti [pa+āp; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. -- pres. pāpuṇāti Vin ii.208; J iv.285; vi.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and pappoti S i.25; Dh 27; Vism 501; DhA i.395; pot. pāpuṇa Śn 324; Dh 138; J v.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA iv.200. aor. apāpuṇi
Pāpuṇaṇa

Pāpuṇaṇa (nt.) [through *pāvuṇaṇa fr. pra+vr, cp. Sk. prāvaṇa] cover, dress, cloak S i.175; Miln 279; DhA iii.1. See also pārupana.

Pāpurati

Pāpurati [fr. pa+ā+vr, cp. Vedic pravr̥tri] to cover, veil; shut, hide; only neg. a" and only in phrase apāpurati Amatassa dvāraṇa to open the door of Nibbāna Vin i.5; Vv 6427 (=vivarati VvA 284).

Pāpeti

Pāpeti1 [Denom. fr. pāpa] to make bad, bring into dis- grace Vin iv.5. -- pp. pāpita.

Pāpeti

Pāpeti2 [Caus. of pāpuṇātī] to make attain, to let go to, to cause to reach, to bring to J iv.494; v.205, 260; DA i.136. imper. pāpaya S i.217, and pāpayassu J iv.20. fut. pāpessati J i.260 and pāpayissati J v.8.

Pābhata

Pābhata [pa+ābhata] brought, conveyed DA i.262; SnA 356 (kathā').

Pābhati

Pābhati (nt.) [pa+ā+pp. of bhr] "that which has been brought here," viz. 1. a present, bribe DA i.262. <-> 2. money, price J i.122; v.401, 452. -- kathā" "a tale brought," occasion for something to tell, news, story J i.252, 364, 378; SnA 356.

Pāmanga

Pāmanga (nt.) [etym.?] a band or chain Vin ii.106; iii.48; Mhvs 11, 28; Dpvs xii.1; DhA iv.216. See on this Vin. Texts iii.69 & Mhvs trsl. 797.

Pāmujjja

Pāmujjja (nt.) [grd. form. tr. pa+muđ, see similar forms under pāmokkha] delight, joy, happiness; often combd with pti. -- D i.72, 196; S iii.134; iv.78=351; v.156, 398; A iii.21; v.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA i.217; Sdhp 167. See also pāmojja.

Pāmokkha

Pāmokkha (adj.) [a grd. form. fr. pamukha, with length- ening of a as frequently in similar forms like pāṭidesaṇiṇya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. -- A ii.168 (sanga sa’); Pug 69, 70; Mil 75 (hatthi’ state elephant). disa’ worldfamed J i.166, 285; ii.278; vi.347. -- Freq. in series agga seṭṭha pāmokkha attama, in exegesis of mahā (at Nd2 502 A e. g., when A ii.95 reads mokkha for p.). See mahā. Defd as "pamukhe sādhū ti" at VbhA 332. -- 2. facing east Pv iv.353 (=pācina -- dis' ābhimukha).
Pāmojjja

Pāmojjja=pāmujja [Cp. BSk. prāmodya Divy 13, 82, 239] D ii.214; iii.288; M i.37, 98; S i.203; ii.30; v.157; Dh 376, 381; Ps i.177; Dhls 9, 86; Miln 84; Vism 2, 107, 177 (T. pa˚); DhA iv.111 (˚bahula).

Pāya

Pāya [fr. pa+ā+yā] setting out, starting S ii.218 (nava˚ newly setting out); instr. pāyena (adv.) for the most part, commonly, usually J v.490; DA i.275 (so read for pāṭhena).

Pāyaka

Pāyaka ( -- ”) [fr. pā to drink] drinking J i.252 (vāruṇi’)

Pāyāta

Pāyāta [pp of pāyati] gone forth, set out, started J i.146.

Pāyāti

Pāyāti [pra+ā+yā] to set out, start, go forth DhA ii.42; aor. 3rd sg. pāyāsi D ii.73; J i.64, 223; iii.333; VvA 64; PvA 272; 3rd pl. pāyesuṇ J iv.220, and pāyīsuṇ D ii.96; J i.253; DhA iii.257. -- pp. pāyāta (q. v.). See also the quasi synonymous abhiyāti.

Pāyāsa

Pāyāsa [cp. Class. Sk. pāyasa] rice boiled in milk, milk -- rice, rice porridge S i.166; Sn p. 15; J i.50, 68; iv.391; v.211; Vism 41; SnA 151; DhA i.171; ii.88; VvA 32.

Pāyin

Pāyin (adj. n.) [fr. pā, see pivati] drinking J iii.338.

Pāyeti

Pāyeti [Caus. fr. pā, see pibati] 1. to give to drink, to make drink D ii.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA i.87 (amatañ); VvA 75 (yāguṇ); PvA 63; aor. apāyesi S i.143; ger. pāyetvā J i.202 (dibba -- pānañ); ii.115 (lohitāñ); iii.372 (phāñit’ odakañ); iv.30 (pānakañ); vi.392 (surañ). -- 2. to irrigate J i.215. -- ppr. f. pāyamānā a woman giving suck, a nursing woman D i.166; M i.77; A i.295; ii.206; iii.227; Pug 55; DhA i.49. -- Caus. II. pāyāpeti J v.422.

Pāra

Pāra (adj. -- nt.) [fr. para] 1. as adv. (˚ -- ) beyond, over, across, used as prep. with abl., e. g. pāra -- Gangāya beyond the G. S i.207, 214; SnA 228. See under cpds. -- 2. as nt. the other side, the opposite shore S i.169, 183; Sn 1059; Nd1 20 (=amatañ nibbānāñ); Dh 385; DhA iv.141 aparā pārañ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S iv.174; A v.4; Sn 1130; pārañ gavesino M ii.64=Th 1, 771 -- 3. Cases adverbially: acc. pārañ see sep.; abl. pārañ from the other side Vin ii.209. -- 3. the guṇa form of para, another: see cpds.: -- atthika (pār) wishing to cross beyond D i.244. -- ga "going beyond,” traversing, crossing, surmounting S iv.71 (jātimaranassa); Sn 32, 997. -- gata one who has
reached the opposite shore S i.34; ii.277; iv.157; A iv.411; Sn 21, 210, 359; Dh 414; Vv 531 (cp. VvA 231); one who has gone over to another party Th i.209. -- gavesin looking for the other shore Dh 355; DhA iv.80. -- gamin= gata S i.123; A v.232 sq., 253 sq.; DhA ii.160. -- g (a) gone beyond, i. e. passed, transcended, crossed S i.195=Nd2 136a (dukkhassa), iv.210 (bhavassa); A ii.9 (id.); iii.223; It 33 (jarâya); Dh 348. (b) gone to the end of (gen. or. -- ), reached perfection in, well -- versed in, familiar with, an authority on Sn 992 (sabbadhammâ), 1105 (cp. Nd2 435); D i.88 (tinnâk vedânâq); DhA iii.361 (id.). -- dârika an adulterer, lit. one of another's wife S ii.259; J iii.43 (so read for para˚); DhA ii.10.

Pârañ

Pârañ (adv. -- prep.) [acc. of pâra] beyond, to the other side D i.244; M i.135; Sn 1146 (Maccu -- dheyya’, vv. ll. dheyassa & dheyya”), expld by Nd2 487 as amata’nibbâna”; VvA 42. -- gata (cp. pâragata) gone to the other side, gone beyond, traversed, transcended M i.135; S ii.277; Sn 803; Nd1 114; Nd2 435; Pug 72; Vism 234. -- gamana crossing over, going beyond S v.24, 81; A v.4, 313; Sn 1130.

Pâramitâ

Pâramitâ (f.) [pâramî+tâ]=pâramî Nett 87.

Pâramî

Pâramî (f.) [abstr. fr. parama, cp. BSk. mantrânaṃ pâra- min gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA i.5; VvA 2 (sâvakañâna’); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (dasa pâramiyo) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dâna’, sîla’, nekkhamma’, paññâ’, viriya’, khanti’, sacca’, adhiññhâna’, mettâ’, upekkhâ’ J i.73; DhA i.84. -- patta (pârami’, having attained perfection M iii.28; Nd2 435; Miln 21 22; cp. Miln trsl. i.34.

Pârâjika

Pârâjika [etym. doubtful; suggested are parâ+aj (Bur- nouf); para+ji; pârâcika (S. Lévi, see Geiger, P.Gr. § 38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term Vin. Texts i.3; Miln trsln i.268; ii.78) Vin i.172; ii.101, 242; A ii.241; iii.252; v.70; J vi.70, 112; Miln 255; Vism 22; KhA 97, DhA i.76 (as one of the divisions of the Suttavibhanga, see also Vin iii.1 sq.).

Pârâpata

Pârâpata [Epic Sk. pârâvata] a dove, pigeon J i.242; v.215; VvA 167 (˚akkhi); Pgdp 45. See the doublet pârevata.

Pârâyana

Pârâyana (nt.) [late Sk. pârâyana, the metric form of parâyana] the highest (furthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipâta A iii.401; Sn 1130; Nd2 438; SnA 163, 370, 604.

Parakkhattiya

Parakkhattiya=parakkhattat, Pug 19=VbhA 358.

Pâricariyâ
Paricariyā (f.) same as paricariya serving, waiting on, service, ministration, honour (for=loc.) D iii.189, 250, 281; M ii.177; S iv.239; A ii.70; iii.284, 325, 328; J iii.408; iv.490; v.154, 158 (kilesa˚); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu ii.225.

Paricchatta

Paricchatta=pāricchattaka, Sn 64 ('ka Nd2 439; expld as kovilāra); J v.393.

Paricchattaka

Paricchattaka [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra's heaven Vin i.30; A iv.117 sq.; Vv 381 (expld as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J i.40; ii.20; KhA i.122; SnA 485; DhA i.273; iii.211; DhsA 1; VvA 12, 110; PvA 137.

Pārijāta

Paṇijāta=pāricchattaka, VvA 174.

Pārijuṇṇa


Paripanthika

Paripanthika [fr. paripantha] 1. highwayman, robber S ii.188; J v.253. -- 2. connected with danger, threatening, dangerous to ( -- °) VismA 152; PugA 181 (samādhī˚, vipassanā˚).

Paripūrī

Paripūrī (f.) [abstr. fr. pari+pūr, cp. BSk. pāripūri AvŚ ii.107] fulfilment, completion, consummation S i.139; A v.114 sq.; Sn 1016; J vi.298; Nd2 137 (pada˚); SnA 28 (id.); Pug 53; Dhs 1367; DhA i.36; PvA 132, 133; VbhA 468 (’mada conceit of perfection).

Pārīma

Pārīma (adj.) [superl. form. fr. pāra] yonder, farther, only combd with ’ṭra the farther shore D i.244; M i.134, 135; S iv.174; Miln 269; DhA ii.100. Cp. BSk. pārīmaṇ tṭraṇ AvŚ i.148.

Paribhatya

Paribhaṭya (nt.) (& der.) [fr. pari+bhr] "petting (or spoiling) the children" ( Miln trsl. ii.287) but perhaps more likely "fondness of being petted" or "nurture" (as Vism trsl. 32) (being carried about like on the lap or the back of a nurse, as expln at Vism 28=VbhA 483). The readings are different, thus we find 'bhatyaṭ at

Vbh 240; VbhA 338, 483; 'bhatyaṭ at Vism 17, 23, 27 (vv. ii. "bhaṭṭatā & 'bhaṭṭatā); 'bhaṭṭakatā at Miln 370; "bhaṭṭatā at Vbh 352; KhA 236; Nd2 39. The more det. expln at VbhA 338 is "alankāra -- karaṇ’ ādihi dāraka -- kīlāpanaṇ etaṇ adhivacanaṇ." -- See stock phrase under mugga -- sūpyatā.
Pāribhogika

Pāribhogika (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J iv.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.).

Pārivattaka

Pārivattaka (adj.)=parī’; changing, turning round (of citvara) Vin iv.59, 60.

Pārvāsika=parī’

Pārvāsika=parī’ (a probationer), Vin i.136; ii.31 sq., where distinguished from a pakatatta bhikkhu, a regular, ordained bh. to whom a pārvāsika is inferior in rank.

Pārisajja

Pārisajja [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pārisadaya councillor Divy 291) Vin i.348; D i.136; iii.64, 65; M i.326; S i.145, 222; A i.142; Miln 234; DA i.297.

Pārisuddhi

Pārisuddhi (f.) [fr. parisuddha] purity Vin i.102, 136 (cp. Vin. Texts i.242, 280); M iii.4; A ii.194 sq. (‘pādhāni’ angāni, the four, viz. sīlāpārisuddhi, citta’, diṭṭhi’, vimutti’); Nd1 475; Ps i.42 (‘sīla); Dhs 165; Miln 336 (ājīva’, and in 4th jhāna); Vism 30 (=parisuddhatā), 46 (‘sīla), 278; DhA i.399 (catu’– sīla); iv.111 (ājīva’); Sdhp 342.

Pārihāriya

Pārihāriya (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (‘paññā), 98 (‘kammaṭṭhāna); SnA 54 (id.).

Pārūta

Pārūta [pp. of pārupati] covered, dressed S i.167, 175; Th 1, 153; J i.59, 347; SnA 401; PvA 48, 161. -- dupparūta not properly dressed (without the upper robe) Vin i.44; ii.212; S ii.231, 271. See also abhipārūta. Note. The form apārūta is apparently only a neg. pārūta, in reality it is apa+ā/vṛta.

Pārupati

Pārupati [metathesis fr. pāpurati=Sk. prāvṛṇoti, pra+ vr; see also pāpurati etc.] to cover, dress, hide, veil D i.246; Vin iv.283; M iii.94; S ii.281; J ii.24, 109; Pv ii.112 (=nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA iii.325; VvA 44, 127; PvA 73, 74, 77. -- pp. pārūta (q. v.).

Pārupana

Pārupana (nt.) [fr. pārupati] covering, clothing; dress J i.126, 378; iii.82; Miln 279; DhA i.70, 164; PvA 74, 76.

Pāreṭi
Pāreti [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J iii.185 (reading uncertain).

Pārevata

Pārevata [the Prk. form (cp. Māgadhī pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A i.162 (dove -- coloured); Vv 363 (˚akkhi= pārāpat' akkhi VvA 167); J vi.456. -- 2. a species of tree, Diospyros embroyopteris J vi.529, 539.

Pāroha

Pāroha [fr. pra+ruh, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J v.8, 38, 472; vi.199; SnA 304; PvA 113. -- 2. a shoot, sprout (from the root of a tree, tillering) S i.69 (see C. expln at K.S. 320); J vi.15; DhA ii.70; VbhA 475; 476.

Pāla

Pāla ( -- *') [fr. pā, see pāle] a guard, keeper, guardian, protector S i.185 (vihāra'); J v.222 (dhamma'); VvA 288 (arāma'); Sdhp 285. See also go', loka'.

Pālaka

Pālaka ( -- *) [fr. pā] a guardian, herdsman M i.79; S iii.154; A iv.127; J iii.444.

Pālana

Pālana (nt.) (& pālanā?) [fr. pāleti 2, to all likelihood for palāyana through *pālana, with false analogy] moving, running, keeping going, living, in phrase vutti pālana yapana etc. at Vism 145; DhsA 149 167; also in defn of bhujati1 as "pālan ajjhoharesu" by eating & drinking for purposes of living, at Dhtp 379. As pālanā at the Dhs passages of same context as above (see under yapana).

Pālanā


Pāli (Pālī)

Pāli (Pālī) (f.) [cp. Sk. pālī a causeway, bridge Halāyudha iii.54] 1. a line, row Dāvs iii.61; iv.3; Vism 242 (dvattaṁ' akāra'), 251 (danta'); SnA 87. -- 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliya" is opposed to "atṭhakathāyaṇ" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, The Home of Lit. Pāli (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, Gesch. d. Ind. Litt., ii.10; iii.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, Introd. to Nett, p. xi. -- J iv.447 ("nayena accord. to the Pāli Text); Vism 376 ("nay' anusārena id.'), 394, 401, 565 ('anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DhA iv.93; VvA 117, 203 (pālīto+atṭhappattīto); PvA 83, 87, 92, 287; and freq. elsewhere. -- vaṇṇanā is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to vinicchaya -- kathā analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanāniddesa).

Pāliguṇṭhima
Pāliguṇṭhima (adj.) [doubtful, fr pali-guṇṭh, see pali- guṇṭhita; hapax legomenon] covered round (of sandals) Vin i.186 (Vin. Texts ii.15: laced boots); v. l. BB *guṇṭhika.

Pālicca

Pālicca (nt.) [fr. palita] greyness of hair M i.49; S ii.2, 42; A iii.196; Dhs 644, 736, 869; VbhA 98.

Pālibhaddaka

Pālibhaddaka [fr. palibhadda=pari+bhadda, very auspicious] the tree Butea frondosa J iv.205; Nd2 680Aii; Vism 256 (‘aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA i.383. As phālibhaddaka ( -- vana) at J ii.162 (v. l. pāṭali”).

Pāleti

Pāleti [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep Sn 585; J i.55; iv.127; vi.589; Miln 4 (paṭṭavā lokaṇ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. <> 2. (lit. perhaps "to see through safely"; for pālayati by false analogy) to go on, to move, to keep going, in defn of carati as viharati, iriyati, vāpeti, pāleti, yapeti at Nd2 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase attha pāleti (so read for paleti?) "to come home" i. e. to disappear Sn 1074 (see expld Nd2 28). See other refs. under pālayati. <> pp. pālita. See also abhi˚ & pari˚. A contracted (poetical) form is found as pallate at J v.242, expld by C. as pālayati (pālayate), used as Med. -- Pass.

Pāvaka

Pāvaka (adj. n.) [fr. pu, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J v.419. -- 2. (m.) the fire S i.69; A iv.97; Dh 71, 140; J iv.26; v.63 (=kaṇha -- vattanin) vi.236 (=aggi C.); Pv i.85; Vism 170 (=aggi).

Pāvacana

Pāvacana (nt.) [pa+vacana, with lengthening of first a (see Geiger, P.Gr. § 331)] a word, esp. the word of the Buddha D i.88; S ii.259; Th 1, 587; 2, 457.

Pāvadati

Pāvadati [=pavadati] to speak out, to tell, show J ii.439; Pv iv.148; PvA 118.

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Pāvassī

Pāvassī see pavassati.

Pāvāra

Pāvāra [fr. pa+vr] 1. a cloak, mantle Vin i.281; J v.409 (expld as pavara -- dibba -- vattha!). -- 2. the mango tree KhA 58 (‘puppha; Vism 258 at id. p. has pāvāraka”).

Pāvārika

Pāvārika [fr. pāvāra] a cloak -- seller (?) Vin iv.250.
Pavāla

Pavāla [see pavāla] hair; only in cpd. 'nipphoṭanā pulling out one's hair S iv.300.

Pāvisa & Pāvikkhi

Pāvisa & Pāvikkhi see pavisati.

Pāvuraṇa

Pāvuraṇa (nt.) [fr. pa+ā+vr; see pāpuraṇa & pārupalana] cloak, mantle M i.359; Vin iv.255, 289; ThA 22.

Pāvusa

Pāvusa [pa+vṛṣ, cp. Vedic pravṛṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J v.202, 206. -- 2. a sort of fish J iv.70 (gloss pāgusa, q. v.).

Pāvussaka

Pāvussaka (adj.) [fr. pāvusa] raining, shedding rain M. i.306; S v.51; A iv.127; J i.95, 96; Miln 114.

Pāsa

Pāsa1 [Vedic pāsa] a sling, snare, tie, fetter S i.105, 111; A ii.182; iv.197; Vin iv.153 (? hattha’); Sn 166; It 36 (Māra’); J iii.184; iv.414; PVA 206. On its frequent use in similes see J.P.T.S. 1907, 111.

Pāsa

Pāsa2 [Class. Sk. prāsa fr. pra+as] a spear, a throw Sn 303; A iv.171 (kuṭhāri’ throw of an axe). -- asi’ a class of deities Miln 191.

Pāsa

Pāsa3 (a stone?) at PVA 63 (pās’ antare) is probably a misreading and to be corrected to palāsa (palās’ antare, similarly to rukkh’ antare, kaṭṭha’ -- and māl’ antare), foliage.

Pāsaṇṣa

Pāsaṇṣa (adj.) [grd. fr. pāsaṇṭati with pā for pa as in similar formations (see pāmokkha)] to be praised; praiseworthy M i.15, 404; ii.227 (dasa ’ṭhānāṇi); A v.129 (id.); J iii.493; Pvi.713; Nett 52.

Pāsaka

Pāsaka1 [fr. pāsa1] a bow, for the dress Vin ii.136; for the hair Th 2, 411 (if Morris, J.P.T.S. 1893, 45, 46, is right to be corr. fr. pāsāda).

Pāsaka

Pāsaka2 [fr. pāsa2] a throw, a die J vi.281.

Pāsaka
Pāsaka3 lintel Vin ii.120=148 (see Vin. Texts iii.144).

Pāsāṇḍa

Pāsāṇḍa [cp. late Sk. pāṣanḍa] heresy, sect S i.133, A ii.466; Th 2, 183 Miln 359; ThA 164. -- "ika heretic, sectarian Vin iv.74.

Pāsati

Pāsati (?) only in "samma pāsanti" at SnA 321 as expln of sammāpāsa (q. v.).

Pāsāṇa

Pāsāṇa [Epic Sk. pāṣāṇa] a rock, stone A i.283; Sn 447; J i.109, 199; v.295; Vism 28, 182, 183; VbhA 64 (its size as cpd with pabbata); DhA iii.151; DhsA 389; VvA 157; Sdhp 328. -- guḷa a ball of (soft) stone, used for washing (pumice stone?) A i.200 (sāla -- laṭṭhīṇa ... tačcheyya ... likelihood ... pāsāṇagulena dhoweyya ... nādiṇiṃ patāreyya), cp. M i.233; and Vism 28 "bhājane ṭhapitaṇ gūlapipṇḍan viya pāṣāṇa." -- cetiya a stone Cāitya DhA iii.253. -- tala a natural plateau J i.207. -- pithhe at the back of a rock Vism 116. - - pokkharāṇī a natural tank Vism 119. -- phalaka a slab of stone J iv.328. -- macchaka a kind of fish (stone - - fish) J iv.70; v.1450. -- lekha writing on a stone Pug 32. -- sakkhārā a little stone, fragment of rock S ii.137; A i.237. -- sevāla stone Vallisneria J v.462. -- vassa rain of stones SnA 224.

Pāsāṇaka

Pāsāṇaka=pāṣāṇa Vin ii.211.

Pāṣāda

Pāṣāda [pa+ã+sad, cp. Class. Sk. prāṣāda] a lofty plat- form, a building on high foundations, a terrace, palace Vin i.58, 96, 107, 239; ii.128, 146, 236 (cp. Vin. Texts i.174; iii.178); D ii.21; S i.137; A i.64; Sn 409; It 33; Pv i.125; J ii.447; iv.153 (pillars); v.217; Vism 339 ("tala"); DhsA 107; SnA 502; ThA 253, 286; VvA 197; Pava 23, 75, 279 (cp. upari'); Sdhp 299. -- satta -- bhū- maku’ a tower with 7 platforms J i.227, 346; iv.323, 378; v.426, 577. The Buddha’s 3 castles at D ii.21; A i.145; J vi.289. See also J.P.T.S. 1907, 112 (p. in similes).

Pāsāḍika

Pāsāḍika (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin iv.18; D iii.141; S i.95; ii.279; A ii.104 sq., 203; iii.255 sq.; DhA i.119; ThA 266, 281; DA i.141, 281; VvA 6; Pava 46, 186, 187, 261. -- samanta’ lovely throughout A i.24; v.11. -- 2. comfortable Vism 105.

Pāsāvin

Pāsāvin (adj.) [fr. pasavati] bringing forth S v.170; J i.394.

Pāsuka


Pāṣula

Pāṣula [for phāsuka] a rib Vin iii.105.
Pāssati

Pāssati fat. of pibati (for pivissati).

Pāhuna

Pāhuna (m. nt.) [fr. pa+ā+hu, see also āhuna & der.] 1. (m.) a guest A i.ii.260; J vi.24, 516. -- 2. (nt.) meal for a guest D i.97=M ii.154; Vism 220; DA i.267.

Pāhunaka

Pāhunaka (m. -- nt.) [fr. pāhuna] 1. (m.) a guest J i.197; iv.274; Miln 107; DA i.267, 288; DhA ii.17. -- 2. (nt.) meal for a guest S i.114.

Pāhuṇeyya

Pāhuṇeyya (adj.) [fr. pāhuna, see also āhuneyya] worthy of hospitality, deserving to be a guest D iii.5; S i.220; ii.70; A ii.56; iii.36, 134, 248, 387; iv.13 sq.; v.67, 198; It 88; Vism 220.

Pāhuṇeyyaka

Pāhuṇeyyaka=pāhuṇeyya J iii.440.

Pāheti

Pāheti [secondary form. after aor. pāhesi fr. pahiṇati] to send J i.447; Miln 8; PvA 133.

Pi

Pi (indecl.) [the enclitic form of api (cp. api 2a); on simi- larities in Prk. see Pischel, Prk. Gr. § 143] emphatic particle, as prefix only in pidahati and pilandhati, where api also is found (cp. api 1b). -- 1. also, and also, even so D i.1; Vin iv.139 (cara pi re get away with you: see re); J i.151, 278. -- 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J i.151; iii.275; iv.142. -- cattāro pi J iii.51; ubbo pi J i.223; sabbe pi Sn 52; J i.280. <-> 3. but, however, on the other hand, now (continuing a story) J i.208; iv.2. -- 4. although, even if J ii.110 (ciram pi kho . . . ca although for a long time . . . yet).-- 5. perhaps, it is time that, probably Sn 43; J i.151; ii.103. -- 6. pi . . . pi in correlation (like api . . . api): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (diṭṭhā pi sutā pi); J i.222 (jale pi thale pi); (b) either . . . or J i.150; ii.102.

Piṣa

Piṣa [pp. of piṣati2] crushed, ground, pounded DhA iii.184 (v. l. piṭṭha, perhaps preferable).

Piṣati [piś]

Piṣati I [piś or piṃś, cp. Vedic piṣati, with two bases viz. Idg. *peig, as in P. piñjara & pingala; Lat. pingo to paint, embroider; and *peik, as in Sk. piṣati, peśāḥ; Av. paes -- to embellish; Gr. poiki/los many -- coloured; Goth. fēh, Ags. fāh id. See detail in Walde, Lat. Wtb. under pinglo] to adorn, form, embellish; orig. to prick, cut. Perhaps piṣare (3. pl. med.) J v.202 belongs here, in meaning "tinkle, sound" (lit. prick), expld in C. by viravati. Other der. see under pingala. piṇjara, pesakāra.

Piṣati [piś]
Piṇḍati2 [piṣ or piṣ, Vedic piṇaṣṭi, cp. Lat. pinso to grind, pīla=pistle, pistillum=pistil; Lith. paisyti to pound barley; Gr. pī/ssa id.; Ogh. fesa=Nhg. fese] 1. to grind, crush, pound J i.452; ii.363; iv.3 (matthakaṇ), 440 (akaluṇ candanañ ca sīlāya p.); Miln 43; DhA iii.184 (gandhe piṇissati; BB pisissati). -- 2. to knock against each other, make a sound J v.202: see piṇsati1. -- pp. piṇsa & piṇtha1. See also pisati and paṭi”.

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Pinka

Pinka [for pinga yellow, brownish, tawny] a young shoot, sprout J iii.389 (v.1. singa, which also points to pinga; expld by pavāla).

Pinda

Pinda see pinka.

Pingala

Pingala (adj.) [see piṇsati1, cp. Vedic pingala] 1. reddish- yellow, brown, tawny S i.170; J vi.199 (=pingiya). <- 2. red -- eyed, as sign of ugliness J iv.245 (as Np.; combd with nikkhanta -- dāṭha); v.42 (tamba -- dāṭhika nibbiddha -- pingala); Pv ii.41 (=locana PvA 90; +kalāra -- danta). -- kipillaka the red ant DhA iii.206. -- cakkhut rekeyedness PvA 250. -- makkhikā the gadfly J iii.263 (=daṇṣa) Nd2 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa -- makkhikā and pingala”), 572 (=daṇṣa).

Pingiya


Pingulā

Pingulā (f.) [a var. of Sk. pingulā, a kind of owl] a species of bird J vi.538.

Picu

Picu1 [cp. Class. Sk. picu] cotton Vin i.271; usually in cpds, either as kappāsa’ S v.284, 443, or tūla’ S v.284, 351 (‘. thula’), 443; J v.480 (T. tula”). -- pāṭala membrane or film of cotton Vism 445. -- manda the Nimb or Neem tree Azadizachta Indica Pv iv.16 (cp. PvA 220); the usual P. form is pucimanda (q. v.).

Picu

Picu2 [etym. unknown, prob. Non -- Aryan] a wild animal, said to be a kind of monkey J vi.537.

Piccha


Picchita
Picchita in su J v.197 is not clear, C. expl5 by suphassita, i.e. pleasing, beautiful, desirable, thus dividing su -- picch.'

Picchila

Picchila (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p -- kunāpañ); DhA iii.4 ('magga).

Piñcha

Piñcha=piccha, i.e. tail -- feather, tail Vin ii.130 (mora’). Cp. piñja.

Piñja

Piñja (nt.) [=piccha] a (peacock's) tail -- feather J i.38 (mora’ kalāpa), 207 (=pekkhaṇḍa); iii.226 (BB piccha & miccha); DA i.41 (mora’); DhA i.394 (id.); VvA 147 (mayūra’; BB piñcha, SS pakkha); PvA 142 (mora’ kalāpa).

Piñjara

Piñjara [cp. Class. Sk. piñjara; for etym. see piñsati1] of a reddish colour, tawny J i.93; DA i.245; VvA 165, 288. -- odaka fruit of the esculent water plant Trapa Bispinosa J vi.563 (v. l. ciñcarodaka), expld by singhāṭaka.

Piñjita


Piññaka

Piññaka (nt.) [to piñsati2, cp. Class. Sk. pinyaka] ground sesamum, flour of oil -- seeds M i.78, 342; Vin iv.341. (p. nāma tilapiṭṭha vuccati); VvA 142 (tila’ seed cake); PvA 48. -- bhakkha feeding on flour of oil - - seeds D i.166; A i.241, 295; ii.206; Nd1 417; Pug 55.

Piṭaka

Piṭaka [cp. Epic Sk. piṭaka, etym. not clear. See also P. pelā & pelikā] 1. basket Vin i 225 (ghaṭa p. ucchangā), 240 (cudūṇika p.); Kv iv.333; Vism 28 (piṭake nikkhitta -- loṇa -- maccha -- phāla -- sadisaṅ phaṇaṇ); dhaṇṇa’a grain -- basket DhA ii.370; vihi’ a rice basket DhA iii.374. Usually in combn kuddāla - - piṭaka "hoe and basket," wherever the act of digging is referred to, e.g. Vin iii.47; D i.101; M i.127; S ii.88; v.53; A i.204; i.199; J i.225, 336; DA i.269. -- 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, Ind. Lit. ii.8; cp. pelā 2) of oral tradition," viz. Vinayā', Suttanta’, Abhidhamma’; thus mentioned by name at PvP 2; referred to as "tayo piṭaka" at J i.118; Vism 96 (paṇca -- nikāya -- maṇḍale tīṇi piṭakāṇi parivatteti), 384 (tinnaṅ Vedaṇaṅ uggahāṇaṅ, tīṇaṅ Piṭakaṅaṅ uggahāṇaṅ); SnA 110, 403; DhA i.ii.262; iv.38; cp. Divy 18, 253, 488. With ref. to the Vinayā mentioned at Vin v.3. -- Piṭaka is a later collective appellation of the Scriptures; the first division of the Canon (based on oral tradition entirely) being into Sutta and Vinayā (i.e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D ii.124; cp. the expression bhikkhu suttantikā vinayadhara Vin ii.75 (earlier than tepiṭaka or pitakadhara). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of this developed the 3rd Piṭaka, the Abhidhammap. See also Dhamma C. 1. -- The Canon as we have it comes very near in language and contents to the canon as established at the 3rd Council in the time of King Asoka. The latter was in Māgadhī. -- The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term
tepīṭaka "one who is familiar with the 3 P." (thus at Miln 18; Dāvs v.22; KhA 41 with v. l. ti"; SnA 306 id.; DhA iii.385). tipetākī (Vin v.3 Khemanāma t.), tipetākī (Miln 90), and tipetāka -- dhara KhA 91. See also below 'taya. In BSK. we find the term trepiṭaka in early inscriptions (1st century a.d., see e. g. Vogel, Epigraphical discoveries at Sarnāth, Epigraphia Indica viii. p. 173, 196; Bloch, J. As. Soc. Bengal 1898, 274, 280); the term tripiṭaka in literary documents (e. g. Divy 54), as also tripiṭā (e. g. AvŚ i.334; Divy 261, 505). -- On the Pīṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin 1; and Winternitz, Gesch. d. Ind. Litt. 1913, ii.1 sq.; iii.606, 635. -- Cp. petaṭaka. -- taya the triad of the Pīṭakas or holy Scriptures SnA 328. -- dhara one who knows (either one or two or all three) the Pīṭakas by heart, as eka", dvi", ti" at Vism 62, 99. -- sampadāya according to the P. tradition or on the ground of the authority of the P. M i.520 (itiḥtiḥa etc.); ii.169 (id.); and in exegesis of itiķirā (hearsay -- tradition) at A i.189=ii.191=Nd2 151.

Piṭṭha

Piṭṭha1 (nt.) [pp. of piṣṭaⅠ. cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour. Vin i.201, 203; iv.261, 341 (tīla"=piṭṭāka); J ii.244 (māsa"). As piṭṭhi at J i.347. -- khāṇḍaniya "flour -- eatables," i. e. pastry Vin i.248 (cp. Vin. Texts ii.139). -- dhiṭaliṅgā a flour -- doll, i. e. made of paste or a lump of flour Pva 16, 19 (cp. uddāna to the 1st vagga p. 67 piṭṭhi & reading pinḍa" on p. 17). -- piṇḍi a lump of flour Vism 500 (in comp.). -- madda flour paste Vin ii.151 (expld in C. by piṭṭha -- khali; cp. piṭṭhi -- madda J iii.226, which would correspond to piṣṭi). -- surā (intoxicating) extract or spirits of flour VvA 73.

Piṭṭha

Piṭṭha2 (nt.) [identical in form with piṭṭhaⅠ. a lintel (of a door) Vin i.47 (kavāṭa") ; ii.120 ("sanghāṭa, cp. Vin. Texts iii.105), 148, 207.

Piṭṭha

Piṭṭha3 (nt.) [cp. Vedic pṛṣṭha, expld by Grassmann as pra -- stha, i. e. what stands out] back, hind part; also surface, top J i.167 (pāśaṇā" top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J ii.111 (udakā"); iv.3 (samudda"), loc. piṭṭhe by the side of, near, at: parikā" at a ditch Pva 201; on, on top of, on the back of (animals): ammānāṇa p. J vi.381 (cp. piṭṭhiyaṇ); tiṇā" J iv.444; panka" J i.223; samudda" J i.202. -- assa" on horseback

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D i.103; similarly: vāraṇassa p. J i.358; sthā" J ii.244; haṭṭhī" J ii.244; iii.392. See also following.

Piṭṭhi & Piṭṭhi

Piṭṭhi & Piṭṭhi (f.) [=piṭṭhaⅠ. of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trenckner, Notes 55; Franke, Bezzenger's Beiträge xx.287. Cp. also the Prk. forms piṭṭha, piṭṭhi & piṣṭ, all representing Sk. pṛṣṭha: Pischel, Prk. Gram. §53] 1. the back Vin ii.200 (piṭṭhi); M i.354; J i.207; ii.159, 279. piṭṭhīnī (paccāmītassā) passati to see the (enemy's) back, i. e. to see the last of somebody J i.296, 488; iv.208. piṭṭhi as opposed to ura (breast) at Vin ii.105; Sn 609; as opposed to tala (palm) with ref. to hand & foot: hatthā (or pada -- ) tala & "piṭṭhi: J iv.188; Vism 361. -- abl. piṭṭhiya as adv. (from) behind, at the back of Sn 412 (+anubandhati to follow closely); VvA 256; Pva 78 (geha"). piṭṭhito karoti to leave behind, to turn one's back on J i.71 (cp. pṛśṭhato -- mukha Divy 333). piṭṭhito piṭṭhito right on one's heels, very closely Vin i.47; D i.1, 226. -- 2. top, upper side (in which meaning usually piṭṭhaⅠ. only in cpd. 'pāśaṇa and loc. piṭṭhiyaṇ as adv. on top of J v.297 (ammanā") pīṭṭhi at VvA 101 is evidently faulty reading. -- ācāriya teacher's understudy, pupil -- teacher, tutor J ii.100; v.458, 473, 501. -- kannaka spina dorsi, backbone M i.58, 80, 89; iii.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. -- koṭṭhaka an upper room (bath room?) DhA ii.19, 20. -- gata following behind, foll. one's example Vism 47. -- paṇṇasālā a leaf -- hut
Piṭṭhika

Piṭṭhika (adj.) ( -- ') [fr. piṭṭhi] having a back, in dīgha' with a long back or ridge Sn 604; mudu' having a flexible back Vin iii.35.

Piṭṭhikā

Piṭṭhikā (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J i.456 (maṇḍala').

Piṭṭhimant

Piṭṭhimant (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhi- matī (senā) (an army) having troops on (horse -- or, elephant -- ) back J vi.396.

Piṭṭhara

Piṭṭhara (m. & nt.) [cp. Epic Sk. pithara] a pot, a pan Miln 107 (spelt pithara). As piṭṭhara [cp. BSk. pithārikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pīvarakā according to App. SnA 869.

Piṇḍa

Piṇḍa [cp. Vedic piṇḍa; probably connected with piṣ i. e. crush, grind, make into a lump; Grassmann compares piṭḍ to press; on other attempts at etym. see Walde, Lat. Wtb. s. v. pūls] 1. a lump, ball, thick (& round) mass S i.206 (aṭṭhīyaka’); Pv iii.55 (nonīta’); VVa 62 (kummāsa’), 65; Sdhp 529 (ayo’). -- 2. a lump of food, esp. of alms, alms given as food S i.76; Sn 217, 388, 391; J i.7 (nībbuṭa’ cooled); Miln 243 (para ‘ṇ ā ajjhupagata living on food given by others). piṇḍāya (dat.) for alms, freq. in combn with carati, patikkamati, (gāman) pavati, e. g. Vin ii.195; iii.15; M iii.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. -- 3. a conglomeration, accumulation, compressed form, heap, in akkhāra’ sequence of letters or syllables, context DhA iv.70. -- attha condensed meaning, résumé J i.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. -- ukkhepakaṇ in the manner of taking up lumps (of food), a forbidden way of eating Vin ii.214=iv.195, cp. Vin. Texts i.64 (=piṇḍaṇ piṇḍaṇ ukkhipitvā C.). -- gaṇañ counting in a lump, summing up DA i.95. -- cāra alms -- round, wandering for alms Sn 414. -- cārika one who goes for alms, begging Vin ii.215; iii.34, 80; iv.79; J i.116; VVa 6. -- dāyika (& ’dāvika) one who deals out food (as occupation of a certain class of soldiers) D i.51 (‘dāvika); A iv.107 (v. l. ’dāyaka); Miln 331; cp. DA i.156. See also Geiger, P.Gr. 46, 1; Rh. D. Dial. i.68 (trsl. ’camp -- follower’); Franke, Dīgha trsl. 531 trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). -- dhītalāika a doll made of a lump of dough, or of pastry Pva 17; cp. piṭṭha’. -- paṭipinḍa (kamma) giving lump after lump, alms for alms, i. e. reciprocatory begging J ii.82 (piṇḍa -- paṭipinḍena jīvikaṇ kappesuṇ), 307 (piṇḍapāta -- paṭipinḍena jīvikaṇ kappenti); v.390 (mayaṇ piṇḍa -- paṭipinḍa -- kammaṇ na karoma). -- pāṭa food received in the alms -- bowl (of the bhikkhu), alms -- gathering (on term see Vism 31 yo hi koci āhāro bhikkhon piṇḍoloyena patte pattattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta -- praviṣṭhā AvŚ i.359; piṇḍapāta -- nirhāraka Divy 239) Vin i.46; ii.32 (’ṇīṇhārāpiṇīti), 77, 198, 223; iii.80, 99; iv.66 sq., 77; M iii.297; S i.76, 92; A i.240; ii.27, 143; iii.109, 145 sq.; v.100; Sn 339; J i.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279

at the back J vi.545. -- parikamma treating one's back (by rubbing) Vin ii.106. -- passe (loc.) at the back of, behind J i.292; Pva 55, 83, 106. -- paṭa the back of the foot, lit. foot -- back, i. e. the heel Vism 251; KhA 51, (’āṭṭhika); DA i.254. -- pāsāna a flat stone or rock, plateau, ridge J i.278; ii.352; vi.279; Dha ii.58; VbhA 5, 266. -- bāha the back of the arm, i. e. elbow (cp. ’pāda) KhA 49, 50 (’āṭṭhi): -- maṇṣa the flesh of the back Pva 210; SnA 287. -- maṇṣika backbiting, one who talks behind a person's back Sn 244 (=’maṇṣakādāka C); J ii.186 (of an unfair judge); v.1; Pvi 97 (BB; T. ’aka). As ’maṇṣiya at J v.10. -- maṇṣikātā backbiting Nd2 39. -- roga back -- ache SnA 111. -- vaṇṣa back bone, a certain beam in a building Dha i.52.
Piṅḍaka

Piṅḍaka [fr. piṇḍa] (alms) -- food A iv.185 (SS piṇḍapāta); in phrase na piṇḍakena kilamati not go short of food Vin iii.15, 87; iv.23, in ukka -- piṅḍaka meaning a cluster of msects or vermin Vin i.211=239 (v. l. piṅḍuka).

Piṇḍi

Piṇḍi (f.) [cp. piṇḍa & Sk. piṇḍī] a lump, round mass, ball, cluster D i.74=A iii.25 (nahāniya' ball of fragrant soap; DA i.218: piṇḍa); M iii.92; J i.76 (phala'); ii.393; iii.53 (amba'); Miln 107; Vism 500 (piṭṭha'); DhA iii.207 (amba').

Piṇḍika

Piṇḍika (---') in chatta' -- vivara is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J vi.376. <--> Dutoit (J. trsln vi.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."

Piṇḍita


Pindiyālopa

Pindiyālopa [piṇḍi+ālopa] a morsel of food Vin i.58 ('bhojana), 96 (id.); A ii.27; It 102.

Piṇḍeti


Piṇḍola

Piṇḍola [etym. unclear] one who seeks alms S iii.93= It 89; cp. Np. 'bhāradvāja SnA 346, 514, 570.

Piṇḍolya

Piṇḍolya (nt.) [fr. piṇḍola] asking for alms, alms -- round S iii.93=It 89; Vism 31.

Pitar

Pitar [Vedic pitr, pitar -- ; cp. Gr. path/r; Lat. pater, Jup- piter, Dies -- piter=*zeu\'s path/r; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa -- pa,
Pitika

Pitika (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa˚ together with the f.); VvA 38 (mata˚ whose f. was dead): cp. dve˚ with 2 fathers J v.424.

Pitucchā

Pitucchā (f.) [pitu+svasā, cp. Sk. pitr -- svasar] father's sister, aunt; decl. similarly to pitā & mātā DhA i.37; acc. sg. pitucchasu˚ [Sk. *svasān instead of *svasār] J iv.184. -- dhittā aunt's daughter, i. e. (girl) cousin DhA i.85. -- putta aunt's son, i. e. (boy) cousin S ii.282 (Tisso Bhagavato p.); iii.106 (id.); J ii.119, 324.

Pitta

Pitta (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60 = Vism 260, viz. baddha˚ & abaddha˚, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. -- In enumerations of the parts or affections of the body pitta is as a rule combd with semha (cp. Vin ii.137; Kh 111; Vism 260, 344; Miln 298). -- Vin ii.137; M iii.90; S iv.230, 231 (+semha); A ii.87; iii.101, 131; Sn 198 (+semha), 434 (id., expld as the two kinds at SnA 388); Nd1 370; J i.146 (+semha); ii.114 (pitan te kupita˚ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta˚ -- pitasemha . . .). 304 (roga˚+semha), 382 (+semha); DhA 190 (as blue -- green); DhA iii.15 (citta˚ n' atthi pitta˚ n' atthi has no heart and no bile, i. e. does not feel & get excited; vv. 1. vi. vitta˚ & nimitta˚). -- 2. [according to Morris, J.P.T.S. 1893, 4 for *phitta=phita˚, Sk. spittal] swelling, a gathering Vin ii.188 (Vin. Texts iii.237 "a burst gall, i. e. bladder"); S ii.242. The passage is not clear, in C. On Ud i.7 we read citta˚, see Morris loc. cit. May the meaning be "muzzle"? -- kosaka gall -- bladder KhA 61; Vism 263; VbhA 246.

Pitika

Pitika (adj.) [fr. pitta] one who has bile or a bilious humoui, bilious Miln 298 (+semhika).
Pittivisaya

Pittivisaya [Sporadic reading for the usual petti˚] the realm of the departed spirits M i.73; J i.51; Nd1 489.

Pittivisayika

Pittivisayika (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd1 97 (gati; v. l. petti˚).

Pithiyati

Pithiyati (pithiyyati) [Pass. of pidahati, cp. api -- dahati, Sk. apidhîya] to be covered, obscured or obstructed; to close, shut M ii.104; iii.184; Sn 1034, 1035; Nd2 442 (BB pithiyyati; expld by pacchijjati); Th 1, 872; Dh 173; J i.279 (akkhîni pithiyiṣu the eyes shut); ii.158 (=paticchādiyati); vi.432. The spelling of the BB manuscripts is pithîyati (cp. Trenckner, Notes 62).

Pidalaka


Pidadathi

Pidadathi [api+dhā, cp. apidadati & Prk. piṇidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M i.117, 380 (dvāraṇ); J i.292; iii.26; v.389; Miḷ. 139 (vajjāṇ); DhA i.396; ii.4, 85; iv.197 (ṭruṇ); Sdhp 321; aor. pidaṭi J iv.308 (kaṇṇe); ger. pidaṭhvā Pīv ii.76 (dvāraṇ); Vism 182 (nāṣaṇ); DA i.136, pidaṭhvā Th 2, 480, & pidhāya J i.150 (dvāraṇ), 243 (id.); ThA 286; DhA ii.199 (dvāraṇ). -- Pass. pithiyati; pp. pihita (q. v.). The opp. of p. is vivarati.

Pidahana

Pidahana (nt.) [fr. api+dhā, cp. apidahana] covering up, shutting, closing Vism 20; DhA iv.85 (=thakana).

Pidhara

Pidhara [fr. api+dhṛ] a stick (or rag?) for scraping (or wiping?) Vin ii.141 (avalekhana˚), 221 (id.). Meaning doubtful.

Pidhāna

Pidhāna (nt.) [=pidahana] cover J vi.349. -- "phalaka covering board Vism 261 (where KhA in same passage reads paṭikujjana -- phalaka)=VbhA 244.

Pināsa

Pināsa [cp. Sk. pīnasa] cold in the head, catarrh, in enum of illnesses under dukkha, at Nd2 3041 ≈ (kāsa, sāsa, pināsa, etc.).

Pipati

Pipati [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, P.Gr. § 132] to drink, only in imper. pres. pīpā M i.316; S i.459, and ppr. pīpaṇ J v.255, gen. pl. pipataṇ Sn 398.
Pipāsā

Pipāsā (f.) [Desid. form. fr. pā, pibati>pipati, lit. desire to drink] 1. thirst Nd 443 (=udaka -- pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often combd with khudā (hunger) e. g. Sn 52, 436 (khup'); PvA 67; or jighacchā (id.), e. g. M i.10; S i.18; A ii.143, 153; Miln 304. -- 2. longing (for food), hunger J ii.319. -- 3. desire, craving, longing D iii.238 (avigata˚); S iii.7, 108, 190; iv.387; A ii.34 (pipāsavīnaya; expld at Vism 293); iv.461 sq.

Pipāsita

Pipāsita (adj.) [pp. of pipāsati, Desid. fr. pā, cp. pipūsā] thirsty S i.143; ii.110 (surā˚); J vi.399; Miln 318 (kilantatasita -- p.); Vism 262; PvA 127; Sdhp 151.

Pipāsin


Pipi

Pipi (adj.) [fr. pā, see pivati] drinking (?) in su˚ good to drink (?) J vi.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipīsvat overflowing)?

Pipilīkā

Pipilīkā (f.) & pipillika [cp. Vedic pipīlikā, pipīlaka & pipīlīka; BSk. pipīlaka AvŚ ii.130 (kunta˚). See also kipillikā] ant J iii.276 (BB kipillikā); Sdhp 23; as pipillikā at J i.202.

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Pippala

Pippala [for the usual P. pipphāl, Sk. pippāl] pepper Vin i.201, cp. Vin. Texts ii.46.

Pipphala

Pipphala [cp. Epic Sk. pippala, on ph for p see pipphāl] the fruit of Ficus religiosa, the holy fig tree J vi.518 (Kern's reading, Toev. s. v. for T. maddhu -- vipphala, C. reads madhuvipphala & explns by madhuraphala).

Pipphalaka

Pipphalaka (nt.? [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA i.70.

Pipphālī

Pipphālī (f.) [with aspirate ph for p, as in Sk. pippālī, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. pe/perī=Lat. piper=E. pepper, Ger. pfeffer] long pepper S v.79; J iii.85; Vv 436; DhA i.258 (˚guhā Npl.); iv.155.

Piya
Piya1 (adj.) [Vedic priya, prf. cp. Gr. prorown; Goth. frijôr to love, frijonds loving=E. friend; Ger. frei, freund; Ohg. Frâ=sK. priyâ, E. Friday, etc.] dear, in two applications (as stated Nd1 133=Nd2 444, viz. dve piyā: sattā vapiyā sankedrā vapiyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S i.210 (also compar. "tara"); Dh 130, 157, 220; Vism 296, 314 sq.; often combd with manâpa (pleasing, also in 2), e. g. D ii.19; iii.167; J ii.155; iv.132. -- 2. pleasant, agreeable, liked Sn 452, 863: Dh 77, 211; often combd (contrasted) with appiya, e. g. Sn 363, 450 (see also below). nt. piyañ a pleasant thing, pleasantry, pleasure S i.189; Sn 450, 811; DhA iii.275. -- appiya unpleasant M i.86; Kh vii.5. appiyatā unpleasantness J iv.32. See also piti & pema. -- āpāya separation from what is dear to one, absence of the beloved A iii.57; Dh 211. -- āppiya pleasant & unpleasant D ii.277 (origin of it); Dh 211. -- kamya friendly disposition Vin iv.12. -- ggâhin grasping after pleasure Dh 209, cp. DhA iii.275. -- cakkhu a loving eye D iii.167. -- dassana lovely to behold, goodlooking D iii.167. -- bhâñin speaking pleasantly, flattering J v.348. -- manâpata belovedness M i.66. -- rûpa pleasant form, an enticing object of sight D i.152 (cp. DA i.311); S ii.109 sq.; A ii.54; It 95, 114; Sn 337, 1086 (cp. Nd2 445); Vbh 103; Nett 27. -- vacana term of endearment or esteem, used with ref. to āyasmâ Nd2 130; SnA 536, etc.; or mârîsa SnA 536. -- vâcā pleasant speech S i.189; Sn 452. -- vādin speaking pleasantly, affable D i.60 (manâpâcîrin+); A iii.37; iv.265 sq. -- vippayoga separation from the beloved object Sn 41 (cp. Nd2 444); PvA 161 (here with ref. to the husband); syn. with appiya -- sampayoga, e. g. at Vism 504 sq.

Piya

Piya2 [sporadic for phiya, q. v.] oar; usually so in cpd. piyârītta (nt.) oar & rudder S i.103; A ii.201; J iv.164.

Piyaka

Piyaka [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J v.420 (=setapuppha C.); vi.269.

Piyangu

Piyangu (f.) [cp. Vedio priyangu] 1. panic seed, Panicum Italicum Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J i.419. See also kangu. -- 2. a medicinal plant, Priyangu J v.420.

Piyatta


Piyâyati

Piyâyati [Denom. fr. piya1] to hold dear, to like, to be fond of (acc.), to be devoted to S i.210; J i.156; ii.246; vi.5; VbhA 108 (in etym. of pitâ, q. v.); DhA iv.125; SnA 78; VvA 349; PvA 71. -- pp. piyâyita. Note. A ppr. piyañ is found at SnA 169 for Sn 94 adj. piya, and is expld by pîyamâna tussamâna modamâna.

Piyâyanâ


Piyâyita

Piyâyita [pp. of piyâyati] held dear, fondled, loved, liked Sn 807; Nd1 126.
Piyāla

Piyāla [cp. Class. Sk. priyāla] the Piyal tree, Buchanania latifolia J v.415. -- (nt.) the fruit of this tree, used as food J iv.344; v.324.

Pire

Pire at Vin iv.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expln (p. 362) by "pire (voc.?)= para, amāmaka" is an artificial construction.

Pilaka

Pilaka [cp. Class. Sk. piḍakā] a boil Sn p. 124 (pilaka, v. l. pilaka); Vism 35 (pilaka); DhA i.319 (v. l. pilaka).<> See also pilakā.

Pilakkha


Pilandha

Pilandha (adj.) ( -- ˚) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apilandha.

Pilandhati

Pilandhati [see apilandhati, api+nah] to adorn, put on, bedeck Miln 337; J v.400. Caus. II. pilandhāpeti J i.386.

Pilandhana & Pilandhana

Pilandhana & Pilandhana (nt.) [=apilandhana] putting on ornaments, embellishment, ornament, trinkets A i.254, 257; iii.16; Th 2, 74; Vv 6417 (); J i.386 (); v.205; VbhA 230 (’vikati;()); VvA 157 (), 167 (); PvA (); Sdhp 243.

Pilava & Plava


Pilavati & Plavati

Pilavati & Plavati [cp. Vedic plavati; plu, as in Lat. pluo to rain, pluvius rain, Gr. ple/w swim, plu/nw wash; Ohg. flouwen etc. to rinse=E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhsA 76. As plavati at J i.336 (verse); Dh 334 (v. l. SS; T. palavati). As palavati at Th 1, 399. -- See also uppalavati (uppluta), opilāpeti, paripalavati.

Pilavana & Palavana

Pilavana & Palavana (nt.) [fr. plu] swimming, plunging J v.409 (pl’).
Pilāpanatā

Pilāpanatā (f.) [fr. plu, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

Pilāla

Pilāla at J i.382 (‘piṇḍa+matti ka -- piṇḍa) is doubtful. Fausböll suggests mistake for palala straw, so also Ed. Müller, P.Gr. 6.

Pilotikā

Pilotikā (f.) [cp. Class. Sk. plota (BR=prota), Suśr. i.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin i.255, 296 (khoma’ cp. Vin. Texts ii.156); M i.141 (chinna -- ‘o -- dhammo laid bare or open); S ii.28 (id.), 219 (paṭa’); J i.220; ii.145; iii.22 (jinna’), 511; vi.383; Miln 282; Vism 328; KhA 55; DhA i.221 (tela’ rags dipped in oil); VvA 5; PvA 185; -- As m. at J iv.365. The BSk. forms vary; we read chinna -- pilotika at AvŚ i.198; MVastu iii.63; pilotikā (or ‘ka) at MVastu iii.50, 54. Besides we have plots in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ i.421. -- khaṇḍa a piece of rag DhA iv.115; ThA 269; PvA 171.

Pillaka

Pillaka [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J ii.406 (sūkara’); D̃hA iv.134 (as an abusive term; vv. ll. SS kippillaka; gloss K pituc, BB cūlakanīṭha); Sdhp 164, 165. - - As pillika at J i.487 (godha’; v. l. BB godha -- kippilla).

Pilakā

Pilakā (f.) [cp. Class. Sk. pidakā] 1. a small boil, pustule, pimple Vin i.202; S i.150; J v.207, 303; Nd1 370; Miln 298; DA i.138. -- 2. knob (of a sword) J vi.218. -- Cp. pilaka.

Pilayhati

Pilayhati [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J v.393 (pilayhatha 3rd sg. imper.=pilandhatu C.).

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Pilhaka

Pilhaka (v. l. milhakā) at S ii.228 is to be read as milhakā "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaṇślak’ ādi gūṭhapāṇāka,” which would mean "a low insect breeding in excrements" (thus perhaps=paṭaṇga?). The trsl. (K.S. ii.155) has "dung -- beetle."

Pivati & Pibati

Pivati & Pibati [Vedic pāṭi & pibati, redupl. pres. to root Idg. *poi & pī, cp. Lat. bibo (for * pibo); Gr. pī uu to drink, po/otis drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (=pātra, P. patta). See also pāyeti to give drink, pāna, pāṇya drink, pīta having drunk] to drink. -- pres. pivati D i.166; iii.184; J iv.380; v.106; PvA 55. -- 1st pl. pivāma Pvi i.118; 2nd pl. pivatha PvA 78 & pivāthā Pvi i.112; 3rd pl. med. pīyyare J iv.380. -- imper. pīva PvA 39, & pivatu Vin iv.109. -- ppr. pīvag Sn 257; Dh 205, & pivanto SnA 39. -- fut. pīvissati J vi.365; Pvi 5, 59; pīssāmi J iii.432; pāssati J iv.527. -- aor. pīv J i.198; apīv Mhvs 6, 21; pīvāṁ S J vi.362 (or "sinha"); apaṇṣu A i.205. -- ger. pīvitvā J i.419; iii.491; vi.518; PvA 5, 23; pītvā Sn 257; Dh 205; J i.297; pītvāna J ii.71; pītvā Pvi i.118. -- grd. pāṭabbā Vin ii.208; peyya; see
kāka. -- inf. pātuṇ J ii.210; Pv i.64. -- pp. pīta (q. v.). -- Of forms with p for v we mention the foll.: pipati M i.32; DhsA 403 (as v. l.); imper. pipa J i.459; prr. pipañ M i.316, 317. -- Caus. pāyeti & pāyāpeti (q. v.).

Pivana


Pivaraka

Pivaraka see piṭharaka.

Pisati

Pisati [=piṇṣati] to grind, crush, destroy; Pass. pisṭyati to perish VvA 335 (+vināseti). -- pp. pisita.

Pisana

Pisana (nt.) [fr. piṇṣati?] grinding, powder see upā*

Pisāca

Pisāca [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna=Vedic piśuna, & Lat. piget, Ohg. fēhīda enmity=Ags. faehp ("feud"), connected with root of Goth. fijan to hate; thus pisāca=fiend] 1. a demon, goblin, sprite D i.54 (T. pesācā, v. l. pisācā, expld at DA i.164 as "pisācā mahanta -- mahantā sattā ti vadati"), 93; S i.209; A iii.69; Ud 5; J i.235; iv.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdbh 313. -- f. pisācī J v.442. -- 2. [like pisāca -- loha referring to the Paiśāca district, hailing from that tribe, cp. the term malla in same meaning and origin] a sort of acrobat, as pl. pisācā "tumblers" Miln 191. -- nagara town of goblins (cp. yakkha -- nagara) Vism 531. -- loha [connected with the tribe of the Paiśāca's: Mhbh vii.4819; cp. Paiśācī as one of the Prākrit dialects: Pischel, Prk. Gr. § 3] a kind of copper VbhA 63 (eight varieties).

Pisācaka=pisāca

Pisācaka=pisāca, only in cpd. paṇṣu* mud -- sprite J iv.380, 496; DA i.287; DhA ii.26.

Pisācin

Pisācin (adj. n.) [fr. pisāca, lit. having a demon] only f. pisācinī a witch (= pisācī) Th 1, 1151.

Pisācillikā

Pisācillikā (f.) [fr. pisāca] a tree -- goblin Vin i.152; ii.115, 134; SnA 357; cp. Vin. Texts i.318.

Pista


Pisṭyati

Pisṭyati Pass. of pisati (q. v.).
Pisīla

Pisīla (nt.) [Sk. pisāla] a dial. expression for pāṭṭ or patta "bowl" M iii 235 (passage quite misunderstood by Neumann in his trsln iii.414).

Pisuṇa

Pisuṇa (adj.) [Vedic pisūṇa, see etym. under pisāca] back- biting, calumnious, malicious M iii.33, 49; J i.297; Pug 57; PvA 15, 16. Usually combd with vācā malicious speech, slander, pisuṇāvācā and pisuṇāvācā D i.4, 138; iii.70 sq., 171, 232, 269; M i.362; iii.23; adj. pisuṇāvāca & M iii.22, 48; S ii.167; Pug 39. -- Cp. pesuṇa.

Pisodara

Pisodara [ṛṣa, i. e. ṛṣant-udara, see pasata1] having a spotted belly KhA 107 (ed. compares ṛṣodarādī Pāṇini vi.3, 109).

Pihaka

Pihaka (nt.) [cp. Sk. pihanaka & plīhan (also Vedic plāsi?)]. Av. spvažan; Gr. splh/n, spla/gxna entrails; Lat. lien spleen] the spleen M iii.90; Sn 195; J v.49. In detail at Vism 257; VbhA 240.

Pihana

Pihana (nt.) & ō (f.) [fr. piheti] envying Dhs 1059; SnA 459 (śīla).

Pihayati & Piheti

Pihayati & Piheti [cp. Vedic spṛhayati, sprh] 1. to desire, long for (with acc.) Vin ii.187; S ii.242 (pihāyittha 2nd pl. aor.); J i.401; iv.198 (pathetti+); Th 2, 454; Vv 8445 (=piyāyati VvA 349). -- 2. to envy (with gen. of person & object), covet M i.504; S i.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (=patheti DhA 177), 181 (id. iii.227), 365 (ppr. pihayān=labhaṇ pattheno DhA iv.97); J i.197 (aor. mā pihayi); Miln 336. -- pp. pihayita.

Pihayita

Pihayita [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.

Pihā

Pihā (f.) [fr. sprh, cp. Sk. sprhā] envy, desire M i.304; J i.197; Vism 392 (Bhagavantaṇḍī Buddha -- bhāvāya pihāṇ anupādētvā thita -- satto nāma n’ atthi). -- adj. apiha without desire S i.181.

Pihāyanā

Pihāyanā (f.)=pihanā Nett 18.

Pihālu

Pihālu (adj.) [cp. Sk. sprhālu, fr. sprh, but perhaps=Ved. piyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. a” S i.187=Th 1, 1218; Sn 852; Nd1 227.
Pihita

Pihita [pp. of pidahati] covered, closed, shut, obstructed (opp. vivata) M i.118; iiii.61; S i.40; A ii.104; Nd1 149; J i.266; Miln 102 (dvara), 161; Vism 185; DA i.182 (dvara).

Pitha

Pitha (nt.) [cp. Fpīc Sk. pīṭha] a seat, chair, stool, bench. -- 4. kinds are given at Vin iv.40=168, viz.
masaraka, bundikābhaddha, kulirapaḍaka, āhacapaḍaka (same categories as given under maṇca). -- Vin i.47, 180; ii.114, 149, 225; A i.ii.51 (maṇca’, Dvandva); iv.133 (ayo’); Ps i.176; Vv 11 (see discussed in detail at VvA 8); VvA 295 (maṇca’). -- pāda’ footstool J iv.378; VvA 291; bhadda’ state -- chair, throne J iii.410. -- sappin "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (pitha here in sense of "hatthena gahan -- yogga" VvA 8; exlpd by Bdhgh as "chinn' iriyāpattha' Vin. Texts i.225) J i.76, 418; v.426 (khujja+) vi.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DHA i.194; ii.69; PugA 227; PvA 282.

Pithaka

Pithaka [fr. pitha] a chair, stool VvA 8, 124. See also palala”.

Pithikā

Pithikā (f.) [fr. pitha] a bench, stool Vin ii.149 ("cushioned chair" Bdhgh; see Vin. Texts iii.165); J iv.349; DA i.41; VvA 8.

Piṇana


Piṇita

Piṇita [pp. of piṇeti] pleased, gladdened, satisfied Vv 1613 (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase piṇitindriya with satisfied senses, with joyful heart M ii.121; PvA 46, 70.

Piṇeti

Piṇeti [cp. Vedic prīṇati, prī, see piya. The meaning in Pāli however has been partly confused with pī, pinvati (see pīna), as suggested by Bdhgh in DA i.157: "piṇenti ti piṇitaḥ thāma -- bal’ ūpeṇa karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often

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in phrase (attānaḥ) sukheti piṇeti "makes happy and pleases" D i.51; iii.130 sq.; S i.90; iv.331; PvA 283: cp. DhsA 403 (sartraṇ p.). It also occurs in def. of pīti (piṇayati ti pīti) at Vism 143=DhsA 115. -- pp. piṇita.

Pīta

Pīta1 [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S i.212 (madhu’); J i.198; PvA 25 (with asita, kāhyita & sāyita as fourfold food). <+> 2. soaked or saturated with (---”), in kasāyaraṇa” J ii.98 (or= pīta2?) and visapīta (of an arrow) J v.36; Vism 303, 381; which may however be read (on acct. of v. i.
visappita) as visappita "poison -- applied" (see appita). Does M i.281 pîta -- nisita belong here (=visapîta)? 

Pîta

Pîta2 (adj.) [Epic Sk. pîta, etym. unclear] yellow, golden- coloured Vin i.217 (virecana); D i.76 (nîla p. lohita odâtā); iii.268 ('kasîna'); M i.281 (pîta -- nisita, belonging here or under pîta1?), cp. 385 (below); A iii.239; iv.263, 305, 349; v.61; J vi.185 (nîla p. lohita odâtā mañjîṭṭhaha), 449 ('alankâra, 'vasana 'uttara, cp. 503); Dhs 203 ('kasîna'), 246, 247 (nîla p. lohitaka, odâtā); Vism 173 ('kasîna'). -- pîta is prominent (in the sense of golden) in the description of Vimâñas or other heavenly abodes. A typical example is Vv 47 (Pittavimâna v.1 & 2), where everything is characterised as pîta, viz. vattha, dhaja, alankâra, candana, uppala, pâśâda, âsana, bhôjana, chatta, ratha, assa, bijant; the C. expln of pîta at this passage is "suvaṇṇa"; cp. Vv 361 (= parisuddha, hemamaya Vâ 166); 784 (=suvaṇṇamaya C. 304). -- antara a yellow dress or mantle Vv 36 (=spîvâvanṇa uttartiyâ C. 166). -- arûṇa yellowish red Th 2, 479. -- âvâlepâna "golden -- daubed" M i.385.

Pitaka

Pitaka (adj.) [fr. pîta] yellow Vin iv.159; Th 2, 260; J ii.274; Pv iii.13 (= suvaṇṇavâna Pvâ 170); Dhs 617 (nîla p. lohitaka odâtâ kâlaka mañjîṭṭhha); ThA 211. -- pîtakâ (f.) saffron, turmeric M i.36.

Piti

Piti (f.) [cp. Class. Sk. prîti & Vedic prîta pp. of prît, see pîneti & piya] emotion of joy, delight, zest, exuberance. On term see Dhs. trsl. 11 and Cpd. 243. Classed under sankhârakkhandha, not vedanâ." -- D i.37, 75; iii.241, 265, 288; M i.37; S ii.30; iv.236; A iii.26, 285 sq.; iv.411, 450; v.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 969, 1143 (=Bhagavanta ârabhha p. pâmujîñça pâmamadâ). -- pâvâla "golden--coloured" M i.281. -- Phrase pîtiyâ sarîra pîrati "to pervade or thrill the body with joy" (aor. pharati), at J i.33; v.494; Dha ii.118; iv.102; all passages refer to pîti as the fivefold piti, pâ̌câvâna pîti, or joy of the 5 grades (see Dhs. trsl. 11, 12, and Cpd. 56), viz. khuddikî (momentary joy), okkantikî (oscillating interest, flood of joy), ubbegî (ecstasy, thrilling emotion), and pharanî pîti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. -- pîti as nirâmîsa (pure) and sâmîsa (material) at M iii.85; S iv.235. -- gâmânîya pleasant or enjoyable to walk M i.117. -- pâmujîya joy and gladness A iii.181. 307 ('pâmujîja); Dh 374; Dha iv.110; KhA 82. -- pharanîta state of being pervaded with joy, joyous rapture, ecstasy D iii.277; Ps i.48; Vbh 334; Nett 89. -- bhakkha feeding on joy (Ep. of the Ābhassara Devas) D i.17; iii.28, 84, 90; A v.60; Dh 200; A i.110; Dha iii.258; Sdhp 255. -- mana joyful -- hearted, exhilarated, glad of heart or mind M i.37; iii.86; S i.181; A iii.21; v.3; Sn 766; Ndt 3; J iii.411; Vbh 227. -- rasa taste or emotion of joy VvA 86. -- sambojjhangâ the joy -- constituent of enlightenment M iii.86; D iii.106, 226, 252, 282. Eleven results of such a state are enumd at DhsA 75, viz. the 6 anussatis, upamâ 'anussati, lûkkhapuggalapavirajjanta, siniddha -- pug. -- sevanâta, pasâdantiyasuttanta -- paccavekkhânantâ, tadadhimuttatâ (cp. Vism 132 & VbhA 282). -- sahaâgata followed or accompanied by joy, bringing joy Dhs 1578 (dhammâ, various things or states); Vism 86 (samâdhî). -- suka zest and happiness, intrinsic joy (cp. Cpd. 56, 243) S i.203; D iii.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. Expositor 222. -- somanassa joy and satisfaction J v.371; Sn 512; PV 6, 27, 132.

Pitto

Pitto ( -- ') (adj.) [fr. pît] belonging to joy; only as sappî- tika & nippitika bringing joy & devoid of joy, with & without exuberance (of sukha) A iii.26; iv.300, 441.
Ptin

Ptin (adj.) [fr. pta1] drinking, only at Dh 79 in cpd. dhamma’ drinking in the Truth, expld as dhammapāyako, dhammaṅ pivanto at DhA ii.126.

Pīna

Pīna (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. pimelh/ & pīon fat, Lat. opimus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

Pīlaka

Pīlaka [fr. pīd?] a (sort of) boil Vism 35; see pilaka.

Pīlana

Pīlana (nt.) [fr. pīd, cp. pīlā] oppression, injury, suffering (from dukkha) Vism 212=494; also in nakkhatta’ harm to a constellation, i.e. occultation DhA i.166 sq.

Pīlā

Pīlā (f.) [cp. Class. Sk. pīḍā fr. pīḍ] 1. pain, suffering J i.421; Miln 278; Vism 42. -- 2. oppression, damage, injury SnA 353; DA i.259.

Pīlikolikā

Pīlikolikā (f.) [reading not quite sure, cp. koḷikā] eye- secretion Th 2, 395 (=akkhigūthaka ThA 259, q. v. for fuller expln; see also J.P.T.S. 1884, 88).

Pīlita


Pīleti


Puṇ

Puṇ as a term for Purgatory (niraya): see Bdhgh’s etym. of puggala Vism 310, as quoted under puggala.

Puṇs

Puṇs [Vedic puṇs (weak base) and puṃṇaś (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puṇ occurs in pukusa (?), puggala (?), pungava, pullinga; puṇs in napuṇṣaka (cp. Prk. napuṇṣaveya Pischel, Gram. § 412). The role of puṇs as contrast to itthi has in Pāli been taken over by purisa, except in itthi -- puṃ at the old passage D iii.85. The strong base is in P. puman (q. v.). See also posa1.
Pukkusa

Pukkusa [non -- Aryan; cp. Epic Sk. puку́қу́ша, puку́қу́ша puлкаса. The "Pulќку́са" are mentioned as a mixed caste at Vājasaneya Saññītā 30, 17 (cp. Zimmer, Altn. Leben 217)] N. of a (Non -- Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuseclearing. On the subject see Fick, Soziale Gliederung 206, 207, -- Found in foll. enumerations: khattiṇīya brāhmaṇā vessā suddā caṇḍāla -- pukkusā A i.162= iii.214; J iii.194 (expld by C. chava -- caṇḍāla -- caṇḍāla ca puppha -- caṇḍāla ca pukkus ca); iv.303; Pv ii.612;

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Miln 5. Further as pukkusakula as the last one of the despised clans (caṇḍālakaṇḍa, nesāda", vena", rathakāra", p.*) at M iii.169; S i.94; A ii.85; Vin iv.6; Pug 51. With nesāda at PvA 176. -- Cp. M iii.169.

Puggala

Puggala [cp. Class. Sk. pudgala, etym. connected with pu, although the fantastic expln of native Commentators refers it to pu "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmi' galant"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (=attan). -- D i.176; M iii.58; S i.93 sq.; iii,25; A i.8, 197; ii.126 sq.; Sn 544, 685; Dh 344; Ps i.180 sq.; ii.1 sq., 52; Pv ii.325 (cp. PvA 88); ii.97; PvA 40, 132. -- pl. puggalā people VvA 86 (=sattā), 149. -- para -- puggala another man D i.213; S ii.121; v.265; Vism 409. -- purisa -- puggala individual man, being, person S ii.206; iv.307; A i.173=M ii.217. Characterised as an individual in var. ways, e. g. as agga" Sdhp 92, 558; abhabba" J i.106; ariya" Vin v.117; asura -- parivāra" A ii.91; kodhagaru" A ii.46; gūṭha", puppha" madhubhāṇi" A i.128; dakkhineyya" VvA 5; diṭhisampanna" A i.26 sq.; iii.439 sq.; iv.136; nibbiriyā kuṣṭa" J iv.131; pāśānalekh'ūpama" etc. A i.283; valāhak'ūpama A ii.102 sq.; saddha, asaddha Ps i.121; ii.33; sivāthik' upama A iii.268; suppameyya etc. A i.266 sq. [a] sevatabba A iv.365; v.102, 247, 281; hīna majjhima pañṭa S iii.154. -- Groups of characters: (2) A i.76, 87; (3) gil'ūpama etc. A i.121 sq.; auvuthika -- sama padesa -- vassin, sabbatth'ābhivassin It 64 sq.; satthar, sāvaka, sekhā It 78; sekhā asekha n'eva -- sekhā -- nāsekha D iii.218; (4) D iii.232, 233; S i.93; J iv.131; (5) Nett 191; (6) rāga -- carita, dosa", moha", saddhā", buddha", vitakka" Vism 102; (7) ubhato -- bhāga -- vimutta, paññāvimutta etc. D iii.105; (8) A iii.212; S v.343 (19) Nett 190; (26) Nett 189, 190. -- See also paṭipuggala. --ubberu -- puggalika (adj.) [fr. puggala] belonging to a single person, individual, separate Vin i.250; ii.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

Punkha

Punkha [cp. Epic Sk. punkha, etym. pu (base of pu) + kha (of khan), thus "man -- digging"?] the feathered part of an arrow J ii.89. Cp. ponkha.

Pungava

Pungava [puŋ+gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male -- cow." A i.162; ii.75 sq.; Sn 690; J iii.81, 111; v.222, 242, 259, 433; SnA 323. As -- " in meaning "best, chief" Vism 78 (muni'); ThA 69 (Ap v.5) (nara").
Pucimanda

Pucimanda [fr. picumanda] the Nimba tree, Azadirachta Indica J iii.34; iv.205; vi.269 (’thanî, of a woman= nimba -- phala -- saṇṭhâna -- thana -- yuggalâ C.).

Puccândatâ

Puccândatâ (f.) [pūti+ânda+tâ, viâ *pûtyândatâ] state of a rotten egg M i.357.

Puccha


Pucchaka

Pucchaka (adj.) [fr. pṛch] asking, questioning DhsA 2, 3 (pañha”).

Pucchati

Pucchati [pṛch, cp. Vedic prchati=Lat. posco, postulo, with which connected also Lat. precor=Goth. frailman; Ohg. frâgôn; Vedic praśna=P. pañha] 1. to ask, to question S i.207, 214; Vin ii.207; Sn 995; Nd1 341 etc. -- Pres. 1st sg. pucchâmi Sn 83, 241, 682, 1043, 1049; Nd2 447: Pv ii.112. -- 1st pl. pucchâna Sn 1052; Imper. puccha Sn 460; DA i.155; pucchatha D ii.154; pucchassu Sn 189, 993; Pot. puccheyyâmi D i.51; puccheyya A i.199; PV 6; ppr. pucchanto Sn 1126; aor. 1st sg. apuchhisâŋ Sn 1116, puchisâŋ Vv 3011, apuchisân VvA 127; 2nd sg. apuchasi Sn 1050; 3rd sg. apucchi Sn 1037, apuchasi Nd2 447; pucchi Sn 981, 1031; PV 6, 39, 68; apuchatha Sn 1017; 1st. pl. apuchimha Sn 1052. 3rd pl. pucchiṣju J i.221; puchhiṣju Mhvs 10, 2. Fut. puchchisâmi J vi.364. Inf. puchchituṇ Vin i.93; Sn 510; puṭṭhuṇ Sn 1096, 1110; puchchita J v.137. Grd. pucchavo Sn 1030; Pass. pucchiyati DhsA i.10. -- Caus. II. pucchâpeti Mhvs 10, 75. -- pp. puṭṭha & pucchita (q. v.). -- 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin ii.208, 210 (pâniyena); iii.161 (odanana, sātpena etc.); D ii.240. -- See also anu”, abhi”, sam”.

Pucchana

Pucchana (nt.) & ”a (f.) [fr. prch] asking, enquiring, questioning Sn 504 (ā); PV 121, 223.

Pucchâ

Pucchâ (f.) [cp. Class. Sk. prchâ=Ohg. forsc question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesas (and Commentaries), consisting of 12 groups of three questions each. In full at Nd1 339, 340=Nd2 under pucchâ (p. 208). The first group comprises the three adîthâ -- jotanâ pucchâ, diṭṭha -- saṃsandanâ p., vimaticchedanâ p. These three with addition of anumati p. and kathetu -- kamyatâ p. also at DA i.68=DhsA 55. The complete list is referred to at SnA 159. -- apuccha (adj.) that which is not a question, i. e. that which should not be asked Miln 316. -- puccha -- vissajjanâ question and answer PV 2. -- At Nett 18 p. occurs as quâsi synonym of icchâ and patthanâ.

Pucchita

Pucchita [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd1 211; KhA 125 (’kathâ); PV 2, 13, 51. <-. Cp. puṭṭha.

Pucchitar
Pucchitar [n. ag. to pucchita] one who asks, a questioner M i.472; S iii.6 sq.; Sn p. 140.

Pujja

Pujja (adj.) [grd. of puj, cp. Sk. pujiya] to be honoured M iii.38 sq., 77 sq.; A iii.78 (v. l.); Nett 52, 56 (=pujaniya C.). Compar. pujjatara M i.13; & see pujja.

Puñcikatā

Puñcikatā is wrong reading at Dhs 1059 in tāhā para- phrase (pattern 1 Nd2 tāhā) for mucchañcikatā. The readings of id. p. are puñcikatā Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji˚); mucchañcikatā VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikatā (vv. l. puñcañ vikatā; pucañcikaka; pucchakat˚) and connects it with puchañcāati (wagging of a dog's tail, hence "agitation"); Expositor ii.470 gives "fluster." The C. on Vbh (VbhA 477) expls as 'lābhan' ālābhanaka -- tāhāne vedhanā kampanā nīcavuttat˚, thus "agitation."

Puñchati

Puñchati [cp. Sk. *proñcha, but BSk. poñchate (v. l. puñchati & pocchate) Divy 491: upānahān mūlāc ca p.] to wipe off, clean Vin ii.208 (upāhanā), 210; A iv.376 (rajoharañ ni sucin p., asucin p. etc.); J i.392 (akkhñhi); Vism 63 (gabbha -- malañ˚), 415=KhA 120=J i.47 (assñni hattthehi p.); KhA 136 (pañṣukañ). The reading puñjati occurs at J i.318 (akkhñ ni); v.182; vi.514, also as v. l. at A iv.376 (v. l. also muñcati: cp. puñcikatā). -- Caus. II. puñchāpeti Vism 63. Cp. pari˚.

Puñchana


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Puñchanī

Puñchanī (f.) [see puñchana] a cloth for wiping, a towel Vin ii.122; Th 1, 560 (pāda˚ napkin for the feet). See Vin. Texts iii.114.

Puñja

Puñja (usually -- ˚) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin ii.211; J i.146 (sabba -- rogaññ). As -- " in foll. cpds.: aṣṭhi˚ It 17 (+aṭṭhikandala); kaṭtha˚ A iii.408; iv.72; J ii.327; gūthā˚ J ii.211; tina˚ A iii.408; palāla˚ D i.71; M iii.3; A i.241; ii.210; mañsa˚ D i.52; vālika˚ J vi.560; sankhāra˚ S i.135. -- kata (& 'kita) for puñjikatā; cf. Sk. puñjikrta, with i for a in compn with kṛ & bhū heaped up, heaped together Vin ii.208 (puñjakatā); M i.58, 89 (id. but id. p. M iii.92 puñjakajata); A iii.324 (puñjakata; v. l. puñjakita & puñjanika); J ii.408 (puñjakata, v. l. puncalikata); vi.111 (id., v. l. puñca˚).

Puñjaka

Puñjaka=puñja M iii.92 ('jātāni aṭṭhikāni, where M i.89 at id. p. reads puñjakatāni); Miln 342 (palāla˚).

Puñjati
Puñña

Puñña (nt.) [cp. (late) Vedic punyā favours. good; etym. not clear, it may be dialectical. The word is expld by Dhammapāla as "santānaṃ puñāti visodheti," i.e. cleaning the continuation (of life) VVA 19, thus taken to pu. The expln is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. qualities contributing to merit, viz., dhamma, sīla & bhāvanā or liberality, good conduct & contemplation. These are the puñña -- kiriya -- vatthu (see below). Another set of ten consists of these 3 and apaciti, veyyāvacca, pati -- anuppadāna, abbhānanumodanā, desanā, savana, ditthi 'ujjuka' -- kamma. The opp. of puñña is either apuñña (D iii.119; S i.114; ii.82; A i.154; iii.412; Sdhp 54, 75) or pāpa (Sn 520; Dh 39; Nett 96; Pv A 5). The true Arahant is above both (Pv ii.615). See on term also Kvu trsl. 201. -- (a) Passages (selected): D iii.58, 120; M i.404; ii.191, 199; S i.72; ii.82; iv.190; iv.190; v.53; A i.151, 155 sq.; iii.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd1 90; Pv iv.133 (of a bhikkhu); Vism 541 (puññānaṃ pacayo duvidhā); DhA iv.34; Pv A 6, 8 30, 69 sq.; Sdhp 4, 19 sq. -- (b) Var. phrases & characterisations: Merit is represented as great (ulu ray DA i.110; Pv A 5; anappakā Pa v.512) or little (paritta DA i.110; appa S ii.229); as adj. ("--") maḥā́ S i.191, opp. appá M ii.5. puñña is defined at Nd1 90 as follows: "puññaḥ vuccati yaṃ kūṭicīsādhaṁ kusalaśaśvāṇānaḥ; puññaḥ vuccati sabhaṇānaḥ akusalaḥ." It is defined as "dāna -- sīlā -- ādi -- ābhabhā" & "sucāritaṃ kusala -- kammam" at VVA 19; considered as leading to future happiness: Vv 13; Pv A 58; consisting mainly in dāna (dānamayañ) p.) Pv A 8, 51, 60, 66, 73, but also in vandana Pv A 1. To do good= puññaḥ (puññāni) karoti D i.137; S iv.331; A v.177; Pv i.119; or pasavati S i.182, 213; A i.89; ii.3 sq.; iii.244; v.249, 282; Pv A 121, cp. puññaḥ pasutaṃ Pv i.512; Vv A 289. Other phrases: "ṣāṇākṣhāti S i.18, 20; pavaddhāti S i.33; corehi duharān S i.36; puññānaṃ vipākā A i.v.89; āgamo S i.iii.209 iv.349; opadhikā S i.233; It 78; purāṇāḥ & navaṇ S i.92; sayān katiṇā puññāni S i.37; puññāssa dhārā S i.100; v.400. -- athika desirous of merit Sn 487 sq. -- ānubhāva the mastery of merit Pv A 58. -- abhisankhāra accumulation of merit D iii.217; S ii.82; Nd1 90, 206, 442; Vism 557 sq., 571; Vbh A 142 sq., 166, 184. -- abhisanda (+kusalaabhisanda) meritorious results A ii.54 sq.; iii.51, 337; iv.245. -- assaya seat of merit DA i.67. -- āiddhi the magic power of merit. Pv A 117. -- kata one who has done a deed of m. A ii.32. -- kamma good works, righteousness, merit S i.97, 143; DA i.10; Vv A 32; Pv A 54, 87; Sdhp 32. -- kāma (adj.) desirous of doing good works S v.462. -- kiriya a good or meritorious action S i.87 ('kriyā), 101; P v.54; usually as ‘kriyavatthu item of m. action (of which 3 are usually enumd: see above) D iii.218; A iv.241; It 51; Nett 50, 128. -- kkhanda mass of merit (only as maḥā́) S v.400; A iii.337. -- kkhaya decay (or waning of the effect) of merit D i.18 (cp. āyukkhaya & DA i.110). -- kkettha field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. anuttara unsurpassed field of m. (see also sangha) D iii.5, 227; M i.446; iii.80; S i.167, 220; v.343, 363, 382; A i.244; ii.34 sq., 56, 113; iii.158, 248, 279 sq., 387; iv.10 sq., 292; It 88; Sn 486; Vv 5031 (cp. Vv A 216); Vv iv.133 (of a bhikkhu); Vism 220; Vv A 286; Pv A 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. punyakṣetra Divy 63, 395 (+udāra). -- patipadā the meritorious path, path of m. A i.168; Nett 96. -- pasavatā creation of m. Pv A 31. -- pakkha looking for merit (i.e. reward), intent upon m. S i.167; Sn 463 sq., 487 sq.; Dh 108 (cp. Dh A ii.234). -- phala the fruit (or result) of m. action S i.217; Pug 51; Dh A ii.4; Pv A 8, 50, 52. -- bala the power of m. Pv A 195. -- bhāga taking part in meritorious action S i.154. -- bhāgīya having share in m. M iii.72 sq.; Nett 48. -- maya=puñña J iv.232 ('iddhi); cp. BSk. puñyamaya AvŚ i.183.

Puññavant

Puññavant (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps ii.213; Vism 382; Dh A i.340; Pv A 75.

Puṭa
Puta [etym. unknown, prob. dialectical, as shown by N. of Pātaliputta, where putta=puta since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. -- 1. a container, usually made of leaves (cp. J iv.436; v.441; vi.236), to carry fruit or other viands, a pocket, basket: ucchuʹ basket for sugar J iv.363; paṇṇaʹ leaf -- basket PvA 168; phalaʹ fruit basket J iv.436= vi.236; phānita(ssa)ʹ basket of molasses, sugar -- basket S i.175 (KS.: jar); J iv.366; DhA iv.232; mālāʹ basket for garlands or flowers DhA iii.212 (baddha made, lit. bound). In puta -- baddha -- kumāsa VvA 308 perhaps meaning "cup." -- 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA i.288 puts putaṇḍa= pātheyya), in bhattaʹ bag with provisions J ii.82 (with bandhati), 203; iii.200; DA i.270. Also at J iv.375 "bag" (tamba -- kipillakaʹ). See below 'ansa & 'bhatta. -- 3. a tube, hollow, in nāsə (nāsaʹ) nostril J vi.74; Vism 195, 263, 362; KhA 65; hatthaʹ the hollow of the hand Miln 87; vatthiʹ bladder( -- bag) Vism 264; sippi -- putta oyster shell J v.197, 206. putta karoti to form a hollow VbhA 34. -- 4. box, container, see "bheda & 'bhedana, in pātalī -- puta seed box for the P. flower. -- ansa "bag -- shoulder" (for "shoulder -- bag," cp. ansaputa (assaputa) & Ger. rucksack=knapsack. Rightly expld by Bdhgh at DA i.288), a bag carrying provisions on journeys, hence "provision," in phrase putaṇḍena with provisions (v. l. at all places puṭosena) D i.117; M iii.80; A ii.183; cp. Dialogues i.150; see also muto. -- pūka something cooked in a bag (like a meal -- pudding) Vism 500. -- baddha kind of moccasins Vin i.186, see Vin. Texts ii.15. Spelt puta -- bandha at Vism 251=VbhA 234. -- bheda "bag -- food," viaticum, provisions for journey J ii.423; KhA 46. -- bheda the breaking of the container (i.e. seed boxes of the Sirīṣa plant) VvA 344 (in vatthu where Sirīṣa refers to Pātaliputta, cp. Vv 852, 53). -- bheda breaking of the (seed -- ) boxes of the Pātalī plant, referring primarily to the N. of Pātalī -- putta, where puta represents a secondary Pālisation of Sk. "puta which again represents P.

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(or Non -- Aryan) puṭa (see Pischel, Prk. Gr. § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puta, in the sense of "wares, provisions, merchandise" (perhaps influenced by putaṇḍa) and, based on C. on Ud 88 (bhaṇḍakānaḥ mocara -- tthūnāḥ vuttaḥ hoti) gave rise to the (wrong) trsln Dial. ii.92 "a centre for interchange of all kinds of wares." See also Miln trsln i.2; Buddh. Suttas xvi. -- Vin i.229=D ii.87=Ud 88. After the example of Pātaliputta applied to the city of Sāgala at Miln 1 (nānā -- puta -- bhedaṇaḥ S' nagaraḥ). Here clearly meant for "merchandise." -- Rh. D. in a note on putabheda gives expln "a town at the confluence or bend of a river" (cp. Jaina Śūtras 2, 451).

Putaka

Putaka (nt.) [fr. puta] a bag, pocket, knapsack or basket J ii.83 ('bhatta= provisions); DA i.263; DhA ii.82 (v. l. pīṭaka & kutaka); iv.132 (pockets of a serpent's hood). Cp. bhatta.

Pūṭha

Pūṭha1 [pp. of puṣ (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J iii.467.

Pūṭha

Pūṭha2 [pp. of pucchati, Vedic prṣṭa] asked S ii.36; Sn 84, 122, 510 sq., 1036; DhA iv.132; PvA 10 (after acc.) 68, 72 with samāno A i.197. See also pucchita.

Pūṭha

Pūṭha3 see phūṭha [=Sk. prṣṭa, cp. Pischel, Prk. Gr. § 311].

Pūṭhatta

Pūṭhatta (nt.) [abstr. fr. puṭhā] the fact of being fed or brought up by J ii.405 (vaḍhakinaḥ "a").
Puṭṭhavant

Puṭṭhavant [fr. puṭha3, cp. same form in Prk. AMg. puṭṭhavañ=Sk. sprśtvān: Pischel, Prk. Gr. § 569] one who has touched or come in direct contact with ThA 284.

Puṇḍarīka

Puṇḍarīka (nt.) [Non -- Aryan (?). Cp. Vedic puṇḍarīka] the white lotus D i.75= A iii.26 (in sequence uppala, padūma, p.). D ii.4 (Sikhī puṇḍarīkassā mūle abhisambuddho); M iii.93; S i.138, 204=J iii.309; A i.145 (uppala padūma p.); ii.86 sq. (samaṇa’ adj.); Sn 547; J v.45, 215 (’ttac’ angī=ratta -- padūma -- patta -- vaṅṇāsarīrā); Vv 4412 (=sēta -- kamala VvA 191); Pj ii.122; iii.33 (pokkharaṇī bahu ’ā); Pug 63; DA i.219, 284 (sankho elo puṇḍarīko ti cattāro nidhayo). N. of a hell S i.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍ’, Padūma).

Puṇḍarīkinī

Puṇḍarīkinī (f.) [adj. puṇḍarīkin, of puṇḍarīka] a pool or pond of white lotuses D i.75=(M iii.93; S i.138).

Puṇṇa

Puṇṇa [pp. of pr, Vedic prnati, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa=Av. pāraṇa; Lith. pilnas; Lat. plēnus; Goth fulls=E. full=Ger voll] full, seldom by itself (only passage so far pannarase puṇṇāya puṇṇamāya rattiyā D i.47=Sn p. 139). nor -- ” (only Sn 835 muttakarsa’), usually in cpds., and there mostly restricted to phrases relating to the full moon. -- ghaṭa a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. J.P.T.S. 1884) DhA i.147; Kha 118 (v. l. suvaṅṇaṭa); DA i.140 (’pātamaṭita ghara). -- canda the full moon J i.149, 267; v.215. -- patta a full bowl (as gift, ”ṇ deti to give an ample gift) J iii.535. -- baddha at Miln 191 should be read as ’bhadda. -- bala at DA i.110 read puṇṇa -- bala. -- bhadda worshipper of Puṇṇabhadda, perhaps a Yakka (father of the Yakka Harikesa) Nd1 92 (Vāsuvadeva, Baladeva, P. and Maṇibhadda, cp. p. 89); Miln 191 (pisācā maṇibhadda p.). -- mā the full moon (night) D i.47 (komudiyā cūtumāsiniyā puṇṇāya puṇṇamāya rattiyā, cp. DA i.140); Sn p. 139 (similar); M iii.21; J v.215 (dve p -- māyo); Vism 292 (puṇṇa -- m -- uposatha=puṇṇa -- māuposatha), 418 (Phagguna -- puṇṇama -- divase); VvA 66 (asālhi p.); Pjv 137 (id.); DA i.140; DhA iii.461 (komudi). -- mās=’mā only in loc. puṇṇamāsye Vv 811 (=puṇṇa -- māsiyaṇ sukka -- pakkhe punnasaiyaṇ VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka -- pakkha -- pātīyaṇ; see pātī); J v.215 (=puṇṇa candāya rattiyā C.). -- māṣī (f.; fr. ”māsa)= Mā J i.86 (Phagguni p.); VvA 314; cp. BSk. pūrṇamāṣī AvŚ i.182.

Puṇṇatā

Puṇṇatā (f.) [abstr. to puṇṇa] fulness DA i.140 (māsā’ full -- moon).

Puṇṇatta


Putolf

Putolf see muṭolī.

Putta

Putta [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. pau=s, pai/s child, Lat. puer, pubes, Av. purpa, Lith. putytis (young animal or bird), Cymr. wyr grandchild; also Sk.
pota(ka) young animal and base pu -- in pumanṣ, puṇḍ "man"] I. a son S i.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J iv.309; Vism 645 (simile of 3 sons); Pv 25, 63, 73 sq.; DA i.157 (dāsaka`). Four kinds of sons are distinguished in the old Cy. viz. atraja p., khettaja, dinnaka, antevāsika, or born of oneself, born on one's land, given to one, i.e. adopted, one living with one as a pupil. Thus at Nd1 247; Nd2 448; J i.135. Good and bad sons in regard to lineage are represented at J vi.380. -- Metaph. "sons of the Buddha" S i.192= Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammadājā), J iii.211. -- The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv i.6 (& 7). <-> pl. puttāni Pv i.63. -- aputta -- bhāva karoti to disinherit formally J v.468. -- 2. (in general) child, descendant, sometimes pleonastic like E. "man, "son in names: see putta -- dāra; so esp. in later literature, like ludda=`hunter's son=hunter J ii.154; ayya=`ayya, i.e. gentleman, lord J v.94; PvA 66. See also rāja`. -- Of a girl Th 2, 464. -- mātucchā & mātula= cousin (from mother's side), pitucchā` id (fr. father's side). On putta in N. Pāṭali` see puta.-- f. putṭi see rāja`. -- jīva N. of a tree: Putranjiva Roxburghii J vi.530. -- dāra child & wife (i.e. wife & children, family) D iii.66, 189, 192; S i.92; A ii.67; Pv iv.348 (sa` together with his family); J iii.467 (kiñ`ena what shall I do with a family?); v.478. They are hindrances to the development of spiritual life: see Nd2 under āsiṇsanti & palibodha. -- phala a son as fruit (of the womb) J v.330. -- maśja the flesh of one's children (sons) a metaphor probably distorted fr. pūta` rotten flesh. The metaphor is often alluded to in the kasiṇa-- kammaṭṭhāna, and usually coupled with the akkha -- bbañjana (& vanapaticchādana) -- simile, e. g. Vism 32, 45; DhA i.375; SnA 58, 342. Besides at S ii.98 (in full); Th 1, 445 ("ūpamā); 2, 221. -- mata a woman whose sons (children) are dead M i.524.

Puttaka


Puttatta

Puttatta (nt.) [fr. putta] sonship DhA i.89.

Puttavant


Puttimant

Puttimant (adj.) [fr. *puttamant] having sons S i.6; Sn 33.

Puttija

Puttija ( -- `) in Sakya` is compound Sakyaputta+iya "belonging to the son of the Sakyas` (i.e. to the Sakya prince) PvA 43. -- asakyaputtia dhamma Vin ii.297.

Puthavī & Puthuvi

Puthavī & Puthuvi (f.) [doublets of paṭhavī] the earth; as puthavi at S i.186; J i.14 (v. l. puthuvi); iv.233, & in cpds. `nabhī the navel of the earth (of the bodhimaṇḍa, the Buddha's seat under the holy fig tree)

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J iv.232; `maṇḍala the round of the earth Sn 990. -- As puthuvi at A ii.21, and in cpd. puthuvi -- agga SnA 353.
Puthu

Puthu (adj.) [both Vedic prthak & prthu, lit. spread out, far & wide, flat, of Idg. *plét broad, Sk. prath to expand, prśṭhaḥ palm of hand Av. frapah breadth, cp. Gr. platu/s broad, pla/tanos plane tree, Lith. platūs broad, Lat. planta sole of foot, Ohg. flado pancake, Ags. flét ground, E. flat] 1. (=prthu) separated, individual, adv. separated, individual, adv. separately, each (also given as puthag eva Kacc. 29) S i.75 (puthu att individual self); Th 1, 86; J iv.346 (=visuṇ visuṇ C.); Miln 4. See further under cpds. -- 2. (=pūthu). The forms (pl.) are both puthu & puthu (both as adj. & n.; puthu more freq. found in metre. -- numerous, several, more, many, most D i.185 (puthu saññaggā; opp. ekaṇ); S i.118 (puthu), 207 (id.); Sn 769 (puthu kāme=bahū Nd1 11); 1043, 1044 (puthu= bahukā Nd2 449b); Th 2, 344 (puthu=puthu sattā ThA 241); J vi.205 (putuṭ). nt. adv. puthu & puthu greatly, much, in many ways Sn 580 (=aneka -- ppakāraṇa Sn 460); Vv 624 (=mahantaṇ Va 258). -- gumba experienced in many crafts J vi.448 (=aneka -- sippa -- aṇu C.). -- jja (puthu 1, but see remarks on puthu) common, ordinary Sn 897, 911 (= puthujjanehi janita Nd1 308). -- titthakara a common sectarian D i.116 (thus to puthu 1, but DA i.287= bahu(t.) -- ddis aputhu 1 each separate quarter "all the diverse quarters" S i.234. -- paṇṇa (adj.) of wide wisdom (p. 2) A i.130; ii.67 (v. l. hāsa). -- paṇṇatāt wide wisdom A i.45. -- pāṇiya ordinary (p. 1) mode of shampooing with the hand Vin ii.106 (Bdhg on p. 316 explains puthu -- pāṇikan hi pathha parikamma vuccati "manual performance," thus not identical with pāṇiūk on p. 151). -- bhūta (p. 2) widely spread S ii.107; but cp. BSk prṭhag bhavati to be peculiar to Divy 58, 100. -- mati wide understanding S i.236. -- loma "flat fin." N of a fish "the finny carp" (Mrs. Rh. D.) Vv 4411 (=dibba -- maccha Va 191); Th 2, 508 (=so -- called fish ThA 292); J iv.466. -- vacana "speaking in many (bad) ways," or "people of various speech" (so explained Nd1 397) Sn 932 (prob. better "speaking ordinary talk"=puthu 1). -- sattā (pl.)=puthujjanā, common people, the masses S i.44; Pv iii.73.

Puthuka

Puthuka [fr. puthu, cp. (late) Vedic prthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. parqe/nos: see Walde, Lat. Wtb. under virgo] rice in the ear DhA i.98 (˚agga as first gift of the field).

Puthujjana

Puthujjana [*prthag -- jana, thus puthu 1+jana, but from the point of Pali identical in form and meaning with puthu 2, as shown by use of puthu in similar cpds. and by C. explns. One may even say that puthu 1=prthak is not felt at all in the P. word. Trenckner (Notes 76) already hinted at this by saying "puthujjana, partly confounded with puthu"; a connection which also underlies its expln as "one -- of -- the -- many -- folk" at Kvū trsl 807 & 2913. It is felt to belong to puthu 2 in the same sense as Ger. "die breite Masse," or Gr. oi( polloi/. The expln at Nd1 308=328 is puthu -- nānā -- janā. A long and detailed etym. -- speculation expln of the term is found at DA i.59, trsl in Dhs trsl 258. The BSk. form is prṭhagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at Cpd. 49, 50), a common worldling, a man of the people, an ordinary man M i.1, 7, 135, 239, 323; iii.64, 227; S i.148; ii.94 sq. (assutava); 151 (id.); iii.46, 108, 162; iv.157, 196, 201 (assutava), 206 sq.; v.362 (opp. to sotāpanna); A i.27, 147 (marana - dhammin), 178, 267; ii.129, 163; iii.54; iv.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 826 (=anariya Va 321, anavabodha); Nd1 146, 248; Ps i.61 sq., 143, 156; ii.27; Dh 1003 (cp. Dhs 248 sq.); Vism 311 (=anariya); Vbh 433 (avijjā ṛabhikhāṭa, bhava -- tanhā ṛabhīhāṭa), 186 (unmat -- taka, opposed to upābrhitā -- nāna -- purisa, exemplifying upādāna and kamma); Dha i.5 (opp. ariyasāvaka), 445; Sdh 363. -- kalyāṇaka (cp. BSk. prṭhagjana -- kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd1 477; Ps i.176; ii.190, 193. -- bhikkhu a bh. of the common sort DA i.269; Vbh 433. -- sukha ordinary happiness M i.454.

Puthujjanatā

Puthujjanatā (f.) [abstr. fr. puthujjana] common -- place character S i.187=Th 1, 1217.

Puthujjanika
Puthujjanika (adj.) [fr. puthujjana] common, ordinary J i.360 (of iddhi).

Puthutta (Puthatta)

Puthutta (Puthatta) (nt.) [fr. puthu, cp. Sk. *prthutva; not with Kern, Toev. s. v.=Sk. prthaktva, speciality, peculiarity] being at variance, diversity S ii.77 (opp. ekatta; v. l. SS puthatta). At A iv.97 we have to read puth’ attānañ for puthuttānañ which has nothing to do with puthutta, but is puthu-attānañ as borne out by v. l. puthujj’ attānañ, and by AA: puthu nānakārañehi attānañ hanti.

Puthula

Puthula (adj.) [fr. puthu] broad, large, flat J iii.16 (˚sīsa flat -- headed); vi.171 (˚antara flat -- chested); Miln 121 (of a river); VvA 301 (˚gambhīra). -- abl. puthulato (as adv.) across DhA i.396.

Puthuso

Puthuso (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu -- diññhi -- gata Nd1 301).

Pudava (poddava?)

Pudava (poddava?) see gāma’ (Vin ii.105 with Bdhgh note on p. 315).

Puna

Puna (indecl.) [cp. Vedic punar, punah, to base *pū (related to *apo: see apa), as in pucca tail, Lat. puppis, poop, Gr. pu/matos the last; orig. meaning "behind"] again. There are several forms of this adv., but puna has to be considered as the orig. Pali form. The form puno is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in metre and in compn.. That it is out of fashion even in metre is shown by a form punā where ā is the regular metrical lengthening instead of ar (J iii.437: na hi dānī punā aththi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunañ, punabbhava); it is quite lost in the enclitic form pana. -- We find r in punar āgami Sn 339; punar āgato J i.403 (=puna āgato J i.403 (= puna āgato, ra -- kāro sandhisasuna vutto C.); in cpds.: punar -- abhiseka see J.P.T.S. 1885, 49; a -- punar -- āvattā the fact of not turning back Miln 276 (cp. Prk. apunar -- avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in puna -- r -- eva Dh 338; Pv ii.87; ii.116. We have m in puna -- m -- upāgamuñ Sn 306; puna by itself is rarely found, it is usually combd with other emphatic part, like eva and api. The meaning is "again," but in enclitic function (puna still found Sn 677, 876, otherwise pana); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puno vi & punar avi "again": puna "now" (Pischel Gr. § 342). -- puna by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as punappunañ S i.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J v.208; SnA 107; PvA 45, 47; punapunapna at DhA ii.75; as puna -- d -- eva at D i.60, 142; Pv ii.113 (v. l.); Vism 163; DhA ii.76; puna -- m -- eva Pv ii.113; puna pi once more J i.279; PvA 67, 74; puna -- p -- pi J v.208. The phrase puna c’ aparañ "and again something else" stands on the same level as the phrase aparapi (apare pi), with which one may compare the parallel expressions pana -- divase: aparadiwave, all of which show the close relation between pi,

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puna, aparapi, but we never find para in these connections. Trenckner’s (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing puna ca parañ (e. g. Miln 201, 388, 418 etc.) is to be corrected to pana c’ aparapi, cp. punāpara Sn 1004; Cp iii.61. -- āgamana coming again, return S i.22 (a’). -- āvāsa rebirth S i.200. -- divase on the following day J i.278; PvA 19, 38. -- nivattati to turn back again S i.177. -- bbhava
renewed existence, new birth D ii.15; S i.133; It 62; S iv.201 (āyati’); Sn 162, 273, 502, 514, 733; Nd2 s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. ponobhavika; a’ no more rebirth S i.174, 208; Nd2 64; ‘ābhinnibbatti birth in a new existence M i.294; S ii.65; A i.223; Vin iii.3; PvA 35. -- vacana repetition SnA 487. -- vāre (loc.) another time J v.21.

Punāti

Punāti [cp. Vedic pavate, punāti, pū to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. pu_r (cp. P. pāvaka)=Ohg. fūr=E. fire, Arm. hur, lit. "cleansing," see also puṇa] 1. to clean, cleanseVVĀ 19 (+visodhethi, in def. of puṇa). -- 2. to sift J vi.108 (angāraṇaṃ pātano sīse angāre p. okirati C.; so read with v. l. for phunati T.); DA i.268 (bhūṣanum pumante viya like sifting the chaff, winnowing). Cp. puneti.

Puneti

Puneti [Caus. fr. puna? or=puṇati?] to experience (over & over) again: in this meaning at It 1 sq. & Nd1 202=Nd2 337 (kilese na p. na pacceti etc.); perhaps also at Th 1, 533 (sattayuṣan), although Kern, Toev. s. v. takes it=puṇāti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga

Punnāga [dial.?] a species of tree J i.9 (˚puppha); vi.530; KhA 50 (aggacchinna˚ -- phala), 53 (id.).

Puppha

Puppha1 (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. puṣ (?) see posetî] a flower Vin ii.123; S i.204=J iii.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma˚); VvA 73; PvA 127; Sdhp 550. -- pupphāni (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Āetiya -- worship). -- adj. "puppha in ghana˚ thick with flowers DA i.87. -- Cp. pokkharat. -- ābhikāṇa decked with flowers Vv 6429; Pv ii.112 -- ādhāna "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. Mhvs trsl. p. 2022) Mhvs 30, 51, 56, 60; 33, 22 Reading uncertain. -- āvela flower -- garland VvA 125. -- āsava wine made from flowers, flower -- liquor J iv.117; KhA 26. -- gandha odour of flowers Dh 54; Dhs 625. -- cumbataka a fl. cushion. -- chaṭṭaka a remover of (dead) flowers, a rubbish -- remover, a low occupation, including cleaning of privies & bins etc. Vin iv.6; Th 1, 620; J v.449 (=vaca -- tāhāna -- sodhaka C.); Miln 331; Vism 194 (in simile). Cp. J.P.T.S. 1884, 89 and Miln trsl. ii.211. -- cchatta a parasol with flowers DhA i.110. -- dāna offering of flowers VbhA 336. -- dāna a wreath or garland of fls. J i.397; VvA 198. -- dhara bearing flowers Pv ii.124 (so read for T. "dada"). -- pañjara a cage (ornamented) with flowers J v.365. -- paṭa a cloth (embroidered) with flowers J iv.283; DhaA ii.45. -- palāsa a fl. heap DhaA i.75. -- bhāṇin "speaking flowers," i. e. speaking the truth Pug 29. -- måla garland of fls. SnA 78. -- mūṭhā a handful of fl. Vism 432 (in simile). -- rasa (wine -- ) juice made of fls., flower -- liquor Vin i.246; taste of fls. Dhs 629. -- rāsi a heap of fls. Dh 53.

Puppha

Puppha2 (nt.) [cp. Class. Sk. puṣpa "les fleurs" in strî the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly phala is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavat. With ref. to the menses at J v.331.

Pupphaka

Pupphaka (nt.) [fr. puppha2] blood J iii.541 (v. l. pubbaka; C.=lohita); Miln 216 (tiṇa˚ -- roga, a disease, Kern. "hay -- fever"). Kern, Toev. s. v. trsls the J passage with "vuil, uitwerpsel."
Pupphati

Pupphati [puśp] to flower J i.76 (aor. ‘ijsu); PvA 185 (=phalati). -- pp. puphita.

Pupphavatī


Pupphita

Pupphita [pp. of pupphati] flowering, in blossom S i.131= Th 2, 230 (su˚); Vv 354; J i.18; Miln 347; ThA 69 (Ap. v. 12); DhA i.280; ii.250 (su˚).

Pupphin

Pupphin (adj.) [fr. puppha1 cp. Vedic pu+pin] bearing flowers; in n°lapupph (f.) N. of a plant ("with blue flowers") J vi.53.

Pubba

Pubba1 [Vedic pṛya>*pūva>*puvva>pubba (Geiger, P.Gr. § 461); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. pu/qw to rot, pu/on matter; Vedic pūti smelling foul; Goth. fūls=E. foul] pus, matter, corruption M i.57; iii.90; S i.150; ii.157; A i.34; J ii.18; Miln 382; PVA 80. -- In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. -- Often in combn pubba -- lohita matter & blood, e. g. Sn p. 125; Sn 671; J v.71; DhA i.319; as food of the Petas Pv i.69; i.91 (lohita -- pubba); i.118; i.26. pubba -- vaṭṭī a lump of matter DhA iii.117.

Pubba

Pubba2 (adj.) [Vedic pṛva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. pro/mos first, Goth. fruma=As. formo first, Av. pourvō, also Sk. pūrya=Goth. frauja =Ohg. frō Lord, frouwa=Ger. frau. See also Lat. prandium, provincial] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as -- "or " -- or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbatha. -- 1. ( -- ˚) having been before J iii.200; na diha˚ not seen before Nd1 445; mātabhāta˚ formerly (been) his mother PvA 79; vuttha˚ (gāma) formerly inhabited DhA i.15; as adv. bhūtapubaq before any beings (existed) Vin i.342; DhA i.102 and passim (see bhūta). -- 2. (neg.) apubba (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase apubba acarima not earlier, not after, i. e. simultaneously M iii.65; Pug 13 (=apure apaccha, ekappahāren’ evāti atho PugA 186). <-> 3. (cases adverbially) instr. pubbena in "āpara gradual M iii.79; acc. pubba see 1, 2, with abl. as prep.= before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S iv.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv i.31; ii.22; SnA 290, 385, 453; Pva 4, 10, 39, 40, 100. With abl. as prep.= before S ii.104. In compn with ‘nivāsa see sep. An old acc. f. *pūrva (cp. Prk. puvṣṭij Pischel, Gr. § 103) we find in Cpd. anupubbikathā (q. v.). The compar. pubbata ("quite early") occurs abs. at S iv. 117 as nom. pl. "ancestors" (cp. Gr. oĩl pro/teroi), as loc. adv. at S i.22. -- angin in f. "angī (cāru)" at J v.4 & vi.481 read sabbānigar. -- aṇā "first grain," a name given to the 7 kinds of grain, as distinguished from aparāṇa, the 7 sorts of vegetables, with which it is usually combined; Vin iii.151; iv.267; Nd1 248 (where the 7 are enumd); Nd 234; J ii.185; Miln 106; DA i.78, 270; DhA iv.81 etc. (see aparāṇa). See also bīja -- bīja. -- aha the former part of the day, forenoon, morning (as contrasted with majjha & sāyāna) D i.109, 226; A i.294; iii.344; S i.76 (‘samayañ); SnA 139 (id.); DhA iii.98; Pva 61, 216. The spelling pubbana M i.528 (cp. Trenchner, Notes 80). -- anta (1) the East J i.98 (‘ato aparanta aparantarā pubbantaṇ gacchati from E. to W. from W. to E.); v.471. -- (2) the Past (opp. aparanta the Future) D i.12 sq.; S ii.26; Nd1 212; Dhs 1004. pubbama antaṇ for pubbantaṇ is
doubtful. T. reads bubbulaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 explns by "thita -- jalapapbalha -- sadisa." -- acariya (1) an ancient teacher, a scholar of previous times A i.132; ii.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. -- (2) a former teacher SnA 318. -- acinna ( -- vasena) by way of former practice, from habit SnA 413. -- âpara (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A iii.201 ('kusala); Dh 352; Nett 3 ('anusanedi); cp. BSk. pûrvaparena vyâkhya'na karoti "expld in due order" AvŚ ii.20. -- (2) "rattan "as in the former, so in the foll. night," i. e. without ceasing, continuous Th 1, 413. cp. pub baratt -- âparatt Dha iv.129. -- âpariya former & future, first & last Ud 61 ('vivesa); -- abhoga previous reflection ThA 30. -- ârama "Eastern Park," N. of a locality east of Sâvatthi A iii.344; Sn p. 139 (cp. Sn A 502). -- âsava former intoxication Sn 913, cp. Nd1 331. -- uțhâna getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. -- uțmâniy "getting up earlier" (with complementary Ep. pacchâ -- nîpâtîn "lyeing down later"), see above D i.60; iii.191; A iii.37; iv.265 sq.; DA i.168. -- abstr. "uțhâyita J iii.406 ("âdhî paîcahi kalyâna dhammehi samannâga'patidevatâ")=v.88; KhA 173. -- uttara (1) preceding and following Kacc. 44. 47. -- (2) "eastnorthern," i. e. north -- eastern J v.38 ("ka'na N.E. corner); vi.519 (id.). -- kamma a former deed, a deed done in a former existence Cp. iii.113. -- kârin "doing before," i. e. looking after, obliging, doing a favour A i.87; Pug 26 (=pa'ha'na'ga eva kâraka PugA 204) Pva 114. -- ki'ca preiiminary function Vin v.127 (cattâro pubbakicca); cp. Cpd. 53. -- ko'thaka "Eastern Barn," Npl. A iii.345. -- (ngama (1) going before, preceding A iii.108 (okkamane p.); M iii.71 sq. <-> (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano' dhammâ=tena pathama -- gâminâ' hutvâ samannâga' Dha i.35); Nd2 318; Pug 15 (pa'ñhî' ariyamagga=pâñhî' pure -- cairi'n katvâ PugA 194); Sdhp 547 (pa'ñh). -- Bsk. pûrvavanga Divy 333 ("obedient" Index). -- carita former life SnA 382, 385. -- ja born earlier, i. e. preceding in age Pva 57 (=jeṭṭhaka). -- âtta former relative Pva 24. -- deva a former god, a god of old, pl. the ancient gods (viz. the Asuras) S i.224. -- devatâ an ancient deity A ii.70; It 110 (v. l. "deva"). -- nimitta "previous sign," a foregoing sign, prognostic, portent. forecast It 76 (the 5 signs of decay of a god); J i.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. Cpd. p. 48); VbhA 407 (in dreams); DhaA ii.85. -- pada the former, or antecedent, part (of a phrase) Dhâ 164. -- parikamma a former action SnA 284 (opp. to pacchâ -- parikamma). -- purisa ancestor D i.93, 94. -- pitya a deceased spirit, a ghost (=peta) D i.8 ("kâthâ, cp. DA i.90 & Dial. i.14). pubbe pete is poetical at Piv i.41 for pubbapete. Cp. Bsk. pûrvapreta AvŚ i.149 (see Index p. 230); Divy 47, 97. -- bhagga "former part," i. e. previous Pva 133 ("cetanâ opp. aparâ -- bhagga -- cetanâ. SS omit bhagga). -- bhâsin speaking obligingly (cp. pubbakârin) D i.116 (trsl. "not backward in conversation"); DA i.287 (bhâsanto va pa'ñhama'tara bhâsati etc.). Kern, Toev. s. v. remarks that it is frequent in Bsk. as pûrvavaga (yoga=yuga; syn. with pûrvakalpa), e. g. Saddh. Pund. ch. vii.; MVastu ii.287; iii.175; and refers to Ind. Studien 16, 298; J.R.A.S. 1875, 5. -- rattâparattan the past and future time, the whole time, always A iii.70; Dha iv.129. -- âsana an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 9). -- videha Eastern Videha KhA 123, 176; SnA 443. -- sadisa an old (former) friend Dha i.57

Pubbaka

Pubbaka (adj.) [fr. pubba2] 1. former, ancient, living in former times D i.104 (isayo), 238 (id.); Sn 284 (id.); S ii.105; iv.307 (âcariya -- âcariyâ); Th 1, 947. <-> 2. ( -- '; cp. pubba2 1) having formerly been, previous J i.182 (suva'na'kâra' bhikkhu), cp. Bsk. "pûrvaka in same use at AvŚ i.259, 296, 322. -- 3. ( -- ') accompanied or preceded by ThA 74 (gu'ñ' abhîthavana' udâna); Pva 122 (puññanumodâna' maggâcikkhana); cp. âsâsana -- pûrvaka Jtm 210.

Pubbâpeti
Pubbëpeti [Denom. fr. pubba2] occurs only in one phrase (gattāni pubbāpayamāno) at M i.161 & A iii.345=402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba -- sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expln of the word (= pubbabhāvan gamayamāno), also Neumann, Majjh. trsln i.260. The similar passage at S i.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

Pubbe

Pubbe (˚ -- ) [loc. of pubba2, see pubba2 3] in cpds.: "in a former existence": ˚kata (nt.) deeds done in a past life M ii.217=A i.173 (˚hetu); J v.228 (˚vādin fatalist); Nett 29 (˚punna). nivāsa [cp. BSk. pūrve -- nivāsanprayuktaṇ MVastu iii.224, otherwise as pūrvanivāsa Divy 619] abode in a former life, one's former state of existence D ii.1, 2; iii.31 sq., 50 sq., 108 sq, 230, 281; M i.278; ii.21; iii.12; S i.167; A i.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. <-> pubbe -- nivās' ānussati ( -- ña) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A i.164 sq., and Cpd. 64) D iii.110, 220; M i.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. -- See also under nivāsa and cp. Vism ch. xiii, pp. 410 sq.

Pumati


Puman


*Pura

*Pura [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. purato (adv. & prep.) in front of (with gen.), before (only local) Vin i.179; ii.32; D ii.14 (mātu); S i.137; Pv i.111, 113 (opp. pacchā); ii.86 (janādhipassa); DA i.152; Pva 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) purato purato each time in front, or in front of each, or continuously in front Vin ii.213; Vism 18; cp. pacchato pacchato. -- Otherwise *pura occurs only in foll. der.: (1) adverbial: *puraḥ in parakkharoti, purekkhāra, purohita; purā, pure, purathhaṇ, purathhato. <-> (2) adjectiveal: purāṇa, puraththima, purima.

Pura

Pura (nt.) [Vedic pur. f., later Sk. puraṇt nt. & purīt f.] 1. a town, fortress, city Vin i.8=M i.171 (Kāsinā puraṇ); J i.96, 215; Sn 976, 991, 1012 ("uttama"), 1013; J vi.276 (=nagara C); Mhvs 14, 29. -- avapure below the fortress M i.68. -- devapura city of the Gods S iv.202; Vv 6430 (=Sudassana -- mahā -- nagara VvA 285). See also purindada. -- 2. dwelling, house or (divided) part

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of a house (=antepura), a meaning restricted to the Jātakas, e. g. v.65 (= nivesana C); vi.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J v.296, and antepura. -- 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 279 1150 (so read for pūrā, cp. Kern, Toev. s. v. & under sarṣtradeha). -- Cp. porin.
Purakkhata

Purakkhata [pp. of purakkharoti] honoured, esteemed, preferred D i.50; M i.85; S i.192, 200; Sn 199, 421, 1015; Nd1 154; Dh 343 (=parivitrā DhA iv.49); J ii.48 (=parivitrā); Pv iii.71 (=payirupāsita PvA 205); DA i.152 (=purato nisinna); ThA 170. Cp. purekkhata.

Purakkharoti

Purakkharoti [fr. pura, cp. Ved. puras -- karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. purakkharāna holding before oneself, i.e. looking at S iii.9 sq.; aor. 3rd pl. purakkharu Miln 22; ger. purakkhatvā M i.28; Sn 969; Nd1 491; J v.45 (=purato katvā C.); PvA 21, 141. <-> purakkhata pp. (q.v.). See also purekkhāra.

Purattha

Purattha (adv.) [for Vedic purastāt, fr. pura, see *pura] 1. before S i.141 (na pacchā na purattha=na after, no before). -- 2. east D i.50 ("ābhimukha looking eastward.)

Puratthato

Puratthato (adv.) [fr. purattha, cp. BSk. purastatah MVastu ii.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J vi.242.

Puratthima

Puratthima (adj.) [fr. *pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. purattha) as *purastima, like *pratyastima (= paccatthima) fr. *pratyasta'] eastern D i.153; S i.144; J i.71 ("ābhimukha: Gotama facing E. under the Bo tree).
Purinda
d
Purinda [distorted fr. Vedic puruṣa -- dara, puruṣ+dr to break, see darf, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānāṇ ḍādātī ti Purindadī vuccati," thus pure+ḍa; see also Trenkner, Notes 596; Geiger, P.Gr. § 443] "townbreaker," a name of Sakka (Indra) D ii.260; S i.230; Vv 374, 622; PvA 247.

Purima

Purima (adj.) [compar. -- superl. formation fr. *pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D i.179; Sn 773, 791, 1011; Nd i.91; J i.110; SnA 149 ("dhura"); PVA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D i.239 sq.; DA i.45 sq. and passim. -- purimatara =purima J i.345 ("divase the day before"). -- attabhāva a former existence VvA 78; PVA 83, 103, 119. -- jāti a previous birth PVA 45, 62, 79, 90.

Purimaka


Purisa

Purisa [according to Geiger, Gr. § 303 the base is *pūrṣa, from which the Vedic form puruṣa, and the Prk. - - P. form purisa. The further contraction *pussa *possa yielded posa (q. v.). From the Prk. form puliśa (Māgadhī) we get pūliṣa] man (as representative of the male sex, contrasted to itthi woman, e. g. at A iii.209; iv.197; J i.90; v.72; PVA 51). Definitions of the C. are "puriso nāma manussa -- puriso na yakko na peto etc." (i. e. man kat) e.coxb/n) Vin iv.269 (the same expln for purisa -- puggala at Vin iv.214); "setth' aţhena puri setti ti puriso ti satto vuccati" VvA 42 -- 1. man D i.61 (p. kassaka "free man"); ii.13; S i.225; A i.28, 126; ii.115; Sn 102, 112, 316, 740, 806 and passim; Dh i.117, 152, 248; Nd i.124; PVA 3, 4, 165, 187; VvA 13 (majjhima", paţhama", as t. t. g.?). uttama" S ii.278; iii.61, 166; iv.380; It 97; mahā" S v.158; A ii.35; iii.223; iv.229 (see also under mahā); sappurisa (q. v.). Var. epithets of the Buddha e. g. at S. i.28 sq. -- Kapurisa a contemptible man; kimpurisa a wild man of the woods ("whatever man"), f. kimpuris t i.215. -- purisa as "a man, some one, somebody" as character or hero in var. similes, e. g. angārakāsuyan khipanaka' Vism 489; asucimhi patita Vism 465; āgantuka' VbhA 23; dubbala Vism 533; papāte patanto VbhA 23 (cannot be a help to others; similarly with patita at VbhA 170=Vism 559); bhikkhusaṅghaṇaḥ disvā Vism 333; manḍapa -- lagga Vism 339 sq.; lakuṇṭaka -- pāda & dhgaphāḍā VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in one day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. -- 2. an attendant, servant, waiter Vin ii.297; D i.60 (dāsā+); 72 (id.); J i.385 (dāsā+); vi.462. Cp. porisa, posa. -- athikha one who seeks a servant Vin ii.297. -- anta=purisādhamma Sn 664 (anta=Sk. antya; Sn A 479 explns by antimapurisa). -- antaratā touched by a man (lit. gone in by . . .), a woman who has sexual intercourse, a woman in intercourse with a man D i.166 (cp. Dial. i.228); M i.77; A i.295; ii.206; Vin iv.322; Pug 55 (=he does not accept food, lest their intercourse should be broken: rati antarā tāyō hoti PugA 23); DA i.79 (=īthi, as opp. to kumārīkā). Cp. pumān gata, J v.154. -- allu (& ālu) N. of certain monstrous beings, living in the wilderness J v.416 (="valāvā -- mukhayakkhint, a y. with the face of a mare"); 418; vi.537 ("ālu=vaḷāvā -- m. pekkhi C.-- ājānāha "a noble steed of a man," a thorough -- bred or remarkable man S iii.91; A v.325 sq., Sn 544; Dh 193; as -- ājāneya at Daṣha i.310; -- ājāniya at A i.290; ii.115; iv.397 sq.; v.324. -- āda a bad man ("man -- eater") a wild man, cannibal J v.25 (cp. puruṣāda Jtm 3141); "ādaka J v.30. -- ādhamo a wicked man Dh 78; J v.268. -- indriya male faculty, masculinity S v.204; A iv.57; Dhs 634, 715, 839, 972; Vism 447, 492. -- uttama "the highest of men," an excellent man A v.16, 325 sq.: Sn 544; Dh 78; Dha ii.188. -- usabha (purususabha) "a bull of a man," a very strong man Vin iii.39. -- kathā talk about men D i.8. -- kāra manliness D i.53 (cp. DA i.161); Mih 96. -- thāma manly strength D i.53; S ii.28; A ii.118; iv.190. -- dammasārathi guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. puruṣa -- damyaśārathi Divy 54 and passim] S ii.69; A i.168, 207; ii.56, 112, 147; Sn p. 103 (=vicitrehi vinayānā ṭūpāyehi purisadhamme sāretī ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. -- dosā (pl.) faults or defects
in a man; eight are discussed in detail at A iv.190 sq.; Ps i.130; eighteen at J vi.542, 548. -- dhorayha a human beast

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of burden S i.29. -- parakkama manly energy D i.53; S ii.28. -- puggala a man, a human character D iii.5, 227 (eight); S i.220 (8); ii.69, 82, 206; iv.272 sq. = It 88 (8) (expld at Vism 219); A i.32, 130, 173, 189; ii.34, 56; iii.36, 349; iv.407 (8); v.139, 183 (8), 330 (8); Vin iv.212 sq. (=male); VbhA 497; -- bhava state of being a man, manhood, virility J iii.124; Dhs 634, 415, 839; PvA 63. -- bhūmi man's stage, as "eight stages of a prophet's existence" (Dial. i.72) at D i.54, in detail at DA i.162, 163. -- medha man -- sacrifice, human sacrifice S i.76; A ii.42; iv.151; It 21; Sn 303. -- yugāni (pl.) (4) pairs of man S iv.272 sq.; A i.208; ii.34, 56; iii.36; iv.407; v.330; D iii.5, 227; It 88; in verse Vv 4421; expld Vism 219 (see under yuga). -- lakkhana (lucky) marks on a man D i.9. -- linga (see also pullinga) a man's characteristic, membrum virile Vin iii.35; Dhs 634, 715, 839; Tikp 50; Vism 184. -- viriya manly vigour S ii.28. -- vyañjana the membrum virile (="linga") Vin ii.269.

Purisaka

Purisaka (n. -- adj.) [fr. purisa] 1. a (little) man, only in "tīna doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. -- 2. (adj.) having a man, f. "ikā in eka" (a woman) having intercourse with only one man J i.290.

Purisatta


Purisattana


Pure

Pure (indecl.) [is the genuine representative (with Mā- gadhī e) of Vedic pūraḥ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base Idg. "per (cp. pari), as in Cr. pa/ros before, earlier, pre/ sbus "preceding in life," i. e. older; Ohg. first before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is pacchā -- (a) local S i.176 (pure hoti to lead); J ii.153 (opp. pacchima) -- (b) temporal S i.200; Sn 289, 311, 645, 773 (= attān Nd1 33; opp. pacchā); Dh 348 (opp. pacchā); J i.50 (with abl. pure puṇṇamaṇya). Often meaning "in a former life," e. g. Vv 348, 3413; Pv i.21 (= pubbe attājātiyān PvA 10); ii.32 (cp. purima); ii.42; i.74 (=attābavā PvA 101); ii.913. -- puretaraḥ preceding, preceding by, controlled by (=pubbangama) S i.33 (sammādīthī); Sn 1107 (dhamma -- takka˚, cp. Nd2 318). -- jīva happening before, as logical category ("paccaya") "antecedence"; Vism 537 (elevencold) = Tikp. 17; freq. in Dukp. & Tikp. (as ārammana˚ & vatthu˚), cp. VbhA 403 ("ārammana˚ & vatthuku˚). -- dvāra front door J ii.153. -- bhatta the early meal, morning meal, breakfast [cp. BSk. purobhaktakā Divy 307] VvA 120; PvA 109; "ṇ in the morning VvA 51; PvA 78; "kicca duties after the morning meal DA i.45 sq.; SnA 131 sq. -- bhava "being in front," i. e. superior DA i.75 (in exegesis of port). -- samaṇa one who wanders ahead of someone else Vin ii.32 (opp. pacchā).
Purekkhata

Purekkhata=purakkhata Sn 849, 859, (a'); Nd 73, 214.

Purekkharoti

Purekkharoti [for purakkharoti, pure=Sk. purah] to honour etc. Sn 794=803; ppr. purekkharāna Sn 844, 910.

Purekkhāra

Purekkhāra [for purakkhāra, purah+kr, see pure] deference, devotion, honour; usually -- " (adj.) devoted to, honouring D i.115; Vin iii.130; iv.2, 277; Nd 73, 214; Dh 73 (=parivāra DhA ii.77); Vv 3414 (attha'= hitesin VvA 152); VbhA 466 ('mada); VvA 72.

Purekkhāratā

Purekkhāratā (f.) [abstr. fr. purekkhāra] deference to ( -- " ) DhA iv.181 (attha").

Purohita

Purohita [purah+pp. of dhā, ch. Vedic purohita] 1. placed in front, i.e. foremost or at the top, in phrase devā Inda -- purohitā the gods with Inda at their head J vi.127 (=Indan pure -- cārikaṇ katvā C.). -- 2. the king's headpriest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D i.138; J i.210; v.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma -- nagare p.); PvA 74.

Pulaka

Pulaka [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, Toev. s. v. for which see also Walde, Lat. Wtb. s. v. pilus] shrivelled grain Miln 232 (sukka -- yava' of dried barley); DhA ii.154 (SS; T. reads mūlakaṇ, which is expld by Bdhgh as "nittusuṣa katvā ussedetvā gahita -- yava -- tanḍula vuccanti" ibid). Here belongs pulasa -- patta of J iii.478. (vv. II. pulā", mūlā", mūla"; expld by C. as "saṇhāṇi pulasa -- gaccha -- paññāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Puḷava

Puḷava [etym.? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin"] a worm, maggot M iii.168; Sn 672; J iii.177; vi.73; Miln 331, 357; Vism 179 (=kimi) DhA iii.106, 411. See next.

Puḷavaka

Puḷavaka (BB puḷuvaka)=puḷava DhA iv.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation ('saṇhā idea) of the worminfested corpse" S v.131; Dhs 264; Vism 110, 179 (puḷu'), 194 (id.; as asubha -- lakkhana); DhA iv.47. See also asubha.

Pulasa

Pulasa see pulaka.
Pulina

Pulina (& Pulina) (nt.) [cp. Epic Sk. pulina, also Halā- yudha 3, 48] 1. a sandy bank or mound in the middle of a river J ii.366 (vālika’); iii.389 (id.); v.414; Miln 297 (ł); Dāvs iv.29; Vism 263 (nadv’); VvA 40 (pañḍara’). -- 2. a grain of sand Miln 180 (ł).

Pulla

Pulla [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (=purisa -- linga) membrum virile, penis J v.143 (where expld by C. as ṭpha -- chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull’).

Pussa’

Pussa’ at Nd1 90 in cpds. ‘tila, ‘tela, dantakaṭṭha, mat- tikā, etc. is probably to be read with v. l. phussa’; meaning not quite clear ("natural, raw"?).

Pussaka

Pussaka at A i.188 is to be read as phussaka (see phussa3) cuckoo.

Pussaratha

Pussaratha at J vi.39 read phussa’ (q. v.).

Pūga

Pūga1 (nt.) [etym.? cp. Vedic pūga in meaning of both pūga1 & pūga2] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgaṇa vassānaṇa = bahūṇi vassāṇi Nd2 452); Pv iv.79 (pūgaṇi vassāṇi); VbhA 2 (khandhaṭṭha, pīṇḍa’, pūg’).

Pūga2 (m.) [see preceding] corporation, guild Vin ii.109, 212; iv.30, 78, 226, 252; M iii.48; A iii.300; Ud 71; Pug 29 (=seni PugA 210), -- āyatana guild's property J vi.108 (=pūga -- santaka dhana C.). -- gāmanika superintendant of a guild, guildmaster A iii.76. -- majjhagata gone into a guild A i.128=Pug 29; SnA 377.

Pūga3 [Class. Sk. pūga] the betel -- palm, betel nut tree J v.37 (ruckha -- ppamaṇaṇa ucchu -- vanaṇa).

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Pūja

Pūja (adj.) [Epic Sk. pūjya, cp. pujja] to be honoured, honourable A iii.78 (v. l.; T. pūjja); J iii.83 (apūja= apūjanīya C.); pūjan karoti to do homage Vism 312. <> See also pūjja.

Pūjanā

Pūjanā (f.) [fr. pujjeti] veneration, worship A ii.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.
Pūjā

Pūjā (f.) [fr. pūj, see pūjeti] honour, worship, devotional attention A i.93 (āmisa”, dhamma”); v.347 sq.; Sn 906; Dh 73, 104; Pv i.55; i.512; Dpvs vii.12 (cetiya”); SnA 350; PvA 8; Sdhp 213, 230, 542, 551. -- ārāha worthy of veneration, deserving attention Dh 194; DhA iii.251. -- kara* doing service, paying homage PvA 30. -- kāra=kara DhA ii.44.

Pūjita

Pūjita [pp. of pūjeti] honoured, revered, done a service S i.175, 178; ii.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv i.42 (=patimānita C.); ii.810.

Pūjyā

Pūjyā [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J v.405; Sdhp 542.

Pūjeta

Pūjeta [n. ag. fr. pūjeti] one who shows attention or care A v.347 sq., 350 sq.

Pūjeto

Pūjeto [pūj, occurring in Rigveda only in śācīpūjana RV viii.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA i.256; PvA 54 (aor. sakkarīṣu garukkariṣu mānesuṣ pūjessuṣ); Sdhp 538. -- pp. pūjeta (q. v.).

Pūti

Pūti (adj.) [cp. Sk. pūti, pūytati to fester; Gr. pu/qw, pu_on= pus; Lat. pūtidos putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D ii.353 (khaṇḍañi pūtñi); M i.73, 89=iii.92 (aṭṭhikāṇi pūtñi); Vin iii.236 (anto’); S iii.54; Pv i.32; i.61 (=kuṇapagandha PvA 32); Vism 261 (=pūtika at KhA 61), 645 (’pajā itthi, in simile); PvA 67; Sdhp 258. -- See also puccaṇḍatā. -- kāya foul body, mass of corruption, Ep. of the human body M ii.65; S i.131; iii.120; Th 2, 466; ThA 283; SnA 40; DhA iii.111. -- kummasa rotten junket Vism 343. -- gandha bad smell, ill -- smelling Pv i.31 (=kuṇapa” PvA 15); J v.72. -- dadhi rancid curds Vism 362; VbhA 68; cp. pūti -- takka Vism 108. -- deha=kāya S i.236. -- maccha stinking fish M iii.168 (+’kuṇapa & ’kummasa); in simile at It 68=J iv.435 =vi.236=KhA 127. -- mukha having a putrid mouth SnA 458 (=āstiva); PvA 12, 14. -- mutta strong -- smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin i.58=96 (’bhesajja); M i.316; It 103; VvA 5 (’harttaka). -- mula having fetid roots M i.80. - - latā ”stinking creeper,” a sort of creeper or shrub (Coccolus cordifolius, otherwise galoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (’saṇṭhāna); DhA iii.110, 111 (tarunā galoci -- latā pūtillātā ti uuccati). -- lohitaka with putrid blood Pv i.78 (=kuṇapa” PvA 37). -- sandeha=kāya Dh 148.

Pūtika

Pūtika (adj.)=pūtti M i.449; S v.51; A i.261; J i.164; ii.275; Miln 252; DhA i.321; iii.111; VvA 76. -- apūtika not rotten, fresh M i.449; A i.261; J v.198; Miln 252.
Pūpa

Pūpa [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Hālāyudha, 2, 164; and BSk. pūpalīkā Av.Ś ii.116] a special kind of cake, baked or boiled in a bag J v.46 ("pasībbaka cake -- bag"); DhA i.319 (jāla’ net -- cake; v. l. pūva). See also pūva.

Pūra

Pūra (adj.) [cp. Class. Sk. pūra; fr. pr, see pūreti] full; full of (with gen.) D i.244 (nadi); M i.215; iii.90, 96; A iv.230; Sn 195, 721; Ud 90 (nadi); J i.146; Pv iv.313 (=pāṇīyena puṇṇa PvA 251); Pug 45, 46; PvA 29. -- dup’ difficult to fill J v.425. -- pūra’ ( -- ') nt. as adv. in kucchi -- pūrañ to his belly’s fill J iii.268; Vism 108 (udara -- pūra -- mattaṇ).

Pūraka

Pūraka (adj.) [=pāra+ka] filling ( -- ') Vism 106 (mukha’).

Pūraṇa

Pūraṇa (adj. n.) [fr. pūreṭi] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka -- thālaka’), 77 (id.). As Np. in Pūrāṇa Kassapa, which however seems to be distorted from Purāṇa K. (D i.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expln (popular etym.) of the name at DA i.142 refers it to pūreṭi ("kulassa ektaṇa dāsa -- satan pūrayamåno jåto" i. e. making the hundred of servants full). <-> 2. (nt.) an expletive particle (pada’ "verse -- filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho para" ib. 137; "taq" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada’.

Pūratta

Pūratta (nt.) [abstr. fr. pūra] getting or being full, fulness Vin ii.239 (opp. unattaṇ).

Pūralāsa

Pūralāsa [cp. Vedic puroḍāśa] sacrificial cake (brahmanic), oblation Sn 459 (= carukaṇ ca pūvaṇ ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrita

Pūrita [pp. of pūreṭi] filled with ( -- ’), full Pv ii.120 (=pari- puṇṇa PvA 77); PvA 134.

Pūreṭi

Pūreṭi [Caus. of ṁ, prṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. πι/m -- plhmi, plh/qw, polu/s much, Goth. filu= Ger. viel; Ohg. folc=folk] 1. to fill (with=gen. or instr.) S i.173; Sn 30, 305; J i.50 (pāyaśassa), 347; ii.112 (pret. pūrayiththa); iv.272 (sagga -- padaṇ pūrayiṇṣu filled with deva world); DhA ii.82 (sakaṭāni ratanehi); iv.200 (pattan); PvA 100 (bhaṇḍassa), 145 (svaṇṇassa). -- 2. to fulfil DhA i.68. -- 3. (Caus.) to make fill Vism i 37 (lakāraṇ). -- pp. puṇṇa. See also pari’. Caus. II. pūṛāpeti to cause to fill S ii.259: J i.99.

Pūva

Pūva [cp. Sk. pūva; with v for p] a cake, baked in a pan (kapalla) A iii.76; J i.345 (kapalla’ pan -- cake), 347; iii.10 (pakka’); Vv 136; 296 (=kapalla -- pūva VvA 123); Pv iv.313 (=khajjaka PvA 251); Vism 108
(jāla“ net -- cake, cp. jāla -- pūpa), 359 (pūvanā vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA i.142; VvA 67, 73 (‘surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also Vin. Texts i.39 (sweetmeats, sent as presents).

Pūvika


Pe

Pe is abbreviation of peyāla (q. v.); cp. la.

Pekkha

Pekkha1 (adj.) ( -- *) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+iks] looking out for, i. e. intent upon, wishing; usually in puññā’ desire of merit S i.167; Dh 108 (=puññanā icchanto DHA ii.234); Vv 3421 (=puññaphalañ ākankhanto VvA 154); PvA 134.

Pekkha

Pekkha2 (adj.) [grd. of pekkhati, Sk. preksya] to be looked for, to be expected, desirable J vi.213.

Pekkhaka

Pekkhaka (adj.) ( -- *) [fr. pekkha1] seeing, looking at; wishing to see ThA 73 (Ap. v.59), f. ’ikā S i.185 (vihāra”).

Pekkhaṇa

Pekkhaṇa (nt.) [fr. pa+iks] seeing, sight, look DA i.185, 193; KhA 148 (= dassana).

Pekkhati

Pekkhati [pa+iks] to behold, regard, observe, look at D ii.20; S iv.291; J vi.420. -- ppr. pekkhamāna Vin i.180; Sn 36 sq. (=dakkhamāna Nd2 453), 1070, 1104; Pv ii.37; Vism 19 (disā -- vidisañ), gen. pl. pekkhatañ Sn 580 (cp. SnA 460). -- Caus. pekkheti to cause one to behold, to make one see or consider Vin ii.73= A v.71. -- Cp. anu˚.

Pek(k)havant

Pek(k)havant [fr. pekkhā] desirous of (loc.) J v.403.

Pek(k)hā (f.) [fr. pa+iks] 1. consideration, view Vbh 325, 328. -- 2. desire J v.403 (p. vuccati taṅhā). -- 3. (or pekkhañ?) show at a fair D i.6 (=naṭa -- samajjā DA i.84); see Dial. i.7, n. 4 and cp. J.R.A.S. 1903, 186.

Pekhu

Pekhu (pekkha) (nt.) [fr. *paksha, but with Pischel, Gr. § 89 fr. Sk. prenkhā a swing, Vedic prenkhā, fr. pra+inkh, that which swings, through *prenkhana-pekhuna-pekha] 1. a wing Th 1, 211 (su with beautiful feathers), 1136; J i.207. -- 2. a peacock's tail -- feathers J vi.218 (= morapiñja C.), 497 (citrapekkuññañ morañ).

Pecca

Pecca [ger. of pa+i, cp. BSk. pretya Jtm 3154] "after having gone past," i.e. after death, having departed S i.182; iii.98; A ii.174 sq.; iii.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA hi.51); J i.169; v.489, Pvi.119; iii.75 (v. l. pacca). The form pecca under influence of Prk. (AMg.) peccā (see Pischel, Prk. Gr. 587) at J vi.360.

Pe&aka


Pe&hik


Pe&akata

Pe&akata is v. l. for pa&nakata Npl. at Vv 455 sq. (see VvA 197).

Peta

Peta [pp of pa+i, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic peta represents the Vedic pitarah (manes, cp. pitirajñā), as well as the Brāhmaṇic preta. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the dakkhinā (sacrificial gift) to a higher category of mahiddhikā petā (alias yakñhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nīrayas is included in the peta existence. Modes of suffering are given S ii.255; cp K.S. ii, 170 p. On the whole subject see Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vīmāna Vatthu deals with the happy ones. -- 1. (souls of the departed, manes) D i.189 (petānan kālakatānan dakkhiṇānan anupaddassati); A iii.43 (id.); i.155 sq.; v.132 (p. nātisalohita); M i.33; S i.61=204; Sn 585, 590, 807 (petā -- kālakatā=matā Nd1 126); J v.7 (=mata C.); Pvi.57; i.121; ii.610. As pubba -- peta ("deceased -- before") at A ii.68; iii.45; iv.244; J ii.360. -- 2. (unhappy ghosts) S ii.255 sq.; Vin iv.269. (contrasted with purisa, yakñha & tiracchāna -- gata); A v.269 (dānan petānan upakappati); J iv.495 sq. (yakñhā pisācā petā, cp. preta -- piśācayoh MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. -- manussapeta a ghost in human form J iii.72; v.68; VvA 23. The later tradition on Petas in their var. classes and states is reflected in Miln 294 (4 classes: vantāsikā, khuppiṣāsā, nijjhāma -- taṇhikā, paraddattūpiṭāvino) & 357 (appearance and fate); Vism 501 =VbhA 97 (as state of suffering, with narakā, tiracchā, asura); VbhA 455 (as nijjhāmataṇhikā, khuppiṣāsikā, paraddattūpiṭāvino). <-> 3. (happy ghosts) mahiddhikā petī Pvi.101; yakñha mahiddhika Pvi.154; Vīmānapeta mahiddhika Pva 145; peta
mahiddhika PvA 217. [Cp. BSk. pretamahardhika Divy 14]. -- f. peti Vin iv.20; J i.240; Pv i.62; PvA 67 and passim. Vimānapeti PvA 47, 50, 53 and in Vimāna -- vatthu passim. -- upapattika born as a peta PvA 119. -- kathā (pubba') tales (or talk) about the dead (not considered orthodox) D i.8, cp. DA i.90; A v.128. - - kicca duty towards the deceased (i.e. death -- rites) J ii.5; DhA i.328. -- rājā king of the Petas (i.e. Yama) J v.453 ("visayān na muñcati "does not leave behind the realm of the Petaking"); C. expls by petayoni and divides the realm into petavisaya and kālakañjaka -- asura -- visaya. -- yoni the peta realm PvA 9, 35, 55, 68, 103 and passim. -- loka the peta world Sdhp 96. -- vatthu a peta or ghost -- story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta -- Piṭaka KhA 12; DA i.178 (Ankura').

Petattana

Petattana (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettanika

Pettanika [fr. pitar] one who lives on the fortune or power inherited from his father A iii.76=300.

Pettāpiya

Pettāpiya [for pettāviya (Epic Sk. pitṛvya), cp. Trenckner, Notes 6216, 75] father's brother, paternal uncle A iii.348; v.138 (gloss pitāmaho).

Pettika

Pettika (adj.) [fr. pitar, for pētika, cp. Epic Sk. paīṭrka & P. petteyya] paternal Vin iii.16; iv.223; D ii.232; S v.146=Miln 368 (p. gocara); (sake p. visaye 'your own home -- grounds ') D iii.58; S v.146; J ii.59; vi.193 (ina). Also in cpd. mātā -- pettika maternal & paternal D i.34, 92; J i.146.

Pettivisaya

Pettivisaya (& Pitti') [Sk. *paīṭrya -- viśāya & *pitṛya- viśāya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D iii.234; It 93; J v.186; Pv ii.22; ii.79; Miln 310; DhA i.102; iv.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

Petteyya

Petteyya (adj.) [fr. pitar; cp. Vedic pitṛya] father -- loving, showing filial piety towards one's father D iii.72, 74; S v.467; A i.138; J iii.456; v.35; Pv ii.718. See also matteyya.

Petteyyatā

Petteyyatā (f.) [abstr. fr. petteyya] reverence towards one's father D iii.70 (a'), 145, 169; Dh 332 (=pitari sammāpāṭipatā DhA iv.34); Nd2 294. Cp. matteyyatā.

Petyā

Petyā (adv.) [fr. pitar, for Sk. pitṛ; cp. Trenckner, Notes 564] from the father's side J v.214 (=pitito).

Pema
Pema (nt.) [fr. prt, see pîñeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D i.50; iii.284 sq.; M i.101 sq.; S iii.122; iv.72, 329; v.89, 379; A ii.213; iii.326 sq.; Sn 41; Dh 321; DA i.75. - - (a)vigata -- pema with(out) love or affection D iii.238, 252; S iii.7 sq., 107 sq., 170; iv.387; A ii.174 sq.; iv.15, 36, 461 sq.

Pemaka

Pemaka (m. or nt.) [fr. pema]=pema J iv.371.

Pemanîya

Pemanîya (adj.) [fr. pema as grd. formation, cp. BSk., premanîya MVastu iii.343] affectionate, kind, loving, amiable, agreeable D i.4 (cp. DA i.75); ii.20 (˚ssara); A ii.209; Pug 57; J iv.470.

Peyya

Peyya1 [grd. of pibati] to be drunk, drinkable, only in compn or neg. apeyya undrinkable A iii.188; J iv.205, 213 (apo apeyyo). maṇḍa’ to be drunk like cream, i.e. of the best quality S ii.29. manâpika’ sweet to drink Miln 313. duppeyya difficult to drink Sdhp 158. See also kâkapeyya.

Peyya

Peyya2=piya, only in cpds. vajja˚ [*priya -- vadya kindness of language, kind speech, one of the 4 sangaha -- vatthus (grounds of popularity) A ii.32, 248; iv.219, 364; D iii.190, 192, 232; J v.330. Cp. BSk. priya -- vadya MVastu i.3; and ’vācā kind language D iii.152; Vv 8436 (=piyavacana VvA 345). -- It is doubtful whether vācā -- peyya at Sn 303 (Ep. of sacrifice) is the same as ’vācā (as adj.), or whether it represents vāja -- peyya

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[Vedic vāja sacrificial food] as Bdhgh expls it at SnA 322 (=vājam ettha pivanti; v. l. vāja’), thus peyya=peyya1.

Peyyāla

Peyyāla (nt.?) [a Māgadhism for pariyāya, so Kern, Toev. s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu iii.202, 219] repetition, succession, formula; way of saying, phrase (=pariyāya 5) Vism 46 (’mukha beginning of discourse), 351 (id. and bahu’ -- tanti having many discourses or repetitions), 411 (’pālī a row of successions or etceteras); VvA 117 (pālī’ vasena ”because of the successive Pāli text”). -- Very freq. in abridged form, where we would say "etc.,” to indicate that a passage has be to repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya).” We often find pa for pe, e.g. A v.242, 270, 338, 339, 355; sometimes pa+pe combd, e.g. S v.466. -- As pe is the first syllable of peyāla so la is the last and is used in the same sense; the variance is according to predilection of certain MSS.; la is found e.g. S v.448, 267 sq.; or as v. l. of pe: A v.242, 243, 354; or la+pe combd: S v.464, 466. -- On syllable pe Trenckner, Notes 66, says: "The sign of abridgment, pe, or as it is written in Burmese copies, pa, means peyāla which is not an imperative ‘insert, fill up the gap,’ but a substantive, peyālo or peyālaq, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with -- eyy -- for -- ayy -- , like seyyā, Sk. śayyā.” See also Vin. Texts i.291; Oldenberg, K.Z. 35, 324.

Perita
Perita is Kern's (Toev. s. v.) proposed reading for what he considered a faulty spelling in bhaya -- merita (p for m) J iv.424=v.359. This however is bhaya -- m -- erita with the hiatus -- m, and to supplant perita (=Sk. prerita) is unjustified.

Pelaka

Pelaka [etym.?] a hare J vi.538 (=sasa C.).

Pela

Peša [a Prk. form for pinḍa, cp. Pischel, Prk. Gr. § 122 pedhāla] a lump, only in yaka" the liver ( -- lump) Sn 195 (=yakana -- pinḍa SnA 247)=J i.146.

Pelā

Pelā [cp. Class. & B. Sk. peta, f. peṭṭ & petā, pedā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu ii.465] 1. a (large) basket J iv.458; vi.185; Cp. ii.25; Miln 23, 282; Vism 304; KhA 46 (pelāghata, wrong reading, see p. 68 App.); ThA 29. -- 2. a chest (for holding jewelry etc.) Pv iv.142; Mhvs 36, 20; DhsA 242 (pel -- opamā, of the 4 treasure -- boxes). -- Cp. piṭaka.

Pelikā

Pelikā (f.) [cp. pelā] a basket DhA i.227 (pasādhana", v. l. pelakā).

Pesa

Pesa is spurious spelling for pesa (q. v.).

Pesaka

Pesaka [fr. pa+iś, cp. Vedic preṇa order, command] employer, controller, one who attends or looks after Vin ii.177 (ārāmika" etc.); A iii.275 (id.).

Pesakāra

Pesakāra [pesa+kāra, epsa=Vedic peśaḥ, fr. piś: see piṃśati1] weaver D i.52; Vin iii.259; iv.7; J iv.475; DhA i.424 ("vithi); iii.170 sq.; VbhA 294 sq. ("dhitā the weaver's daughter; story of -- ) PvA 42 sq., 67.

Pesana

Pesana (nt.) [fr. pa+iś, see peseti] sending out, message; service J iv.362 (pesanāni gacchanti); v.17 (pesane pesiyanto.) -- kāraka a servant J vi.448; VvA 349. -- kārikā (a girl) doing service, a messenger, servant J iii 414; DhA i.227.

Pesanaka


Pesanika (’iya)
Pesanika (*iya) (adj.) [fr. pesana] connected with messages, going messages, only in phrase jangha˚ messenger on foot Vin iii.185; J ii.82; Miln 370 (*iya).

Pesala

Pesala (adj.) [cp. Epic Sk. pešala; Bdhgh's pop. etym. at SnA 475 is "piya -- sīla"] lovable, pleasant, well -- behaved, amiable S i.149; ii.387; A iv.22; v.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S i.187; Vin i.170; ii.241; J iv.70; VvA 206; PvA 13, 268.

Pesāca

Pesāca is reading at D i.54 for pisāca (so v. l.).

Pesi (pest)

Pesi (pest) (f.) [cp. Epic Sk. peśi] 1. a lump, usually a mass of flesh J iii.223=DhA iv.67 (pesi=maṇḍapesi C.). Thus maṇḍapesi, muscle Vin ii.25 = (maṇḍapeses' úpamā kāmā); iii.105; M i.143, 364; S ii.256; iv.193 (in characteristic of lohitaka); Vism 356; PvA 199. <-> 2. the foetus in the third stage after conception (between abbuda & ghana) S i.206; J iv.496; Nd1 120; Miln 40; Vism 236. -- 3. a piece, bit (for pesikā), in velu' J iv.205.

Pesikā

Pesikā (f.) (- *) [cp. Sk. *peśikā] rind, shell (of fruit) only in cpds. amba˚ Vin ii.109; vaṭsa˚ J i.352; veḷu˚ (a bit of bamboo) D ii.324; J ii.267, 279; iii.276; iv.382.

Pesita

Pesita [pp. of peseti] 1. sent out or forth Sn 412 (rāja- dūta p.) Vv 217 (= uyyojita VvA 108); DhA iii.191. pesit -- atta is the C. expln at S i.53 (as given at K.S. 320) of pahit -- atta (trsln "puts forth all his strength"); Bdhgh incorrectly taking pahita as pp. of pahiññati to send whereas it is pp. of padahati. -- 2. ordered, what has been ordered, in pesit -- āpesita˚ order and prohibition Vin ii.177.

Pesuña

Pesuna (nt.) [fr. pisuna, cp. Epic Sk. paiśuna]=pesuñña S i.240; Sn 362, 389, 862 sq., 941; J v.397; Pv i.33; PvA 16; Sdhp 55, 66, 81. -- kāraka one who incites to slander J i.200, 267.

Pesuña (nt.) [abstr. fr. pisuṇa, cp. Epic Sk. paiśuny. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M i.110; D iii.69; A iv.401; Vin iv.12; Nd1 232, 260; PvA 12, 15.
Peseti

Peseti [pa+i to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J i.86, 178, 253; iv.169 (paṭanāṇ); v.399; vi.448; Mhv ii.14, 29 (ratha); DhA iii.190; PvA 4, 20, 53. -- 2. to employ or order (cp. pesaka), in Pass. pesiyati to be ordered or to be in service Vin ii.177 (ppr. pesiyāmaṇa); J v.17 (ppr. pesiyanto). -- pp. pesita. See also pessa & derivations.

Pessa

Pessa [grd. form fr. peseti, Vedic presṛya, f. presṛyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in combn dāsa ti vā pessa ti vā kammakarā ti vā, e. g. D i.141; S i.76, 93 (slightly diff. in verse); A ii.208 (spelt pesū); iv.45; DhA i.7. See also A iii.37; iv.266, 270; J v.351; Pug 56; DA i.300. At Sn 615 pessa is used in the sense of an abstr. n.-= pessita service (=veyyavacca SnA 466). So also in cpds. -- kamma service J vi.374; -- kāra a servant J vi.356.

Pessitā

Pessitā (f.) [abstr. fr. pessa, Sk. "preśyātā" being a servant, doing service J vi.208 (para" to someone else).

Pessiya & "ka

Pessiya & "ka [see pessa] servant; m. either pessiya Vv 8446 (spelt pesiya, expld by pesana -- kāraka, veyyavacacaka VvA 349); J vi.448 (=pesana -- kāraka C.), or

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pessika Sn 615, 651; J vi.552; f. either pessiyā (para") Vv 185 (spelt pesiyā, but v. l. SS pessiyā, expld as pesaniyā paresaṇ veyyavacca -- kārti VvA 94); J iii.413 (=parehi pesitabba pesana -- kārikā C. 414), or pessikā J vi.65.

Pehi

Pehi is imper. 2nd sg. of pa+i, "go on," said to a horse A iv.190 sq., cp. S i.123.

Pokkhara

Pokkhara (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puṣpa seems to exist, cp. Sk. puspapatta a kind of arrow (lit. lotus -- leaf) Halāyudha 2, 314, and P. pokkara -- patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vucaṭi paduma -- pattaṇ Nd1 135); Dh 336; It 84. -- 2. the skin of a drum (from its resemblance to the lotus -- leaf) S ii.267; Miln 261 (bheri`). As Np. of an angel (Gandhabba) "Drum" at Vv 189. -- 3. a species of waterbird (crane): see cpd. "sataka. -- ṭha standing in water (?) Vin i.215 (vantaṭṭha+), 238 (id.). -- patta a lotus leaf Sn 625; Dh 401 (=pattama -- patta DhA iv.166); Miln 250. -- madhu the honey sap of Costus speciosus (a lotus) J v.39, 466. -- vassa "lotus -- leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus -- leaf J i.88; vi.586; KhA 164; DhA iii.163. -- sātaka a species of crane, Ardea Siberica J vi.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

Pokkharanāṭī
Pokkharaññ (f.) [fr. puṣkara lotus; Vedic puṣkarīṇ, e. g. AvŚ i.76; ii.201 sq.] a lotuspond, an artificial pool or small lake for water -- plants (see note in Dial. ii.210) Vin i.140, 268; ii.123; D i.178 sq.; S i.123, 204; ii.106; v.460; A i.35, 145; iii.187, 238; J i.126; v.374 (Khemī), 388 (Doṇa); Pv i.33.3; iv.121; SnA 354 (here in meaning of a dry pit or dugout); VvA 160; PvA 23, 77, 152. pokkharāṇnā gen. Pv ii.129; instr. S i.233; loc. Vin ii.123. pokkharaññ loc. A iii.309. -- pl. pokkharaniyo Vin i.268; VvA 191; PvA 77; metric pokkharāṇnō Vv 4411; Pv ii.119; ii.78.

Pokkharatā

Pokkharatā (f.) [is it fr. pokkha lotus (cp. Sk. pauskara), thus "lotus -- ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ ii.201) is certainly a misconstruction, if it is constructed fr. the Pali splendidness, "flower -- likeness," only in cpd. vaṇṇa -- pokkharatā beauty of complexion D i.114; Vin i.268; S i.95; ii.279; A i.38, 86; ii.203; iii.90; DA i.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ ii.202 reads "sobhāṇ varṇāṇ puṣkalatā ca."

Ponkha

Ponkha [increment form of punkha] arrow, only in redupl. (iterative) cpd. ponkha anuponkha (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S v.453, 454; Nd2 631 (in def. of sadā); DA i.188; VvAh 351. The expln is problematic.

Poṭa


Poṭake (‘?)

Poṭake (‘?) (m. f.?) [etym. uncertain, prob. Non -- Aryan] a kind of grass, in "tulā a kind of cotton, "grass -- tuft," thistle -- down (?) Vin ii.150; iv.170 (id., 3 kinds of cotton, spelt potaki here).

Poṭakila

Poṭakila [etym. unknown, cp. poṭake & (lexic.) Sk. poṭa- gala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J vi.508 (=p.° -- tinān nāma C.).

Poṭṭhabba

Poṭṭhabba is spurious reading for phoṭṭhabba (q. v.).

Poṭha


Poṭhana

Poṭhana ( & Poṭhana) (nt.) [fr. poṭheti] 1. striking, beating J ii.169 (tajjana°); v.72 (udaka°); vi.41 (kappāsa’dhanuka). At all J passages th. -- 2. (th) snapping one's fingers J i.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā -- sanghāṭa Th 2, 67). Cp. nippoṭhana.

Poṭhīta
Poṭhita (& Poṭhita) [pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, Toev. s. poṭheta); J iii.423 (mañca; v. l. B Pappoṭa) KhA 173 ("tulapicu cotton beaten seven times, i. e. very soft; v. l. poṭheta, see App. p. 877); DhA i.48 (su˚); PvA 174. -- Cp. paripoṭhita.

Poṭheta

Poṭheta (& Poṭheta) [fr. puth=sphuṭa] 1. to beat, strike Sn 682 (bhujani= appoṭheta SnA 485); J i.188, 483 (th) ii.394; vi.548 (=ākoṭeti); DhA i.48; ii.27 (th), 67 (th); VvA 68 (th); PvA 65 (th). -- 2. to snap one's fingers as a token of annoyance D ii.96; or of pleasure J iii.285 (anguliyo poṭhesi). -- pp. poṭheta. -- Caus. II.

Pọṇa

Pọṇa1 (nt.) [=pọṇa2?] only in cpd. danta˚ a tooth pick Vin iv.90; J iv.69; Miln 15; SnA 272. As dantapọṇaka at Dāvs i.57. -- kūṭa -- pọṇa at Vism 268 read "goṇa.

Pọṇa

Pọṇa2 (adj.) [fr. pa+ava+nam, cp. ninna & Vedic pra- vana] 1. sloping down, prone, in anupubba˚ gradually sloping (of the ocean) Vin ii.237=A iv.198 sq.=Ud 53. -- 2 ( -- ˚) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as tanninna tappọṇa tappabhāra, "leading to that end." As nibbāna˚ e. g. at M i.493; S v.38 sq.; A iii.443; cp. Vv 8442 (nekkhamma˚ -- nibbāna -- ninna VvA 348); taŋ’ Ps ii.197; ṭhāne PvA 190; viveka˚ A iv.224, 233; v.175; samādhi˚ Miln 38; kiŋ’ M i.302.

Pọṇika

Pọṇika (adj.) [fr. pọṇa2] that which is prone, going prone; DA i.23 where the passage is "tiracchāṇa -- gata -- pāṇaṇpọṇika -- nikāyo cikkhaliika -- nikāyo ti," quoted from S iii.152, where it runs thus: "tiracchāṇa -- gata pāṇā te pi bhikkhave tiracchāṇagarā pāṇā citten' eva cittāt." The passage is referred to with pọṇika at KhA 12, where we read "tiracchāṇa -- gata pāṇaṇ pọṇika -- nikāyo cikkhaliika -- nikāyo ti." Thus we may take ponikanikāya as "the kingdom of those which go prone" (i. e. the animals).

Pota

Pota1 [cp. Epic Sk. pota, see putta for etym.] the young of an animal J ii.406 ("sūkara); Cp. i.102 (udda˚); SnA 125 (sṭha˚).

Pota

Pota2 [Epic Sk. pota; dial. form for plota (?) of plu] a boat Dāvs v.58; VvA 42.

Pota

Pota3 [etym.?] a millstone, grindstone, only as nisada˚ Vin i.201; Vism 252.

Potaka

Potaka ( -- ˚) [fr. pọta1] 1. the young of an animal M i.104 (kukkuṭa˚); J i.202 (supanṭa˚), 218 (hatthi˚); ii.288 (assu˚ colt); iii.174 (sakuṇa˚); PvA 152 (gaja˚). -- f. potikā J i.207 (haṃṣa˚); iv.188 (mūṣika˚). -- 2. a small branch, offshoot, twig; in twig; in amba˚ young mango sprout DhA iii.206 sq.; arani˚ small firewood Miln 53.
Pottha

Pottha1 [?] poor, indigent, miserable J ii.432 (=potthaka- pilotikāya nivatthatā pottho C.; v. l. poṭha). See also *ponti, with which ultimately identical.

Pottha

Pottha2 [later Sk. pusta, etym. uncertain; loan -- word?] modelling, only in cpd. "kamma plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J vi.459; carving DhsA 334; and 'kara a modeller in clay J i.71. Cp. potthaka1.

Potthaka


anything made or modelled in clay (or wood etc.), in rūpa’ a modelled figure J vi.342; ThA 257; DA i.198; Sdhp 363, 383. Cp. pottha2.

Potthaka

Potthaka2 (nt.) [etym.?] cloth made of makaci fibre Vin i.306 (cp. Vin. Texts ii.247); A i.246 sq.; J iv.251 (=ghanā -- sāṭaka C.; v. l. saṇa˚); Pug 33.

Potthanikā

Potthanikā (f.) [fr. puth?] a dagger (=potthanī) Vin ii.190=DA i.135 (so read here with v. l. for T. 'iyā).

Potthanī

Potthanī (f.) [fr. puth?] a butcher's knife J vi.86 (maṇsa- koṭṭhana˚), 111 (id.).

Pothujjanika

Pothujjanika (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 combns viz. (1) phrase hīna gamma p. anariya Vin i.10; S iv.330; A v.216; (2) with ref. to iddhi Vin ii.183; J i.360; Vism 97. <-> Cp. Vin. Texts iii.230. The BSk. forms are either pārthag -- janika Lal. Vist 540, or prāthug -- janika MVastu iii.331.

Pothetvā

Pothetvā at J i.404 (ummukkāni p.) is doubtful. The vv. ll. are yodhetvā & sodhetvā (the latter a preferable reading).

Poddava

Poddava see gāma˚.

Ponobhavika
Ponobhavika (adj.) [fr. punabbhava, with preservation of the second o (puno> puna) see puna] leading to rebirth M i.48, 299, 464, 532; S iii.26; iv.186; D iii.57; A ii.11 sq., 172; iii.84, 86; v.88; Nett 72; Vism 506; VbhA 110.

Ponti

Ponti (vv. ll. pothi, sotni) Th 2, 422, 423 is doubtful; the expln at ThA 269 is "pilotikākhaṇḍa," thus "rags (of an ascetic)," cp. J.P.T.S. 1884. See also pothha1, with which evidently identical, though misread.

Porāṇa

Porāṇa (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D i.71, 238; S ii.267; Sn 313; Dh 227 (cp. Dhs A iii.328); J ii.15 ("kāle in the past); VbhA 1 ("āṭṭhakathā), 523 (id.); KhA 247 ("pāṭha); SnA 131 (id.); DhA i.17; PvA 1 ("āṭṭhakathā), 63. -- Porāṇā (pl.) the ancients, ancient authorities or writers Vism passim esp. Note, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

Porāṇaka

Porāṇaka (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J iii.16 ("paṇḍitā); PvA 93 (id.), 99 (id.); DhA i.346 (kula -- santaka). -- 2. old, worn, much used (cp. purāṇa 2) J iv.471 (magga).

Porin

Porin (adj.) [fr. pora=Epic Sk. paurin citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite=poli/thos-poi/lis. For pop. etym. see DA i.73 & 282] belonging to a citizen, i.e. citizenlike, urbane, polite, usually in phrase porā vaca polite speech D i.4, 114; S i.189; ii.280=A ii.51; A iii.114; Pug 57; Dhs 1344; DA i.75, 282; DhsA 397. Cp. BSk. pauri vaca MVastu iii.322.

Porisā

Porisā1 (adj. -- n.) [abstr. fr. purīsa, for *pauruṣa or *puru-sya] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. poriṣiya & poroseyya. -- 2. (m.)=purīsa, esp. in sense of purīsa 2, i.e. servant, used collectively (abstract formn like Ger. dienerschaft, E. service=servants) "servants" esp. in phrase dāsa -- kammakaraporisa Vin i.240; A i.145, 206; ii.78; iii.45, 76, 260; DhA iv.1; dāsa" a servant Sn 769 (three kinds mentioned at Nd1 11, viz. bhaṭṭakā kammakara upajīvino); rāja" king's service, servant of the king D i.135; A iv.286, 322; satā a hundred servants Vism 121. For purīsa in uttama" (=mahāpurīsa) Dh 97 (cp. Dhs ii.188). Cp. posa.


Porisatā

Porisatā (f.) [abstr. fr. porisa], only in neg. a" inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

Porisāda

Porisādaka


Porisiya


Poroseyya

Poroseyya=porisiya (cp. porisa1) fit for man, human M i.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya>*porasya>*poroseyya with assimilation. The meaning is clearly "very fine, urbane, fashionable"; thus not derived from purisa, although C. expls by "puris' anucchavika:yana" (M. i.561). The passage runs "yana: poroseyya: pavara: man: kunḍala:"; with vv. ll. voropeyya & oropeyya. Neumann accepts oropeyya as reading & translates (wrongly) "belüde": see Mittl. Slg. 21921; vol. ii. pp. 45 & 666. The reading poroseyya seems to be established as lectio difficilior. On form see also Trenckner, Notes 75.

Porohita=purohita

Porohita=purohita; DhA i.174 (v. l. BB pur*).

Porohacca


Posa

Posa1 [contraction of purisa fr. *pūrṣa>*pussa>*posa: posa. So Geiger, P.Gr. 303]=purisa, man (poetical form, only found in verse) Vin i.230; S i.13, 205= J iii.309; A iv.266; Sn 110, 662; Dh 104, 125 (cp. DhA iii.34); J v.306; vi.246, 361. -- poso at J iii.331 is gen. sg. of puṣ=Sk. puṣaḥ.

Posa

Posa2 (adj.) [=poṣya, grd. of poseti, puṣ] to be fed or nourished, only in dup" difficult to nourish S i.61.

Posaka

Posaka (adj.) [fr. posa2] nourishing, feeding A i.62, 132= It 110 (āpādaka+); f. "ikā a nurse, a female attendant Vin ii.289 (āpādikā+).

Posatā

Posatā (f.) [abstr. fr. posa2] only -- "', in su' & dup" easy & difficult support Vin ii.2.

Posatha

Posathika


Posana

Posana (nt.) [fr. puṣ] nourishing, feeding, support VvA 137.

Posāpeti & Posāvetai

Posāpeti & Posāvetai [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin i.269 (pp. posāpita) = DA i.133 (posāvita, v. l. posāp’).

Posāvanika & 'ya

Posāvanika & 'ya (adj. -- nt.) [fr. posāvana=posāpana of Caus. posāpeti] 1. (adj.) to be brought up, being reared, fed Vin i.272; J iii.134, 432. -- 'īya DhA iii.35; J iii.35; J iii.429 (&'īyaka). -- 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J ii.289; DhĀ iv.40; VvA 158 (‘mīla). -- 'īya J i.191.

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Posita

Posita [pp. of poseti] nourished, fed Cp. iii.32; VvA 173 (udaka’).

Posituṇ


Posin

Posin ( -- ') (adj.) [fr. poseti] thriving (on), nourished by Vin i.6; D i.75; S i.138; Sn 65 (anañña’ cp. Nd2 36), 220 (dārā’); DA i.219.

Poseti

Poseti [puṣ] to nourish, support, look after, bring up, take care of, feed, keep Vin i.269; S i.181; A i.117; J i.134; iii.467; Nd2 36; Vism 305; VvA 138, 299. -- pp. posita. -- Caus. posāpeti.

Ph. Phaggu

Phaggu [in form=Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M i.39= DA i.139. See also pheggu.

Phagguna
Phagguṇa & Phagguni (f.) [cp. Vedic phālagna & Ṛṇi] N. of a month (Feb. 15th -- March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as phagguṇa -- pūṇamā at Vism 418; phagguni’ J i.86.

Phaṇa

Phaṇa [cp. Epic Sk. phaṇa] the hood of a snake Vin i.91 ("hatthaka, with hands like a snake's hood); J iii.347 (patthaṭa’); DhA iii.231 (’ṇ ukkhipitvā); iv.133. Freq. as phaṇaṇ katvā (only thus, in ger.) raising or spreading its hood, with spread hood J ii.274; vi.6; Vism 399; DhA ii.257.

Phaṇaka

Phaṇaka [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin ii.107.

Phaṇiṣijaka

Phaṇiṣijaka [etym.?] a kind of plant, which is enumd at Vin iv.35=DA i.81 as one of the aggabija, i.e. plants propagated by slips or cuttings, together with ajjuka & hirivera. At J iv.536 the C. gives bhūtanakā as expln. According to Childers it is the plant Samatraṇa.

Phandati

Phandati [spand, cp. Gr. sfada/cw to twitch, sfodro/s violent; Lat. pendeo "pend" i.e. hang down, cp. pendulum; Ags. finita tail, lit. mover, throbber] 1. to throb, palpitate D i.52=M i.404, cp. DA i.159; Nd1 46. -- 2. to twitch, tremble, move, stir J ii.234; vi.113 (of fish wriggling when thrown on land). -- Caus. II. phandāpeti to make throb D i.52=M i.404. -- pp. phandita (q.v.). Cp. pari’, vi’, sam’. The nearest synonym is calati.

Phandana

Phandana [fr. phandati, cp. Sk. spandana] 1. (adj.) throbbing, trembling, wavering Dh 33 (phandanaṇ capalaṇ); J vi.528 (mālūvā trembling creeper); DhA i.50 (issa’ throbbing with envy). -- 2. (m.) N. of a tree Dalbergia (aspen?) A i.202; J iv.208 sq.; Miln 173. -- 3. (nt.) throb, trembling, agitation, quivering J vi.7 (’mattaṇ not even one throb; cp. phandita); Nd1 46 (taṇhā etc.).

Phandanā

Phandanā (f.) [fr. phandati] throbbing, agitation, move- ment, motion SnA 245 (calanā+); DA i.111; Nett 88 C.; cp. iñjanā.

Phandita

Phandita (nt.) [pp. of phandati] throbbing, flashing; throb M ii.24 (’mattā "by his throbblings only"); pl. phanditāṇi "vapourings," imaginings Vbh 390 (where VbhA 513 only says "phandanato phanditaṇ") cp. Brethren 344.

Phanditatta


Pharaṇa
Pharaṇa (adj. -- nt.) [fr. phāraṇa] 1. (adj.) pervading, suffused (with), quite full (of) Miln 345. -- 2. (nt.) pervasion, suffusion, thrill J i.82 ('samatha mettacitta'); Nett 89 (pīṭha etc., as m., cp. pharaṇatā); Dh A 166 ('pīṭha all -- pervading rapture, permeating zest; cp. pūta pharaṇatā'). -- Cp. anu'.

Pharaṇaka

Pharaṇaka (adj.) [fr. pharaṇa] thrilling, suffusing, pervading, filling with rapture VvA 16 (dvādasa yojanāni 'pabho sartra -- vaṇno).

Pharaṇatā

Pharaṇatā (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only -- arin in set of 4 -- fold suffusion, viz. pīṭha of rapture, sukha of restful bliss, ceto of [telepathic] consciousness, āloka of light, D iii.277; Ps i.48; Vb h 334; Nett 89.

Pharati

Pharati [sphur & spha, same root as in Gr. spai/rw to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; sponuan=spur] 1. (trs.) to pervade, permeate, fill, suffuse Pv i.1014 (=vyāpetvā tiṣṭhati Pva 52); J iii.371 (sakal -- sartra); v.64 (C. for pavāti); Pv A 14 (okāṣaṇa), 276 (obhāṣaṇa). To excite or stimulate the nerves J v.293 (rasta -- haraniyo kho bhettvā phari: see under rasa). -- Often in standard phrase mettā -- sahagatena cetasā eka'(dutiya' etc.) disa pharitvā viharati D ii.186; S v.115 and passim, where pharitvā at Vism 308=Vb A 377 is expld by phusitvā ārāmanāṇa katvā. Cp. Bsk. eka' disa' pharītavopasampadya viharati MVastu iii.213. Also in phrase pīṭha sartra pharati (aor. phari) to thrill the body with rapture, e. g. J i.33; v.494; Dh A ii.118; iv.102. -- 2. [in this meaning better to be derived from spha to spread, expand, cp. pharita & phālita] to spread, make expand J i.82 (metta -- citta phari). -- 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to phal=spha & to split; thus kath'attha pharatā=to be split up for fuel] to serve as, only with 'attha in phrases āhārattha ph. (after next phrase) to serve as food Miln 152; kath'attha ph. to serve as fuel A ii.95=S iii.93=It 90=J i.482; khādaniyattha & bhosaniyattha ph. to serve as eatables Vin i.201 (so to be read in preference to 'atta). -- pp. pharita, phurita & phuṭa; cp. also phuṭha; see further anu', pari'.

Pharasu

Pharasu [cp. Vedic paraś*=Gr. pe/lekus; on p>ph cp. Prk. parasu & parasu, Pischel Gr. § 208; Geiger, Gr. § 40] hatchet, axe A iii.162; J i.199, 399; ii.409; v.500; Dh A ii.204; Pva 277. The spelling parasu occurs at S v.441 & J iii.179.

Pharita


Pharusa

Pharusa (adj.) [cp. Vedic paruṣa=Gr. pe/lekus; on p>ph cp. Prk. pharusu & parasu, Pischel Gr. § 208; Geiger, Gr. § 40] rough, harsh, unkind, rough (of speech) Vin ii.290 (caṇḍa+); Pv ii.34; i.57; J v.296; Kv u 619. In combn with vācā we find both pharusa -- vācā and pharusā -- vācā D i.4, 138; iii.69 sq., 173, 232; M i.42 (on this and the same uncertainty as regards pisuṇā -- vācā see Trenckner, at M i.530). pharusa vacana rough speech PVA 15, 55, 83. -- 3. cruel Pv iv.76 (kamma=daruṇa Pva 265).
Phala

Phala1 (nt.) [cp. Vedic phala, to phal [spha]l] to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 8414 (dumā nicca -- phal' ūpāpannā, not to phalū, as Kern, Toev. s. v. phalu); Vism 120. -- amba' mango -- fruit PvA 273 sq.; dussa' (adj.) having clothes as their fruit (of magic trees) Vv 462 (cp. VvA 199); patta' leaves & fruits, vegetables Sn 239; PvA 86 pavatta' wild fruit D i.101; puppha' flower & fruit J iii.40. rukkha' -- ûpama Th 1, 490 (in simile of kāmā, taken fr. M i.130) lit. "like the fruit of trees" is expld by ThA 288 as "anga -- paccāgānan ph(ali)bhājan' attha,na, and trsld according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall." -- Seven kinds of medicinal fruits are given at Vin i.201 scil. vilanga, pippala, marica, harātaka, vibhiṭṭaka, āmalaka, goṭṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit -- shop, viz. sotapatti', sakāgāmi', anāgāmi', arahatta', suññata' samāpatti' (cp. Cpd. 70), animitta' samāpatti', appañhiṭṭa' samāpatti'. -- 2. a testicle J iii.124 (danteli' h chindiṭṭi=purisabhāvan nāseti to castrate); vi.237 (uddhā -- phaloh, adj.,=uddhāta -- bhjo C.), 238 (dantehi phalāni uppāṭeti, like above). <> 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahatship it is used to denote the realization of having attained each stage of the sotāpatti, sakāgāmi etc. (see the Miln quot. under 1 and cp. Cpd. 45, 116). So freq. in exegetical literature magga, phala, nibbāna, e. g. Tlkp 155, 158; VbhA 43 & passim. -- In general it immediately precedes Nibbāna (see Nd2 no 645b and under satipaṭṭhāna), and as agga -- phala it is almost identical with Arahatship. Frequently it is combd with viṭṭapa to denote the stringent conception of "consequence," e. g. at D i.27, 58; iii.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisaṅgā D iii.132; phala at Pv i.125=ānisaṅga PvA 64 -- Vin i.293 (ānagāmi'); ii.240 (id.); iii.73 (arahatta'); D i.51, 57 sq. (sāmañṇa'); iii.147, 170 (sucaritassa); M i.477 (appamāda'); S i.173 (Amata'); Pv i.1110 (kaṭuṭa'); ii.83 (dāna'); iv.188 (mahap' & agga'); Vism 345 (of food, being digested); PvA 8 (puṇṇa' & dāna'), 22 (sotapatti'), 24 (issā -- macchariya'). -- athīka one who is looking for fruit Vism 120. -- āpāna fruit shop Miln 333. -- āphala [phala=aphala, see ā4; but cp. Geiger, P.Gr. § 331] all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J i.416; ii.160; iii.127; iv.220; 307, 449, v.313; vi.520; DhA i.106. -- āsava extract of fruit VvA 73. -- uppatti ripening PvA 29. -- esin yielding fruit J i.87=Th 1, 527, cp. phalesin MVastu iii.93. -- ganḍaṇa palagāṇa.- -- ṭhā "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. Cpd. 50) Miln 342. -- dāṇa gift of fruit VbhA 337. -- dāyaṇ giver of fruit Vv 676. -- pacchi fruit -- basket J vi.560. -- pañcaka fivefold fruit Vism 580; VbhA 191. -- puṭa fruit -- basket J vi.236. -- bhājana one who distributes fruit, an official term in the vihāra Vin iv.38, cp. BS. phalacāra. -- maya see sep. -- ruha fruit tree Mvbs 82. -- sata see palasata.

Phala

Phala2 is spelling for pala (a certain weight) at J vi.510. See pala & cp. Geiger, P.Gr. § 40.

Phala

Phala3 [etym.? Sk. *phala] the point of a spear or sword S ii.265 (tiṃpha'). Cp. phāla2.

Phalaka

Phalaka [fr. phal=spal or *spaṭ (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphaṭika rock -- crystal; on Prk. forms see Pischel, Prk. Gr. §206. Ved. phalaka board, phāla ploughshare; Gr. a')/spalon, spola/s, yali/s scissors; Lat. pellis & spolium; Ogh. spaltan=split, Goth, spilda writing board, tablet; Oicel. spjaldbord] 1. a flat piece of wood, a slab, board, plank J i.451 (a writing board, school slate); v.155 (akkhassa ph. axle board); vi.281 (dice -- board). pidhāna' covering board VbhA 244= Vism 261; sopāna' staircase, landing J i.330 (maṇi'); Vism 313; cp. MVastu i.249; "āsana a bench J i.199; 'kāya a great mass of planks J ii.91. 'athara -- sayana a bed covered with a board (instead of a mattress) J i.304, 317; ii.68. 'seyya id. D i.167 ("plank -- bed"). -- 2. a shield J iii.237, 271; Miln 355; DhA ii.2. <> 3. a slip of wood or bark, used for making an ascetic's dress ("čīra) D i.167, cp. Vin i.305. ditto for a weight to hang on the robe Vin ii.136. -- 4. a post M iii.95 (aggāla' doorpost); ThA 70 (Ap. v.17).
Phalagaṇḍa

Phalagaṇḍa is spurious writing for palagaṇḍa (q. v.).

Phalatā

Phalatā (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appa”).

Phalati

Phalati [phal to split, break open=sphal or *sphaṭ, cp. phāṭeti. On etym. see also Lüders, K.Z. xlii, 198 sq.] 1. to split, burst open (intrs.) A i.77 (asaniyā phalantiyā); usually in phrase "muḍdhā sattadhā phaleyya," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D i.95; S i.50; Sn 983; J i.54; iv.320 (me); v.92 (=bhijjetha C.); Miln 157 (sattadhā for satta”); DhA i.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāṭeti (for *adhiphāṭeti=phalati). -- Caus. phāṭeti (& phāṭeti). -- pp. phalita & phulla. -- 2. to become ripe, to ripen Vin ii.108; J iii.251; PvA 185.

Phalamaya

Phalamaya stands in all probability for phalika -- maya, made of crystal, as is suggested by context, which gives it in line with kaṭṭha -- maya & loha -- maya (& aṭṭhi’, danta”, veļu’ etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin i.203 (of añjani, box), 205 (tumba, vessel); ii.115 (saṭṭha -- daṇḍa, scissors -- handle), 136 (gaṇṭhikā, block at dress). The trsln "made of fruits" seems out of place (so Kern, Toev. s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

Phalavant

Phalavant (adj.) [fr. phala] bearing or having fruit J iii.251.

Phalasata

Phalasata see palasata. -- At J vi.510 it means "gold- bronze" (as material of which a "sovaṇṇa -- kaṇṣa" is made).

Phalika

Phalika1 [fr. phala] a fruit vendor Miln 331.

Phalika & "kā

Phalika2 & "kā (f.) [also spelt with ]; cp. Sk. sphatika; on change t>l see Geiger, P.Gr. § 386. The Prk. forms are phaliha & phaliya, see Pischel, Gr. § 206] crystal, quartz Vin ii.112; J vi.119 ("kā=phalika -- bhitiyo C.); Vv 351 (=phalika -- maṇi -- mayā bhittiyo VvA 160); 783 ("kā); Miln 267 (l), 380 (l).

Phalita


Phalita
Phalita2 [pp. of phal to burst, for the usual phulla, after analogy with phalita3] broken, only in phrase hadaya phalitaḥ his heart broke DhA i.173; hadayena phalitena with broken heart J i.65.

Phalita

Phalita3 [pp. of phal to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin ii.108; J i.18; Miln 107, 280.

Phalin


Phalina

Phalina (adj.) [fr. phala, phalin?] at J v.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used as Ep. of a bird (śakūṇa). The Cy. expln is sakūṇa -- potakāṇaḥ phalinattā (being a source of nourishment?) phalina -- śakūṇa." The v. i. SS is phalīna & palīna.

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Phalima

Phalima (adj.) [fr. phala] bearing fruit, full of fruit J iii.493.

Phalu

Phalu [cp. Vedic paru] a knot or joint in a reed, only in cpd. "būja (plants) springing (or propagated) from a joint D i.5; Vin iv.34, 35.

Phaleti

Phaleti at D i.54 is spurious reading for paleti (see palā- yati), expld by gacchati DA i.165; meaning "runs," not with trsln "spreads out" [to sphār].

Phallava

Phallava is spelling for pallava sprout, at J iii.40.

Phassa

Phassa1 [cp. Ved. sparśa, of sprī: see phusati] contact, touch (as sense or sense -- impression, for which usually phoṭṭhabbaḥ). It is the fundamental fact in a senseimpression, and consists of a combination of the sense, the object, and perception, as expld at M i.111: tinnaḥ (i. e. caṅkhu, rūpā, caṅkhu -- viññāṇa) sangati phasso; and gives rise to feeling: phassa -- paccayā vedanā. (See paticca -- samuppāda & for expln Vism 567; VbhA 178 sq.). -- Cpd. D i.42 sq.; iii.228, 272, 276; Vism 463 (phusati ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J v.441 (rājā dibba -- phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho=phutto); VbhA 177 sq. (in detail), 193, 265; PvA 86 (dup˚ of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: Dhs. trsl. 5 & introd. (lv.) lxiii.; Cpd. 12, 14, 94. -- āyatana organ of contact (6, referring to the several senses) PvA 52. -- āhāra "touch -- food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phassa", mano -- sañcetanā (n. of representative cogitation) and viññāṇ (of intelllection) Dhs 71 -- 73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. -- käyā (6) groups of touch or contact viz. caṅkhu --
samphasso, sota˚, ghāna˚, kāya˚, mano˚ D iii.243. -- samppanna endowed with (lovely) touch, soft, beautiful to feel J v.441 (cp. phassita).

Phassati

Phassati stands for phusati at Vism 527 in def. of phassa ("phassatī ti phasso").

Phassanā

Phassanā (f.) [abstr. fr. phassa] touch, contact with DhsA 167 (jhānassa làbho . . . patti . . . phassanā sacchikiriyā).

Phassita

Phassita (adj.) [pp. of phasseti=Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. suphassita of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J i.220 (clīvara), 394 (dantā); iv.188 (dantī āvaraṇaṇa); v.197 (of the membrum muliebre), 206 (read 'phassita for 'phussita), 216 ('cheka -- karaṇa); VvA 275 (as expln of attva sangata Vv 642). -- Note. Another (doubtful) phassita is found at J v.252 (dhammo phassito; touched, attained) where vv. ll. give passita & phussita.

Phasseti


*Phateti

*Phateti is conjectured reading for pāteti in phrase kaṭṭhaṇ pāteti M i.21, and in adhipāteti to split (see adhipāta & vipāta). The derivation of these expressions from pat is out of place, where close relation to phāleti (phalati) is evident, and a derivation from phat=sphat, as in Sk. sphātayati to split, is the only right expln of meaning. In that case we should put phal=sphat, where l =t, as in many Pali words, cp. phalikaP.Gr. § 386). The Prk. correspondent is phađei (Pischel, Gr. § 208).

Phānīta

Phānīta (nt.) [cp. Epic Sk. phāṇīta] 1. juice of the sugar cane, raw sugar, molasses (ucchu -- rasaṇ gahetvā kataphāṇīta VvA 180) Vin ii.177; D i.141; Vv 3525; 404; J i.33, 120, 227; Miln 107; Dха ii.57. phāṇītassā puṭaṇ a basket of sugar S i.175; J iv.366; Dха iv.232. -- 2. (by confusion or rightly?) salt J iii.409 (in expln of aloṇika=phāṇīta -- virahīta). -- odaka sugar water J iii.372, -- puṭa sugar basket J iv.363.

Phāti

Phāti (f.) [cp. Sk. sphāti, fr. sphāy, sphāyate to swell, increase (Idg. *spē (i), as in Lat. spatum, Ohg. spuot, Ags. spē=E. speed; see Walde, Lat. Wtb. s. v. spatum), pp. sphīta=P. phīta] swelling, increase J ii.426 (=vaḍḍhi); Vism 271 (vuddhi+). Usually combd with kr, as phāti -- kamma increase, profit, advantage Vin ii.174; VbhA 334 & phāti -- karoti to make fat, to increase, to use to advantage M i.220=A v.347; A iii.432.
Phārūka

Phārūka (adj.) at VvA 288 is not clear; meaning something like "bitter," combd with kasaṭa; v. l. pāru". Probably=phārusaka.

Phārulīya

Phārulīya at Vbh 350 (in thambha -- exegesis) is faulty spelling for phārusiya (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expln "pharusassa puggalassa bhāvo phārusiyant").

Phārusaka

Phārusaka [fr. pharusa, cp. Sk. *pāruṣaka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin i.246; Vv 3331=DhA iii.316. <> 2. N. of one of Indra's groves J vi.278, similarly Vism 424; VbhA 439.

Phāla

Phāla₁ (m. & nt.) [cp. Vedic phāla] ploughshare S i.169; Sn p. 13 & v.77 (expld as "phāleti ti ph." SnA 147); J i.94; iv.118; v.104; Ud 69 (as m.); DhA i.395.

Phāla

Phāla₂ [to phala₃] an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A iv.70 for phāla. Kern comments on the word at Toev. ii.139. See Vin i.225 (phālo divasatatto, so read; v. l. bālo corr. to bālo; corresp. with gula); A iv.70 (divasa -- santatte ayokapāle, gloss ayogula); J v.268; v.109 (phāle ciraratta -- tāpite, v. l. pāle, thāle; corresp. with pakāṭhita ayogula), id. v.113 (ayomayehi phāhehi pīleti, v. l. vālehi).

Phāla

Phāla₃ in loṇa -- maccha’ a string (?) or cluster of salted fish Vism 28.

Phālaka

Phālaka (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha”).

Phālana

Phālana (nt.) [fr. phāleti] splitting J i.432 (dāru’); Vism 500 (vijjhana”).

Phālita


Phāliphulla

Phāliphulla [either Intensive of phulla, or Der. fr. pari- phulla in form phaliphulla] in full blossom M i.218; J i.52.
Phālibhaddaka

Phālibhaddaka is spurious spelling for pāli” at J ii.162 (v. l. pātali -- bhaddaka). Cp. Prk. phālibhadda (=pāribhadra Pischel, Gr. § 208).

Phālīma

Phālīma (adj.) [either fr. Caus. of phal1 (phaleti), or fr. spha (cp. phār, i.e. expanded), or fr. spha (swell, increase, cp. sphař & sphař bhavati to open, expand)] expanding, opening, blossoming in cpd. aggi -- nikāsi -- phālīma paduma J iii.320 (where Cy. explns by phālīta vikasīta).

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Phāleti

Phāleti [Caus. of phalati, phal; a variant is phāleti fr. spha, which is identical with *(s)phal] to split, break, chop, in phrases 1. kāṭhañ phāleti to chop sticks (for firewood) Vin i.31; J ii.144; Pv ii.951, besides which the phrase kāṭhañ *phāleti. 2. sīsa (muddha) sattadh phāleti (cp. adhipāteti & phalati) DhA i.17 (perhaps better with v. l. phalś), 134. -- 3. (various:) A i.204=S ii.88; J ii.398; Nd2 483; Vism 379 (kucchi); DhA iv.133 (hadayañ). -- pp. phāleti. Caus. II. phāleti to cause to split open J iii.121; Miln 157 (v. l. phālāp′).

Phāsu

Phāsu (adj.) [etym.? Trenckner, Notes 82 (on Miln 1417: corr. J.P.T.S. 1908, 136 which refers it to Miln 1315) suggests connection with Vedic prāsu enjoying, one who enjoys, i.e. a guest, but this etym. is doubtful; cp. phāsuka. A key to its etym. may be found in the fact that it never occurs by itself in form phāsu, but either in composition or as "kał pleasant, comfortable; only neg. a" in phrase aphāsu -- karoti to cause discomfort to (dat.) Vin iv.290; and in cpds. "kāma anxious for comfort, desirous of (others) welfare D iii.164; 'vihāra comfort, ease Vin ii.127; D i.204; Dhs 1348=Miln 367 (cp. DhsA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

Phāsuka

Phāsuka at Miln 146 (cp. p. 425) "bhaggā phāsū" is un certain reading, it is not phāsuka; it may represent a pāsa snare, sling. The likeness with phāsukā bhaggā (lit.) of J i.493 is only accidental.

Phāsukā

Phāsukā (f.) [cp. Sk *pārśukā & Ved. pārśva, see passa2] a rib, only in pl. phāsukā Vin i.74 (upadṛha" bhāṅjītabbā), in phrase sabbha te phāsukā bhāgga J i.493 (lit.), which is fig. applied at Dh 154 (expld as "sabbha avasesa -- kilesa -- phāsukā bhāgga" at DhA iii.128), with which cp. bhāgga phāst at Miln 146; both the latter phrases prob. of diff. origin. -- (adj.) ("") in phrase mahā" passa the flank (lit. the side of the great ribs) J i.164, 179; iii.273; abs. mahā" with great ribs J v.42; uggata" with prominent ribs PvA 68 (for upphāsulika adj. Pv ii.11). -- in cpds. as phāsuka", e.g. "aṭṭhinī the rib -- bones (of which there are 24)
Vism 254 (v. l. pāsuka"); VbhA 237; ’dvaya pair of ribs Vism 252; VbhA 235. -- See also pāsuka, pāsula & the foll.

Phāsulikā

Phāsulikā (f.) [fr. phāsuli] rib, only in cpd. upphāsulika (adj.) Pv ii.11.

Phāsula


Phāsuṭī

Phāsuṭī [cp. pāsukā & pāsula] a rib M i.80.

Phiya

Phiya [etym. unknown] oar Sn 321 (+aritta rudder, expld by dabbi -- padara SnA 330); J iv.21 (˚ārittaṇ). See also piya2 which is the more freq. spelling of phiya.

Phīta

Phīta [pp. of sphāy, cp. Sk. sphāta & see phāti] opulent, prosperous, rich; in the older texts only in stock phrase iddha ph. bahujana (rich & prosperous & well -- populated) D i.211 (of the town Nālandā); ii.146 (of Kusāvatī); M i.377; (of Nālandā) ii.71 (of country); S ii.107 (fig. of brahmacariṇ; with bahuajaṇa for ’jana); A i.iii.215 (of town). By itself & in other cnmb in the Jātakas, e. g. J iv.135 (=samiddha); vi.355 (v. l. pīta). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Mīlān 330.

Phutā

Phutā1 [pp. of pharati] 1. (cp. pharati1) pervaded, per - meated, thrilled (cp. pari˚) D i.73, 74 (pītisukhena; T. prints phuta; v. l. phuta; v. l. at DA i.217 p(h)iṭṭha); M i.276; J i.33 (sarrṭaṇ ptiyā ph.); DhA ii.118 (pitiyā phuta -- saṭro); SnA 107 (referring to the nerves of taste). -- 2. (cp. pharati2) expanded, spread out, spread with (instr.) Vin i.182 (lohitena); J v.266 (in nirayapassage T. reads bhuṭmi yojana -- satāṇ phutā tiṭṭhantī, i. e. the beings fill or are spread out over such a space; C. 272 expls by ”ettakaṇ ṭhānaṇ anupharītvā tiṭṭhantī.” The id. p. at Nd1 405=Nd2 304iii d reads bh. yojana -- sattāṇ pharītvā (intrs.: expanding, wide) tiṭṭhati, which is the more correct reading). -- See also ophutā & cp. phuta3.

Phutā2


Phuta

Phuta3 at M i.377 (sabba -- vāri˚, in sequence with vārita, yuta, dhuta) is unnecessarily changed by Kern, Toev. s. v. into pūṭa. The meaning is ”filled with, spread with,” thus=phutā1. cp. sequence under opputā. The v. l. at M i.377 is pūṭha. On miswritting of phuṭa & pūṭha for phuṭa cp. remark by Trenckner, M i.553. A similar meaning (”full of, occupied by, overflowing with”) is attached to phuṭa in Avici passage A i.159 (Avici maṇṇe phuṭo ahosi), cp. Anāgata Vaṇṣa (J.P.T.S. 1886, v.39) & remarks of Morris’s J.P.T.S.
1887, 165. -- The same passage as M i.377 is found at D i.57, where T. reads phuṭṣa (as also at DA i.168), with vv. ll. puṭṭha & phuṭa.

Phuṭṭha

Phuṭṭha [for phoṭita, pp. of *sphoṭayati, sphuṭ] 1. shaken, tossed about, burst, rent asunder, abstr. nt. phutitatta being tossed about Miln 116 (v. l. put˚). <-> 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. phuṭika, ThA 212 explns by bāhita & has v. l. niphuṭṭita).

Phuṭha

Phuṭha [pp. of phusati1] touched, affected by, influenced by; in specific sense (cp. phusati1 2) "thrilled, permeated" Vin i.200 (abādhena); A ii.174 (rogena); J i.82 (mettacitenna, v. l. puṭṭha); v.441 (dibbaphassena); Vism 31 ("samphassa contact by touch"); VvA 6 (in both meanings, scil. pītiyā & rogena). On phuṭha at D i.57 see phuṭa3. Cp. sam˚.

Phunati

Phunati (?) to shake, sprinkle, of doubtful spelling, at J vi.108 (angārakāsūn ph.; v. l. punanti perhaps better; C. explns by vidhunati & okirati). Perhaps we should read dhunati.

Phulaka

Phulaka (=pulaka) a kind of gem VvA 111.

Phulla

Phulla1 [pp. of phalati, or root formation fr. phull, cp. phalita3] blossoming, in blossom J v.203. Also as Intensive phāliphulla "one mass of flowers" M i.218; J i.52. Note. phulla1 may stand for phuṭa2.


Phullita


Phusati [sprś]

Phusati1 [sprś, fr. which sparśa=phassa; cp. also phas- sati] 1. (lit.) to touch Vism 463 (phusatti ti phasso); DA i.61 (aor. phussati=metri causa for phusi); Miln 157 (grd. aphusa not to be touched). -- 2. (fig.) [see on this term of Buddhist ecstatic phraseology Cpd. 1332. In this meaning it is very closely related to pharati, as appears e. g. from the foll. explns of Cys.: D i.74 parippharati=samantato phusati DA i.217; D ii.186 = pharitvā=phussayi (aor. med.) (katvā Vism 308) to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: ceto -- samādhīṇ ph. D i.13=iii.30, 108 etc.; nirodhāṇ

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D i.184; samatha -- samādhīṇ Vv 169 (reads āphuṣṇ but should prob. be āphuṣṇ as VvA 84, expld by adhigacchīṇ); phalaṇ aphussayi (aor. med.) Pv iv.188; cp. PvA 243; amataṇ padaṇ Pv iv.348; amataṇ Miln

Phusati

Phusati2 this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. *sp(h)j, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. σφαρξάω; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of sphur (cp. pharati, phuṭṭha, phuta). <-> 2. Idg. *sprk to sprinkle, speckle, as in Sk. pruṣ, prśni speckled, prśan, prṣaṭ spottet antelope, prṣata raindrop; Gr. ἑρξάω of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, paripphosaka, phussa, phusita. -- Inf. phusitu, conjectured reading at Vin ii.205 for T. phositu (vv. ll. positu & dhovitu), & Vin ii.151 for T. positu; Vin. Texts iii.169 translate "baspatter."

Phusana


Phusanā

Phusanā (f.) [abstr. fr. phusati1] attainment, gaining, reaching Vism 278 (= phuṭṭha -- ṭhāna); DhA i.230 (ñāṇa); VvA 85 (samādhi).

Phusāyatī

Phusāyatī [Caus. of pruṣ, but formed fr. P. phusati2] to sprinkle (rain), to rain gently, drizzle S i.104 sq., 154, 184 (devo ekaṇ ekaṇ ph. "drop by drop"). See also anuphusāyatī (so read for phusāyatī).

Phusita

Phusita1 (nt.) [either pp. of phusati2 or direct correspon- dent of Sk. prṣata (see pasata2)] rain -- drop M iii.300; S ii.135; DhA iii.243. The Prk. equivalent is phusīya (Pischel, Gr. § 208), cp. Ger. sprenkeln> E. sprinkle.

Phusita2 [pp. of phusati2 2. i. e. pruṣ, cp. Sk. prusita sprinkled, prṣatī spotted antelope] spotted, coloured, variegated (with flowers) Sn 233 (‘agga= suṣupphitat’ agga -- sākha KhA 192).

Phus(s)ita

Phus(s)ita3 [=phassita2, Kern. Toev. s. v. takes it as pp. of *puṇṣayati] touched, put on, in ‘aggaḷa with fastened (clinched) bolts (or better: door -- wings) M i.76 (reads phassit’; cp. v. l. on p. 535 phussit’); A i.101; Th i, 385; J vi.510.

Phusitaka

Phusitaka (adj.) ( -- ’) [fr. phusita1] having raindrops, only in phrase thulla deva (the sky) shedding big drops of rain S ii.32 (reads phulla -- phusitaka); iii.141; A i.243; ii.140; v.114; Vism 259.

Phussa
Phussa1 [fr. puṣ to blossom, nourish, etc. cp. Ved. puṣya] 1. see phussa3 2. -- 2. N. of a month (Dec. -- Jan.) J i.86. N. of a lunar mansion or constellation Vv 534 (=phussa -- tārākā VvA 236). -- Frequent as Np., cp. Vism 422, and combs like 'deva,' 'mitta.'

Phussa

Phussa2 [ger. of phusati1] touching, feeling, realising; doubled at D i.45, 54.

Phussa

Phussa3 (adj. -- n.) [grd. formation fr. phusati2 2; scarcely fr. Sk. puṣya (to puṣ nourish, cp. poseti), but meaning rather "speckled" in all senses. The Sk. puṣyaratha is Sanskritisation of P. phussa'] 1. speckled, gaily -- coloured, 'kokila the spotted cuckoo [Kern, Toev. s. v. phussa however takes it as "male -- cuckoo," Sk. puṣ -- kokila] J v.419, 423; VvA 57. -- As phussaka at A i.188 (so read for pussaka). -- 2. in sense of "clear, excellent, exquisite" (or it is puṣya in sense of "substance, essence" of anything, as Geiger, P. Gr. § 40 1a?) in 'ratha [cp. Sk. puṣpa', but prob. to be read puṣya'] a wonderful state carriage running of its own accord J ii.39; iii.238; iv.34; v.248; vi.39 sq.) v. l. pussa˚); PvA 74. -- rāga [cp. Sk. puṣpa -- rāga] topaz Miln 118; VvA 111. -- At Nd1 90 as v. l. to be preferred to pussa" in "tila, 'tela, 'dantakaḥṭha, etc. with ref. to their use by Brahmins.

Pheggu

Pheggu [cp. Vedic phalgu & P. phaggu in form] acces- sory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence māla, sāra, pheggu, taca, papaṇkā etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with sāra (pith, substance). Thus at M i.192 sq., 488; D iii.51; S iv.168; A i.152 (pheggu+ sāra, v. l. phaggu); ii.110=Pug 52; A iii.20; J iii.431 (opp. sāra); Miln 267, 413 (tacchako pheggun apaharitvā sāraṇ ādiyati).

Phegguka

Phegguka (--) (adj.) [fr. pheggu] having worthless wood, weak, inferior M i.488 (apagata’, where ’ka belongs to the whole cpd.); J iii.318 (a+āramaya).

Pheggutā


Pheṇa

Pheṇa [cp. Vedic phena, with *ph fr. sp’, connected with Lat. spūma, scum, Ags. fâm=Ger. feim=E. foam] scum, foam, froth, only in cpds. viz.: -- uddehakaḥ (adv.) (paccamāna, boiling) with scum on top, throwing up foam M iii.167; A i.141; Nd2 304iii c; J iii.46; Miln 357. -- paṭala a film of scum Vism 359; VbhA 65. - - pīṇḍa a lump or heap of foam S iii.140 sq.=Vism 479 (in simile of rūpa); Nd2 680 Aii; Vism 40 (in comp); VbhA 32 sq. bubbulaka a bubble of scum Vism 171, 259, 345; VbhA 242. -- māla a wreath or garland of scum Miln 117. -- mālin with a wreath of scum Miln 260. -- missa mixed with froth Vism 263. -- vānṇa colour of scum Vism 263.

Pheṇaka

Pheṇaka=pheṇa Vism 254; VbhA 237.

Phoṭa
Phoṭa [fr. sḫuṭ, cp. Sk. sphaṭa] swelling, boil, blister J iv.457; vi.8 (v. l. pota & poṭha); cp. poṭa bubble.

Phoṭaka=phoṭa

Phoṭaka=phoṭa Vism 258; VbhA 242.

Phoṭana

Phoṭana "applause," in brahma -- pphoṭana at Dха iii.210 should be taken as ā+phoṭana (=apphoṭana).

Phoṭeti

Phoṭeti [Caus. of sḫuṭ, if correct. Maybe mixed with sphûrj. The form apphoṭesi seems to be ā+phoṭeti= Sk. āṣphoṭayati] to shake, toss (or thunder?) only at two places in similar formula, viz. devatā sādhukāraṇa daṇṣu, brahmāno apphoṭesuṣ (v. l. appoṭhi’) Miln 13, 18; Sakko devarāja appoṭhesi (v. l. appoṭes), Mahābrāhmaṇā sādhukāraṇa adāsi J vi.486. Perhaps we should read poṭeti (q. v.), to snap one's fingers (clap hands) as sign of applause. At Dха iii.210 we read fut. apphoṭessāmi (i. e. ā+phoṭ).

Phoṭṭhhabba

Phoṭṭhhabba (nt.) [grd. of phusati] tangible, touch, con-tact; it is synonymous with phassa, which it replaces in psychol. terminology. Phoṭṭhabbaṇ is the senseobject of kāya (or taca) touch ("kāyena phoṭṭhabbaṇ phusītvā" D iii.226, 250, 269; Nd2 p. 238 under rūpa). See also āyatana. -- D iii.102 (in list of aṭṭhakābāhirāṇi āyatānāni: kāyena c’ eva phoṭṭhabbā ca; with pl. like m.); VbhA 79 (’dhātu).

Phosita


Phoseti


B. Ba

Ba (indecl.) the sound (& letter) b, often substituted for or replaced by p (& ph): so is e. g. in BhA’s view pahuta the word bahuta, with p for b (KhA 207), cp. bakkula, badara, bāḷatā, baddhacara, bhadukha 2, bala, bāḷyati, bahuka, bahita, billa, bella; also paribhandha for paripantha; phāla2. Also substituted for v, cp. bajajītvā v. l. vajjetvā DAI, 4, and see under Nibb -- .

Baka

Baka [cp. Epic Sk. baka] 1. a crane, heron Cp. iii.102; J i.205 (’suṅkā), 221, 476; ii.234; iii.252. -- 2. N. of a dweller in the Brahma world M i.326; S i.142.

Bakula

Bakula [cp. Class. Sk. bakula, N. of the tree Mimusops elengi, and its (fragrant) flower] in milāta˚ -- puppha is v. l. KhA 60 (see App. p. 870 Pj.) for ’ākuli’, which latter is also read at Vism 260.
Bakkula

Bakkula [=vyākula? Morris, J.P.T.S. 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākullī, where pākula is proposed for bakkula).

Bajjha

Bajjha see bandhati.

Bajjhati

Bajjhati Pass. of bandhati (q. v.).

Battiṅsa

Battiṅsa (num. card.) [for dvat -- tiṅsa] thirty -- two J iii.207.

Badara

Badara (m. & nt.) [cp. Ved. badara & badarī] the fruit of the jujube tree (Zizyphus jujuba), not unlike a crabapple in appearance & taste, very astringent, used for medicine A i.130=Pug 32; A iii.76; Vin iv.76; J iii.21; DhsA 320 (cited among examples of acrid flavours); VvA 186. Spelling padara for b˚ at J iv.363; vi.529. -- aṭṭhī kernel of the j. SnA 247. -- paṇḍu light yellow (fresh) jujube -- fruit A i.181 (so read for bhadara˚). -- maṁsa mixture or addition of the juice of jujube -- fruits Vin iv.76. -- yūṣa juice of the j. fruit VvA 185.

Badarī

Badarī (f.) [cp. Sk. badarī] the jujube tree J ii.260.

Badalatā

Badalatā (f.) [etym. uncertain, may it be *padālatā, pa+ n. ag. of dal Caus., lit. "destroyer"?] a creeper (with thorns Kern, Toev. s. v.) D iii.87=Vism 418; Bdgh says (see Dial. iii.84) "a beautiful creeper of sweet taste."

Baddha

Baddha1 [pp. of bandhati] 1. bound, in bondage M i.275; S i.133; iv.91; Sn 957 (interpreted as "baddhacara" by Nd1 464); Dh 324. -- 2. snared, trapped J ii.153; iii.184; iv.251, 414. -- 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 (*pitta, opp. abaddha˚). -- 4. contracted, acquired Vin iii.96. -- 5. bound to, addicted or attached to Sn 773 (bhavasātā˚, cp. Nd1 30). -- 6. put together, kneaded, made into cakes (of meal) J iii.343; v.46; vi.524. -- 7. bound together, linked, clustered DhA i.304 kaṇṇika” (of thoughts). -- 9. set, made up (of the mind) DhA i.11 (mānasāṇ te b.). <> Cp. ati˚, anu˚, a˚, ni˚, pa˚&i˚, vini˚, sam˚. -- añjalika keeping the hands reverently extended DvA iii.30. -- rāva the cry of the bound (or trapped) J iv.279, 415 (v. l. bandhana˚). -- vera having contracted an enmity, hostile, bearing a grudge DhA i.324.

Baddha

Baddha2 (nt.) [fr. bandhati] a leather strap, a thong Vin i.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.
Baddhacara

Baddhacara see paddhacara.

Badhira

Badhira (adj.) [cp. Vedic badhira, on etym. see Walde, Lat. Wtb. s. v. fatuus, comparing Goth. baups and M. Irish bodar] deaf Vin i.91, 322; Th 1, 501= Miln 367; J i.76 (jāti’); v.387; vi.7; DhA i.312. See also mūga. -- dhātuka deaf by nature J ii.63; iv.146; DhA i.346.

Bandha

Bandha (adj.) [cp. Vedic bandha, fr. bandh] 1. bond, fetter It 56 (abandho Mārassa, not a victim of M.); Nd1 328 (tanḥā’, diṣṭhi’); ThA 241. -- 2. one who binds or ties together, in assa’ horsekeeper, groom J ii.98; v.441, 449; DhA i.392. -- 3. a sort of binding: maṇḍala” with a circular b. (parasol) Vin iv.338, salāka” with a notched b. ibid. -- 4. a halter, tether Dpvs i.76. -- Cp. vinibandha.

Bandhaka

Bandhaka as v. l. of vañčaka see ajanśa”.

Bandhakṭ

Bandhakṭ (f.) [fr. bandhaka, cp. Epic Sp. bandhukṭā a low woman=pāṇḍukā & svairinī Halāy 2, 341] an unchaste woman (lit. binder) Vin iv.224 (pl. bandhakiniyo), 265 (id.); J v.425, 431 (va’

Bandhati

Bandhati [Vedic badhnātī, later Sk. bandhati, Idg. *bhendh, cp. Lat. offendamentum i. e. band; Goth. bindan=Ohg, bintan, E. bind; Sk. bandhu relation; Gr. penqero/s father-in-law, pei_sma bond, etc.] to bind etc. -- 1. Forms: Imper. bandha D ii.350; pl. bandhantu J i.153. Pot. bandheyya S iv.198; Vin iii.45. Fut. bandhayissati Mhs 24. 6; Aor. bandhī J iii.232, & bandhi J i.292; DhA i.182. Ger. bandhivā Vin i.46; S iv.200; J i.253, 428, & bandhiya Th 2, 81. Inf. bandhitu Th 2, 299. Caus. bandheti (see above Fut.) & bandhāpeti (see below). -- II. Meanings -- 1. to bind S iv.200 (rajjuyā). fig. combine, unite DhA ii.189 (gharavāsena b. to give in marriage). -- 2. to tie on, bind or put on to (loc.) DhA i.182 (dasa’te). fig. to apply to, put to, settle on DhA ii.12 (mānasāj paradāre). -- 3. to fix, prepare, get up, put together J iv.290 (ukkā); also in phrase cakk’atīcakka’maṇḍāītimaṇḍācaṇa b. to put wheels upon wheels & couches upon couches J ii.331. iv.81; DhA iv.61. fig. to start, undertake, begin, make, in phrases āghātaṇ b. to bear malice DhA ii.21; and veraj b. to make enmity against (loc.) J ii.353. -- 4. to acquire, get J iii.232 (attaḥ b.= nibbatteti C.). -- 5. to compose Miln 272 (suttan); J ii.33; v.39. -- Caus. II. bandhāpeti to cause to be bound (or fettered) Vin iv.224, 316 (opp. mocāpeti); Nd2 304ii. b (bandhanena); PvA 4, 113. -- Pass. bajjhāti Nd2 74 (for bujjhāti, as in palabujjhāti to be obstructed: see palibuddhāti). I. Forms Ind. 3rd pl. bajjhadare Th 1, 137; pret. 3rd pl. abajjhare J i.428. Imper. bajjhan ṭu S iv.309; A v.284. Pot. bajjheyya S ii.228. Aor. bajjhi J ii.37; iv.414. Ger. bajjha J iv.441, 498, & bajjhitvā J ii.153; iv.259; v.442. <> II. Meanings. -- 1. to be bound, to be imprisoned Sn 508

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(cp. SnA 418); J iv.278. -- 2. to be caught (in a sling or trap) J iii.330; iv.414. -- 3. to incur a penalty (with loc., e.g. bahudaṇḍe) J iv.116. -- 4. to be captivated by, struck or taken by, either with loc. J i.368 (bajjhitvā & bandhitvā in Pass. sense); v.465; or with instr. J i.428; iv.259. -- pp. baddha (q. v.). -- Cp. ati”, anu”, ā, o”, paṭi”, sam’


Bandhana

Bandhana (nt.) [fr. bandh, cp. Vedic bandhana] 1. binding, bond, fetter Vin i.21; D i.226, 245 (pañca kāma-guṇā); iii.176; M ii.44; S i.8, 24 (Māra’), 35, 40; iv.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th 1, 414; 2, 356 (Māra’); J i.239, 140; iii.139, 140; M i.76; Nd2 304ii. b (var. bonds, andhu˚, rajju˚ etc. cp. Nd1 433); DA i.121 (with ref. to kāmā). -- 2. binding, tying, band, ligature; tie (also fig.) Vin i.204 (˚suttaka thread for tying) ii.135 (˚rajju for robes); Sn 44 (gihi˚, cp. Nd2 228: puttā ca dāst ca); DhA i.4 (ghara˚ tie of the house); KhA 51 (paṭṭa˚). -- 3. holding together, composition, constitution Vin i.96 (sarha˚), cp. iii.28. -- fig. composition (of literature) J ii.224 (gatha˚). -- 4. joining together, union, company DhA ii.160 (gana˚ joining in companies). -- 5. handle Vin ii.135. -- 6. piecing together Vin i.254 (˚mattena˚ when it, i.e. the stuff, has only been pieced together, see Vin. Texts ii.153 n.). -- 7. strap (?) doubtful reading in a˚ sa˚ (q. v.) Vv 3340, where we should prefer to read with v. l. ˚va˚aka. -- 8. doubtful in meaning in cpd. pa˚ca -- vidha -- bandhana "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pañca 3) Nd2 304ii. c=Nd1 404; J i.174; PvA 221; VbhA 278. In this connection it may mean "set," cp. m˚ (la˚. -- âg˚ "fetter -- house," prison D i.72; M i.75; Vin iii.151; J ii.326; DhA ii.152; Vv 66; PvA 153. -- âg˚rika prison -- keeper, head -- jailer A ii.207.

Bandhanīya

Bandhanīya (adj.) [grd. of bandhati] 1. to be bound or fettered Miln 186. -- 2. apt to bind, binding, constraining D ii.337 (cp. Dial. ii.361); Th 2, 356.

Bandhava

Bandhava [cp. Class. Sk. b˚ndh ava] 1. kinsman, member of a clan or family, relative A iii.44; Sn 60 (pl. bandhav˚ni in poetry; cp. Nd2 455); Dh 288 (pl. bandhav˚); J ii.316; v.81; DA i.243. -- 2. ( -- ˚) one who is connected with or belongs to Sn 140 (manta˚, well-acquainted with Mantras; cp. SnA 192; vedabandhu -- pa˚tharat˚, ti vutta˚ hoti); J v.335 (bodhaneyya˚); cp. bandhu 3.

Bandhu

Bandhu [Vedic bandhu, see bandhatai & cp. bandhava] 1. a relation, relative, kinsman, pl. bandhu J iv.301; PvA 86 (=n˚tt) & bandhavo Nd2 455 (where Nd1 11 in id. p. reads bandh˚). -- Ādicc˚a” kinsman of the Sun, an Ep. of the Buddha Vin ii.296; A ii.17; Sn 54, 915, 1128, cp. Nd2 152b; Vv 2413; 7810, cp. VvA 116. <--- Four kinds of relations enumd at Nd1 11 viz. f˚t˚, g˚tt˚, manta˚ (where Nd2 455 reads mitta˚), sipp˚. -- 2. Ep. of Brahma, as ancestor of the brahmins DA i.254: see below "p˚da, -- 3. ( -- Laur) connected with, related to, dealing with [cp. Vedic am˚ta -- bandhu RV x.725] S i.123 (pamatta˚); 128; Sn 241, 315, 430, 911; J iv.525; Miln 65 (kamma˚); SnA 192 (veda˚). -- f. bandhunt J vi.47 (said of the town of Mithil˚ (r˚ja˚); expld by C. as "r˚ja -- f˚t˚keh'eva pu˚na˚") -- p˚da the foot of Brahma, from which the Š˚dras are said to have originated (cp. Sk. p˚da˚), in cpd. bandhup˚’apacca "offering from the foot of our kinsman," applied as contemptuous epithet to the Saman˚as by a Brahmin D i.90; M i.334; S iv.117.

Bandhuka

Bandhuka (adj.) [fr. bandh˚] 1. the plant Pentapetes phoeneicea J iv.279 ("puppha, evidently only a contraction of bandhu -- j˚v˚ka, cp. C. bandhuj˚v˚ka <> puppha; although Sk. bandh˚ka is given as syn. of bandhuj˚v˚ta at Hal˚y˚d˚ 2, 53). -- 2. in bandhukan˚ga M ii.121 prob. to be read pa˚du˚ka˚, as v. l. BB; see p˚du˚ga.

Bandhuj˚v˚ka
Bandhujivaka [cp. Class. Sk. bandhujiva] the plant Pentapetes phoenicea M ii.14 (*puppha); D ii.111 (id.); J iv.279; Vism 174; DhsA 14; VvA 43, 161.

Bandhumant

Bandhumant (adj.) [fr. bandhu, cp. Vedic bandhumant] having relatives, rich in kinsmen; only as Np. m bandhumā N. of father of the Buddha Vipassin D ii.11= Vism 433; f. bandhumat N. of mother of the Buddha Vipassin ibid.; also N. of a town D ii.12 (capital of king Bandhumā); SnA 190=J iv.388 (where the latter has Vettavatī), and a river SnA 190= J iv.388 (: Vettavatī).

Bandhuvant

Bandhuvant (adj.) [bandhu+vant] having relatives, rich in relatives J vi.357.

Babbaja

Babbaja [cp. Vedic balbaja, doubtful whether it belongs to Lat. bulbus; for the initial b. very often p. is found: see pabbaja] a sort of coarse grass or reed, used to make slippers, etc. Vin i.190; D ii.55; S ii.92; iii.137; iv.158; A ii.211; Dh 345; DhA iv.55. -- pādukā a slipper out of b. grass DhA iii.451. -- lāyaka cutter or reaper of grass S iii.155; A iii.365.

Babbi

Babbi (& 'ka) Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, Lat. Wtb. s. v. fiber] a cat J i.480 (=bilāra C.)=DhA ii.152.

Babbhara

Babbhara [onomat., cp. Sk. balbal -- karotī to stammer or stutter, barbarā=Gr. ba/rbaros stuttering, people of an unknown tongue, balbūtha Np. "stammerer"; also Lat. balbas, Ger. plappern, E. blab; babbhara is a redupl. formation fr. *bhara -- bhāra=babarā, cp. J.P.T.S. 1889, 209; Geiger, P.Gr. § 20] imitation of a confused rumbling noise M i.128. -- Cp. also P. mammana and sarasara.

Barihin


Barihisa

Barihisa (nt.) [Vedic barhis] the sacrificial grass D i.141; M i.344; A ii.207; Pug 56.

Bala

Bala1 (nt.) [Vedic bala, most likely to Lat. de -- bilis "with-out strength" (cp. E. debility, P. dubbala), and Gr. be/tītis (superl.)=Sk. balijha the strongest. The Dhātupāṭha (273) defines b. with pānane. At DhSA 124 bala is understood as "na kampati"] 1. strength, power, force D ii.73; A i.244; Th 1, 188; Dh 109 (one of the 4 blessings, viz. āyu, vaṃsa, sukha, bala; cp. DhA ii.239); P i.512 (=kāya -- bala PVA 30); i.76; VvA 4 (iddhi'); PVA 71 (id.), 82 (kamma'). -- Of cases used as adv. balasā (instr.) is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balasā (Pischel, Gr. § 364). yathā balaŋ according to one's power, i. e. as much as possible PVA 1, 54. The compn form of bala in conn. with kṛ is bali", e. g. dubbalikāraṇa making weak M iii.4; Pug 59, 68; "karaṇin id. D iii.183. -- adj. bala strong J v.268, abala weak Sn 770, 1120, dubbala id. S i.222; J ii.154; Nd1 12; PVA 55; compar. "tara M i.244, nt. n. abalāŋ weakness S i.222.
arms, bhoga" of wealth, amacca" of counsellors, abhijacca" of knowledge; in the religious sense five balāni or powers are commonly enum'd: saddhābalān, viriya", sati", samādhi", paññā" A
iii.12; D ii.120; M ii.12, i.396; S iii.96, 153; iv.366, v.219, 249; Ps ii.56, 86, 166, 174, 223; ii.84, 133, 168
etc. They correspond to the 5 indriyāni and are developed with them. S v.219, 220; Nett 31; they are cultivated to destroy the five uddhambhāgiyāni sānyojanāni S v.251. They are freq. referred to in
instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz.

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Bala

Bala2 [cp. "Sk. bala: Halāyudha 5, 23; & P. balakā] a species of carrion crow J v.268; also in cpd.
bal'ankāpāda having crow's feet, i.e. spreading feet (perhaps for balākā")? J vi.548 (C. explns by pattharita
-- pāda, read patthārita").

Balaka

Balaka (adj.) [fr. bala] strong; only in kisa' of meagre strength, weakly M i.226; and dub' weak M i.435. 
Cp. balika.

Balatā
Balatā (f.) [abstr. fr. bala] strength, lit. strength -- quality M i.325.

Balati

Balati [fr. bal, as in bala] to live KhA 124 (in def. of bālā as "balanti anantā ti bālā").

Balatta

Balatta (nt.) [abstr. fr. bala, cp. balatā] strength, only in cpd. dubbalatta weakness J ii.154.

Balavatā

Balavatā (f.) [abstr. fr. balavant; cp. Epic Sk. balavatt] strength, force (also in military sense) J ii.369 (ārakkha b.); Miln 101 (kusala & akusalaša kammasa b.).

Balavant

Balavant (adj.) [fr. bala] strong, powerful, sturdy M i.244 (purisa) S i.222; J ii.406; DhA ii.208; VvA 35; PvA 94. Comparative balavatara Miln 131; f. "a(n) tart Sdhp 452. In compn balava", e. g. "gavā sturdy oxen M i.226; "vippatisāra deep remorse PvA 14, "balava very strong J ii.406. -- balavānt as nt. adv. "exceedingly," in cpd. balavānt ābalavānt very (loud and) strong Vin ii.1 (=suṭṭha balavānt C.), and "pacchūse very early in the morning Vism 93, and "pacchūsa -- samaye id. J i.92; DhA i.26.

Balasata

Balasata see palasata.

Balākā

Balākā (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. falari/s a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J ii.363; iii.226; Miln 128 ("na megha -- saddena gabbhāvakkanti hoti); Vism 126 (in simile, megha -- mukhe b. viya); DA i.91 (v. l. baka).

Bali

Bali [cp. Vedic bali; regarding etym. Grassmann connects it with bhr] 1. religious offering, oblation D ii.74 (dharmika); A iv.17, 19; Sn 223; Mhv 36, 88 (particularly to subordinate divinities, cp. Mhv. trsl 263); DhA ii.14 (v. l. "kamma"). -- pañca" the fivefold offering, i. e. ṇāti", atithi", pubpapeta", rāja", devatā", offering to kinsfolk, guests, the departed, the king, the gods; A ii.68; iii.45. -- 2. tax, revenue (cp. Zimmer, Altd. Leben 166 & Fick, Sociale Gliederung 75) D i.135, 142; J i.199 (danḍa" fines & taxes), 339; DhA i.251 (danḍa"). -- 3. Np. of an Asura D ii.259. -- kamma offering of food to bhūtas, devas & others J i.169, 260; ii.149, 215; iv.246 (offering to tutelary genii of a city. In this passage the sacrifice of a human being is recommended); v.99, 473; SnA 138; Mhbv 28. -- karaṇa oblation, offering of food PvA 81; VvA 8 ("pūṭha, reading doubtfull, v. l. valli"). -- kāraka offering obligations J i.384. -- "nikatā one who offers (the five) oblations A ii.68. -- paṭiggahāka receiving offerings, worthy of oblations J ii.17 (yakkha; interpreted by Fick, Sociale Gliederung 79 as "tax -- collector," hardly justified); f. "ikā A iii.77 (devatā), 260 (id.), cp. BSk. balipratigāhika devatā Divy 1. -- pūṭha crushed with taxes J v.98. -- pūṭha a crow (cp. Sk. balipuṭha "fed by oblations") Adbh 638. -- vadda (cp. Sk. balivardha, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see J.P.T.S. 1907, 349) S i.115, 170; iv.163 sq., 282 sq.; A ii.108 sq.; Sn p. 13 (cp. SnA 137); Dh 152=Th 1, 1025; J i.57; v.104 (Sāliyo b. phālena pahato); Vism 284 (in simile of their escape from the ploughman); DhA i.24 (dhurān vahanto balivaddassa, v. l. balibaddassa); VvA 258 (v. l. "baddha & "bandha). The spelling balibadda occurs at Vin iv.312. -- sādhaka tax collector, tax gatherer J iv.366; v.103 sq. -- haraṇa taking obligations A v.79 ("vanāsāṇa").
Balika

Balika (adj.) [fr. bala] strong; only in der. balikatarāṇ (compar.) adv. in a stronger degree, more intensely, more Miln 84; & dubbalika weak ThA 211. Cp. balaka.

Balin

Balin (adj.) [fr. bala] strong Th 1, 12 (paññā”); Vv 647; Dh 280; J iii.484; vi.147.

Balisa & Balisā

Balisa & Balisā (m. & nt.) [cp. Sk. bādiśa] a fish-hook S ii.226=iv.158 (āmisa -- gataṇ b.); Nd2 374 (kāma’, -- 484 --

v. l. palisa); J i.482 sq.; iii.283; iv.195; v.273 sq., 389; vi.416; Miln 412; SnA 114 (in expln of gala Sn 61); ThA 280, 292; VbhA 196 (in comparison); Sdhp 610. On use in similes cp. J.P.T.S. 1907, 115. -- maṇṣikā (f.) “flesh-hooking,” a kind of torture M i.87; iii.164; A i.47; ii.122; Nd1 154; Nd2 604; Miln 197. -- yaṭṭhi angling rod DhA iii.397.

Balī?

Balī”=bala’ in combn with bhū & kr, see bala.

Baltyati

Baltyati [Denom. fr. bala, cp. BSk. baltyati MVastu i.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahatī abhibhavati Nd1 12, cp. 361); J iv.84 (vv. ll. khāli & paliyā”; C. expls by avattharati)= Pv ii.61 (=balavanto honti vaḍḍhanti abhibhavanti PVA 94); J vi.224 (3rd pl. baltyare; C. abhibhavati, kuppati, of the border provinces); Nett 6 (vv. ll. bali’, pali”; C. abhibhavati).

Balya

Balya1 (nt.) [der. fr. bala] belonging to strength, only in cpd. dub’ weakness M i.364; Pug 66; also spelt dubballa M i.13. -- abl. dubbalyā as adv. groundlessly, without strong evidence Vin iv.241 (cp. J.P.T.S. 1886, 129).

Balya

Balya2 [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J iii.278 (C. bālya); DhA ii.30.

Balavā


Baltyakkha

Baltyakkha [etym.?] a species of birds J vi.539.
Bahati [brh]

Bahati1 [brh1] to pull, see ab', ub', nib', & cp. udabhahe, pavâlha.

Bahati [bânh]

Bahati2 [bânh doublet of brh2] to strengthen, increase, see brîhana (upa'); otherwise only in pp. bâlha (q. v.). The Dhtp (344, cp. Dhtm 506) explns "baha braha brûha: uddhiyañ."

Bahati

Bahati3 [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See bâhâ 2; bâhēti, paribhâhati.

Bahala

Bahala (adj.) [cp. Class. Sk. bahala & Ved. bahula] dense, thick Vin ii.112; J i.467 ("palâpa -- tumba a measure thickly filled with chaff"); ii.91; Miln 282; Vism 257 ("pûva, where KhA 56 omits bahala), 263 (opp. tanuka); KhA 62 ("kuthita -- lâkhâ thickly boiled, where in id. p. Vism 261 has accha -- lâkhâ, i.e. clear); DhA iv.68; VVA 162 (=âljâra). -- subahala very thick Miln 258 (rajojalla).

Bahalatta

Bahalatta (nt.) [abstr. fr. above] thickness, swollen condition, swelling J i.147.

Bahī

Bahī (adv.) [cp. Vedic bahis & bahr; the s(h) is restored in doubling of cons. in compn like bahig -- gata Vv 5015, in bahiddhā and in lengthening of i as bahī J v.65] outside: 1. (adv.) J i.361 ("dvare -- gama a village outside the city gates"); Pr i.102; DhA iii.118; PrA 24, 61. <> 2. (prep.) with acc. (direction to) J i.298 ("gama"); with loc. (place where) "dvare -- kotthake outside the gate M ii.92; A iii.31; "nagare outside the city J ii.2; PrA 39. 47; "vihare outside the monastery DhA i.315. -- gata gone outside (i.e. into worldly affairs, or according to VVA 213 engaged with the bhahidi'ârammanāni) Vv 5015 (abahiggata -- mānasa with his mind not gone outside himself). -- nikkhama going outside of (abl.), leaving Vism 500 (mātukucchito bahinikkhamanān mālakān dukkha).

Bahīdhā

Bahīdhā (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in "dhā, like ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D i.16; ii.110; S i.169; iii.47, 103; iv.205; v.157; Vin iii.113 ("rūpa opp. ajhātta -- tūpa : Sn 203; VbhA 260 (kāye); DhA i.211 (c. gen); iii.378 (sāsanato b.); DhsA 189. -- ajhātta' inside & outside, personal -- external see ajhātta. -- The bahīdhā'ârammanāni (objects of thought concerning that which is external) are the outward sense -- objects in the same meaning as bāhirāni āyatanañī (see āyatana 3 and ārammana 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. -- The phrase "ito bahīdhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e.g. at D i.157; S i.133; A iv.25; Dhs 1005.

Bahu

Bahu (adv.) [Vedic bahu, doubtful whether to Gr. paxu/s; fr. brh2 to strengthen, cp. upabṛhāna, paribhāla] much, many, large, abundant; plenty; in compn also: very, greatly (" -- ) instr. sg. bahunā Dh 166; nom. pl. bahuho Vin iii.90; Dh 307, & bahunā Dh 53; J iv.366; v.40; vi.472; Bu 2, 47; Pr iv.14; Mhvs 35, 98; PrA 67;
Bahuka

Bahukkhattu

Bahutta
Bahutta (nt.) [cp. Sk. bahutvaṇ] multiplicity, manifol dedness VbhA 320 (cetanā”).

Bahudhā

Bahudhā (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S v.264 (hoti he becomes many), 288; M i.34; Sn 966; Pv iv.152 (=bahūthī pakārehi PVA 241); Mhvs 31, 73; Dāvs v.68.

Bahula

Bahula (adv.) [usually -- " as " only in cpd. "ājīva] much, abundant, nt. abundance (" --"); full of, rich in, fig. given to, intent on, devoted to D ii.73; S i.199, 202; A iii.86 (pariyatti’), 432 (āloka’); iv.35; It 27, 30; J iv.5 (vināsa’), 22; PVA 80 (chārik’ angāra’). -- sayana’ as much as "particular in one's choice of resting place” Mīṃ 365 nt. bahulañ ( -- " ) in the fullness of, full of S iii.40 (nibbidā”). The compn form with karoti (& kamma) is bahul” (q. v.). Cp. bāhuulla. -- ājīva living in abundance (opp. īūkh’ ājīvin) D iii.44, 47.

Bahula


Bahulī’

Bahulī’ [rare in Ep. Sk.; when found, diff. in meaning] in compn with kar= bahula (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: "kata (pp.) practised (frequently), usually combd with bhāvita S ii.264; iv.200, 322; v.259; A i.6; Vism 267 (=punappunañ kata); "katatta (nt.) practice D ii.214; "kamma continuous practice, an act often repeated M i.301; DhsA 406 (=punappuna -- karaṇa); "karoti to take up seriously, to practise, devote oneself to (acc.) M i.454; A i.275; iii.79; S iv.322; DhA iii.356 (sevati+); VbhA 291; "kāra zealous exercise, practice M iii.25 sq. (tab -- bahulī’ to this end).

Bahuso


Bahūta

Bahūta (adj.) [for pahūtab=Sk. prabhūtaba] abundant, much Th 2, 406 ('ratana, so read for bahuta’), 435 (for bahutadhana); J iii.425 (bahūtām ajjā "plenty of food": ajjā=Sk. ādya, with Kern, Toev. s. v. bahūta for T. bahūtāmajjā, which introd. story takes as bahūtān =balañ ajjā, with ajjā metri causā. C. expls however as mataka -- bhattañ); vi.173 ('tagarā mahī'); Pvi ii.75 (v. 1. for pahūta, cp. pahūtika).

Baḥūtāsavo

Baḥūtāsavo (adv.) [der. fr. baḥūta, cp. Sk. prabhūtaśaḥ] in abundance J iii.484 (where C. expln with baḥūtāsavo is faulty and should perhaps be read pahūtāsavo); vi.538.

Bākuḍī

Bākuḍī (f.) [cp. *Sk. bākuḍī] the plant Vernonia anthel- minthica Abhp 586.

Bāṇa

Bādha

Bādha [fr. bādh] lit. pressing (together), oppression, hindrance, annoyance J vi.224. Cp. sam'.

Bādhaka

Bādhaka (adj.) [fr. bādh] oppressing, harassing, injurious Vism 496 (dukkhā aṇṇaṇa na 'ṇ); VvA 214; PvA 175.

Bādhakatta

Bādhakatta (nt.) [abstr. fr. bādhaka] the fact of being oppressive or injurious Vism 496.

Bādhati

Bādhati [Vedic bādhate, bādh; Idg. *bheidh to force, cp. Goth. baidjan, Ohg. beitten. See Walde, Lat. Wtb. s. v. fido. In Pali there seems to have taken place a confusion of roots bādh and bandh, see bādheti & other derivations] to press, weigh on; oppress, hinder, afflict, harm D ii.19; J i.211; iv.124; Vism 400; DhA i.24. grd. bādhitabba ThA 65; Pass. bādhiyati to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. bādhiyamāna PvA 33 (so read for 'ayamāna), 69. -- Caus. bādheti; pp. bādhitā (q. v.). Cp. vi'.

Bādhana

Bādhana (nt.) [fr. bādh] 1. snaring, catching (of animals etc.) S v.148; J i.211. -- 2. hindrance DA i.132. <-> 3. affliction, injury, hurting Vism 495; PvA 116.

Bādhita

Bādhita [pp. of bādhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," bāddha DhA iv.49); ThA 65.

Bādhin

Bādhin (adj.) ( -- ' ) [fr. bādh] (lit. oppressing), snaring; as n. a trainer Vin ii.26 (Ariṭṭha gaddha' -- pubba); iv.218 (id.).

Bādheti

Bādheti [Caus. of bādhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, ToeV. s. v. we find bādhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J vi.224; PvA 198 (bādhayya= heṭhayeyya). grd. bādhatyāya PvA 175. Cp. paribādheti in same sense. -- 2. to bind, catch, snare Th 1, 454; 2, 299; J ii.51 (aor. bādhayiṣṣu); iv.342; v.295, 445 (pot. bādhaye= bādhayya C. on p. 447; vv. ll. baddh" bandh"). grd. bādhetabba S iv.298.

Bārānaseyyaka


Bāla

Bāla1 (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infants, hence "like a child, childish; infantile"] 1. ignorant (often with ref. to ignorance
in a moral sense, of the common people, the puthujjana), foolish (as contrasted with pāṇḍita cp. the Balapañḍita -- sutta M iii.163 sq.; D ii.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv iv.332; Dhs 1300), lacking in reason, devoid of the power to think & act right. In the latter sense sometimes coupled with andha (spiritually blind), as andhabala stupid & ignorant, mentally dull, e. g. at DhA i.143; ii.89; PvA 254. -- A fanciful etym. of b. at KhA 124 is "balanti ananti ti bala." Other refs.: D i.59, 108; S i.23; A i.59, 68, 84; ii.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J i.124 (lola' greedy -- foolish); v.366 (baloša -- pakkan va); Vv 835; Pv i.82; iv.129; Pug 33; Nd1 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. bālatara J iii.278, 279; VvA 326. -- 2. young, new; newly risen (of the sun): "atāpa the morning sun DA i.287; DhA i.164; Mhbv 25; "vasanta "early spring" (= Citramāsa), N. of the first one of the 4 summer months (gimha -- māsa) KhA 192; -- suriya the newly risen sun J v.284; PvA 137, 211. -- 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA i.134. Cp. bālaka.

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-- nakkhatta N. of a certain "feast of fools," i. e. carnival DhA i.256. -- sangatacārin one who keeps company with a fool Dh 207.

Bala

Bala2 [for vāla] the hair of the head PvA 285 ("koṭi- matta not even one tip of the hair; gloss BB vālagga").

Bālaka


Bālakin

Bālakin (adj.) [fr. bālaka] having fools, consisting of fools; f. 'inī M i.373 (parisā).

Bālatā

Bālatā (f.) [abstr. to bāla] foolishness J i.101, 223.

Bālisika

Bālisika [fr. balisa] a fisherman S ii.226; iv.158; J i.482; iii.52 (cp. Fick. Sociale Gliederung p. 194); Miln 364, 412; DhA iii.397.

Bālya

Bālya (nt.) [fr. bāla] 1. childhood, youth S iii.1. -- 2. ignora nce, folly Dh 63; J ii.220 (=bāla -- bhāva); iii.278 (balya); PvA 40. Also used as adj. in compar. bālyatara more foolish, extremely foolish Vv 836 sq.=DhA i.30 (=bālatara, atisayena bāla VvA 326). -- 3. weakness (?) J vi.295 (balya, but C. bālita=dubbala -- bhāva).

Bālha

Bālha (adj.) [Vedic bādha, orig. pp. of bahati2] strong; only as adv. 'ṇ and " --, viz. -- 1. bāhān strongly, very much, excessively, too much, to satiety J ii.293; vi.291 (i. e. too often, C. punappuna); Miln 407;
PvA 274. Comparative bālhatarāṇ in a higher degree, even more, too much Vin ii.270, 276; Miln 125. -- 2. (° °) in bālha -- gilāna very ill, grievously sick D i.72; A ii.144; S v.303; DA i.212.

Bālhika

Bālhika (adj.) [fr. bālha], only in su” having excess of good things, very prosperous J v.214 (C. expls by suṭṭhu addha).

Bāvīsati

Bāvīsati (num.) [bā=dvā,+vīsati] twenty -- two Kv 218; Miln 419; DhsA 2.

Bāhati

Bāhati see bāheti.

Bāhā

Bāhā (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā -- bāhaṇ & "bāhuṇ, bāhaṇ & bāhuṇ pasāreti] 1. the arm A ii.67=iii.45 ("bala); Vin ii.105; J iii.62; v.215 ("muḍu), pacchā -- bāhaṇ arm(s) behind (his back) D i.245 (gāḥhabandhānaṇ baddha), bāhaṇ pasāreti to stretch out the arm D i.222=M i.252=. bāhāyaṇ gahetvā taking (him or her) by the arm D i.221 sq.; M i.365 (nānā -- bāhāsu g.); PvA 148. bāhā paggayha reaching or stretching out one’s arms (as sign of supplication) D ii.139; J v.267; PvA 92 and passim. -- 2. not quite certain, whether "post" of a door or a "screen" (from bāhati3), the former more likely. Only -- in ālambana’ post to hold on to, a balustrade Vin ii.120, 152; dvāra’ doorpost D ii.190; Pv i.51. Cp. bāhitikā. - - aṭṭhi (bāh’) arm -- bone KhA 50. -- paramparāya arm in arm Vin iii.126.

Bāhika


Bāhitatta


Bāhitikā

Bāhitikā (f.) [fr. bāhita, pp. of bāheti1] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M ii.116, 117.

Bāhiteyya

Bāhiteyya [unclear; grd. of bāheti1, but formed fr. pp.?] to be kept out (?) M i.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trs "musst (mir) weichen."

Bāhiya

Bāhiya (adj.) [fr. bahi, cp. bāhira and Vedic bāhya] foreign J i.421; iii.432.

Bāhira
Bähira (adj.) [fr. bahi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. abbhantarā inside), outer, foreign D ii.75; A iv.16; Dh 394 (fig. in meaning of 2); J i.125 (antara’ inside & outside); 337 (out of office, out of favour, of ministers); vi.384 (bāhirāṇa karoti to turn out, turn inside out); Pv iv.11 (nagarassa b.); Miln 281 (‘abhantara dhana); VvA 68 (‘kittihāva fact of becoming known outside). -- santara˚ (adj.) [=sa -- antara] including the inward & outward parts D i.74; A iii.25; Th 1, 172; J i. 125. -- 2. external to the individual, objective (opp. ajjhattika subjective) M iii.274 (cha yātanā); J iv.402 (˚vatthu citv); Dhs 674 (cp. trsl. p. 207); Vbh 13; Miln 215; Vism 450. -- 3. heretical, outsider in religious sense, non -- Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (±pukkhe ātīta); DhA iii.378 (=mana, i. e. Bhagavato sāsanato bahiddhā). - - Cases as adv. bāhirato from outside, from a foreign country J i.121; bāhire outside (the Buddhist order) Dh 254. -- assāda finding his enjoyment in outward things A i.280 (Kern, Toev. s. v. suggests “inclined towards heretic views”). -- sa one whose wishes are directed outwards, whose desires are turned to things external Th 1, 634. -- kathān the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi -- pabbajjā. cp. bāhiraka’). J iii.352; iv.305. -- bhanḍa property, material things, objects J iv.401. -- mantā ritualistic texts (or charms) of religions other than the Buddha’s J iii.27. -- lomi with the fleece outside (of a rug) Vin ii.108. -- samaya doctrine of the outsiders, i. e. Brahmins DhA iii.392.

Bāhiraka

Bāhiraka (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non -- religious, non -- Buddhist, heretic, profane S ii.267; A i.73; iii.107; Kvu 172 (isayo); VvA 67 (ittih). -- kathā unreligious discussion, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). -- tittha doctrine of outsiders J iii.473. -- dāna gift of externals, gift of property as opposed to gift of the person J iv.401; vi.486; Dāvs iii.33. -- pabbajjā the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi -- pabbajjā. cp. bāhiraka’). J iii.352; iv.305. -- bhanḍa property, material things, objects J iv.401. -- mantā ritualistic texts (or charms) of religions other than the Buddha’s J iii.27. -- rakkhā protection of external means S i.73. -- lomi with the fleece outside (of a rug) Vin ii.108. -- samaya doctrine of the outsiders, i. e. Brahmins DhA iii.392.

Bāhiratta

Bāhiratta (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

Bāhirima

Bāhirima (adj.) [fr. bāhira, compar. -- adversative formation] outer, external, outside Vin iii.149 (b. māna external measure; opp. abbhantarima); J v.38 (opp. abbhantarima).

Bāhu

Bāhu [cp. Vedic bāhu, prob. to baahi2; cp. Gr. ph_xus in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by -- form bāhā belongs to the older period] the arm J iii.271 (bāhumā bāhuṇpliantā should to shoulder); Vism 192. -- 'nj pasāreti to stretch out the arm (cp. bāhan) PvA 112; pacchā -- bāhuṇ (cp. bāhaṇ) PvA 4 (gālha -- bandhanan bandhāpetvā). -- (p)pacālakaṇ (adv.) after the manner of one who swings his arms about Vin ii.213 (see expln at Vin iv.188).

Bāhujañña

Bāhujañña (adj.) [fr. bahu-jana, cp. sāmañña fr. sa- mañja] belonging to the mass of people, property of many people or of the masses D ii.106, 219; S ii.103= v.262; J i.29 (v.212). Note. The expression occurs only in stock phrase iddha phīta vitthārika bāhujañña.

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Bāhulya

Bāhulya (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

Bāhulla

Bāhulla (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M i.171; A iv.87 ('kathā) A iv.87; Ps i.197; J i.81. -- 2. luxurious living, swaggering, puffed up frame of mind Vin i.9, 59, 209; ii.197; iii.251. -- See also bāhulya & bāhullika.

Bāhullika

Bāhullika (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin i.9 (+padhāna -- vib- bhanto, as also J i.68, with which Kern, Toev. s. v. compares MVastu ii.241 & iii.329); ii.197; iii.250; M i.14; iii.6; A i.71; iii.108, 179 sq.; J i.68; iii.363. The reading is often bāhulika.

Bāhusacca

Bāhusacca (nt.) [fr. bahu+sacca, which latter corresponds to a Sk. śrāvya fr. śru, thus b. is the abstract to bahuśruta. See on expln of word Kern, Toev. s. v.] great learning, profound knowledge M i.445; A i.38 (so read for bahu'); ii.218; Vin iii.10; Dh 271; Vv 639.

Bāheti

Bāheti1 [Caus. of bahati3 or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to pāpa (pāpaka) to keep away (from) sin S i.141 (bāhītvā pāpāṇī); Sn 519=Nd2 464a (bāhītvā pāpākāni); Dh 267; a popular etymology of brhma* a (pāpa') bhenti) D iii.94 (bāhitvā, better bāhītvā, expld by panudītvā DhA iii.393; v. l. K vāh°). -- pp. bāhita (q. v.). See also nib°, pari°.

Bāheti

Bāheti2 [Caus. of bahati4, cp. Sk. vāhayati] to carry, see sam° (sambāhana, meaning rubbing, stroking). Whether atibāheti belongs here, is doubtful.

Bidala

Bidala (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+dal] 1. a kind of pulse, split pea J iv.353 (=mugga), in 'sūpa haricot soup J iv.352. -- 2. a split bamboo cane, in 'mañcaka a bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin ii.149; J i.9; DhA i.135.

Bindu

Bindu [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda°); J i.100; Vism 531 (madhu°); ThA 281; Pva 98 (udaka°). -- 2. a spot (cp. SBE xvii.155) Vism 222 ('vicitvā gāvī a spotted cow). --> 3. (as adj.) one of the eight qualities of perfect sound (brahma -- ssara, with ref. to the voice of Brahma and of Buddha, cp. athanga), which are given at D ii.211= 227 as (saro hoti) vissāṭtho ca viññeyyo ca mañjīt ca savanyyo ca bindu [vv. ll. bandu & bhindu] ca avisātī ca gambhīro ca ninnādi ca. We may translate by "full, close, compact" (Dial. ii.245 "continuous"). See also below 'ssara. -- thant having breasts round as a bubble J v.215. -- bindu° drop by drop DA i.218. -- matt (f.) Np. of a courtesan of Pātaliputta in the time of Asoka Miln 121 sq. -- matta measuring a drop, even a drop Pva 100, 104 (eka °). -- sāra Np. of king of India, father of Asoka Dpvs v.101; vi.15; Mhvs v.18, 19. -- ssara a full rounded voice
Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pv iii.34 (T. vindū", BB bindū"; PVA expls by avissaṭṭha -- ssara sampinḍita -- ssara, i.e. "continuous"); J i.439 (=bindhunā avisaṭṭha pinḍitena sarena samannāgata C.); v.204, 299 (= sampinḍita -- ghana -- ssara); vi.518=581 (=pinḍita -- ssara C.).

Bimba


Bimbaka

Bimbaka = bimba 2; VvA 168.

Bimbi

Bimbi (or bimbū) [=Sk. bimbū, see bimba] gold, of golden colour DA i.280=SnA 448 (in Bdhgh's fanciful etym. of king Bimbisāra, viz. bimbī ti suvaṇṇa, sārasuvaṇṇa -- sadisa -- vaṇṇatāya B.). -- jāla the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J i.39; vi.497 (cp. p. 498 ratt' ankura -- rukkha; probably with v. l. to be read ratta -- kuravaka, see bimbi -- jāla); Bu xvi.19.

Bila

Bila1 (nt.) [Vedic bila, perhaps fr. bhid to break, cp. K.Z. 12, 123. Thus already expld by Dhtp 489: bila bhedane] a hole, den, cave A ii.33=S iii.85; Th 1, 189; Nd1 362; J i.480; ii.53; vi.574 (=guhā C.); Miln 151; Sdhp 23. -- kaṇṇa' orifice of the ear Vism 195; vammika' ant's nest J iv.30; sota'=kaṇṇa' DhsA 310. -- āsaya (adj.) living in holes, a cave -- dwell, one of the four classes of animals (bil', dak', van', rukkh') S iii.85=A ii.33; Nd1 362; Bu ii.97; J i.18.

Bila2 (nt.) [identical with bila1] a part, bit J vi.153 (=sataṇ 100 pieces); abl. bilaso (adv.) bit by bit M i.58=i.91 (v. l. vilaso). At J v.90 in cpd. migābilān (maṇṣaṇ) it is doubtful whether we should read migābilān (thus, as we have done, taking ābila=āvila), or migā -- bilān with a lengthened metri causā, as the C. seems to take it (migēhi kāhdita -- maṇṣato atirittan koṭhāsan). -- jāla cut into pieces, made into bits J v.266 (read macchā bilakātā yathā for macchābhilātā kātā y.). The C. here (p. 272) expls as koṭhāsa -- jāla; at J vi.111 however the same phrase is interpreted as puṇja -- jāla, i.e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

Bila3 [cp. Sk. viḍa] a kind of salt Vin i.202; M ii.178, 181.
Bilanga

Bilanga [etym. doubtful; one compares both Sk. vidanga the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J vi.365 (=kañjiya); usually in stock phrase kañjakaks安抚illa bilanga -- dutiya (seed - - cake?) accompanied by sour gruel Vin ii.77, 78; S i.90; A i.145; iv.392; J i.228; iii.299; SnA 94; DhA iii.10 (v. l. pilanka -- "akaj); iv.77; VvA 222, 298 (bilanka'). -- thālika a certain torture, called "gruel -- pot" (should there be any relation to bila -- kata under bila2?) A i.47; ii.122; Nd2 604 (v. l. Khil'); Miln 197, 290, 358 (all passages in standard setting).

Bilangika

Bilangika (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S i.164.

Billa

Billa [cp. Ved. bilva] fruit of the Bilva tree, Aegle marmelos or Bengal quince, only in one stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S i.150=A iv.170

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(vv. ll. villa, bila, bēlu, billā)=Sn p. 125 (vv. ll. pillā billā, billa; T. reading after SS billi). Cp. derivations bella & beluva.

Bīlāra

Bīlāra [etym. uncertain, prob. a loan -- word; cp. late Sk. biḍāla & see also P. bilāla. The Prk. forms are birāla & virāla, f. birālī a cat D ii.83; M i.128, 334; S ii.270; A i.122 (vīlāra); v.202, 289; Th 1, 1138; J i.461 (as representing deceit), 480; v.406, 416, 418; Miln 118; DhA ii.152; PugA 225. On bilāra in similes cp. J.P.T.S. 1907, 116. -- nissakkana ( -- matta) (large enough) for a cat to creep through A v.195. -- bhastā (a bag of) catskin M i.128 (expld by Bdhgh as "bilāra -- camma -- pasibbako"); Th 1, 1138. At both passages in similes.

Bilārikā

Bilārikā (f.) [cp. Sk. bidālikā] a she -- cat J iii.265.

Bīlāla

Bīlālā1 [see bilāra] a cat J i.110; ii.244; vi.593. pakkha a flying fox J vi.538.

Bīlāla

Bīlālā2 [see bila3] a kind of salt Abhp 461.

Bīlālī

Bīlālī (f.) [f. of bilāla=bilāra, cp. Sk. biḍālī, also N. of a plant, see on Prk. chira -- birālī=Sk. kṣtra -- biḍālī Pischel Gr. § 241] a bulbous plant, a tuber J iv.46 (=vallikanda, cp. gloss latātanta on kalamba), 371 (=kanda Com. p. 373; vi.578. Cp. takaalā.

Bilibičīkā
Bilbilijkä (f.) [onomat. cp. E. babble] tittle -- tattle S i.200= Th 1, 119. Mrs. Rh. D. (Brethren 106 n.) trsl "finglefangle," noting the commentator's paraphrase "vilivilikriyä" (lit. sticky -- sticky -- action?).

Bīja

Bīja (nt.) [cp. Vedic bīja] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes J.P.T.S. 1907, 116. -- D i.135 ("bhitta seed -- corn & food"); iiii.44 (the five kinds: see below under "gāma"); M i.457; S i.21, 134, 172, 227; ii.54, 91; iv.315; A i.32 (ucchu˚), 135, 223, 229, 239; iii.404; iv.237; v.213 (ucchu˚); Sn 77 (saddhā bījak tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bīja is found), 209, 235 (khīna˚ adj. fig.); J i.242 (tiṇa˚ -- ādini grass and other seeds), 281; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nībbattā˚ (or nīvattā˚) (adj.) that which has dropped its seed (hence a lawful food) Vin i.215, cp. ii.109; iv.35. -- 2. element, in udaka˚ whose element is the water J vi.160. -- gāma seed -- group, seed -- kingdom, seed -- creation (opp. bhūta -- gāma). There are 5 kinds of seeds usually enumd, e. g. at D i.5 (expld at DA i.77, trsln at Dial. i.6 and passim), viz. mūla˚, khandha˚, phalu˚, agga˚, bija˚, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (Dial. iii.40: tubers, shoots, berries, joints, seeds). The same set occurs at D iii.44, 47; Vin iv.34; SnA 144. -- Without ref. to the 5 kinds at M iii.34; S v.46; Miln 33. -- jāta species of seed S iii.54. -- bīja one of the 5 groups of edible or useful plants, falling under bījagāma. It is expld at Vin iv.35 & DA i.81 by the terms pūbbānṇa (i. e. the seven dhaññā or grains, sāli, vihi, yava, godhūma, kangu, varaka, kudrūṣa) and aparānṇa (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulatttha, alābu, kumbhaṇḍa). -- sakaṇa a cart ( -- load) of seeds SnA 137.

Bījaka

Bījaka [fr. bīja] scion, offspring Vin iii.18. -- nīla˚ a water- plant Vin iii.276 (C. on Vin iii.177).

Bījati & Bījanī

Bījati & Bījani are by -- forms of vījati & vījanī (q. v.).

Bījin

Bījin ( -- ˚) (adj.) [fr. bīja] having seed, only in cpd. eka˚ having one seed (for only one future life) left A i.233; S v.205; Nett 189, cp. A. iv.380; Kvu ii.471, see also KvuA in J.P.T.S. 1889, 137.

Bībhaccha

Bībhaccha (adj.) [cp. Epic Sk. bībhatsa, bībhatsate to feel disgust. Not a des. fr. bādhate: see Walde, Lat. Wtb. s. v. fastidium] disgusting, awful, horrible, dreadful J ii.276; iv.71 ("vaṇṇa"), Sdhp 603. "dassana a disgusting sight, horrible to behold J i.171; PrA 32, 56, 68, 99 (: all with ref. to Petas). -- The spelling bhībhaccha (after bhī) is sometimes found, e. g. at J i.61; iv.491; v.42.

Bīrāṇa

Bīrāṇa [cp. Sk. vīrāṇa & vīraṇā -- mūla=uśira Halāyudha 2, 467] a fragrant grass, Andropogon muricatum S iii.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

Bujjhaka

Bujjhaka (adj.) [fr. budh] intelligent, prudent, judicicus, in a˚ Dpvs ix.17, foolish, imprudent, unmindful of their own interest (trsln suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, J.P.T.S. 1893, 69 suggests "not fighting," thus making abujjhaka= avujjh˚=ayujjh˚ (of yudh).
Bujjhati

Bujjhati [budh, y -- formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujjihi he recognised the truths Vism 209. -- The Dhtp (414) and Dhtm (652) explain budh by "avagamanē" (understanding, see ogamana), Dhtm (242) also by "bodhane" (awakening). Bdgh's expln of the meaning is "kilesa -- santāna -- niddāya uttāhahi cattāri và ariyasaccāni paṭivijjhati Nibbānam eva và sacchikaroti" DhsA 217, cp. trshn at Expos. 294 "to rise from the slumber of the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna") to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D ii.249; S i.74, 198; Dh 136, 286; Th 1, 146; J iii.331; iv.49, 425; Miln 165, 348 (pot. bujjhēyya); Dpvs i.14 (with gen.) KhA 219 (so attho sukhañ b.). 3rd pl. bujihare Th 2, 453; Bu ii.183. imper. bujihassu Bu ii.183. <-> fut. bujjhissati Bu ii.65; aor. abujjhi Bu ii.211, and bujhi J iv.425; Vism 209; pret. 3rd sg. abujjhattha Bu vii.22. -- ppr. bujhameta DhsA 217; Bu vii.22; BhA i.93. -- pp. buddha (q. v.). -- Caus. I. bodheti (q. v.). -- Caus. II. bujñhapeti to lead to knowledge or recognition J i.407. Two infinitives formed fr. bodh, but belonging to budh are bodhun J v.341, and boddhun Th 1, 167.

Bujjhana

Bujjhana (nt.) [fr. budh] awakening, attaining to know-ledge, recognition Ps i.18; Miln 194; DA i.51.

Bujjhanaka

Bujjhanaka (adj.) [fr. bujjhana] endowed with know-ledge, having the elements of bodhi, being enlightened DhsA 217.

Bujjhitar

Bujjhitar [n. ag. of bujjhati] one who becomes enlight-ened or recognises Nd1 457=Ps i.174=Vism 209 (bujjhitā sessāṇī, of the Buddha).

Buđdha

Buđdha [for vuđdha, pp. of vr̥dh, see vaddhati] aged, old D ii.162; J i.164 (*pabbajita one who has become an ascetic in his old age). Compar. buđdhatara DhA ii.239 (v. l. K.B.S. vuđđhatara).

Buddha

Buddha1 (adj.) [med. -- pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S i.35=60 (su -- dub -- buddha very difficult to understand). -- (b) having attained enlightenment, wise A iv.449; PvA 16 (buddh' ādāyo), 60 (= ariya). Usually appld to the Bhagvant (Gotama) M i.386 (one of the adj. describing Gotama to Nigaṇṭha Nātha putta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

Buddha

Buddha2 [=buddha1] A. one who has attained enlighten-ment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A ii.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. <-> The word Buddha is an appellative, not a proper name (na māṭarā kataṇ etc., vimokkh' antikaṇ etā).
because he carries on the sacred tradition, and because he excels in wisdom, self-control and virtue. "Buddha" is explained with the formula as found at Ps.i.174; Nd1 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e.g. M i.179; S ii.69; v.343. -- A khattiya by birth he is called a brāhmaṇa because he carries on the sacred tradition, and because he excels in wisdom, self-control and virtue. 

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225. ânubuddha enlightened after the Enlightened one Th 1, 679, 1246 (trsl "who next to our Great Waked one was awoke"). ânubhāva the majestic power of the B. PvA 38, 171. ânussati mindfulness of the B., one of the 6 anussatis (B., dhamma˚, sangha˚, sīla˚, cāga˚, devatā) D iii.250, 280; Vism 132 (where followed by upasamānussati and 4 other qualities making up the pīti -- sambojjhaṅga; see anussati), 197 sq. (the 10, as mentioned under anussati). ankura a nascent (lit. sprouting) Buddha, one who is destined to be a B. Dха i.83. antara a Buddha -- interval, the period between the appearance of one Buddha & the next Miln 3; Dха i.201 (the 4 last ones); iv.201; PvA 10, 14, 21, 47, 191. ārammaṇa having its foundation or cause in the B., in "pīti joy, caused by contemplation of a B." J iii.405; Vism 143 (here as ubbeṅga -- pīti). āpāṭṭhāna B. -- worship Dха i.101; PvA 93. uppāda the coming into existence of a Buddha, time or age in which a B. was born (opp. buddh’ antara), a Buddha -- period J i.59; Mḥv 12; VbhA 50; ThA 28. kara making a B., bringing about Buddhahood J i.20. krama having its foundation or cause in the B., in ˚pīti joy, caused by contemplation of a B. J iii.405; Vism 143 (here as ubbeṅga -- pīti). āpātha B. -- interval, the period between the appearance of one Buddha & the next Miln 3; Dха i.201 (the 4 last ones); iv.201; PvA 10, 14, 21, 47, 191. ārammaṇa having its foundation or cause in the B., in "pīti joy, caused by contemplation of a B." J iii.405; Vism 143 (here as ubbeṅga -- pīti). āpāṭṭhāna B. -- worship Dhafta.

Buddhaka

Buddhaka (adj) [fr. buddha] in cpd. dvaguala -- buddhikā (f.) possessing insight as much as 2 finger -- breadths VvA 96. The "ka belongs to the whole cpd.

Buddhatā

Buddhati

Buddhati to obstruct, withhold etc.: see pali˚.

Buddhatta


Buddhi

Buddhi (f.) [fr. budh; cp. Class. Sk. buddhi] wisdom, in- telligence D iii.165 (in sequence saddhā sīla suta b. cāga etc.); J iii.369; v.257; Miln 349; Sdhp 263. The ref. Vism 439 should be read vuddhi for b˚. -- carita one whose behaviour or character is wisdom Vism 104 (=paññavā). -- sampanna endowed with (highest) wisdom PvA 39.

Buddhika

Buddhika (adj.) [ -- ˚) [fr. buddhi] intelligent, in cpds a˚ unintelligent & sa˚ possessed of wisdom Miln 76.

Buddhimant

Buddhimant (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin ii.195; J v.257; Miln 21, 294; PvA 131 (paññita, b., sappañña -- jātika).

Bunda

Bunda [Vedic budhna] the root of a tree Abhp 549.

Bundika

Bundika in cpd. ˚abaddha is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin ii.149; iv.40, 357.

Bubbula

Bubbula (& Bubbula) [cp. Epic Sk. budbudā] a bubble. On similes cp. J.P.T.S. 1907, 117. -- Usually of a waterbubble udaka˚ S iii.141; A iv.137; J v.216; Miln 117; Vism 109; DhA iii.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J i.68 (of cooking gruel).

Bubbulaka

Bubbulaka=bubbula, viz. 1. a bubble DhA iii.166; Miln 118. -- 2. the iris of the eye Th 2, 395 (cp. Morris, in J.P.T.S. 1884, 89, but according to ThA 259 the reading pubbalhaka is to be preferred.)

Bubhukkhita

Bubhukkhita [pp. of bubhukkhati, Desid. of bhuñjati] wishing to eat, hungry J ii.14; v.70; Miln 66; Dāvs iii.32.

Būlha
Būha [for vûha, cp. Sk. vyûha for the usual vyûha, q. v. array of troops J i.387.

Bûha

Bûha see vyûha.

Beluva & Beluva

Beluva & Beluva [the guña -- form of billa, in like meaning. It is the diaeretic form of Sk. *bailva or *vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M i.108; ii.6; J iv.363, 368; vi.525, 560. -- 2. wood of the Vilva tree S i.22; D ii.264; Mhbv 31. -- pakka ripe fruit of the Vilva J v.74. -- pándu( -- vînâ) a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Mâra, and was then given to Pañcasiikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasiikha); DhA i.433 (of Mâra; v. l. veluvadanda -- vînâ); iii.225 (of P.); SnA 393 (v. l. veluva’). -- lañ̄thi a young sprout of the Vilva tree KhA 118. -- salâtuka the unripe fruit of the Vilva, next in size to the smaller kola, surpassed in size by the ripe billa or billi S i.150=A iv.170=Sn p. 125.

Bella

Bella (m. & nt.) [=beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J iii.77 (C. beluva); vi.578. Also in doubtful passage at J iii.319 (v. l. mella, phella).

Bojjha

Bojjha (nt.) [orig. grd. of bujhitati or bodheti] a matter to be known or understood, subject of knowledge or understanding Nett 20.

Bojjhanga

Bojjhanga [bodhi+anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enumd at several places, e. g. at D iii.106, where they are mentioned in a list of qualities (dhammâ) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānâ, 4 sammapadhânâ, 4 iddhipâdâ, 5 indriyâni, 5 balâni & the 7 bojjhangas and ariya āṭṭhangika magga, 37 in all. The same list we find at Divy 208. -- The 7 b. (frequently also called sambojjhângâ) are sati, dhamma -- vicaya, viriya, piti, passaddhi, samâdhi, upekkhâ or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhsA 217, cp. Expositor ii.294). -- D ii.79, 83, 120, 303; iii.101, 128, 284; M i.11, 61; ii.12; iii.85, 275; S i.54; v.82, 110; A i.14; iv.23; Nd1 14, 45, 171 (‘kusala’), 341; Kvu i.158; Dhs 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Miln 340; DhA i.230; VbhA 120, 310; ThA 27, 50, 160. They are counted among the 37 constituents of Arahantship, viz. the 30 above -- mentioned qualities (counting magga as one), with addition of slesu paripūrkaritā, indriyesu gutta -- dvārātā, bhojane mattaṅñuttā, jāgariyâ ‘āmyyo, sati -- sappajāññā (see e. g. Nd1 14; Nd2 s. v. satipatthāna & stla); cp. Th 1, 161, 162; Th 2, 21 (maggâ nibbâna -- pattiya’); DhsA 217 (bodhâya sāṇyattani ti bojjhangâ etc.; also def. as “bodhissa ango ti pi bojjhango sen’ angarath’ ang’ ādayo viya). They are also called the paribhoga -- bhañdâni or “insignia” of the Buddha Miln 330. -- kosalla proficiency in the constituents of wisdom Vism 248.

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Bodha
Bodha1 [fr. budh; the usual form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhisthip D iii.54 (v. l. sam’i); DhsA 217; in phrase bodhiyā maggo J i.67; Miln 244, 289; and in bodha--pakkiyadhammā (for which usually bodhi’) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th 1, 342. bodhangama leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojjh”).

Bodha

Bodha2 see pali’.

Bodhana


Bodhaniya

Bodhaniya (adj.) [grd. fr. bodheti] capable of being en-lightened, worthy to be taught Bu 5, 31. See also bodhaneyya.

Bodhaneyya

Bodhaneyya (adj.) [fr. bodheti, see bodhan “ya] capable of being enlightened, to be taught the truth Bu 2, 195 (jana); Miln 169 (yena yogena bodhaneyyā sattā bujhanti tena y. bodheti); otherwise in combn bodhaneyya -- bandhavo the (Buddha’s) relations (or fellowmen) who are able to be enlightened J iii.345=DhA i.367; J v.335.

Bodhi

Bodhi1 (f.) [fr. budh, cp. Vedic bodhin -- manas having an attentive mind; RV v.75, 5; viii.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also sambodhi & sammā -- sambodhi) M i.356; ii.95=III 237 (saddho hoti, saddahati Tathāgata, bodhiḥ); D iii.159 (anuttarārā pappoti bodhiḥ), 165 (id.); S i.103, 196; v.197 sq.; A ii.66; VbhA 310 (def.). Bodhi consists of 7 elements called bojjhangā or sambojjhangā, and is attained by the accomplishment of the perfections called bodhi -- pācañā dhammā (see under cpds. & cp. bodhi -- pakkhiya -- dhammā). The Buddha is said to have found the Path followed by former Buddhas, who "catusa satipatthānena supatiṭhatitacitta satta -- bojjhange yathābhūtaḥ bhāvētvā anuttarārā sammā -- sambodhī abhisambujjhiṣu" S v.160. The moment of supreme enlightenment is the moment when the Four Truths (ariya -- saccāni) are grasped S v.423. Bodhi is used to express the lofty knowledge of an ascetic (Bodhi -- paribbaṇḍaka Np. J v.229 sq.), and the stage of enlightenment of the Pacceka Buddha (pacceka bodhi J i.348; pacceka -- bodhi -- ānā J iv.114; paccekasambodhi SnA 73), as distinguished from sammāsambodhi. -- tīhāna the state of Bodhi, state of enlightenment. Dpvs 2.61. -- pakkhiya =pakkhiya (& pakkhiya, e. g. A iii.70=300; Th 1, 900; cp. bodha") belonging to enlightenment, usually referred to as the 37 bodhipakkhiyā dhammā qualities or items constituting or contributing to Bodhi, which are the same as enumd under bojjhanga (q. v.). They are enumd & discussed at Visn 678 sq. and mentioned at many passages of the Abhidhamma, e. g. Vbh 244, 249; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J i.275; iii.290; v.483; DhA i.230. When they are increased to 43 they include the above with the addition of aniccasaññā; dukkha”, "anatta”, "pahāna”, "virāga”, "nirodhasaññā, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b. -- p. -- dhammā. At A iii.70 only indriyesu guttadvāratā, bhojane mattaññutā and jāgariyāññutā are mentioned in connection with bodhipakkhiyā dhammā in general. At S v.227, 239 sq. (so read in Vbh preface xiv. for 327, 337!) the term is applied to the 5 indriyas: saddhi” indriya, viriya”, sati”, samādi”, paññ”. A more detailed discussion of the bodhi -- p -- dhammā and their mention in the Pātukas is found in Mrs. Rh. D.’s preface to the Vbh edition, pp. xiv. -- xvi. Of BSk. passage may be mentioned Divy 350 (saptatriṣṇād -- bodhi -- pañcāṃ dharmān amukhi” -- kṛṣya pratyekan bodhiḥ sāksātktavantah) & 616
(bodhipakṣaṁ tān dhammān Bhagavān sanprakāśayati sma). -- paripāka the maturing of enlightenment Vism 116. -- pācana ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu ii. 121 sq.; Cp i.11 (cp. J i.22). It is a late term. The b. dhammā are the 10 perfections (pāramiyo), i. e. dāna, sīla, nekkhamma, pāṇīṇa, viṁśa, phalā, khanī, sacca, adhitthāna, mettā, upekkhā. -- satta (1) a "bodhi -- being," i. e. a being destined to attain fullest enlightenment or Buddhahood. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "āmākaññ Bodhisatta," or "our Bodhisatta" of the Buddhist Texts (e. g. Vism 419 (imasmīn kappe ayam eva Bhagavān Bodhisatta -- bhūto); DA i.259) refers to Gotama, whose previous existences are related in the Jātaka collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Buddhahood he is a man. Reference is made to a Bodhisatta or the B. at very many places throughout the Canon. See e. g. M i.17, 163, 240; S ii.5; iii.27; iv.233; v.263, 281, 317; A ii.130; iii.240; iv.302, 439; Vism 15, 116, 499; SnA 52 (pacceka), 67, 72. -- (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant): see Windisch, Proceedings of XIVth Or. Congress, Vol. i.290. -- sambhara (pl.) conditions (lit. materials) necessary for the attainment of bodhi J i.1; vi.595; Mbvs 12. 

Bodhi

Bodhi2 [=bodihi] the tree of wisdom, the sacred B. tree, the fig tree (Assattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Buddhagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavī -- nābhi mahā -- bodhimanda Mbvs 79). It is also spoken of as Mahābodhi (e. g. J iv.228; Vism 403). -- Vism 72, 299, 342; DhA i.105; ThA 62; VbhA 473. -- anga the courtyard in which the B. tree stands DA i.191; Vism 188 ('vatta); VbhA 349. -- tala "Bodhi foundation," i. e. the place or ground of the B. tree, otherwise bodhi -- maṇḍa J i.105; Mhbv 9; DhA i.117. -- pakka fruit of the B. tree J iv.229. -- pādapa the Bodhi tree Mhbv 1. -- pūjā veneration of, or offerings to the B. tree Mhbv 81. -- maṇḍa (for "maṇḍala") the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post -- canonical literature. Bu ii.65, 183; Vism 203; J iv.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA i.86; ii.69; iv.72; ThA 2. Cp. BS. bodhimanda Divy 392. -- maha feast in honour of the B. tree J iv.229. -- mūla the root or foot of the B. tree SnA 32, 391; cp. Bodhiyā mūle Nd 172, 458=Ps i.174. -- rukkha the Bodhi tree Vin i.1.

Bodhetar

Bodhetar [n. ag. fr. bodheti] awakener, enlightener Nd1 457; Ps i.174; Vism 209.

Bodheti

Bodheti [Caus. of bujjhati] 1. to awaken to the truth, to enlighten S i.170; Bu ii.195. aor. bodhesi Vism 209, abodhayi Bu ii.196 & bodhayi Bu v.31; xxv.6 inf. bodhuñ; see bujjhati, & bodhetu J iv.393. grd. bodhabba D ii.246; A iv.136. -- 2. to make aware (of), to make known J vi.412; SnA 444.

Bondi

Bondi [etym. doubtful, one proposed by Morris, J.P.T.S. 1889, 207 derives it fr. bandh=bundh to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, Lat. Wtb. under fidelia. The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv iv.332; J i.503; ii.160; iii.117; PvA 254.

Bya’

Bya’ etc. (byā’, byu’) words not found under these initials are to be looked up under vya’ etc.
Byañjana

Byañjana (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. -- 2. the letter, as compared with attha, the spirit or meaning; thus in phrase attathā byañjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyañjana is the more usual (& classical) form, other refs. will be found under vyañjana.

Byatta


Byattatā

Byattatā (f.) [fr. byatta] experience, learning Miln 349. See also pari˚.

Byanti˚

Byanti˚ in "bhavati, bhāva etc. see vyanti˚.

Byapagata

Byapagata [=vy -- apa -- gata] departed, dispelled Miln 225.

Byappatha

Byappatha [so for byappatha; according to Kern, Toev. s. v. the word is a distortion fr. *vyāprta (for which usually P. vyāṭa) of vy+ā+prṛ, prṛoti to be busy or active] busy, active. Thus Kern, but the trsln is not satisfactory. It occurs only at 2 passages; Vin iv.2, where combd with vācā, girā, vacībheda, and meaning "mode of speech," and at Sn 961, where it has the same meaning & is referred by Nd1 472 to a mode of speech & expld by SnA 572 by vacana. Thus the derivation fr. pr with vyā˚ can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana -- patha & vāda -- patha), thus "way of speaking."

Byamha


Byasana

Byasana see vyasana.

Byā
Byā (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya> *veyyā>*vyā>byā] intensive particle: "just so, certainly, indeed" only in phrase "evaṇ byā kho" Vin ii.26; iv.134=DA i.27; M i.130 (evaṇ vyā kho ti evaṇ viya kho C.). 257.

Byādhi

Byādhi [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+dhā] sickness, disease A i.146; Kvu ii.457; Miln 351.

Byādhitā

Byādhitā [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

Byādheti

Byādheti [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S i.120; Th 1, 46, 1211. Pass. byādhiyati Kvu ii.457 (aor. byādhiyinsu). -- pp. byādhitā.

Byāpajjha

Byāpajjha [fr. vy -- a -- pad] 1. trouble, opp. a’ relief M i.10. -- 2. malevolence; neg. a’ benevolence Vin i.3; M i.38; cp. avyāpajjha S iv.296, 371.

Byāpanna

Byāpanna [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy’, e. g. S ii.168 (‘citta).

Byāpāda

Byāpāda [fr. vy+ā+pad] ill -- will, malevolence, one of the 5 "obstructions" (āvaraṇāni, see e. g. S v.94; Nd2 379); and of the 4 "bonds" (kāya -- ganthā see e. g. Nd1 98). -- M i.434; S i.99; It 119; Ps i.31; ii.12; Nd1 149, 207, 386. -- vitakka a malevolent or angry thought M i.11; S i.203; ii.151; iii.93; v.417; Nd1 501; Kvu 113.

Byābādha

Byābādha [vy+ā+bādh] evil, wrong, hurt; usually referred to as 3 fold: atta”, para”, ubhaya”, or against oneself, against others, & both -- M i.416; S iv.159 (vyā”), 339.

Byābādheti

Byābādheti [Denom. fr. byābādha] to injure, hurt, oppress S v.393 (na kiñci byābādha tasaṇ và thāvaraṇ và).

Byābhangī

Byābhangī [f. vy+ā+bhaṅj] 1. a pole for carrying burdens Th 1, 623. -- 2. a flail S iv.201.

Byāma
Byāma [cp. Vedic & P. vyāma cp. Śatap. Br. i.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase 'ppabhā a halo extending for a fathom around the Buddha J i.12, 90; Bu i.45; Miln 75; VvA 213.

Byāruddha

Byāruddha [pp. of vy+ā+rundh; reading by’ in Nd1; vy’ in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aṇānī -- aṇānehi b. in enmity with each other; =paṭiviruddha Nd1 408), 938 (412 id.; SnA 566=āhata -- citta).

Byāvāṭa

Byāvāṭa [vy+ā+vr] covered, adorned with VvA 213 (rūpakāya byāvāṭa jana; v. l. byāgata). the meaning (wrongly given as "adorned") is to be deleted. The reading at VvA 213 is doubtful. It may be kāvavyāvāṭa, but dassana -- vyāvāṭa is to be preferred (see under vyāvāṭa).

Byāsatta

Byāsatta [pp. of vy+ā+sañj, cp. āsatta1] attached to, clinging to, in cpd. ‘māṇasa possessed with longing Dh 47 (sasampatte vā asampatte vā lagga -- māṇasa DhA i.361), 287 (cp. DhA iii.433; laggenatāya sattamāṇasa).

Byūha

Byūha [cp. Sk. & P. vyūha fr. vi+vah] 1. the array or arrangement of troops in particular positions, order of parade or battle DA i.85. Three formations of troops are mentioned at J ii.404 & 406, viz. paduma -- vyūha (lotus formation), cakka’ (wheel formn), saka’ (cart formn). -- 2. a heap, collection, in byūha’ karoti to put into a (well -- arranged) heap Miln 2 (kacavara). <-> 3. a (blind) alley, cul -- de sac Vin iv.271 (byūha nāma yen' eva pavisanti ten' eva nikkhamanti).

Byūhāti

Byūhāti [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

Brahant

Brahant (adj.) [cp. Vedic brāhant, of brāh2 to increase, to be great or strong; paribṛḍha solid (cp. brūha, paribrahana & paribrthana), Av. bṛṣaṛh high; Arm. brjrh high; Oir. brṛ, Cymr. bre mountain; Goth. baurgs "borough," Ogh. etc. burg "burgh," i. e. fortress; Ger. berg mountain. -- The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vṛdh) is used in explns of the term; thus Dhtp 344 (Dhtm 506) baha braha brūha=vuddhiya; VvA 278 brahā=vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. brahā Sn 410, 550; Th 1, 31; J iii.117 (= dīgha C.); iv.111 (su’); 647; Pv iv.310 (of a huge tree), acc. sg. brahantan A iii.346; VvA 182; nom. pl. also brahantā Vv 524 (=mahantā VvA 224; of the Yama -- dūtā or Death's giant messengers). -- f. brahati J v.215 (=ulārā C.); also given as N. of a plant Abhp 588. -- Superl. brahaṭṭha (=Sk. barhiṣṭha; on inversion bar>bra cp. Sk. paribharanā>P. paribrahana) in 'puppha a large or fully developed blossom J v.416. -- araṇā woodlands, vast forest A i.187. -- vana the wild wood, immense forest A i.152; iii.44; Vv 633; J v.215. -- sukha ( -- vihāra -- jāhā -- ḫāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

Brahma & Brahmā
Brahma & Brahmb [fr. brh, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, "Bezenberger's Beiträge" xxiv.142 sq. (=Mir. bricht charm, spell: Ocel. bragr poetry)] -- I.

Brahman (nt.) [cp. Vedic brāhman nt. prayer; nom. sg. brāhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahmans); a state like that of Brahmb (or Brahman) A ii.184 (brahmappatta). In cpds. brahma". -- 2. Vedic text, mystic formula, prayer DA i.244 (brahmaṇ aṅgat ti brāhmaṇo).

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II. Brahmb [cp. Vedic brahmān, m., one who prays or chants hymns, nom. sg. Brahmā] 1. the god Brahmb chief of the gods, often represented as the creator of the Universe (vasavattī issaro kattā nimmattā) D i.18; iii.30, also called Mahābrāhma (D i.235 sq., 244 sq.; iii.30; It 15; Vism 578; DhA ii.60); and Sahampati (Vin i.5; D ii.157; S i.136 sq.; Vism 201; KhA 171; SnA 56) and Sānākumārā (D ii.226; iii.97). The duration of his life is given as being 1 kalpa (see Kyu 207, 208). -- nom. Brahmb Vin i.5; D ii.46; J vi.486; Miln 224; Vism 2 (brahmāna tātibrahmā, Ep. of Buddha Bhagavā); SnA 229 (B. mahānubhāvo); gen. abl. Brahmano D ii.209; Vism 205; SnA 177; instr. Brahmanā D i.252; ii.239; Dh 105, 230; Vism 48, 405; DhA ii.60; acc. Brahmanāna D ii.37; voc. Brahma S i.138. -- 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma -- loka; in which to be reborn is a reward of great merit); nom. sg. brahmā S i.142 (Baka br); M i.327 (id.); A iv.83; PvA 138 ("devatā for brahma") ; gen. abl. brahmunā S i.142, 155; instr. brahmunā D iii.147, 150 & brahmunā Va 98; voc. sg. brahma M i.328. pl. nom. brahmāno Miln 13, 18 (where J vi.486 has Mahā -- brahmā in id. p.); DhA 195; gen. brahmāna Vism 2; MbhV 151. -- paccekabrahmā a br. by himself S i.149 (of the name of Tuđu; cp. paccekabuddha). - - sabrahmaka (adj.) including the brahma gods D i.62; A ii.70; Vin i.11; DA i.174. III. brahma (adj. -- n.) [cp. brahma II. 2; Vedic brahma & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin -- (adj.) J ii.14 (br. vaṇṇa=seṭṭha vaṇṇa C.); KhA 151 (brahma -- cariyā=brahma cariyān). -- (m.) acc. brahmaṇ Sn 285; voc. brahma (frequent) Sn 1065 (=brahmā ti seṭṭhavacanaṇa Sn 592); J ii.346; iv.288; vi.524, 532; Pv i.129 (=brāhmaṇa Pva 66). -- 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A i.132 (brahma ti mātāpitaro etc.), 182; iv.76. -- 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D i.96 (brahme mante adhityā); Pv v.613 (manṭaṇa brahmacinintitāṇa =brahmānāṇa aṭṭhaṇa brahmaṇa cittitaṇa Pva 97, 98). -- Note. The compn form of all specified bases (I. II. III.) is brahma", and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs. -- attabhāva existence as a brahma god DhA i.210. -- ujugatta having the most divinely straight limbs (one of the 32 marks of a Great Man) D iii.18; iii.144, 155. -- utama sublime DhA 192. -- upatti birth in the brahma heaven S i.143. -- úpasaṭh the highest religious observance with meditation on the Buddha & practice of the uposath abstinence A i.207. -- kappā like Brahmb Th 1, 909. -- kāya divine body D iii.84; J i.95. -- kāyika belonging to the company of Brahmb, N of a high order of Devas in the retinue of Br. (cp. Kielf. Kosmographie pp. 191, 193, 197) D i.220; ii.69; A iii.287, 314; iv.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 86. -- kutta a work of Brahmb D iii.28, 30 (cp. similarly yaṃ mama, pitrā kṛtaṇ devakṛtaṇ na tu bhramakṛtaṇ tat Divy 22). See also under kutta. -- giriya (pl. name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. -- ghaṭa (=ghaṭa2) company or assembly of Brahmans J vi.99. -- cakkha the excellent wheel, i. e. the doctrine of the Buddha M i.69; A ii.9, 24; iii.417; v.33; It 123; Ps ii.174; VbhA 399 (in detail); -- cariya see separate article. -- cārin leading a holy or pure life, chaste, pious Vin ii.236; iii.44; S i.5, 60; ii.210; iii.13; iv.93, A ii.44; M iii.117; Sn 695, 973; J v.107, 382; Vv 3411 (acc. pl. brahmacāraye for "cāriṇo"); Dh 142; Miln 75; DA i.72 (brahmaṇ såtaṇā acaraṇa cārita ti br. c.); DhA iii.83; a’ S i.181; Pug 27, 36. -- cintita divinely inspired Pvi i.613=Vv 6316 (of manta); expln at Pva 97, as given above III.3, differs from that at VVa 265, where it runs: brahmēhi Aṭṭhaṇa āthi cintitaṇ paññācakkunṇa diṭṭhaṇa, i. e. thought out by the divine (seer) Aṭṭhaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa1, seen) -- ja sprung from Brahmb (said of the Brāhmaṇaṇa) D iii.81, 83; M ii.148. Cp. dhammaṇa. -- jaca belonging to a brahman family Th 1, 689. -- jala divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. -- danā "the highest penalty," a kind of severe punishment (temporary deathsentence?) Vin ii.290; D ii.154; DhA ii.112; cp. Kern, Manual p. 87. -- dāya dāya kinsman or heir of Brahmb D iii.81, 83. -- deyya a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D i.87 (=settha -- deyyaṇ
DA i.246; cp. Dial. i.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmins as referring to themselves. But brahma as the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." -- Cp. id. p. Divy 620, where it does not need to mean "gift to brahmans," as Index suggests; D i.114; J i.166=DhA iii.125 (here a gift to a br., it is true, but not with that meaning); V i.486 (sudinnan); Mhbv 123. We think that both Kern (who at Toev. s. v. unjustly remarks of Bdhgh's expln as "unjust") and Fick (who at "Sociale Gliederung" p. 126 trsls it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. -- devatā a deity of the Brahmaloka PVA 138 (so read for brahmā). -- nimantanika "addressing an invitation to a brahma -- god," title of a Suttanta M i.326 sqq., quoted at Vism 393. -- nimmita created by Brahmad D iii.81, 83. -- patta arrived at the highest state, above the devas, a state like the Br. gods M i.386; A ii.184. -- patti attainment of the highest good S i.169, 181; iv.118. -- patha the way to the Br. world or the way to the highest good S i.141; A iii.346; Th i.689. Cp. Geiger, Dhamma 77. -- parāyana devoted to Brahmad Mibl 234. -- parisā a assembly of the Brahma gods D iii.260; M i.330; S i.155; A iv.307. -- pārisajja belonging to the retinue of Br., N. of the gods of the lowest Rūpa -- brahmaloka S i.145, 155; M i.330; Kvu 207; cp. Kirfel, Kosmographie 191, 194. -- puropi minister or priest to Mahābrahmad; "deva gods inhabiting the next heaven above the Br. -- pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read 'puropiha for 'parohita'). -- pphāna [a -- pphāna; a=ph.] a Brahmaappallase, divine or greatest appallase DhA iii.210 (cp. Mibl 13; J vi.486). -- bandhu "brahma -- kinsman," a brāhma in descent, or by name; but in reality an unworthy brahman, Th ii.251; J vi.532; ThA 206; cp. Fick, Sociale Gliederung p. 140. -- bhikkha ideal or divine food S i.141. -- bhātta a worshipper of Br. J iv.377 sq. -- bhavana Br. -- world or abode of Br. Nd 448. -- bhūta divine being, most excellent being, said of the Buddhā D iii.84; M i.111; iii.195, 224; S iv.94; A v.226; It 57; said of Arahants A ii.206; S iii.83. -- yāna way of the highest good, path of goodness (cp. brahma -- patha) S v.5; J vi.57 (C. ariyabhūmi: so read for arāya'). -- yāniya leading to Brahmad D i.220. -- loka the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction: see e. g. Vism 415=KhA 121), the abode of the Br. devas; Heaven. -- It consists of 20 heavens, sixteen being form of (rūpa -- brahmala) and four, inhabited by devas who are incorporeal (artāpā). The devas of the Br. I. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A i.227 sq.; v.59 (as included in the sphere called sahasī cuṭānī lokadātu). -- The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodi -- parāyanā); their attainments depend on the degree of their faith in the Buddha, -- 494 --

Dhamma, & Sangha, and their observance of the precepts. -- See e. g. D iii.112; S i.141, 155, 282; A iii.332; iv.75, 103; Sn 508, 1117; J ii.61; Ps i.84; Pv ii.1317; Dhs 1282; Vbh 421; Vism 199, 314, 367, 372, 390, 401, 405, 408, 415 sqq., 421, 557; Mhbv 54, 83, 103 sq., 160; Vbh 68; PVA 76; VbhA 167, 433, 437, 510. See also Cpd. 57, 141 sqq.; Kirfel, Kosmographie 26, 191, 197, 207, and cp. in BSK. literature Lal. Vist. 171. The Br. -- i. is said to be the one place where there are no women: DhA i.270. -- yāva Brahmaloka pi even unto Br.'s heaven, expression like "as far as the end of the world" M i.34; S v.265, 288. -- "ūpaga attaining to the highest heaven D ii.196; A v.342; Sn 139; J ii.61; Kvu 114. -- "ūpapatti rebirth in Heaven Sn 139. -- "parāyana the Br. -- loka as ultimate goal J ii.61; iii.396. -- "sahavyatā the company of the Br. gods A iv.135 sqq. -- yāna the best vehicle S v.5 (+dhāmmayāna). -- vaccasin with a body like that of Mahābrāhma, combed with -- vānīn of most excellent complexion, in ster. passage at D i.114, 115; M ii.167, cp. DA i.282: "vaccast ti Mahābrāhmauno sartā -- sadisena sarātren samanāgato; "vamī ti sēṭhavaṃī. -- vāda most excellent speech Vin i.3. -- vimāna a palace of Brahmad in the highest heaven D iii.28, 29; It 15; Vism 108. -- vihāra sublime or divine state of mind, blissful meditation (exercises on a, altruistic concepts; b. equanimity; see on these meditations Dial i.298). There are 4 such "divine states," viz. mettā, karunā, muditā, upokkha (see Vism 111; DhSA 192; and cp. Expositor 258; Dhs trsl. 65; BSK. same, e. g. Divy 224); D ii.196; iii.220 (one of the 3 vihāra's: dibba, brahma, ariya); Th 1, 649; J i.139 ("vihāre bhāvatā... brahmalok'ūpaga), ii.61; Dhs 262; Vism 295 sq. ('niddesa), 319. -- vethana the head -- dress of a brahmin SnA 138 (one of the rare passages where brahma=brahma III. 1). -- sana like Brahmad Sn 508; SnA 318, 325; DhSA 195. -- ssara "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities: see enumd under bindu) D ii.211=227; J i.96; v.336.
Brahmaka

Brahmaka (adj.) only in cpd. sa˚ with Brahmā (or the Br. world). q. v.

Brahmacariya

Brahmacariya (nt.) [brahma+cariya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahman cariyaṇ brahmāṇaṇ ā

Brahmacariyaka

Brahmacariyaka (adj.) [fr. brahmacariya] only in phrase di˚ leading to the highest purity of life D i.189, 191; iii.284; A iv.166.

Brahmacariyavant

Brahmacariyavant (adj.) [fr. brahmacariya] leading the religious life, pure, chaste S i.182; Dh 267.

Brahmaṇa

Brahmaṇa (adj.) [fr. brāhmaṇa] brahman, of the brah- man rank; brahmanhood, of higher conduct, leading a pure life D i.115 (at which passage DA i.286 includes Śāriputta, Moggallāna & Māhākassapa in this rank); M ii.167; A i.143. -- abstr. der. brahmaṇaṇa (nt.) higher or holy state, excellency of a virtuous life D i.166; Vin iii.44; J iv.362 (=brahmaṇa dhamma C.); brahmaṇaṇa (nt.) D ii.248; brahmaṇaṇa (f.) D iii.72, 74; A i.142; & brahmaṇaṇattha (nt.) S iii.192; v.25 sq., 195; A i.260 (brahmaṇaṇattha).

Brahmaṇañātā

Brahmaṇañātā (anst.brh’)[fr. brahma or brahmaṇa] state of a brahman D iii.145, 169; Dh 332, cp. DhA iv.33. -- Neg. a˚ D iii.70, 71.

Brahmaṇañattha

Brahmaṇañattha see brahmaṇaṇa.

Brahmatta

Brahmatta (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; DhA i.110. brahmattabhāva is to be read as brahm’ attabhāva (see under brahma).
Brahmattara

Brahmattara at J iii.207 (of a castle) is probably to be read brahmattara "even higher than Brahmā," i.e. unsurpassed, magnificent. C. explns by suvaṇṇa- pāsāda.

Brahmavant


Brāhmaṇaṇḍa & Brāhmaṇatatha

Brāhmaṇaṇḍa & Brāhmaṇatatha see brahmaṇa".

Brāhmaṇa

Brāhmaṇa is [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahmān] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. -- On brāhmaṇas as a caste & their representation in the Jātaka collection see Fick, Sociale Gliederung; esp. ch. 8, pp. 117 -- 162. -- Var. fanciful etymologies, consisting of a word -- play, in P. definitions are e.g. "sattanāṇa dhāmmanāṇa bāhiṭṭattā br." (like def. of bhikkhu) Nd1 86=Nd2 404a (cp. Sn 519); ye keci bho -- vādikā Nd1 249=Nd2 464b; brāhā -- sukhavīhāra -- jhāna -- jhāyin Miln 226; pāpaṇ bāhesuṇ D iii.94; bāhita -- pāpattā br. DhA iii.84; ariyā bāhita -- pāpattā br. DA i.244. -- pl. brāhmaṇānāse Sn 1097 sq. -- Var. refl in the Canon to all meanings of the term: D i.90, 94, 104, 119 sq., 136 (mahāsālā), 150 ('dūta), 247; iii.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 ('mahāsālā), 270; M i.271 ('karaṇa dhammā), 280; ii.84, 148, 177; iii.60, 270 (a bhikkhu addressed as br.); S i.47, 54, 94 sq., 99 (kumāra), 117, 125, 160 sq.; ii.77, 259; iv.157; v.194; A i.66, 110, 163 (teviyā); 166; ii.176; iii.221 sq. (brāhmaṇa -- vagga); It 57 sq., 60, 98, 101; J iii.194; iv.9; vi.521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin i.3; ii.156 (br. parinibbuta); Th 1, 140, 221 (brāhma -- bandhu pure āsiṇ, idāni kho 'nhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kamman hoti brāhmaṇo; 284 sq.); J iv.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be apetā brāhmaṇa degraded fr. brähmaship J iv.361 sq. Diff. schools of br. teachers are enumd at D ii.237 sq. (Tevijja Sutta). -- brāhmaṇānāṇa pubbākā isayo mantānāṇa kattāro "the ten inspired Seers of old times, who composed the Vedic hymns": their names are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu Vin i.245; D i.104; A iii.224; iv.61; cp. VvA 265. -- f. brāhmaṇī

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(n. or adj.) the wife of a brāhmaṇa D i.193; J v.127 (of a purohita or high priest); DhA i.33; iv.176; PvA 55, 61, 64. Freq. in combn brāhmaṇaī pājā this generation of brāhmaṇas, e.g. D i.249; A i.260; ii.23 (see pājā). - - ibbhā Brahmins & Vaiśyas J vi.228 sq. -- kumārika a brahmin young girl J iii.93. -- kula a br. clan or family J ii.85, 394, 411; iii.147, 352; PvA 21, 61. -- gahapatikā priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. xi.258) D ii.178; iii.148, 153, 170 sq.; S i.59, 184; A i.110; Vin i.35; J i.83. -- gāma a br. village Vin i.197; D i.87, 127; S i.111; J ii.368; iii.293; iv.276. -- dhamma duty of a br.; see on contrast between Brahmanic & Buddhist view J iv.301 sq. , cp. also SnA 312 -- 325 (br. -- dhammika -- sutā) & Fick, l. c. 124. -- sutta a br. Vin i.44. -- bhogāna giving food (alms) to brahmins Vin i.44. -- māṇava a young brahmin J iv.391. -- rūpa (in) form of a br. PvA 63. -- vaḍḍhakā a br. carpenter J iv.207. -- vaṭṭa circle of brahmins DhA iv.177 (v. l. "vādaka"). -- vānīja a br. merchant PvA 113. -- sacca a brahmanic (i.e. standard, holy) truth A ii.176 (where the Buddha sets forth 4 such br. -- saccāni, diff. from the usual 4 ariyasačcāni).

Brāhmaṇa
Brāhmaṇa (nt.) [for brahmaṇa] state of a true brahman, "holiness supreme" Th 1, 631.

Brūti

Brūti [brū, Sk. bravīti, Med. brūte; cp. Geiger, P.Gr. § 1412. Expld by Dhtp 366 as "vacane," by Dhtm 593 as "vācīyāṇa, viyātīyāṇa"] to say, tell, call; show, explain D i.95; Sn 308 sq.; Dh 383 sq.; Cp. vi.8; Miln 314, 327. -- Constructed with double acc. or with dat. of person & acc. of thing said (cp. Miln 233). -- Forms: Pres. 1st sg. brūmi It 33, 40; S 1033, 1042 sq. (expld as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv i.23 (=kathemi PVA 11); Th 1, 214; 2nd sg. brūsi Sn 457, 1032, 1081; J ii.48; Th 2, 58; 3rd sg. brūti Sn 122; imper. brūhi Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. -- pret. abravi Sn 981; Th 1, 1275; J vi.269; Pv ii.964 (v. l. abruvi); PVA 264; abrvi J iii.62, and bravi J v.204; 3rd sg. med. bravitha Vv 5310 (=kathesi VvA 240); 1st sg. also abraviṇ Cpi.68; 3rd pl. abravuj J v.112.

Brūmeti

Brūmeti [possible Caus. fr. brūti, but as Geiger, P.Gr. 1412, rightly remarks "not critically sound"] to say D i.95 (expld as "brūmeti ti vadau" DA i.265).

Brūhana


Brūhetar

Brūhetar [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññāgārāṇaṇ frequenter of solitary places; given up to solitary meditation M i.33, 213.

Brūheti

Brūheti [cp. Sk. brūhayati; fr. brh2 to increase; Dhtp 346 & Dhtm 505; vuddhiyaṇ. Cp. brahamat] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with sevati; S i.198 (saddha); Sn 324 (kammaṇi); Dh 285 (imper. brūhaya=vadāhaya DhA iii.429); Ud 72; J i.289; Miln 313 (saddena sota br.); PVA 168 (vaḍ̥hetai+, for ābhāveti). -- Cp. anu’, pari’.

Bh. Bha

Bha (indecl.) the letter or sound (syllable) bh; figuring in Bdhg’s exegesis of the N. Bhagavā as representing bhava, whereas ga stands for gamana, va for vanta KhA 109. -- Like ba’ we often find bha’ mixed up with pa’; -- see e. g. bhanḍa bhanḍati; bh represents b. in bhasta=Sk. basta, bhisa=Sk. bisa, bhusa= Sk. buṣa. -- bha -- kāra the sound (or ending) ‘bha’, which at Vin iv.7 is given as implying contempt or abuse, among other low terms (hīna akkosā). This refers also to the sound (ending) ‘ya (see ya -- kāra). The expln for this probably is that ‘bha’ is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in ibbha (menial).

Bhakuṭi

Bhakuṭi (f.) [cp. Epic Sk. bhrukuṭi from older brhkuṭi, bhrukuṭi or bhṛkuṭi] superciliousness Sn 485. J iii.99; Vism 26 (‘karaṇa’); SmA 412. Der. bhākuṭika (q. v.). See also bhūkuṭi.
Bhakkha

Bhakkha ( -- ‘) (adj.) [fr. bhakṣ] 1. eating, feeding on D iii.41 (sāka‘ etc.); S i.69 (pahūta‘ voracious, of fire); 238 (kodha‘); Pv i.91 (lohta -- pubba‘); Pug 55 (tiṇa‘); Sdhp 388 (tiṇa‘). -- 2. eatable, to be eaten; nt. 'g food, prey, in cpd. appa -- bhakkha offering no food Vv 843 (appodaka+). -- pl. also bhakkhā (eatables) J ii.14; iv.241 (similar context; =bhojana C.); Pv ii.941 (= āhārā PvA 129). It is to be pointed out that bhakkhā occurs in poetry, in stock phrase "dibba bhakkhā pātubhavanti’; cp. Vedic bhakṣa (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

Bhakkhati

Bhakkhati [bhakṣ fr. bhaj, cp. Sk. bhakṣati & bhakṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon Pv ii.25 (pubba -- lohita‘); DhA ii.57 (vātaṇ). <-> inf. bhakkhitu J ii.14. -- Caus. bhakkheti in same meaning J iv.349 (aor. bhakkhesu‘); cp. BSk. bhakṣayati Divy 276.

Bhaga

Bhaga [Vedic bhaga, bhaj, see bhagavant etc.] luck, lot, fortune, only in cpd. dub‘ (adj.) unhappy, unpleasant, uncomfortable It 90; DA i.96 (‘karaṇa). -- bhaga (in verse "bhavehi ca vibhattavā' in exegesis of word "Bhagava") at DA i.34 read bhava, as read at id. p. Vism 210.

Bhagandala

Bhagandala (& à) [cp. late Sk. bhagandara] an ulcer, fistula Vin i.216, 272; Nd1 370. Has expln at Dhtm 204 "bhaganda secane hoti" ("comes from sprinkling") anything to do with our word?

Bhagalavant


Bhagavant

Bhagavant (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord.” Thus applied to the Buddha (amhākaṇ Bh.) and his predecessors. Occurs with extreme frequency; of fanciful exegetic explns of the term & its meaning we mention e. g. those at Nd1 142=Nd2 466; Vism 210 sq.; DA i.33 sq. Usual trs. Blessed One, Exalted One.

Bhaginī

Bhaginī (f.) [Epic Sk. bhaginī] a sister J vi.32. The popular etym. of bh. as given at VbhA 108 is the same as that for bhāṭara, viz. "bhagatī ti bh.” -- Cpd. bhagini -- māla a "sister garland (?) N. of a tree J vi.270 (=upari -- bhaddaka).

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Bhagga

Bhagga1 [pp. of bhañj, Sk. bhagna] broken, in phrases "sabbā te phāsukā bhaggā” J i.493, which is applied metaphorically at Dh 154 (phāsukā=pāpakā?), expld DhA iii.128 (artificially) by "avasesa -- kilesa -- phāsukā bhaggā”; further "bhaggā pāpakā dhammā” Vism 211; bhaggā kilesā Miln 44; and bhagga -- rāga, ’dosa etc. (in def. of Bhagavā) at Nd1 142=Nd2 466 B, quoted at Vism 211.
Bhagga

Bhagga2 (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi ‘ṇ ti garū ti Bhāgyavā etc.).

Bhaggava

Bhaggava [cp. Sk. *bhārgava, a der. fr. bhṛgu, & bhargah, of same root as Lat. fulgur lightning; Gr. flo/c light; Ger. blitzen, blank; Ags. blanca white horse, all of the idea of "shining, bright, radiant." -- How the meaning "potter" is connected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the one passage where it occurs, which happens to be in the Kumbhakāra -- jātaka, v. 6, 7, i. e. the "Jātaka of the potter"] potter (?) J iii.381, 382, in voc. bhaggava (m.) & bhaggavī (f.). The terms are not expld in C., evidently because somewhat obscure. According to Kern, Toev. s. v. the Sk. form in this meaning occurs at MBh. i.190, 47; Saddhp. 191 sq., MVastu iii.347.

Bhaggavant

Bhaggavant (adj. n.) [fr. bhagga2, cp. Sk. & P. bhāgya- vant] having good luck or auspices, fortunate; in def. of "Bhaggavā" at Vism 210=DA i.34 ("bhāgyavā bhaggavā yutto"); with ref. to the 4 qualities implied in the word "bhagavā," which passage is alluded to at VvA 231 by remark "bhāgyavantat' ādhī catāhī kāranehi Bhagavā."

Bhanga

Bhanga1 (nt.) [cp. Sk. bhanga, which occurs already Atharva -- veda xi. 6. 15 (see Zimmer. Altind. Leben 68), also Av. bhāga, Polish pienka hemp. On its possible etym. connection with Vedic śaṇa (Ath. Veda ii. 4. 5) =P. sāna & sāna hemp (=Gr. ka/nabis, Ger. hanf, E. hemp) see Walde, Lat. Wtb. s. v. cannabis] hemp; coarse hempen cloth Vin i.58 (where combd with sāna).

Bhanga


Bhangana & Bhangaloka

Bhangana & Bhangaloka [to bhanga1?] are vv. ll. of Npl. at Nd1 155 for Ganga & Angānēka respectively. With misspelling bh>g, cp. bhendaka>geṇḍaka.

Bhacca

Bhacca (adj.) [grd. fr. bhṛ, cp. Sk. bhṛtya] to be carried, kept or sustained A iii.46 (=a dependant) J iv.301 (C. bhāritabba). As Kern. Toev. s. v. bhacca points out this gāthā "bhaccā mātā pitā bandhū, yena jāto sa yeva so’ is a distortion of MBh i.74, 110, where it runs "bhastrā mātā, pituḥ putro, yena jāto sa eva saḥ" (or is it bhrastā?).

Bhajati

Bhajati [bhaj to divide, partake etc.: see Caus. bhājeti & cp. vi’] to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of sevati. The Dhtp &
Dhtm mark the fig. meaning (bhaj2) by sevāyañ (Dhtp 61), sevāpithakkare (Dhtm 523) & saṃsevane (ib. 76), whilst the lit. (bhaj1) is expressed by vibhājane. -- Sn 958 (bhajato rittaśanañ; gen. sq. ppr.=sevato etc. Nd1 466); Dh 76, 303; Pug 26, 33; J i.216=iii.510 (disā bh.) vi.358; Sdhp 275. -- Pot. bhaje Dh 76, 78, and bhajetha Dh 78 (=payirupāṣetha), 208 in sense of imper.; hence 2nd sg. formed like Caus. as bhajethi J iii.148 (C. bhajeyāsi; cp. Geiger, P.Gr. 1392). <> -- grd. bhajitabba Nd2 s. v. kāmaguñā B (sevitabba, bh., bhāvetabba).

Bhajanā

Bhajanā (f.) [fer. bhaj] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam" & Dhs trsl. 345.

Bhajin

Bhajin (adj.) [fr. bhajati] loving, attached to, worshipping Nd1 142 (in expln of "Bhagavā").

Bhajjati

Bhajjati [Vedic bhrjjati, cp. Gr. fru/gw to roast, fru/ganon dry wood; Lat. frīgo to make dry] to roast, toast Vin iv.264; Dhtp 79 & Dhtm 94, expld by "pāke." <> Caus. bhajjapeti to have, or get roasted Vin iv.264; DhA i.224 (v. l. K. paccāpeti).

Bhañjaka

Bhañjaka (adj.) [fr. bhañjati] breaking, spoiling, destroying (attha" -- visaṃvāda; cp. bhañjanaka) J iii.499.

Bhañjati

Bhañjati [bhañj, cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ogh. brehhan. E. break, Sk. giri -- bhrj breaking forth from the mountain; and Sk. bhanga, bhañji wave. -- The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin i.74 (phāsukā bhañjitabba ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pvi ii.93 (sākhaḥ bhañjeyya =chindeyya PV A 114); PV A 277 (akkho bhañji the axle broke, intrs.). -- 2. to fold or furl (the lip): oṭṭhaj bh. J ii.264. -- 3. (fig.) to break up, spoil, destroy, in atthaḥ bh. to destroy the good S iv.347 (cp. bhañjanaka). -- pp. bhagga1 (q. v.).

Bhañjana

Bhañjana1 (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. akkha’ break of the axle Vism 32, 45; DhA i.375; PV A 277.

Bhañjana

Bhañjana2 (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in gatta” and pāda” -- bbhañjana -- tela oil for rubbing the body and the feet Vism 100; VvA 295.

Bhañjanaka

Bhañjanaka (nt.) [fr. bhañjana1] destroying, hurting, spoiling, in phrase attha’ destroying the welfare (with ref. to the telling of lies) DhA iii.356; VvA 72; cp. bhañjaka.

Bhañjanin
Bhañjanin (adj.) [fr. bhañ] breaking, destroying, in cakka˚ breaking the wheel, fig. breaking the state of harmony J v.112.

Bhaaññam

Bhaññam (J v.317) see bhā.

Bhaṭā

Bhaṭa [cp. Epic & Class. Sk. bhaṭa, fr. dial. bhaṭ to hire; originally the same as bhṛtya fr. bhṛta & bhṛti of bhṛ Dhtp 94, Dhtm 114. -- bhaṭa=bhātyaŋ i. e. bhṛtyaŋ] servant, hireling, soldier Miln 240; VvA 305 (bhattavetana˚). As to suggestion of bhaṭa occurring in phrase yathā -- bhaṭaŋ (Kern. Toev. s. v. yathābhātaŋ) see discussion under yathā bhaṭaŋ. -- patha service, employment, salary Vin iv.265; SnA 542.

Bhaṭṭha

Bhaṭṭha1 [pp. of bhaṛaṇś, see hassati] dropped, fallen down J i.482; iv.222, 382; v.444. Cp. pari˚.

Bhaṭṭha

Bhaṭṭha2 [pp. of bhaṇ, for bhaṇita] spoken, said Vv 6319 (su˚=subhāsita VvA 265). See also paccă˚ & pari˚; cp. also next.

Bhaṭṭha

Bhaṭṭha3 (?) [perhaps for bhatta?] wages, tip, donation J iv.261 (by C. expld as kathita, thus same as bhatta2). v. 1. bhatta. Cp. Sk. bhaṭa & BSk. bhaṭaka MVastu iii.37.

Bhaṇati

Bhaṇati [bhaṇ; cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in Walde, Lat. Wtb. under fabula. -- Expld by Dhtp 111 as "bhaṇana." by Dhtm 162 as "bhaṇana"] to speak, tell, proclaim (the nearest synonym is katheti: see Nd2 s. v. katheti) Dh 264; Pug 33, 56; DhA ii.95. -- ppr. bhaṇanto Sn 397. Pot. bhaṇe Sn 1131 (=bhaṇeyya Nd 26 496); Dh 224 (sacca˚ = dīpeyya vohareyya DhA iii.316). Also bhaṇeyya Sn 397. An old subjunctive form is bhaṇā-

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Bhaṇana

Bhaṇana (nt.) [fr. bhaṇati] telling, speaking DhA iv.93 ("śila, adj. wont to speak"); Dhtp 111.

Bhaṇe

Bhaṇe (indecl.) [orig. 1st sg. pres. Med. of bhaṇati] "I say," used as an interjection of emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king to his subjects Vin i.240 (amhākaŋ kira bhaṇe vijite Bhaddiya -- nagare), 241 (gaccha bhaṇe jānāhi . . .) Miln 21 (atthi bhaṇe añño koci paṇḍito . . .).

Bhaṇḍa
Bhaṇḍa (nt.) [cp. Epic Sk. bhaṇḍa] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S i.43 (ittī bhaṇḍāṇaḥ uttamaṇ woman is the highest property), Nd2 38; J iii.353 (yācita’ object asked =yāca); ThA 288 (id.); Vism 22. -- bhaṇḍaṇ kīnāti to buy goods VbhA 165. -- bhaṇḍaṇ vikkīnāti to sell goods J i.377 (+patibhaṇḍaṇ dāpeti to receive goods in return); vikkīniya -- bh. goods for sale DhA i.390. -- asamīka’ ownerless goods, unclaimed property J vi.348; ābharaṇa’ trinkets, jewelry J iii.221; piya’ best goods, treasure J iii.279; bahu’ having many goods, rich in possessions Vin iii.138; KhA 241 (of a bhikkhu); vara’ best property or belongings Vin iv.225. -- 2. implement, article, instrument Vin ii.142, 143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs iv.50 (turiya’). -- In assa(hatthi’) -- bhaṇḍa Vin i.85 sq., the meaning "horse (elephant -- ) trader (or owner)" does not seem clear; should we read pāṇḍaka? Cp. bhaṇḍa=pāṇḍa under bhaṇḍati. -- âgara store house, warehouse, only in der. -- âgārika keeper of stores Vin i.284; ii.176; surveyor of the (royal) warehouses, royal treasurer (a higher court office: cp. Fick. Sociale Gliederung 101 sq.) J iii.293; iv.43; v.117; Miln 37; DA i.21; PvA 2, 20. -- āhāraka (trader) taking up goods DhA iv.60.

Bhaṇḍaka


Bhaṇḍati

Bhaṇḍati [bhand, cp. "panda bhaṇḍa paribhāse" Dhtp 568; Dhtm 798] to quarrel, abuse Vin i.76 (saddhi’); iv.277; Th 1, 933; SnA 357 (aññamañña’).

Bhaṇḍana

Bhaṇḍana (nt.) [fr. bhaṇḍ, cp. BSk. bhaṇḍana Divy 164] quarrel, quarrelling, strife It 11; J iii.149; Nd1 196; DhA i.55, 64.

Bhaṇḍi

Bhaṇḍi [?] a certain plant or flower J v.420. Reading uncertain.

Bhaṇḍikā

Bhaṇḍikā (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; bhaṇḍikaṇ karoti to make into a heap J iii.221, 437; or bhaṇḍikaṇ bandhati to tie into a bundle DhA ii.254; VvA 187. sahassa’ a heap of 1,000 kahāpanas J ii.424; iii.60; iv.2. -- Note. bhaṇḍika is v. l. at J iii.41 for gaṇḍika.

Bhaṇḍu

Bhaṇḍu (adj.) [etym. uncertain, dialectical or=panda?] bald -- headed, close shaven Vin i.71 ("kamma shaving"); 76 (kammāra’); J iii.22; vi.538 (+tittira); Miln 11, 128.

Bhata


Bhataka
Bhataka [cp. Epic Sk. bhṛataka] a hired servant, hireling, servant Th 1, 606, 685, 1003; J iii.446; Miln 379; DhA i.119, 233 ("vṛthi servant street"). See also Fick. Sociale Gliederung 158, 195, 196.

**Bhatti**

**Bhatti (f.)** [cp. Vedic bṛhti, fr. bṛh] wages, fee, pay J i.475; iii.325, 446; DhA i.21, 70; Dhtp 94 (in expln of root bṛh, see bṛha).

**Bhatikā**


**Bhatta**

Bhatta (nt.) [cp. Epic & Class. Sk. bhakta, orig. pp. of bhajati] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J ii.15; v.170 (bhatta -- manūṇa -- rūpāṇ for bhatta -- ); Vism 66 (where 14 kinds enumd, i.e. sangha', uddesa' etc.); Sdhp 118. -- uccīṣṭha' food thrown away PVa 173; uddesa' special food Vin i.58=96, cp. ii.175; devasika' daily food (as fee or wages) DA i.296 (=bhatta -- vetana); dhūra' a meal to which a bhikkhu is invited as leader of others, i.e. a responsible meal J i.449; iii.97 (v. i. dhuva'); dhuva' constant supply of food Vin i.25, 243. -- agga [cp. BSk. bhaktāgra Divy 355; MVastu ii.478] a refectory Vin i.44; M i.28; J v.334. -- ammana food trough J vi.381. -- ābhīhāra gift of food S i.82. -- uddesaka (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA i.244. -- kāraka one who prepares the meal or food, a cook, butler J i.150 sq.; v.296; vi.349; DA i.157. -- kicca "meal -- performance," meal (cp. BSk. bhaktākṛtya Divy 185) J i.87; Miln 9; Vism 278 (kata' after the meal, cp. kata ii.1 a); PVa 76. -- kilamathā fatigue after eating SnA 58 (cp. "sammada"). -- gāma a village giving tribute or service DhA i.398. -- dāna gift of a meal PVa 54. -- puṭa a bag with food J ii.82, 203; iii.200; DA i.270. Cp. puṭabhatta. -- puṭaka same KhA 44; VbhA 234; Vism 251. -- bhoga enjoyment of food S i.92. -- randhaka a cook J iv.431. -- vissaggā serving a meal, meal -- function, participation at a meal Vin iv.263; Pv iii.29 (so read for vissatta; expld at PVa 184 by bhattachīca & bhuṅjana); Miln 9; SnA 19, 140. -- vělā meal -- time SnA 111. -- sammadā drowsiness after a meal S i.7; J vi.57; Vbh 352; Vism 278, 295. -- sālā hall for meals, refectory Vism 72.

**Bhattar**

Bhattar [Vedic bhṛtṛ to bṛh] a husband; nom. sg. bhatta Th 2, 413; J v.104, 260 (here in meaning "supporter"); vi.492; gen. bhattu J v.169, 170; acc. bhattāraj Th 2, 412.

**Bhattavant**

Bhattavant (adj.) [fr. *bhakta, pp. of bhajati] possessing reverence or worship (pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA i.34=Vism 210 sq. Expld at Vism 212 by "bhaji -- sevi -- bahulañ karoti."

**Bhatti**

Bhatti (f.) [cp. Vedic & Class. Sk. bhakti, fr. bhaj: see bhajati] 1. devotion, attachment, fondness Pug 20= Dhs 1326 (cp. Dhs trsl. 345); Pug 65; J v.340 (= sineha C.); vi.349; VvA 353, 354. -- 2. in bhatti -- kata Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"?). -- 3. of uncertain meaning in bhatti -- kamma, probably "making lines, decoration, ornamentation" Vin ii.113 ("kamma -- kata decorated"). 151. The reading is uncertain, may be bhatti’ (? Kern, Toev. s. v. trsls "patchwork"). Cp. vi'.
Bhattika

Bhattika (adj.) ( -- ˚) [fr. bhatta] in dhuva˚ being in constant supply of food, being a regular attendant (servant) or adviser Vin ii.15. Also at ThA 267 in meaning "being a servant, working for food" in expln of bhattikatā (=kata -- sāmi -- bhattikā), said of a toiling housewife.

Bhattimant

Bhattimant (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; Com. has: yathānusīṭṭhaṇ paṭipattiyaḥ tattha bhattimā nāma.

Bhadanta (Bhadanta)

Bhadanta (Bhaddanta) [a secondary adj. formation from address bhaddaṇ ( = bhadraṇ) te "hail to thee," cp. "bhaddaṇ vo" under bhadda 1] venerable, reverend.

Bhadantika

Bhadantika (adj.) ( -- ˚) [fr. bhadanta] only in cpd. ehi˚, lit. "one belonging to the (greeting) 2 come hail to thee," i.e. one who accepts an invitation D iii.40, M ii.161; A i.295; ii.206; Pug 55. See also under ehi.

Bhadara

Bhadara in "pañḍu at A i.181 is to be read as badara".

Bhadda & Bhadra

Bhadda(a) & Bhadra(b) (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, P.Gr. § 532. Dhtp 143, 589 expls bhadd by "kalyāṇe"; whereas Dhtm 205 & 823 gives bhad (bhadd) with expln "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D ii.95(a); S i.117(b); Dh 143 sq.(b) (of a good, well -- trained horse), 380(b) (id.); J vi.281(b) (24 bhadrā pāsakā or lucky throws of the dice); DhA i.33(a) (voc. bhadde=ayye). -- bhadraṇ (nt.) something bringing luck, a good state, welfare; a good deed (=kalyāṇaṇa) Dh 120 (=bhadra -- kamma, viz. kāyasucarita etc. DhA iii.14); PvA 116 (=iṭṭhaṇ). Also as form of address "hail to thee," bhadraṇ vo J v.260. -- 2. a kind of arrow (cp. Sk. bhalla) J ii.275 (v. l. bhadra; so Kern, Toev. s. v.; but C. takes it as bhadda lucky, in neg. sense "unlucky, sinister," & expls by bhaccha=awful). -- 3. bull (cp. Sk. bhadra, Halayuddha 5, 21) Th 1, 16, 173, 659. -- mukha one whose face brings blessings, a complimentary address, like "my noble &c friend!" [cp. BSk. bhadramukha; Divy frequent: see Index], M ii.53; S i.74 (cp. K.S. i.100n) J ii.261 (v. l. bhadda); Vism 92 (v. l. SS bhadda). -- muttaka [cp. Sk. bhadrəmusta] a kind of fragrant grass (Cyperus rotundus) DA i.81; Abhp 599. -- yuga a noble pair DhA i.95 (Kolita & Upatissa), -- vāhana the auspicious (royal) vehicle (or carriage) Miln 4.

Bhaddaka & Bhadraka
Bhaddaka(a) & Bhadraka(b) [fr. bhadda] 1. good, of good quality (opp. pāpaka) A iv.169(a). -- 2. honoured, of high repute J iii.269(a) (=sambhāvīta C.). -- 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Applied to the 8 requisites (parikkhara) of a Samañña at J v.254(b). -- On upari -- bhaddaka (N. of a tree J vi.269; C. = bhaginī -- mālā) see upari. -- At A iv.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (? cp. Kirfel, Kosmographie 190), or simply a term for a very valuable quality.

Bhanta

Bhanta [pp. of bham] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha = ativegena dhavanta DhA iii.301); (yāna = adanta akārita avinīta Nd1 145); DhsA 260 (yāna). Cp. vi*.

Bhantatta

Bhantatta (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (= vibhanti -- bhāva DhsA 260, so read for vibhatti*); cp. Dhs trsl. 120.

Bhante

Bhante [would correspond either to Sk. *bhavantah (with ending "e as Māgadhism for "ah") = bhavān, or to P. bhadanta. In both cases we have a contraction. The expln bhante = bhadante (bhadanta) is advocated by Pischel, Prk. Gr. §§ 165, 366b, intimated also by Weber, Bhagavat 156 n. 3 (unable to explain -- e); the expln bhante = bhavantah (see bhavan) by Geiger, P.Gr. 983; hinted at by Weber loc. cit. (bhavantah = bhagavantah) voc. of polite address: Sir, venerable Sir, used like bhadanta. Either abs. as voc.: Vin i.76; D ii.154, 283; J ii.111; iii.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D i.179; DhA i.62. with gen. D i.179.

Bhabba

Bhabba (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for ( -- * or with dat. or inf.); abhabba unfit, incapable; Vin i.17; S iii.27 (dukkha -- kkhaya); iv.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiryaya), 117 (phuṭṭhussambodhin); J i.106 ("puggala a person unfit for the higher truths & salvation), bhabbbābhabba nt & unfit people Nd2 2353 = Vism 205, expld at Vbh 341, 342 by "bhabbā niyāmaṅ okkamaṅtu kusalesu dhammesu sammatta). -- 2. possible (& abhabba impossible) M iii.215 (kammān bhabbaābhāsa apparently possible). -- See also abhabba.

Bhabbatā

Bhabbatā (f.) [abstr. fr. bhabba] possibility; neg. a` im- possibility Sn 232; KhA 191; VvA 208.

Bhamati

Bhamati [bhram; on etym. see K.Z. iv.443; vi.152. Expld at Dhtp 219 by "anavaṭṭhāne," i.e. unsettledness to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmagune bhamassu citta); J i.414; iii.206= iv.4 (cakkha matthake); iv.6 (kumha -- kāra -- cakkha iva bh.); v.478. -- pp. bhanta. -- Caus. bhameti to make whirl Vism 142 (cakkha).

Bhamara

Bhamara [cp. Epic & Class. Sk. bhramara; either to bham (semantically quick, unsteady motion = confused noise), cp. Gr. fo/migc zither; or perhaps for *bramara to Ohg. breneo=Ger. bremsen gadfly, bremen=brummen to hum; Gr. bro/mos thunder, Lat. fremo to growl, roar: see Walde, Lat. Wtb. s. v.
Bhamarikā


Bhamu

Bhamu (f.) [secondary formation after bhamuka] eyebrow J vi.476 (ṭhita”), 482 (nīla”).

Bhamuka

Bhamuka (& Bhamukha) (f.) [cp. Vedic bhrū; the Pali word is possibly a compn of bhrū+mukha with dissimilation of first u to a] eyebrow Th 11, 232=S i.132 pamukh -- ; J iv.18 (in expln of su -- bbbū-su -- bhamukhā in C., Fausböll puts 'bhamuka”? Kern on this passage quotes BSk. bhrūmukha, see Toev. s. v.); vi.503 (ālāra” for pamukha); DhA iii.102; iv.90, 197=J v.434; SnA 285.

Bhaya

Bhaya (nt.) [fr. bhr, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A ii.15 (jāti -- maraṇa”); D iii.148, 182; Dh 39, 123, 212 sq., 283; Ndl 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA iii.23. There are some lengthy enumns of objects causing fear (sometimes under term mahabhaya, mahā -- bhaya), e. g. one of 17 at Miln 196, one of 16 (four times four) at A ii.121 sq., the same in essence, but in different order at Nd2 470, and at VbhA 502; one of 16 (with remark "adī,” and so on) at Vism 645. Shorter combs are to be found at Sn 964 (5, viz. daṇśā, adhipātā, siriṇsapā, manusappassā, catuppādā); Vbh 379 (5, viz. ājīvika”, asiloka”, parisa -- sārājja”, marana”, duggati”, expld at VbhA 505 sq.), 376 (4: jāti”, jārā”, vyādhī”, maraṇa”) 367 (3: jāti”, jārā”, maraṇ”); Ndl 402 (2: diṭṭha -- dhammikaṇā & samparāyikaṇā bh.). -- abhaya absence of fear, safety Vin i.75 (abhaya -- uvara for abhaya -- vara”); Dh 317; J i.150; DhA iii.491. -- ānā insight into what is to be feared: see Cp. 66. -- dassāvin seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. -- dassin id. Dh 31, 317. -- bherava fear & dismay M i.17 (=citt’ uttrasassa ca bhayānak’ ārammanṇassa adhivacanṇā MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

Bhayānaka

Bhayānaka (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J iii.428; MA 113; PvA 24 (as ’ika); Sdhp 7, 208. -- nt. ‘ŋ something awful Nd2 470 (in def. of bhaya).

Bharabhara

Bhara -- bhara, a word imitating a confused sound M i.128; otherwise contracted to babhara (q. v.).

Bhara

Bhara (adj.) ( -- ”) [fr. bhr] "bearing" in act. & pass. meaning, i. e. supporting or being supported; only in cpd. dubbhara hard to support A v.159, 161 (v. l. dubhara), and subhara easy to support Th 1, 926 (trsl. "of frugal ways").
Bharaṇa

Bharaṇa (nt.) [fr. bhṛ, Epic Sk. bharana] bearing, support, maintenance. Dhtm 346 (in expln of bhṛ); Abhp 1053.

Bharatā

Bharatā (f.) [abstr. fr. bharā] only in cpd. dub’ difficulty to support, state of being hard to maintain, synonymous with kosajjā at A iv.280, and kuhanā at A v.159, 161. -- opp. subharatā A iv.280.

Bharati

Bharati [bhṛ, cp. Lat. fero, Gr. fe/rw, Av. baraiti, Oir. berim, Goth. bairan= to bear, Ger. gebären. Dhtm expls simply by "bharena"] to bear, support, feed, maintain J v.260 (mama bharatha, ahañ bhattā bhavāmi vo; C. explns as "mañ icchathā"). -- pp. bhata. See also bhata, bharā, bharita, and Der. fr. bhār˚. A curious Passive form is anu -- bhāramāṇa (ppr.) M iii.123 (chattā: a parasol being spread out), on which see Geiger, P.Gr. § 52, 5; 175 n. 3, 191.

Bharita

Bharita (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār˚, fr. bharat] filled with ( -- ˚) J i.2 (suvaṇṇa -- rajata˚ gabbha); iv.489 (udaka˚); v.275 (kimi˚); SnA 494 (vātå˚); ThA 283 (kuṇapa˚).

B hariyā

B hariyā (f.) [fr. bhṛ, Vedic bhāryā] a wife (lit. one who is supported) D iii.190; It 36; J iii.511; DhA i.329.

Bharu

Bharu [a dial. (inscription) word, cp. Kern, Toev. s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd1 155; J ii.188; iv.137, and Bharu -- rāṭṭha J ii.169 sq., a kingdom which is said to have been swallowed up by the sea. -- Also in N. of the King of that country Bharu -- rājā J ii.171 (v. l. Kuru’). - - Der. Bhārukacchaka an inhabitant of Bharukaccha DhsA 305 (so read at Expos. ii.401).

Bhallaka

Bhallaka [lit. from the Bhalla people] a kind of copper, enumd under the eight pisāca -- lohāṇi, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. mallā.

Bhallātaka

Bhallātaka [cp. Epic Sk. bhallātaka] the marking nut plant Semicarpus anacardium J vi.578.

Bhava

Bhava [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of bhū, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enumd as kāma˚, rūpa˚, arūpa˚ or sensual existence, deva -- corporeal, & formless existence (cp. rūpa) D ii.57; iii.216; S ii.3; iv.258; A ii.223; iii.444; Nd1 48; Nd2 s. v. dhātu B.; Vism 210=DA i.34; Vism 529; VbhA 204. -- Another view is represented by the division of bhava into kamma˚ and upapatti˚ (upapatti˚), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. Cpd. 43)
Bhavati

Bhavati [bhû to become, cp. Sk. bhûmi earth; Gr. fu/sis nature (physical), fu/ omai to grow; Lat. fui I have been, futurus=future; Oir. buith to be; Ags.:bûan =Goth. baun to live, Ger. bauen, also Ags. byldan=to build; Lith. bûti to be, bûtas house Dhtp 1: bhû sattâyana= to become, to be, exist, behave etc. (cp. Nd2 474= sambhavati jáyati nibbattati pâtu -- bhavati). -- I. Forms. There are two bases used side by side, viz. bhav’ and (contracted) ho’, the latter especially in the (later) Gâthâ style and poetry in general, also as archaic in prose, whereas bhav’ forms are older. On compounds with prepositions, as regards inflection, see Geiger, P.Gr. §§ 1312, 1513; and cp. anubhavati, abhibhavati, abhisaśi, pa’ (also pahoti, pâhûta), pari’, vi’, saṇ’. -- 1. Pres. ind. bhavâmi Sn 511 & homi J iii.260; 2nd bhavasi & host M iii.140; Vv 8420; 3rd bhavati freq.; Sn 36 (where Nd2 474 with v. 1. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehâ as conjecture of Cowell’s for MSS. bhavati); Dh 249, 375; & hoti freq.; 1st pl. homa Pv i.118; 2nd hota J i.307; 3rd bhavante & honti freq. -- imper. 2nd sg. bhava Sn 337, 340, 701; Dh 236; Th 2, 8; bhavâhi Sn 510; hohi Sn 31; M iii.134; J i.32; Pva 89. 3rd sg. hotu Sn 224; J iii.150; Pva 13; Miln 18. pl. 1st med. bhavâmase Th 1, 1128; Sn 32; 2nd pl. bhavatha J ii.218, bhavâtha Sn 692; Dh 144; hotha Dh 243; Dh ii.141; J ii.302; DhA i.57; 3rd pl. bhavantu Sn 145; hontu J ii.4. Pot. 1st sg. bhaveyya J vi.364; 2nd bhaveyyâsi Ud 91; DhA iii.329; 3rd bhave Sn 716, bhaveyya J ii.159; DhA i.329, & hupeyya Vin i.8 (for

-- 500 --

huveyya: see Geiger, P.Gr. § 396 & 1312); pl. 1st bhaveyyâma; 2nd bhavetha Sn 1073, 3rd bhaveyyuṣṇa Sn 906. -- ppr. bhavaṇa Sn 92, & bhavanto Sn 968; f. honti Pva 79. -- fut. 1st sg. bhavissâmi Pva 49, hessâmi Th 2, 460 (ThA 283 reads bhavissâmi), & hessâjan Th 2, 1100; J iii.224; Pva i.105; 2nd bhavissasi Pva 16, hohi Pvi.133; 3rd bhavissati Dh 228, 264; DhA ii.82, hessata J i.279 & med. hessate Mhvs 25, 97, hehitî Bu ii.10=A i.4; Vv 6332; & hossati (in pahossati fr. pahoti BhA iii.254); 1st pl. bhavissâmi Dh 200; 2nd hessatha S iv.179; 3rd bhavissanti freq. -- Cond. 1st sg. abhabhsâjan J i.470; 2nd abhabhissa J ii.11; iii.30; 3rd
abhavissa It 37; Vin i.13; D ii.57; M iii.163; J i.267; ii.112 (na bhavissa=nābhavissa?); 3rd pl. abhavissasu Vin i.13. 1st aor. (orig. pret. of *huvati, cp. hupeyya Pot.; see Geiger P.Gr. 1312, 1622): 1st sg. ahuvā S i.36, with by -- form (see aor.) ahuvāsiṇī Vv 826; 2nd ahuvā ibid., 3rd ahuvā Vv 8124; J ii.106; iii.131; 1st pl. ahuvāmā M i.93; ii.214, & ahuvamha ibid.; 2nd ahuvatthā S iv.112; M i.445; DhA i.57. <> 2nd aor. (simple aor., with pret. endings): 1st sg. ahū Vv 826; 2nd ahū Jv 8124; J ii.106; iii.131; 1st pl. ahūmā M i.93; ii.214, & ahūmha ibid.; 2nd ahūttha S iv.112; M i.445; DhA i.57. < -> 2nd aor. (simple aor., with pret. endings): 1st sg. āhu Su 139, 312, 504 and passim; P.ii.23, & ahū P. i.93; i.113; & bhavi DhA i.329 (pātubhavi); 1st pl. ahūmā (Sk. abhūma) P. i.116, & ahūmā J. 362; DhA i.57. -- 3rd aor. (s aor.) 1st sg. ahuśi Th 1, 620; J i.106; VvA 321; P. vA 10 (=āsiṅ); 2nd ahu (sk. abhū) Pv ii.35; 3rd ahū (Sk. abhū) Sn 139, 312, 504 and passim; P. i.23, & ahu P. i.93; i.113; & bhavi DhA i.329 (pātubhavi); 1st pl. ahūmā (Sk. abhūma) P. i.116, & ahūmā J. 362; DhA i.57. -- 3rd aor. (s aor.) 1st pl. pres. bhav (Sk. abhū) Mhvs i.65, and the 3rd sg, pret. ahuvattha VvA 103. -- Inf. bhavitā Su 552, & hetuye Bu ii.10. -- ger. bhavivā Su 56, huvā Su 43, & huvāna Su 281. -- grd. bhavitāba J i.440; vi.368; hotābbā Vv 146; bhābba (Sk. bhāvya); see sep.; bhūya see cpd. abhibhūyā. -- Caus. bhāveti see sep. -- pp. bhūta. Note. In compn with nouns or adjectives the final vowel of these is changed into i, as in combn of the same with the root kr, e. g. bhasmabhāvati to be reduced to ashes, cp. bhasmī -- karaṇa s. v. bhasma, etc. -- II. Meanings. In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. -- 1. to happen, to occur, to befall J vi.368. -- 2. The fut. bhavissati "is certainly," "must be" DhA iii.171 (sāttikā desanā bh.); Mill 40 (mattā ti pi na bh.). <-> 3. Imper. hotu as adv. "very well" Mill 18 (hotu bhante very well, sir). -- 4. aor. in meaning and as substitute of āsiṅ, pret. of as to be; etad ahiṇi this occurred to him DhA i.399 (āstā etad ahiṇi "this thought struck her").

Bhavatta

Bhavatta (nt.) [abstr. fr. bhū] the fact of being, state, condition KhA 227.

Bhavana

Bhavana (nt.) [fr. bhū] dwelling, sphere, world, realm S i.206, Sn 810 (see expln Nd1 132: naryakānā nirayo bh. etc. & SnA 534; nirayādī -- bhede bhavane); Nd1 448 (Inda˚ the realm of Indra); J iii.275 (nāga˚ the world of the Nāgas).

Bhavant

Bhavant [cp. Sk. (& Vedic) bhavant, used as pron. of the 2nd; but constructed with 3rd person of the verb. Probably a contraction fr. bhagavant, see Whitney, Alhind. Gr. 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, P.Gr. § 983): sg. nom. bhava Su 486; D i.249; M i.484. nt. bhavaa M iii.172. acc. bhavaant Su 597; D ii.231; instr. bhota D i.93, 110; S iv.120. gen. bhoto Su 565; M i.486; voc. bhavaa D i.93 & bhoo D i.93; M i.484; J ii.26. See also sep. -- pl. nom. bhavanto Sn p. 107 (only as v. l.; T. bhagavanto), & bhoo ibid.; M ii.2; Miln 25; acc. bhavante M ii.3; instr. bhavantehi M iii.13. gen. bhavanta M ii.3; voc. bhonto Th 1, 832; M ii.2; -- f. bhootī: sg. nom. bhootī Sn 988; J iii.95; acc. bhootī J vi.523; loc. bhotiyā ibid. voc. bhoti ibid.; D ii.249. -- On form bhante see this.

Bhaveyya


Bhasati

Bhasati [cp. Epic Sk. bhaṣate] to bark (of dogs) J vi.182 (aor. bhasi; so read for T. bhusi). -- pp. bhasita (as n.) bark ibid. (mahā -- bhasita bhasi, read for bhusita). See also bhusati.
Bhasita

Bhasita 1. see bhasati. -- 2. pp. of bhas "crumbled to ashes" see bhasma.

Bhasta

Bhasta [cp. Vedic basta] a he -- goat J iii.278.

Bhastā (f.) & bhasta (nt.) [cp. Class. Sk. bhastrā (also one MBh. passage), orig. n. ag. fr. bhas (to bark?), lit. bellower, blower] 1. a bellows Th 1, 1134; J vi.12 (vāta -- puṇṇa -- bhasta -- camma, skin of bellows full of wind); SnA 171 (vāta -- pūrīta -- bhastrā viya), 494 (vātabharita); DhA i.442 (bhastaṇḍhamāpeti); Vism 287. -- 2. a sack Th 1, 1151; 2, 466 (T. reads gatta, but ThA 283 reads bhasta & expls as "camma -- pasibbaka"); J iii.346 (sattu= sattu pasibbaka flour sack); v.45; ThA 212 (udaka"). biḷāra -- bhastā a bag of catskin M i.128 (=biḷāra -- camma -- pasibbaka Bdhgh); Th 1, 1138.

Bhasma(n)

Bhasma(n) (nt.) [cp. Vedic bhasman (adj.); Sk. bhasman (n.), originally ppr. of bhas to chew & thus n -- stem. It has passed into the a -- decl. in Pali, except in the loc. bhasmani (S i.169). Etymologically & semantically bhasman is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and bhas is another form of pśa (cp. Sk. pśa morsel of food, pśā hungry=P. cháta). Idg. *bhsā & *bhams, represented in Gr. yw/xw to grind, ya/ mmos & yw_xos sand; Lat. sabulum sand. The Dhtp 326 & Dhtm 452 explain bhas by bhasmkarāna "reduce to ashes," a pp. of it is bhasita; it also occurs in Sk. loc. bhasi] ashes S i.169=Nd2 576 (loc. bhasmanī); Vv 8444; J iii.426; Vism 127 (grouped into fit talk, as the 10 kathā -- vatthus, and unfit talk or gossip, as the 32 tiracchāna -- kathā). -- antāhuti (bhasm' ant' āhuti) "whose sacrifice ends in ashes" D i.55 (so read for bhassant˚, according to DA i.166, & cp. Franke, Dīgha Nikāya p. 60); M i.515; S iii.207. -- ācchanna covered by ashes Dh 71 (=chārikāya paṭīcchanna DhA ii.68); J vi.236 (va pāvaka). -- puṭa a sack for ashes DA i.267 (as expln for assa -- puṭa of D. i.98; fanciful; see assa1). -- bhāva "ashy" state, state of being crumbled to dust VvA 348.

Bhassa

Bhassa (nt.) [cp. Class. Sk. bhāṣya, of bhāṣ] speech, conversation, way of talking, disputation Sn 328 (v. 1. for hassa); It 71; Miln 90; Vism 127 (grouped into fit talk, as the 10 kathā -- vatthus, and unfit talk or gossip, as the 32 tiracchāna -- kathā). -- kāraka one who makes talk, i.e. invites disputation, or one who gossips Vin i.1; Nd1 142; f. kārikā Vin iv.230. -- pavādaka one who proposes disputation, one who is fond of debate & discussions M i.161, 227 ("ika"); Miln 4. -- pavedin one experienced in debating Miln 90. -- samācāra (good) conduct in speech, proficiency in disputation D iii.106. -- samussaya grandiloquence, proud talk Sn 245 (cp. SnA 288=att'ukkaṇḍanatā ti vuttaṇ hoti).

Bhassati

Bhassati [bhranŚ, Sk. bhraśyate] to fall down, drop, to droop (Dhtp 455 & Dhtm 695: adho -- patane & adhopāte) J iv.223; vi.530. ppr. bhassamāna Miln 82; pret. 3rd sg. bhassittha J ii.274 (cp. pabhassittha Vin ii.135), & abhassittha S i.122 (so read for abhassatha). -- pp. bhaṭṭha1.

Bhassara


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Bhā

Bhā (f.) [cp. Vedic bhā & bhāḥ n.t.] light, splendour; given as name of a jewel at an extremely doubtful passage J v.317, 318, where T. reads "vara taŋ bhāḥ ṇām icchasi," & C. expls.: "bhā ti ratanass' etañ nāmaŋ." The v. l. for bhāṅgaŋ is bhūjaŋ; the passage may be corrupt from "varatu bhavaŋ yam icchasi."

Bhākutiča

Bhākutiča (adj.) [fr. bhākuti] knitting the eyebrows, frowning, only in redupl. cdp. bhākutiča -- bhākutičiko frowning continually, supercilious Vin ii.11= iii.181 (manda -- mando+); Nd2 342 (korajika -- korajiko+); Vism 26 (id.). -- f. bhākutičikā a frown, frowning, superciliousness, def. at Vism 26 as "padhāna -- parimathitabhāva -- dassanena bhākuti [read bhākuti] -- karanā ānīha -- sankoṭa ti vutta hoti." It occurs in stock phrase bhākutičikā bhākutičiyān kahānā kahāyānā in def. of kahānā at Vbh 352=Vism 23, 25 (cp. Nd1 225), and at Nd2 342 D. See also VbhA 482 (bhākutičikaraŋānīlām assā ti bhākutičiko). The form bhākutičiyān (nt.) is originally the same as bhākutičikā, only differentiated in C. -- style. The def. at Vism 26 is "bhākutičikasa bhāva bhākutičiyān." The v. l. ibid. is bhākutiṭā. -- bhākutičaŋ karoti to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa -- carita").

Bhāga

Bhāga [cp. Vedic bhāga, fr. bhaj, bhajati] 1. part, portion, fraction, share Vin i.285; Sn 427 (saḥsasa -- bhāgo marāṇasa=saḥsasan bhāgānaŋ assā ti SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA [492 for Sn samāna -- bhāva, evenness, proportionate -- ness]); Vv 146 (=kumāṇa -- koṭhāsa VvA 62); Pvi.115 (aḍḍhi' one half); Vin iv.264. -- Cp. vi'. -- bhāgaso (abl. -- adv.) in parts, by parts, by portions, esp. in even portions, i. e. evenly, in proportion S i.193 (according to each one's share; cp. Th 1, 1242); M iii.183; Vv 72; Miln 330, 415 (aneka' hundredfold or more). bhāgaso mita (of cities or dwelling -- places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāni svūhāvattani bhāgaso); J v.266 (cp. C. on p. 272)=Nd2 304ii.; Pvi.1013 (= bhāgato mita PviA 52). -- bhāgabhātta apportioned food, ration DhA i.134. -- Cp. dobbhagga "disproportionateness," i. e. bad luck. -- 2. apportioned share (of money), fee, remuneration, always in term ācāriya (ācāriyas) the teacher's fee (usually consisting in 1,000 kahāpāpas) J i.273; v.457; vi.178; Miln 10; DhA i.253. -- 3. division of space, quarter, side, place, region: disa' quarter of the compass Vin ii.217; para' outside part KhA 206 =PvA 24 (kuḍḍānaŋ parabhāgā= śro -- kuḍḍā); pacchābhāgaŋ (acc. adv.) at the back part, behind PviA 114. -- fig. way, respect, in ubhato -- bhāga -- vimutta "free in both ways" D ii.71; M ii.477 (see Dial ii.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the aththa vimokkha). -- 4. division of time, time, always "", e. g. pubba' the past, aparā' the future PviA 133; obl. cases adverbially: tena divasa -- bhāgena (+ratti bhāgena) at that day (& that very night) Miln 18; aparā -- bhāge (loc.) in future J iii.34; PviA 116.

Bhāgavant

Bhāgavant (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (sāmaṅgasa).

Bhāgin

Bhāgin (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A ii.80; iii.42 (ayussa vanṇassa etc.); J i.87 (rasānaŋ); Miln 18 (sāmaṅgassa); Vism 150 (lābhassa); DhA ii.90; VbhA 418 sq. (paññā as ānā -- bhāginī, ṭhitī, vīsesā & nibbedhā'). -- Also in def. of term Bhagavat at Nd1 142=Nd2 466=Vism 210. -- pl. bhāginī Pvi iii.112 (dukkhassa); PviA 18 (dānaphalassā), 175. -- Cp. bhāgavant, bhāgimant, bhāgīya.

Bhāgineyya
Bhāgineyya [fr. bhagīṇī, Cp. Epic Sk. bhāgineyya] sister's son, nephew Sn 695; J i.207; ii.237; DhA i.14; PvA 215.

Bhāgimant

Bhāgimant (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (=bhāgin).

Bhāgiya

Bhāgiya (adj.) ( -- ') [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala’ A i.11; hāna’, vīsesa’ D iii.274 sq.; hāna’, thiti’, vīsesa’, nibbuddha’ Vism 15 (in verse), 88=Ps i.35. <-> Cp. BSk. mokṣa bhāgiya, nirvedha’ Divy 50; mokṣa’ ibid. 363.

Bhāgya

Bhāgya (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga2] good luck, fortune J v.484.

Bhāgyavant

Bhāgyavant (adj.) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA i.34=Vism 210; also at VvA 231, where the abstr. bhāgyavatā is formed as expln of the term. bhāgyavatā (f.) at Vism 211.

Bhājaka

Bhājaka (adj.) ( -- ') [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin i.285 (cīvara’); A iii.275 (cīvara’, phala’, khajjaka’).

Bhājana

Bhājana1 (nt.) [cp. Epic Sk. bhājana, fr. bhāj] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvaṇṇa”) DA i.295; copper (tamba”) DhA i.395; bronze (kaṇsa”) Vism 142 (in simile). <-> Vin i.46; Sn 577 (pl. mattika -- bhājanā); J ii.272 (bhikkha”); iii.366 (id.), 471; v 293 (bhatta”); Miln 107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571. -- vikati a special bowl J v.292 (so read for T. bhojana’); Vism 376.

Bhājana2 (nt.) [fr. bhāj] division, dividing up, in pada’ dividing of words, treating of words separately DhsA 343; similarly bhājaniyañ that which should be classed or divided DhsA 2, also in pada’ division of a phrase DhsA 54.

Bhājita

Bhājita [pp. of bhājeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. bhājīt -- ābhājīta A iii.275.

Bhājeti
Bhājeti [Caus. of bhajati, but to be taken as root by itself; cp. Dhtm 777 bhāja=putthakkarē] to divide, distribute, deal out Vin iv.223 (ppr. bhājiyamāna); J i.265; DhsA 4 (fut. bhājessati) grd. bhājettabba Vin i.285. -- pp. bhājita.

Bhāna

Bhāna [fr. bhanati] reciting or preaching, in pada” reciting the verses of the Scriptures DhA ii.95 (v. l. paṭībhnā); iii.345; iv.18. -- vāra a section of the Scriptures, divided into such for purposes of recitation, "a recital" Vin i.14; ii.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhsA 6 (of Dhammasanga, cp. Expos. 8 n. 3), and frequently in other Commentaries & Expositionary Works.

Bhānakā

Bhānakā1 (adj. -- n.) [fr. bhanati] speaking; (n.) a reciter, repeater, preacher (of sections of the Scriptures), like Anguttara” Vism 74 sq.; Dīgha” DA i.15, 131; J i.59; Vism 36, 266; Jātaka” etc. Miln 341 sq.; Majjhima” Vism 95 (Revatthera), 275, 286, 431; Sanyutta” Vism 313 (Cūla” -- Sivatthera). Unspecified at SnA 70 (Kalyānavihārāvāsi -- bhānakā -- dahara -- bhikkhu; reading doubtful). -- f. bhānikā Vin iv.285 (Thullanandā bahussutā bhānikā); also in cpd. māju -- bhānikā sweet -- voiced, uttering sweet words J vi.422.

Bhānakā2 [cp. Sk. bhanḍaka a small box: Kathāsarits. 24, 163; & see Müller, P.Gr. p. 48] a jar Vin ii.170 (loha”); iii.90.

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Bhānīn

Bhānīn (adj.) ( --”) [fr. bhanati] speaking, reciting Sn 850 (manta” a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expld by SnA 549 as "mantāya pariggahetvā vācaṇ bhāṣita”); Dh 363 (id.; expld as "mantā vuccati paññvuccati pañña -- sīlo” DhA iv.93). -- ativela” speaking for an excessively long time, talking in excess J iv.247, 248.

Bhāņeti

Bhāņeti Caus. of bhanati (q. v.) with 3rd praet. bhāṇī & pot. bhāṇaye.

Bhātar

Bhātar [cp. Vedic brātār=Av. bratar, Gr. fra/twr, Lat. frater, Goth. brôpar= Ogh. bruoder, E. brother] brother, nom. sg. bhātā Sn 296; J i.307; PvA 54, 64; gen. sg. bhātun ThA 71 (Ap. v.36), & bhātussa Mhvs 8, 9; instr. bhātarā J i.308; acc. bhātarañ Sn 125; J i.307; loc. bhātari J iii.56. -- nom. pl. bhātaro J i.307, & bhātuno Th 2, 408; acc. bhāte Dpvs vi.21. <-> In cpds. both bhātī” (. bhātisadisa like a brother J v.263), and bhātu” (. bhātu -- jāyā brother's wife, sister-in-law J v.288; Vism 95). Cp. bhātika & bhātuka. On pop. etym. see bhagīṃ.

Bhāṭi

Bhāṭi [bhā Dhtp 367, Dhtm 594; dittiya; Idg. *bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati to shine forth; Gr. fa/os light, fai/nw to show etc.; Ags. bonian to polish=Ger. bohnen; also Sk. bhāla shine,
splendour, =Ags. bael funeral pile] to shine (forth), to appear D ii.205; Vv 352; J ii.313. -- pp. bhāta: see vi’.

Bhāṭika

Bhāṭika (& Bhāṭiya) [fr. bhātar, cp. Class. Sk. bhrāṭka] lit. brotherly, i. e. a brother, often” -- : "brother" -- (a) bhāṭika: J i.253 (jetṭhaka’); vi.32; DhA i.14 (“thera my Thera -- brother or br. -- thera), 101, 245; PvA 75. <> (b) bhāṭiya: Vism 292 (dve ‘therâ two Th. brothers). -- Cp. bhāṭuka.

Bhāṭuka


Bhānu

Bhānu (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J iii.62 (of the kaṇāvera flower); VvA 175 (‘raṇsi).

Bhānumant

Bhānumant (adj.) [fr. bhānu, ray of light Vedic bhānu- mant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. bhānumā S i.196= Th 1, 1252; Vv 6417, 787 (=ādicca VvA 304); J i.183. acc. bhānumaṇ J i.1016. -- The spelling is sometimes bhānumā.

Bhāyati

Bhāyati [cp. Sk. bhayate, bht, pres. redupl. bibheti; Idg. *bhei, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bı biên=Ger. been. Nearest synonym is tras] to be afraid. Pres, Ind. 1st sg. bhāyāmi Th 1, 21; Sn p. 48; 2nd sg. bhāyasi Th 2, 248; 1st pl. bhāyāma J ii.21; 3rd pl. bhāyanto Dh 129; Imper. 2nd pl. bhāyatha Ud 51; J iii.4; Pot. 3rd sg. bhāye Sn 964 & bhāyeyya Miln 208; 3rd pl. bhāyeyyuṇ Miln 208. <> Aor. 1st sg. bhāyī DhA i.387; 2nd sg. bhāyi Th 1, 764; DhA iii.187; & usually in Prohib. mā bhāyi do not be afraid S v.369; J i.222; DhA i.253. -- grd. bhāyatabbaka Nd2 s.v. kāmanuṇa B; DhA iii.23. <> Caus. I. bhāyayate to frighten J iii.99 (C.: utraseti); Caus. II. bhāyāpeti J iii.99, 210. -- pp. bhīta.

Bhāyitabbaka

Bhāyitabbaka (adv.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

Bhāra

Bhāra [fr. bhṛ, Vedic bhṛa; cp. bhar] 1. anything to carry, a load Vin iii.278 (Bdhgh; dāru’ a load of wood), bhāraṇ vahati to carry a load A i.84; VvA 23. -- garu” a heavy load, as "adj." "carrying a heavy load” J v.439 (of a woman,=pregnant). -- bhāratara (adj.<> compar.) forming a heavier load Miln 155. -- Cp. ati”, sam’ -- 2. a load, cartload (as measure of quantity) VvA 12 (sāṭṭha -- sakaṭa” -- parimāṇa); PVA 102 (aneka’parimāṇa). -- 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J i.292; ii.399; iv.427; vi.413; DhA i.6, 111. Several bhārā or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāni) at VbhA 141, viz. mahā -- samuḍḍaṅ manṭhetvā oṭāya niḍharaṇaṅ; Sineru -- pādatu vālīkāya uḍḍhaṇaṅ; pabbarāṇ ṁleṭvā rasasasa niḍharaṇaṅ. -- 4. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase panna -- bhāra "one whose load (or burden) has been laid down,” one who has attained Arahantship M i.139; A iii.84; S i.233; Dh 402 (=ohita -- khandha -- bhāra DhA iv.168); Sn 626 (same expln at SnA 467), 914 (expld as patita -- bhāra, oropita”, nikkhitta” Nd1 334, where 3 bhāras in this sense
are distinguished, viz. khandha˚, kilesa˚, abhisankhara˚); Th 1, 1021. So at Vism 512 with ref. to the ariya - 
- saccani, viz. bhar= dukkha -- saccag, bh' adana=samuda -- saccag, bh'ananikhepana=nirodha -- s., 
bhara -- nikkhepan'tapya = magga -- s. -- On bhara in similes see J.P.T.S. 1907, 118. -- adana the taking up 
of a burden S iii.25. -- (m)oropana "laying down the load," i. e. delivery of a pregnant woman Bu ii.115. -- 
ttha contained in a load, carried as a burden Vin iii.47. -- nikkhepana the laying down or taking off of a 
burden S iii.25. -- mocana delivery (of a pregnant woman) J i.19. -- dhana the taking up 
of a burden S iii.25. -- (m)oropana "laying down the load," i. e. delivery of a pregnant woman Bu ii.115. -- 
ttha contained in a load, carried as a burden Vin iii.47. -- nikkhepana the laying down or taking off of a 
burden S iii.25. -- mocana delivery (of a pregnant woman) J i.19. -- vhin "burden-bearer," one who carries 
an office or has a responsibility A iv.24 (said of a bhikkhu). -- hara load -- carrier, burden-bearer S iii.25 sq.

Bh'aka

Bh'aka ( -- ') [fr. bhara] a load, only in cpd. gadrabha˚ a donkey -- load (of goods) J ii.109; DhA i.123.

Bh'ataka

Bh'ataka [fr. bharata] "the petty descendants of Bh'arata" or: load -- carrier, porter (?) Ṣ iy.117 (indignantly 
applied to apprentices and other low class young men who honour the Mahā -- Kaccāna).

Bh'rika

Bh'rika (adj.) [fr. bhara] 1. loaded, heavy J v.84, 477; Miln 261. -- 2. full of, loaded down with ( -- ') VvA 
See bh'ariya.

Bh'rin

Bh'rin (adj.) [fr. bhr, cp. bhara] carrying, wearing, only in cpd. māl˚ (māla˚), wearing a garland (of 
flowers) J iv.60, 82; v.45; where it interchanges with "dhārin (e. g. Vv.323; v. 1. at VvA 211; cp. BSk. 
"dhārin MVastu i.124). -- f. "bhārini J iii.530; VvA 12; and "bhāri Th 1, 459 (as v. 1.; T. "dhārt). See also 
under mālā.

Bh'riya

Bh'riya (adj.) [fr. bh'ara Vedic bh'arya to be nourished or supported; bh'aryā wife] 1. heavy, weighty, grave, 
serious; always fig. with ref. to a serious offence, either as bh'ariya'pāṇa a terrible sin VvA 195, or bh. 
kamma a grave deed, a sin DhA i.298, 329; ii.56; iii.120; VvA 68; or bh'ariya alone (as nt.), something 
grave, a sin DhA i.64. Similarly with ati' as atibh'ariya kamma a very grave deed DhA i.70, or 
atibh'ariya id. DhA i.186. -- 2. bh'irya (= bhārikā, f. of bhāraka) carrying, fetching, bringing J vi.563 
(phala˚).

Bh'arakacchaka

Bh'arakacchaka see bharu˚.

Bhāva

Bhāva [fr. bhū, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & 
C. literature, as e. g. J i.295 th'ana bhāvo, perhaps best to be translated as "women's character," taking 
bhāva=attabhāva); usually -- "", denoting state or condition of, and representing an abstr. der. from the first 
part of the cpd. e. g. gadrabha˚ ' asinity ' J ii.109. Thus in connection with (a) adjectives: attihika˚ state of 
need VvA 120; th'ana depletion SnA 463; ek˚ loneliness Vism 34; sithill˚ (for sithila˚ in conn. with kr & bhū 
) relaxation Vism 502. -- (b) adverbs. upari high
condition M i.45; pātu’ appearance Sn 560; vinā’ difference Sn 588. (c) nouns & noun -- derivations: atta’ individual state, life, character Sn 388 (=citta SnA 374); asaraṇa’ state of not remembering DhA iii.121; samana’ condition of a recluse Sn 551. -- (d) forms of verbs: nibbatta’ fact of being reborn DhA iii.121; magg’ ārūla’ the condition of having started on one’s way VvA 64; buddha’ that he was bound; suhita’ that they were well J iv.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in -- ness (āthihīk śāhā bhāvami needfulness, eki’ loneliness), -- ion (ūna’ depletion, pātu’ manifestation). -- hood (atta’ selfhood), or -- ship (samana’ recluse-ship). <-> Similarly in Com. style: sampayutta -- bhāvo (m.) DhA iii.94, for *sambayuttattā (abstr.); bhākūṭikassa bhāvo=bhakūṭīyān Vism 26; sovacassassa bhāvo=sovacassatā KhA 148; mittassa bh. =mettaṇ KhA 248. Here sometimes bhava for bhāva. -- 2. (in pregnant, specifically Buddhistic sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. bhāvanā). Sometimes (restricted to Vin & J) in sense "thinking of someone," i.e. affection, love, sentiment. -- (a) in combn khanti, diṭṭhi, ruci, bhāva at Vin ii.205; iii.93; iv.3, 4. -- (b) in Jātaka passages: J v.237; vi.293 (bhāvaṇ karoti, with loc., to love). -- abhāva (late, only in C. style) not being, absence, want PvA 25; abl. abhāvato through not being, in want of PvA 9, 17. -- sabhāva (sva+bhāva) see sep.

Bhāvanā

Bhāvanā (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. -- See on term Dhs trsl 261 (=2 240); Expos. i.217 (=DhsA 163); Cpd. 207 n. 2. <> Cp. pari’, vi’, sam’. -- Vin i.294 (indiyya’); D iii.219 (three: kāya’, citta’, paññā’), 221, 225, 285, 291; S i.48; Dh 73, 301; J i.196 (mettā’); iii.45 (id.); Nd1 143 (saññā’); Nett 91 (samatha -- vipassanā); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rakkhaṇa; here bh. = bringing out, keeping in existence), 314 (karuṇā’), 317 (upekkhā’); Miln 25 (‘ṭ anuyuñjati); Sdhp 15, 216, 233, 451. -- ānuyoga application to meditation Vbh 244, 249. -- ārāma joy of or pleasure in self culture A ii.28. -- bala power to increase the effect of meditation, power of self -- culture A i.52; D iii.213. -- maya accomplished by culture practice; brought into existence by practice (of cultured thought), cp. Cpd. 207. D iii.218, 219; Nett 8; with dānamaya & śīlamaya at It 19, 51; Vbh 135, 325. -- vidhāna arrangement of process of culture DhsA 168=Vism 122.

Bhāvanīya

Bhāvanīya (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. bhāvanā] "being as ought to be," to be cultivated, to be respected, in a self -- composed state (cp. bhāvītata) M i.33 (garu+; expld by Bdhgh as "addhā ‘yam āyasmā jānaṇ ājāti passat ti evaṇ sambhāvanīyo" MA 156); S v.164; A iii.110; Miln 373; PvA 9. See also under manobhāvanīya.

Bhāvita

Bhāvita [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A v.299 (cittaṇ parittān abhāvitaṇ; opp. cittaṇ appamāṇaṇaḥ subhāvitaṇ); Sn 516, 558.

Bhāvītata

Bhāvītata (adj.) [bhāvita+attan] one whose attan (ātman) is bhāvīta, i.e. well trained or composed. Attan here=citta (as PvA 139), thus "self -- composed, well -- balanced" A iv.26; Sn 277, 322, 1049; Dh 106, 107; Nd2 142; Nd2 475 B (indriyāni bh.); J ii.112 ("bhāvanāya when the training of thought is perfect); Vism 185 ("bhāvana, adj. one of well -- trained character), 267, 400 (+bahulf -- kata); DhA i.122 (a’); ThA 164 (indiyya’). See foll.
Bhāvitatta

Bhāvitatta2 (nt.) [abstr. fr. bhāvita=*bāhāvattana] only neg. a’ the fact of not developing or cultivating S iii.153, 475; Pv ii.966.

Bhāvin

Bhāvin (adj.) [fr. bhāva, Epic Sk. bhāvin "imminent"] "having a being," going to be, as -- "in avassa’ sure to come to pass, inevitable J i.19. -- f. bhāvinī future VvA 314 (or is it bhāvanīya? cp. v. l. S bhāvaniyā).

Bhāveti

Bhāveti [Caus. of bhū, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind -- work as creative in idea, M i.293; cp. B.Psy p. 132. -- D ii.79; M ii.11 (cattāro saṃmappadhāne & iddhipāde); S i.188 (cittaṇa ekaggan), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittaṇa ekaggan), 507 (ppr. bhāvayanto), 558 (grd. bhāvetabba), 1130 (ppr. bhāvento=āsevanto bahult -- karonto Nd2 476); Dh 87, 350, 370; J i.264 (mettaṇ), 415, ii.22; Nd2 s. v. kāmagūṇa (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvetabba, bahult -- kātabba"); Pug 15, DhA iii.171; Sdhp 48, 495. -- Pass. ppr. bhāviyamāna A ii.140; KhA 148. -- pp. bhāvita.

Bhāsa

Bhāsa [cp. Epic Sk. bhāsa] -- sakuna a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enumd (under the so -- called mangala -- katha) at KhA 118 (with v. l. SS. cāta˚ & vāca˚, BB cāba˚)=Nd1 87 (on Sn 790) (T. reads vāta˚; v. l. SS vāpa˚, BB chapa˚).

Bhāsaka

Bhāsaka (adj.) ( -- ) [fr. bhāṣ] speaking DA i.52 (avanna˚ uttering words of blame).

Bhāsati

Bhāsati1 [bhāṣ; Dhtp 317: vacane; Dhtm 467; vācayya] to speak, to say, to speak to, to call M i.227, Sn 158, 562, 722; Dh 1, 246, 258; also bhāsate Sn 452. -- Pot. bhāsēyya Vin ii.189; Sn 451, 930; SnA 468 (for udrayaye Dh 408); bhāse Dh 102; Sn 400; & bhāsaye A ii.51= J v.509 (with gloss kaṭheyya for joteyya= bhāsēyya). -- Aor. abhāsī Vin iv.54; PvA 6, 17, 23, 69; 1st sg. also abhāsissan (Cond.) Pv i.68 (=abhāśiṇī PvA 34); imper. pres. bhāṣa Sn 346; ppr. bhāsamāne A ii.51= J v.509; Sn 426; Dh 19; J iv.281 (perhaps better with v. l. as hasamāna); v.63; & bhāsanto Sn 543. -- grd. bhāsitabba A iv.115; Vism 127. -- Med. ind. pres. 2nd sg. bhāsase Vv 342; imper. pres. 2nd sg. bhāsassu A ii.199. -- An apparent ger. form abhāsiya It 59, 60 (micchā vācaṇ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsiya; the editor of It suggests pa˚. -- Cp. anu, o˚, samanu˚.

Bhāsati


Bhāsana

Bhāsana (nt.) [fr. bhāṣ] speaking, speech Dhtm 162; Sdhp 68.
Bhāṣā

Bhāṣā (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J iv.279 (manussa’ human speech), 392 (candala’); KhA 101 (saka -- saka’ -- anurūpa); SnA 397 (Milakkha’); DA i.176 (Kiratā -- Yavanādī -- Millakkhānañbhāṣā); MA i.1 (Sīha’); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Magadhabhāṣā).

Bhāṣita

Bhāṣita [pp. of bhāṣati] spoken, said, uttered A v.194; Miln 28; DhA iv.93, -- (nt.) speech, word Dh 363; M i.432. Usually as su’ & dub’ (both adj. & nt.) well & badly spoken, or good & bad speech Vin i.172; M ii.250; A i.102; ii.51 (su’; read bhāṣita for bāṣita); vi.226; Sn 252, 451, 657; J iv.247, 281 (su’, well spoken or good words); Pv i.620 (su’); PVA 83 (dub’).

Bhāṣitar

Bhāṣitar [n. ag. fr. bhāṣ] one who speaks, utters; a speaker S i.156; Pug 56; SnA 549.

Bhāsin

Bhāsin (adj.) ( -- ’) [cp. Epic Sk. bhaṣin] speaking A i.102 (dubbhāṣita -- bhāsin).

Bhāsura

Bhāsura (adj.) [cp. Epic Sk. bāṣura fr. bhas] bright, shining, resplendent ThA 139, 212; VvA 12.

Bhīṣa

Bhīṣa (adj.) [=Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic bhīṣa, the shortened bhisma, the lengthened bhesma, and the contracted bhāsa (see bhīsana). Cp. also Sk. -- P. bhīma; all of bhī] terrible; only in cpd. ’ṛūpa (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J iii.242, 339; iv.271, 494.

Bhīṣana & ’ka

Bhīṣana & ’ka (adj.) [the form with ’ka is the canonic form, whereas bhīṣana is younger. See bhīsana on connections] horrible, dreadful, awe -- inspiring, causing fear. (a) bhīṣanaka (usually combd with lomahañña) D ii.106=A iv.311; D ii.157; Vin iii.8; PVA 22; ThA 242 ('sabhāva=bhīmarūpa); J v.43. -- (b) bhīṣana P iv.35 (+lomahañña).

Bhīṣā


Bhīṣikā

Bhīṣikā (f.) [fr. bhīṣa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhīṣikā kari he brought divers terrors to pass).

Bhikkhaka
Bhikkha [fr. bhikkhu, Cp. Epic Sk. bhikṣuka & f. bhikṣukti] a beggar, mendicant S i.182 (bh. brāhmaṇa); J vi.59 (v. l. BB. 'uka); VbhA 327.

Bhikkhati

Bhikkhati [cp. Vedic bhikṣate, old desid. to bhaj; def. Dhtp 13 "yācane"] to beg alms, to beg, to ask for S i.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. -- ppr. med. bhikkhamāna Th 2, 123.

Bhikkhā

Bhikkhā (f.) [cp. Epic & Class. Sk. bhaikṣa of bhikṣ, adj. & nt.] begged food, alms, alms -- begging; food Vin iv.94; Cp i.14; Vv 704 (ekāhā bh. food for one day); Miln 16; PVA 3, 75, 131 (kaṭacchu'); bhikkhāya carati to go out begging food [cp. Sk. bhaiṃṣaṃ carati] J iii.82; v.75; PVA 51 & passim. -- subhikkhā (nt.) abundance of food D i.11. dubbhikkha (nt.) (& 'a f.) scantiness of alms, famine, scarcity of food, adj. famine -- stricken (cp. Sk. durbhikṣaṇ) Vin ii.175; iii.87 (adj.); iv.23 (adj.); S i.323, 324 (dvīhitikṣaṇ); A i.160; iii.41; J ii.149, 367; v.193; vi.487; Cp i.33 (adj.); Vism 415 ('ptīta), 512 (f. in simile); KhA 218; DhA i.169; ii.153 (f.); iii.437 ('bhaya). -- āhāra food received by a mendicant J i.237 (=bhikkhu -- āhāra?). -- cariyā going about for alms, begging round Sn 700; PVA 146. -- cārā= cāriyā Mbv 28. -- paññatti declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin i.309.

Bhikkhu

Bhikkhu [cp. later Sk. bhikṣu, fr. bhikṣ] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. <- nom. sg. bhikkhu freq. passim; Vin iii.40 (vuccāpabbañjita); A i.78 (thera bh., an elder bh.; and nava bh. a young bh.); iii.299 (id.); iv.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 801; acc. bhikkhunā J i.174; Dh 362, & bhikkhunāñ Sn 87, 88, 513; gen. dat. bhikkhuno A i.274; Sn 221, 810, 961; Dh 373; Pv i.1010; & bhikkhusa A i.230; Vin iii.175; instr. bhikkhunā Sn 389, pl. nom. bhikkhunā Vin ii.150; iii.175; D i.123; Vism 152 (in sim.); VbhA 305 (compared with amaccaputta) & bhikkhavo Sn 384, 573; Dh 243, 283; acc. bhikkhu Sn p. 78; M i.84; Vv 2210; & bhikkhavo Sn 384, 573; gen. dat. bhikkhunoñ Sn i.285; D i.264; Sn 1015; Pv ii.17; & bhikkhunāñ S i.190; Th 1, 1231; instr. bhikkhūhi Vin iii.175; loc. bhikkhuñ A iv.25, & bhikkhuñ Th 1, 241, 1207; Dh 73; voc. bhikkhave (a Māgadhī form of nom. bhikkhavah) Vin iii.175; Sn p. 78; VvA 127; PVA 8, 39, 166; & bhikkhuñ Sn 280, 385. There are several allegorical etymologies (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu= bhinnakilesa ('one who has broken the stains" i. e. of bad character) VbhA 328; VvA 29, 114, 310; PVA 51. <- (b) Another more explicit expln is "sattannaḥ dhammānāḥ bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyadiṭṭhi, vicikicchā, sīlabbata -- parāmāsa, rāga, dosa, moha, māna). This def. at Nd1 70=Nd2 477a. -- (c) Whereas in a & b the first syllable bhi(-- kku) is referred to bhid, in this def. it is referred to bhī (to fear), with the further reference of (bh -- ) ikku(ú) to ikṣ (to see), and bhikkhu defined as "saṅsāre bhayan ikkhati ti bh." Vism 3, 16 (saṅsāre bhayan ikkhatāti vā bhinna -- paṭa -- dharaditāti vā). -- A very comprehensive def. of the term is found at Vbh 245 -- 246, where bhikkhu -- ship is established on the ground of 18 qualities (beginning with samāñāya bhikkhu, paṭiñāya bh., bhikkhātī bh., bhikkhako ti bh., bhikkhācariya ajjhupagato ti bh., bhinnā -- paṭa -- dharo ti bh., bhindati pāpake dhamme ti bh., bhinnattā pāpakānañ dhammānañ ti bh. etc. etc.). -- This passage is expld in detail at VbhA 327, 328. -- Two kinds of bhikkhus are distinguished at Ps i.176; Nd1 465=Nd2 477b, viz. kalyāṇa [ -- ka -- ] putthujjana (a layman of good character) and sakkha (one in training), for which latter the term paṭillmacara (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd1 130 (on Sn 810). -- gatika a person who associates with the bhikkhus (in the Vihāra) Vin i.148. -- bhāva state of being a monk, monkhood, bhikkuship D i.176; Sn p. 102; -- sangha the community of bhikkhus, the Order of friars D iii.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PVA 19 sq. & passim.

Bhikkhuka
Bhikkhuka ( -- ') (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu -- , a monk's, or of monks, in sa' with monks, inhabited by bhikkhus Vin iv.307, 308; opp. a' without bhikkhus, ibid.

Bhikkhunī

Bhikkhunī (f.) [fr. bhikkhu, cp. BSk. bhikṣunī, but classical Sk. bhikṣukā] an almswoman, a female mendicant, a Buddhist nun D iii.123 sq., 148, 168 sq., 264; Vin iv.224 sq., 258 sq. ('sangha); S i.128; ii.215 sq., iv.159 sq.; A i.88, 113, 279; ii.132 ('parisā), 144; iii.109; iv.75; Miln 28; VbhA 498 (dahara', story of); VvA 77.

Bhinka

Bhinka [cp. Vedic bhṛṅga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin ii.201=S ii.269 (bhinka -- cchāpa); J v.418 (with ref. to young cats: "mahā -- bilārā nelamaṇḍalaṅc vuccati tarunā bhinka -- cchāpa -- maṇḍalaṅ, T. 'cchāca', vv. l. bhiṅjaka -- cchāca; taruṇa -- bhīga -- cchāpa; bhinga -- cchāja).

Bhinkāra

Bhinkāra1 (& 'gāra) [cp. late Sk. bhṛṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin i.39 (sova -- maya); D ii.172; A iv.210=214 (T. 'gāra, v. l. 'kāra); Cp. i.35; J i.85, 93; ii.371; iii.10 (suvaṇṇa'); Dpvs xi.32; PvA 75; KhA 175 (suvaṇṇa’; v. l. BB ’gāra), Sdhp 513 (soṇa’).

Bhinkāra

Bhinkāra2 (?) cheers, cries of delight (?) Bu i.35 (+sādhu kāra).

Bhinkāra


Bhijjati

Bhijjati [Pass. of bhindati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. bhijjati Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udake

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under abhijj", with which cp. phrase abhejjantyā pathavyā J vi.508, which is difficult to explain (not breaking? for abhijjant after abhejja & abhedi, and *abhijjanto for abhijjamāna, intrs.?). imper. bhijjatu Th 1, 312. -- praet. 2nd pl. bhijiṣṭha J i.468; aor. abhedi Ud 93 (abhedi kāyo). -- fut. bhijjissati DA i.266; grd. bhijjitabba J iii.56; on grd. "bhijjia see pabhijjati: grd. bhejjja in abhejja not to be broken (q. v.).

Bhijjana

Bhijjana (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J i.392; v.284; vi.11; DhA i.257 (kaṃṇa bhijjan' ākāra -- pattā); ThA 43 (bhijjana -- saḥhāva of perishable nature; expln of bhidura Th 2, 35); PvA 41 ('dhammā destructible, of sankhārā). -- Der. abhijjanaka see sep.

Bhitti
Bhitti (f.) [fr. bhid, cp. *Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin i.48; D ii.85; S ii.103; iv.183; v.218; J i.491; Vism 354=VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PavA 24. -- khilla a pin (peg) in the wall Vin ii.114, 152. -- pāda the support or lower part of a wall J iv.318.

Bhittika

Bhittika (adj.) [fr. bhitti] having a wall or walls J iv.318 (nañā "ā paññasālā"); vi.10 (catu' with 4 walls).

Bhidura


Bhindati

Bhindati [bhid, Sk. bhinatti; cp. Lat. findo to split, Goth. beitan=Ger. beissen. Def. at Dhtp 381, 405 by "vidārane" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: *bhid (with der. *bhed) & *bhind. -- (a) *bhid: aor. 3rd sg. abhida (=Sk. abhidat) D ii.107; J iii.29 (see also under abhida); abbhidā J i.247; ii.163, 164. -- fut. bhecchati (Sk. bhetsyati) A i.8. -- ger. bhettvā (Sk. bhittvā) Th 1, 753; Sn 62 (v.1. BB bhittvā). -- grd. bhejja : only neg. abhejja (q. v.). See also der. bheda, bhedana. -- pp. bhinna & Pass. bhijjati. -- (b) *bhind: pres. bhhindati Nd1 503; DhA i.125 (kathā bh. to break a promise); Sdhp 47. -- ppr. bhindanto Mhv 5, 185. -- Pot. bhinde Vism 36 (sflasanyavan). -- fut. bhindissati Vin ii.198. -- aor. bhindi J i.467 (mitta -- bhāvana), & abhindi A iv.312 (atta -- sambhavañ). -- ger. bhinditvā J i.425, 490; PavA 12; also in phrase indriyāni bhinditvā breaking in one's senses, i. e. mastering, controlling them J ii.274; iv.104, 114, 190. -- Caus. I. bhedetī: see vi'. Caus. II. bhindapeti to cause to be broken J i.290 (sīlañ); vi.345 (pokkharanī) and bhedapeti Vin iii.42. -- See also bhindana.

Bhindana

Bhindana (adj.) [fr. bhindati] breaking up, brittle, falling into ruin S i.131 (kāya).

Bhindivāla

Bhindivāla [Non -- Aryan; Epic Sk. bhindipāla spear, but cp Prk bhindi -- māla & 'vāla, Pischel, Prk. Gr. § 248; see also Geiger, P.Gr. § 38] a sort of spear H i.207.

Bhinna

Bhinna [pp. of bhindati] 1. broken, broken up (lit. & fig.) Sn 770 (nāvā); J i.98 (abhinna magga an unbroken path); iii.167 (uda -- kumbha); PavA 72 ('sarīra -- cchavi). -- 2. (fig.) split, fallen into dissension, not agreeing D iii.117= 210, 171. -- Usually in cpds., & often to be translated by prep. "without," e.g. bhinnahirottappa without shame. -- Cp. sam'. -- ājīva without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddh' ājīva); Vism 306. -- nāva ship -- wrecked J iv.159. -- paṭa a torn cloth, in cpd. "dhara "wearing a patchwork cloth," i.e. a bhikkhu (see also s. v. bhikkhu) Th 1, 1092. -- plava ship -- wrecked J iii.158. -- manta disobeying (i. e. breaking) a counsel J vi.437. -- sira with a broken head J iv.251. -- stīmā (f.) one who has broken the bounds (of decency) Miln 122. -- sīla one who has broken the norm of good conduct Vism 56. -- hīrottappa without shame, shameless J i.207.

Bhinnatta

Bhinnatta (nt.) [fr. bhinna] state of being broken or destroyed, destruction A iv.144.
Bhiyyo

Bhiyyo (Bhīyo, Bhīyyo) [Vedic bhūyas, compar. form fr. bhū, functioning as compar. to bhūri. On relation Sk. bhūyah; P. bhīyo cp. Sk. jugucchati] 1. (adj.) more Sn 61 (dakkham etha bhiyyo), 584 (id.), 306 (bh. tanhā pavaḍdhatā); Dh 313 (bh. rajan ākirate), 349 (bh. tanhā pavaḍdhati). -- 2. (adv.) in a higher degree, more, repeatedly, further S i.108 (appaññā vā bhīyo less or more); Sn 343 (bh. cittaṅ pasādati); Dh 18 (bh. nandati=ativiya n. C.); Miln 40. -- See also bhiyyoso, yebhuyyena. -- kamyata desire for more, greed Vin ii.214. -- bhāva getting more, increase, multiplication D iii.221; Vin iii.45; S v.9, 198, 244; A i.98; v.70; VbhA 289.

Bhiyyoso

Bhiyyoso (adv.) [abl. formation fr. bhiyyo 1] still more, more and more, only in cpd. *mattāya [cp. BSk. bhūyasā maṭṭāya MVastu ii.345; Divy 263 & passim] exceedingly, abundantly A i.124=Pug 30 (expld at PugA 212 by "bhiyyoso -- mattāya uddhmāyana -- bhāvo daṭṭhabbo"); J i.61; PvA 50.

Bhisa

Bhisa (nt.) [cp. Vedic bisa, with bh for b; see Geiger, P.Gr. § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus plant S i.204; ii.268; J i.100; iv.308. -- puppha the lotus flower Sn 2 (=paduma -- puppha SnA 16). -- muṇḍā fibres & stalk of the lotus J v.39; Vism 361.

Bhisakka

Bhisakka [cp. Vedic bhīṣaj physician, P. bhesajja medicine & see Geiger, P.Gr. § 631] a physician M i.429; A iii.238; iv.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA i.67, 255.

Bhisi

Bhisi1 (f.) [cp. Epic Sk. brṣī & brṣī, with bh for b, as in Prk. bhīṣī, cp. Pischel, Prk. Gr. § 209] a bolster, cushion, pad, roll Vin i.287 sq. (cīvāra a robe rolled up); ii.150, 170; iii.90; iv.279. Five kinds are allowed in a Vihāra, viz. unṇa -- bhisi, cola`, vāka`, tinu`, panna`, i. e. bolsters stuffed with wool, cotton -- cloth, bark, grass, or talipot leaves, Vin ii.150=VbhA 365 (tiṇa`). -- bimbohana bolster & pillow Vin i.47; ii.208; DhA i.416; VbhA 365.

Bhisi

Bhisi2 [etym.?] a raft Sn 21. -- Andersen, Pali Reader, Glossary s. v. identifies it with bhisi1 and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

Bhisikā

Bhisikā (f.) [fr. bhis1] a small bolster Vin ii.148 (vātā- pāṇa` a roll to keep out draughts); KhA 50 (tāpasa`, v. l. Kk kapala -- bhitti, see Appendix to Indexes on Sutta Nipāta & Pj.).

Bhismā

Bhismā (f.) [=bhīṣā] terror, fright D ii.261 (*kāya adj. terrific).

Bhīta
Bhïta [pp. of bhâyati] frightened, terrified, afraid Dh 310; J i.168 (niraya -- bhaya’); ii.110 (marâna -- bhaya’), 129; iv.141 (+tasita); PvA 154, 280 (+tasita). Cp. sam’.

BHïbhaccha

BHïbhaccha see bïbhaccha.

BHïma


BHïmala

BHïmala (adj.) [fr. bhïma] terrifying, horrible, awful J v.43 (T. bhïmûla, but read bhïmala; C. expls by bhïñsanaka -- mahãsadda).

BHïrati

BHïrati Pass. to bharati, only in cpd. ppr. anubhïramâna M iii.123 (chatta: being brought up, or carried behind). Neumann, M. trsl.2 iii.248 translates "über ihm -- 506 --
schwebt," & proposes reading (on p. 563) anu -- hïramâna (fr. hr). This reading is to be preferred, & is also found at D ii.15.

BHïru

BHïru (adj. n.) [fr. bhï; cp. Vedic bhïru] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (dukka’); usually in neg. abhïru not afraid, without fear, combd with anutrîsin: see utrásin. -- 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv ii.41 (‘dassana terrible to look at). -- 3. (m.) fear, cowardice Sn 437 (=utrásã SnA 390). -- tïña refuge for the fearful, adj. one who protects, those who are in fear A ii.174; It 25; Sdhp 300.

BHïruka

BHïruka (adj.) [fr. bhïru] afraid, shy, cowardly, shunning ( -- " ) Vism 7 (påpa’), 645 (jîvitu -- kâma bhïruka -- purisa).

BHïsana

BHïsana (adj.) =bhïñsana (q. v.) Pv iv.35 (v. l. in PvA 251), expld by bhayajanana PvA 251, where C. reading also bhïsana.

BHukka

BHukka (adj.) [fr. onomat. root *bhukk, dialectical, cp. Prk. bhukkai to bark, bhukkiya barking, bhukkana dog (Pischel, Prk. Gr. § 209); the root bhukk (bukk) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkana crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation bho -

**Bhunkarana**

Bhunkarana (adj. -- nt.) [bhu+kr, see bhukka] making "bhu," i. e. bow -- wow, barking J vi.355 (*sunakha); v. i. bhu -- bhukka -- sadda -- karana.

**Bhucca**

Bhucca (adj.) [ger. of bhū in composition, corresponding to *bhūtya>*bhutya, like pecca (*pretya) fr. pra+i. In function equal to bhūta] only in cpd. yathā -- bhuccan (nt. adv.) as it is, that which really is, really (=yathā bhūtana) Th 2, 143. See under yathā.

**Bhuja**

Bhuja1 (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; bhuj, bhujate to bend, lit. "the bender"; the root is expld by koṭiḷya (koṭillā) at Dhp 470 (Dhtm 521). See also bhuja3. Idg. *bheng, fr. which also Lat. fugio to flee=Gr. feu/gw, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugan to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. *leq to bend, to which P. lagula a club (q. v. for etym.), with which cp. Lat. lacerta=lizard, similar in connotation to P. bhujaga snake] the arm Sn 48 (expld by Nd2 478 as hattha, hand); 682 (pl. bhujāni); J v.91, 309; vi.64; Bu i.36; Vv 6418.

Bhuja2 [fr. bhuṇjati2] clean, pure, bright, beautiful J vi.88 (*dassana beautiful to look at; C. explns by kalyāṇa dassana).

Bhuja3 (adj.) [fr. bhuj to bend] bending, crooked, in bhuja -- laṭṭhi betel -- pepper tree J vi.456 (C.: bhujangalatā, perhaps identical with bhujaka?), also in cpd. bhuja -- ga going crooked, i. e. snake Miln 420 (bhujaginda king of snakes, the cobra); Dāvs. 2, 17; also as bhujanga Dāvs 2, 56, & in der. bhujanga -- latā "snake-creeper," i. e. name of the betel -- pepper J vi.457; and bhujangama S i.69. -- Cp. bhogin2.

**Bhujaka**

Bhujaka [fr. bhuṇjati2; or does it belong to bhuja3 and equal to bhuja -- laṭṭhi?] a fragrant tree, growing (according to Dhpāla) only in the Gandhamadana grove of the Devaloka Vv 355; VvA 162.

**Bhujissa**

Bhujissa [cp. BSk. bhujisya Divy 302, according to Mhvyut § 84 meaning "clean"; thus fr. bhuj (see bhuṇjati2) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin i.93; J ii.313; PvA 112. -- bhujissan karoti to grant freedom to a slave J vi.313; vi.389, 546; DhA i.19; ThA 200. -- f. bhujissā Vin ii.271 (in same sequence as bhujissa at Vin i.93). -- 2. (adj.) freeing fr. slavery, productive of freedom D ii.80 (cp. Dial. ii.80); iii.245; S ii.70; iv.272; A iii.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka. -- bhāva state of being freed fr. slavery, freedom ThA 200.

**Bhuṇjaka**
Bhuñjaka (adj.) [fr. bhuñjati1] eating, one who eats or enjoys, in "sammuti definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

Bhuñjati [bhuj]

Bhuñjati1 [bhuj to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkjan=As. brūkan=Ger. brauchen. The Dhtp 379 (& Dhtm 613) explns bhuñj by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 240, 259, 619; Dh 324; Pug 55. Pot. bhuñjeyya Sn 400; Dh 308, 2nd pl. bhuñjetha Dh 70; Mhvs 25, 113. Imper. 2nd med. bhuñjassa Ś v.53; 3rd act. bhuñjatu S i.141; Sn 479; bhuñjassu Sn 421; ppr. bhuñjanto J iii.277: bhuñjamāna Th 1, 12; Sn 240. Fut. 1st sg. bhokkha [Sk. bhukṣya] J iv.117. Aor. 1st sg. bhuñjī Mīn 47; 3rd sg. bhuñjī J iv.370; 3rd pl. abhuñjīsu Th 1, 922; abhuñjisu Mhvs 7, 25. Ger. bhuṭvā J iii.53 (=bhuñjitvā C.); DhA i.182; bhuṭvāna Sn 128. Grd. bhuñjitabba Mīn 5, 127. Inf. bhottuñ: see ava’. <> pp. bhutta. -- Caus. bhojeti (q. v.). Cp. bhoga, bhojana, bhojanīya, bhojja; also Desid. pp. bubbhukkhita; & abhuñjati.

Bhuñjati2 [bhuj to purify, cleanse, sift, not given in this meaning by the Dhātupāta. Cp. Av. buxti purification buj to clean, also Lat. fungo (to get through or rid of, cp. E. function), Goth. us -- baugjan to sweep; P. paribhuñjati 2, paribhojaniya & vinibbhujati. See Kern, Toev. p. 104, s. v. bhujissa] to clean, purify, cleanse: see bhuja2 and bhujissa, also bhoja & bhojaka.

Bhuñjana


Bhutta

Bhutta [pp. of bhuñjati1; Sk. bhukt] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin iv.82 (bhuttā hoti). Also "geha eating house J v.290, and in phrase yathā -- bhutta bhuñjhathā "eat according to eating," i. e. as ought to be eaten, eating in moderation D ii.173 (where Rh. D., Dial. ii.203, trsls "ye shall eat as ye have eaten")=iii.62, 63 (where Rh. D., Dial. iii.64 trsls "enjoy your possessions as you have been wont to do"; see note ibid.). We should favour a translation in the first sense. -- dubhuttatā, indigestible. -- 2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhaveyy' āhan); also in phrase bhutta -- pātar -- asa after having eaten breakfast J ii.273; DhA iv.226. -- āvasesa the remainder of a meal Vin ii.216.

Bhuttar

Bhuttar [n. ag. fr. bhuj, cp. Sk. bhoktr already Vedic & Epic] one who eats or has eaten, or enjoys (cp. bhutta 2) J v.465 (ahañ bhuttā bhakkhañ ras' uṭtamañ).

Bhuttavant

Bhuttavant (adj.) [bhutta+vant] having eaten, one who has eaten J v.170 (=kata -- bhatta -- kicca); VvA 244.

Bhuttāvin

Bhuttāvin (adj.) [bhutta+suffix āvin, corresponding to Vedic 'āyin] having eaten, one who has had a meal; nom. sg. bhuttāvī Vin iv.82; Miln 15 (+onīta -- pattapāñī); PvA 23 (+pavārita); SnA 58; instr. bhuttāvinā
Vin iv.82; gen. dat. bhuttavissa D ii.195. acc. bhuttāvī Vin i.213; Sn p. 111 (+onīta -- pattāṇaṇī); J v.170; nom. pl. bhūtāvī Vin iv.81, & bhūtāvīno S iv.289.

Bhumma

Bhumma (adj. -- n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhūmāni earthly creatures,

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contrasted with creatures in the air, antalikkhe), 236 (id.); Sdhp 420 (sabba -- bhūmā khattiyā). pl. bhūmā the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 842 (=bhūmma -- deva VvA 334). -- nt. ground: Pvi i.102 (yāva bhūmā down to the ground); v. 1. BB bhūm(i). -- 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; Pva 33. -- attharaṇa "earth -- spread," a ground covering, mat, carpet Vin i.48; ii.208; iv.279. -- antara "earth -- occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhsA 296. -- (2) in 'pariccheda discussion concerning the earth, i. e. cosmogony DhsA 3. -- antalikkhā earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. *bhāum -- antarikṣa. -- jāla "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikammā & bhūrīvijjā. -- ṭhā (a) put into the earth, being in the earth, found on or in the earth, earthly Vin iii.47. (b) standing on the earth Dh 28. -- (c) resting on the earth Miln 181. Also as "ka living on earth, earthly (of gods) J iii.87. -- deva a terrestrial deva or fairy A iv.118; Ps i.149; VbhA 12; DhA i.156; VvA 334; Pva 3, 43, 55, 215, 277. -- devatā="deva J iv.287 (=yakkha); KhA 120.

Bhummi

Bhummi (f.) [fr. bhumma] that which belongs to the ground, i. e. a plane (of existence), soil, stage (as t.t. in philosophy) DhsA 277 ("y -- āpatti), 339 (id.), 985 (dukkha"), 1368, 1374 sq. (see Dhs trsl.2 231).

Bhummi

Bhummi2 [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin ii.304 (=piyavacanaṇaṇ Bhgh).

Bhuyya

Bhuyya the regular P. representative of Sk. bhūyas (compar.); for which usually bhīyya (q. v.). Only in cpd. yebhuyyena (q. v.).

Bhuvi

Bhuvi see bhū.

Bhusa

Bhusa1 [cp. Vedic busa (nt.) & buṣa (m.)] chaff, husks A i.241 ("āgāra chaff -- house); Dh 252 (opūṇāti bhusaṇ to sift husks); Ud 78; Pvi iii.41; iiii.107; VvA 47 (tiṇa” litter).

Bhusa

Bhusa2 (adj.) [cp. Vedic bhrṣa] strong, mighty, great Dh 339 (tanhā=balavā DhA iv.48); J v.361 (daṇḍa= daljha, balavā C.). -- nt. bhusaṇ (adv.) much, exceedingly, greatly, vehemently. In cpds. bhusaṇ” & bhusa”. -
Bhusati, Bhussati

Bhusati, Bhussati [perhaps a legitimate form for Sk. bhasati (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA i.317 (bhusati; vv. ll. bhussati & bh\(\text{\textcircled{a}}\)sati); DhA i.171, 172. -- See also bhasati & bhukka; -- pp. bhusita.

Bhusikā

Bhusikā (f.) [fr. bhusa1] chaff A i.242; Vin ii.181.

Bhusita


Bhuseti

Bhuseti [Denom. fr. bhusa2=\"bhṛṣayati; but not certain, may have to be read bhūṣeti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J v.218 (C. explns by "bhusaj karoti, vaḍḍheta" p. 224).

Bhū

Bhū1 [fr. bhū] (adj.) being, (n.) creature, living being in pāṇa -- bhū a living being (a breathing being) J v.79 (=pāṇa -- bhūta C.).

Bhū

Bhū2 (f.) [fr. bhū, otherwise bhūmi] the earth; loc. bhuvi according to Kaccāyana; otherwise bhuvi is aor. 3\(\text{rd}\) sg.; of bhū: see Pischel, Prk. Gr. § 516; Geiger, Pali Gr. § 865.

Bhūkuṭi

Bhūkuṭi (f.) [a different spelling of bhakuṭi, q. v. -- Cp. Sk. bhṛkuṭi & bhrukuṭi] frown, anger, superciliousness M i.125 (v. l. bhakuṭi & bhā"); J v.296.

Bhūja

Bhūja [cp. late Sk. bührja, with which related Lat. fraxinus ash, Ags. beorc=E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J v.195, 405 (in both places=ābhūjī), 420.

Bhūta

Bhūta [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. <-> The (exegetical) definition by Bdhgh of the word bhūta is interesting. He (at MA i.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M i.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S iii.101 (mahābhūtā); (4) all that exists, physical existence in general (vijjamānaṇa) Vin iv.25 (bhūtaṇ); (5) what we should call a simple predicative use, is exemplified by a typical dogmatic example, viz. "kālaghaso bhūto," where bhūta is given as meaning khīnasava (Arahant) J ii.260; (6) all beings or specified existence, animal kingdom (sattā) D ii.157; (7) the vegetable kingdom, plants, vegetation (rukkh')
ädayo) Vin iv.34 (as bhūta -- gāma). -- Meanings: 1. bhūtā & bhūtāni (pl.) beings, living beings, animate Nature Sn 35 (exempl at Nd2 479 as 2 kinds, viz. tasā & thāvarā, movable & immovable; S i.47 (K.S. ii.36) mind and body as come -- to -- be; Dh 131 (bhūtāni), 405; M i.2 sq. (pathavī, āpo etc., bhūtā, devā, Pajāpatī etc.), 4; MA i.32. The pl. nt. bhūtāni is used as pl. to meaning 2; viz. inanimate Nature, elements, usually ennum under term mahā -- bhūtāni. -- 2. (nt.) nature, creation, world M i.2 (bhūte bhūtāto sañjānāti recognises the beings from nature, i. e. from the fact of being nature); DhsA 312 ("pasāda -- lakkhaṇa, see Expos. 409). See cpds. "gāma, "pubba (?) -- 3. (nt. adj.) that which is, i. e. natural, genuine, true; nt. truth; neg. abhūta falsehood, lie Sn 397; PvA 34. See cpds. "bhāva, "vacana, "vāda. -- 4. a supernatural being, ghost, demon, Yakṣa; pl. bhūtā guardian genii (of a city) J iv.245. See cpds. "vijja, "vejja. -- 5. ( -- ) pp. in predicative use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu -- bhūtā having been his mother PvA 78; abhūtapubbañ bhūtan what has never happened before happened (now) DA i.43 (in expln of abbhuta); -- (b) having become such & such, being like, acting as, being, quâsi (as it were), consisting of, e. g. andha˚ blind, as it were J vi.139; aru˚ consisting of wounds Dhä iii.109; udapāna˚ being a well, a well so to speak PvA 78; opāna˚ acting as a spring A iv.185; hetu˚ as cause, therefore (so), as the reason, being the reason PvA 58; cp. cakkhu˚ having become an eye of wisdom. Sometimes bhūtā in this use hardly needs to be translated at all. -- kāya body of truth Dhä i.11. -- gāma vegetation, as trees, plants, grass, etc. Under bhūtāgāma Bdhgh understands the 5 bija -- jātāni (5 groups of plants springing from a germinative power: see bija), viz. mūla˚ -- bija˚, khandha˚, phala˚, agga˚, bija˚. Thus in C. on Vin iv.34 (the so -- called bhūtāgāma -- sikkhāpada, quoted at Dhä iii.302 & SnA 3); cp. M iii.34; J v.46; Miln 3, 244. -- gāha possession by a demon Miln 168 (cp. Divy 235). -- thāna place of a ghost KhÄ 170. -- pati (a) lord of beings J v.113 (of Inda); vi.362 (id.); Vv 641 (id.). (b) lord of ghosts, or Yakṣas J vi.269 (of Kuvera). -- pubba (a) as adj. ( -- ) having formerly been so & so, as māta bhūtapubba satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kūnāla -- rājā bhūtapubbo). -- (b) as adv. (bhūtapubbañ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin ii.201; D i.92; ii.167, 285, 337; M i.253; iii.176; S i.216, 222, 227; iv.201; v.447; A iv.136=Vism 237; A iv.432; J i.394; Dhä i.56. -- bhāva past and future D i.18. -- bhāva truthful character, neg. a˚ PvA 14. -- vacana statement of reality or of the truth SnA 336. -- vādin truthful, speaking the truth M i.180; D iii.175; Pug 58; a˚ untruthful Dh 306; J ii.416. -- vikāra a natural blemish, fault of growth, deformity SnA 189 (opp. nibbāka). -- vijjā knowledge of demons, exorcism D i.9; Dhi.93, cp. Dial. i.17). -- vejja a healer of harm caused by demons, an exorcist Vin iv.84; J ii.215; iii.511; Miln 23.

Bhūtatta

Bhūtatta (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i. e. being creatures or part of creation) Vism 310 (in def. of bhūta); MA i.32 (id.).

Bhūtanaka

Bhūtanaka [cp. *Sk. bhūtrṇa] a fragrant grass; Andropogon schoenanthus J vi.36 (=phanijjaka); Vism 543 (so v. l. for T. bhūtīnaka).

Bhūtika

Bhūtika (adj.) ( -- ') in cpd. cātummahā˚ belongs to the whole expression, viz. composed of the 4 great elements M i.515.

Bhūnaha

Bhūnaha [difficult to expln; is it an old misspelling for bhūta+gha? The latter of han?] a destroyer of beings Sn 664 (voc. bhūnaha, expld by SnA 479 as "bhūti -- hanaka vuddhi -- nāsaka"; vv. ll. bhūnahāta,
bhūnahaṭa, bhūhata, all showing the difficulty of the archaic word); J v.266 (pl. bhūnahuno, expld by C. 272 as "isnañ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M i.502 ("puritanical" suggested by Lord Chalmers).

Bhūma

Bhūma ( -- ') [=bhūmi] 1. (lit.) ground, country, district S iii.5 (paccāḥ the western district). -- 2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avīvāda' ground of harmony; according to SnA 557 Ep. of Nibbāna).

Bhūmaka

Bhūmaka (& 'ika) (adj.) (only -- ') [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve' pāsāda DhA i.414; pañcā' pāsāda a palace with 5 stories J i.58, 89; satta' with 7 stories (pāsāda) DhA ii.1, 260. The form 'ika at DhA i.182 (dve' geha). -- 2. belonging to a place or district, as jāti' from the land of (their) birth M i.147; paccā' from the western country S iv.312 (brāhmaṇa). -- 3. being on a certain plane or in a certain state, as paritta' & mahā' Vbh 340 te' in 3 planes SnA 4 (of the 5 Khandhas), 510 ('vaṭṭa); DhA i.36 (kusala), 305 ('vaṭṭa); iv.69 (tebhūmaka -- vaṭṭa -- sankhāṭan Māra -- bandhanaṇaṣ), 72 (dhammā); catu' in 4 planes DhsA 296 (kusala); DhA i.35 (citta). The form 'ika at DhA i.288 (with ref. to citta).

Bhūmi

Bhūmi (f.) [cp. Vedic bhūmi, Av. bhūmiḥ soil, ground, to bhū, as in bhavatī, cp. Gr. ἐς/sis etc. See bhavatī] 1. (lit.) ground, soil, earth Vin ii.175; Sn 418 (yāna' carriage road); Pv i.1014=; SnA 353 (heṭṭha -- bhūmiyaṇ under the earth); DhA i.414 (id., opp. upari -- bhūmiyaṇ). -- 2. place, quarter, district, region M i.145 (jāti' district of one's birth); Sn 830 (vighāta'); Nd2 475 (danta'); DhA i.213 (āpāna'); PvA 80 (susāna'). -- uyyāna' garden ( -- place or locality) Vv 6419; Pr ii.92; J i.58. -- 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. i.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha -- bhūmi & asekha -- bhūmi), 517 (paññā' -- niddesa). Usually -- ': indriya' Nett 192; dassana' plane of insight Nett 8, 14, 50; sukha' ground for happiness Dhs 984 (cp. DhsA 214). -- bhūmi -- taya the 3 stages, viz. kāmāvacara, rūpāvacara, lokuttara Vism 493. -- pl. bhūmiyo Ps ii.205=Vism 384 (appld to the 4 jhānas); purisa' (āṭha p. bh. eight stages of the individual; viz. manda -- bhūmi, khidā', vimaṇsana', ujugata', sekha', samaṇa', jīna', panna', or as trsld by Rh. D. in Dial. i.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdghat at Vism 619). -- Bdghat, when defining the 2 meanings of bhūmi as "mahā' -- pathavī and as "cittappāda' (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhsA 214) is vague & only popular. -- An old loc. of bhūmi is bhumnī, e. g. J i.507; v.84. Another form of bhūmi at end of cpds. is bhūma (q. v.). -- kampa shaking of the ground, earthquake Miln 178. -- gata "gone into the soil," i. e. hiding, stored away J i.375. -- gana thick soil SnA 149, cp. paṭhavi -- gana ibid. 146. -- tala ground ( -- surface) PvA 186. -- padesa place or region upon the earth J vi.95. -- pappataka outgrowths in the soil D iii.87=Vism 418. -- pothana beating the ground DhA i.171. -- bhāga division of the earth, district J i.109; v.200; VvA 125; PvA 29, 154. -- laddh'(uppanna) acquired on a certain stage of existence SnA 4. -- saya lying or sleeping on the ground DhA ii.61.

Bhūri

Bhūri1 (f.) [cp. late Sk. bhūṛ] the earth; given as name for the earth (paṭhavi) at Ps ii.197; see also def. at DhsA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. bhūrikamma D i.12, expld as "practices to be observed by one living in a bhūrīghara or earth -- house" (?) DA i.97, but cp. Vedic bhūri -- karman "much effecting"; and bhūrivijjā D i.9, expld as "knowledge of charms to be pronounced by one living in an earth -- house" (?) DA i.93. See Dial. i.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests: see Toev. s. v.) quite a diff. popular practice
behind them, which was unknown to the later Commentator. Kern suggests that bhūri -- vijjā might be a secret science to find gold (digging for it: science of hidden treasures), and "kamma might be "making gold" (alchemistic science). Perhaps the term bhūma -- jāla is to be connected with these two.

Bhūri

Bhūri2 (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūri1, i.e. earth); otherwise only in cpds.: 'pañña (adj.) of extensive wisdom, very wise S iv.205; Sn 346, 792, 1097, 1143; Pv ii.55; Ps ii.197 ("paṭhaṁvī -- samāya vīthatāya vīpuḷāya paññāya samannāgato ti bhūripaṇṇo," with other definitions); Nd1 95 (same expln as under Ps ii.197); Nd2 415 C. (id.). 'paññāna (adj.) same as 'pañña Sn 1136 = (cp. Nd2 480).

Bhūsana

Bhūsana (nt.) [fr. bhūs] ornament, decoration Vism 10 (yatino -- sīla -- bhūsana -- bhūsitā contrasted to rājano muttāmanī -- vibhūsitā).

Bhūsā

Bhūsā (f.) [fr. bhūs] ornament, decoration, only in cpd. bhūsa -- (read bhūsā -- )dassaneyya beautiful as an ornament Pv iii.32.

Bhūseti

Bhūseti [Caus. of bhūṣ, to be busy; in meaning "to adorn" etc. Expld at Dhtp. 315, 623 by "alankāra"] to adorn, embellish, beautify. Only in pp. bhūsita adorned with ( -- ') Pv ii.952, 127; iii.35; J vi.53. Cp. vi".

Bheka

Bheka [cp. Vedic bheka, onomat.] a frog Th 1, 310; J iii.430; iv.247; vi.208.

Bhecchati

Bhecchati is fut. of bhindati (q. v.).

Bhejja

Bhejja (adj.) [grd. of bhindati] to be split, only in neg. form abhejja not to be split or sundered Sn 255; J i.263; iii.318; Pug 30; Miln 160, 199.

Bhejjanaka

Bhejjanaka (adj.) [fr. bhejja] breakable; like bhejja only in neg. form abhejjanaka indestructible J i.393.

Bheṇḍi
Bhenḍi [perhaps identical with & only wrong spelling]

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for bhëndu=kaṇḍu2] a kind of missile used as a weapon, arrow Vin iii.77 (where enumd with asi, sati & lagulā in expln of upanikkhipana).

Bhêndu

Bhêndu [with v. l. geṇḍu, of uncertain reading & meaning. Pischel, Prk. Gr. § 107 gives giṇḍu & remarks that this cannot be derived fr. kaṇḍu (although kaṇḍu may be considered as gloss of bhêndu at Th 1, 164: see kaṇḍu2), but belongs with Prk. geṇḍuai play & P. geṇḍuka and the originally Sk. words geṇḍuka, giṇḍu, geṇḍu, geṇḍuka to a root gi, gid, Prk. giṇḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read geṇḍu in all cases & to compare it with geṇḍuka & geṇḍuka a ball"] a ball, bead; also a ball - shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu2) J i.386 (also "maya ball -- shaped); iii.184 (v. l. geṇḍu).

Bhênduka

Bhêndukâ1 [in all probability misreading for geṇḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J iv.30, 256; v.196; vi.471; DhsA 116. See also geṇḍuka.

Bhênduka

Bhêndukâ2 [fr. bhëndu, identical with bhêndukâ1] a knob, cupola, round tower J i.2 (mahā -- bh” -- pamāṇa).

Bhettâr

Bhettâr [n. ag. fr. bhid] a breaker, divider A v.283.

Bhêdâ

Bhêdâ [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisāṣa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. -- mithu” breaking of alliance D ii.76; J iv.184; Kvû 314. -- vac” breaking of [the rule as to] speech Miln 231. -- sangha” disunion in the Sangha Vin ii.203. -- sīl” breach of morality J v.163. -- abl. bhēda after the destruction or dissolution in phrase kāyassa bhēda param maraññā, i.e. after the breaking up of the body & after death: see kāya i. e. & cp. D iii.52, 146 sq., 258; Dh 140; Pug 51. -- 2. ( -- ”) sort, kind, as adj. consisting of, like J ii.438; vi.3 (kaṭuk” adī’); DhA iii.14 (kāya -- sucari’ -- adī” -- bhadra -- kammāni); SnA 290 (Avīci -- adī -- ” niraya). -- kara causing division or dissension Vin ii.7; iii.173; v.93 (cp. Vin i.354 & Vin. Texts iii.266 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhsA 29 (atṭhārasa bheda -- kara -- vatthūnti the 18 causes of dissension).

Bhedâka

Bhedâka (adj. n.) [fr. bhêdâ] breaking, dividing, causing disunion; (m.) divider Vin ii.205; J vi.382. -- nt. adv. bhêdakaṇ, as in ’nakha in such a way as to break a nail DA i.37.

Bhedâna
Bhedana (nt.) [fr. bhid, as in Caus. bhedeti] 1. breaking (open), in puṭa’ breaking of the seed -- boxes (of the Pāṇi plant), idiomatic for "merchandise" Miln 1. See under puṭa. -- 2. (fig.) breach, division, destruction A iv.247; Dh 138; Bu ii.7; J i.467 (mittabhāva”). -- dhamma subject to destruction, fragile, perishable A iv.386; J i.146, 392; ThA 254. -- sanyattanika leading to division or dissension Vin iii.173.

Bhedāpeti & Bhedeti

Bhedāpeti & Bhedeti are Causatives of bhindati (q. v.).

Bherañḍaka

Bherañḍaka [cp. *Sk. bheruṇḍa] a jackal J v.270; the nom. probably formed after the acc. in phrase bherañḍakaṇṭ nadati to cry after the fashion of, or like a jackal A i.187.

Bherava

Bherava (adj.) [fr. bhīṇu, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984; Nd1 370, 467; J vi.520; Dpv 17, 100; Pgd 26, 31. -- bahu’ very terrible A iii.52; stricken with terror J vi.587. - - (n) terror, combd with bhaya fear & dismay M i.17; A iv.291; v.132; Th 1, 367, 1059. -- pahimā -- bhayabherava having left behind (i. e. free from) fear & terror S iii.83. -- rāva cry of terror Miln 254.

Bheri

Bheri (f.) [cp. Epic Sk. bhert] a kettle -- drum (of large size; DhsA 319 distinguishes 2 kinds: mahā’ & paṭahā’) D i.79; A ii.185; Vv 8110; J vi.465; DhA i.396; Sdhp 429. -- issara’ the drum of the ruler or lord J i.283; paṭahā’ kettle -- drum Dpv 16, 14; DhsA 319; PvA 4; yāma’ ( -- velāya) (at the time) when the drum sounds the watch J v.459. -- bheriṇ vādeti to sound the drum J i.283. -- bheriyā vādenta (pl.) beating (lit. making sound) the drums J ii.110. bheriṇ carṇepī to make the drum go round, i. e. to proclaim by beat of drum J v.41; vi.10. -- carana the carrying round of the drum (in proclamations), in cpds. maṇga the proclamation road DhA ii.43; & ṭathi id. DhA ii.45. -- tala the head of the drum Vism 489 (in comparison); VbhA 80 (id.). -- paṇava drum & tabor (in battle) A ii.117. -- vāda drum -- sound, fig. for a loud voice PvA 89 (bherivādena akkosati rails like drum). -- vādaka a drummer J i.283. -- saññā sign of the drum DhA i.396. -- sadda sound of the drum J i.283.

Bhesajja

Bhesajja (nt.) [cp. Vedic bhaisajya=bhēṣa, fr. bhisaj; see also P. bhissaka] a remedy, medicament, medicine Vin i.278; D ii.266; M i.30; SnA 154, 446; Sdhp 393. -- bhesajjā karoti to treat with a medicine DhA i.25; mūla -- bhesajjāni the principal medicines Miln 43; pañca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA i.5. -- kapālaka medicine bowl VbhA 361. -- sikkhāpada the medicine precepts VbhA 69.

Bhesma

Bhesma (adj.) [cp. Vedic bhiṣma of which the regular P. form is bhīṣa, of bhī; bhesma would correspond to a form *bhaisma] terrible, awful Vin ii.203=It 86 (“bhesmā hi udadhī mahā,” so read for Vin. bhasmā, with v. l. bhesmā, and for It tasmā, with v. l. BB bhēsmā, misunderstood by ed. -- Bdhgh Vin ii.325 on Vin. passage expls by bhayānaka); J v.266; vi.133 (v. l. bhasma).

Bho

Bho (indecl.) [voc. of bhavant, cp. Sk. bhoh which is the shortened voc. bhagoh of Vedic bhagavant; cp. as to form P. āvusosko Sk. āyuṣmaḥ of āyuṣmanṭ a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D i.88, 90, 93, 111; M i.484; Sn 427, 457, 487; with voc. of noun: bho
purisa my dear man J i.423; bho brahmaṇā oh ye brahmans J ii.369. Double bho bho DhA iv.158. --

vādikā= vādin Ndi 1 249. -- vādin a brahman, i.e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to brāhmaṇa, the true brahman Sn 620; Dh 396; J vi.211, 214; DhA iv.158.

Bhokkhaṇ

Bhokkhaṇ is fut. of bhūjati (q. v.).

Bhokkhi

Bhokkhi at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider, formation fr. bhuj” (bhūj), appearing as *bhukṣ bhokkhaṇ (cp. bhokkhaṇ), with ending "in; meaning "wishing to eat." It corresponds to Sk. bhoktu — kāma. Cp. also n. ag. bhoktṛ of *bhukṣ, enjoyer, eater. P. bhokkhi might be Sk. bhoktri, if it was not for the latter being f. The word is a curiosity.

Bhoga

Bhogatā

Bhogatā (--) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in uḷāra” being very rich, M iii.38.

Bhogavant

Bhogavant (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J v.399; Mhvs 10, 20; Sdhp 511.
Bhogin1 (adj. -- n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e. g. to pleasure, kāma') D ii.80; iii.124; S i.78; iv.331, 333; A iii.289; v.177. -- m. owner, wealthy man M i.366.

Bhogin

Bhogin2 (adj.) [fr. bhuj, see bhuja3] having coils, of a snake J iii.57; vi.317.

Bhogiya

Bhogiya is diaeretic form of Sk. bhogya=P. bhogga2 with which identical in meaning 2, similar also to bhogika.

Bhogga

Bhogga1 (adj.) [fr. bhuj to bend, pp. corresp. to Sk. bhugna] bent, crooked M i.88; D ii.22; A i.138; J iii.395.

Bhogga

Bhogga2 (adj.) [grd. of bhuj to enjoy, thus=Sk. bhogyā=P. bhogga2] 1. to be enjoyed or possessed, n. property, possession, in cpd. rāja' (of an elephant) to be possessed by a king, serviceable to a king, royal D i.87; A i.244, 284; ii.113, 170; J ii.370; DhA i.313 (royal possessions in general); DA i.245. Cp. BSk. rājabhogya MVastu i.287. See in detail under rāja -- bhogga. -- naggabhogga one who possesses nothing but nakedness, i. e. an ascetic J iv.160; v.75; vi.225. -- 2. (identical with bhogika & bhogiya & similar in meaning to bhojarājā) royal, of royal power, entitled to the throne, as a designation of "class" at Vin iii.221 in sequence rāja rāja -- bhoggā brāhmaṇā, etc., where it takes the place of the usual khattiya 'royal noble.'

Bhoja

Bhoja [lit. grd. of bhujati2, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuj, to which belongs bhujissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like bhojisīyā [bhōja+isi+ya=issariya] mastery over dependence, i.e. independence S i.44, 45; bhojājāntya a well -- trained horse, a thoroughbred J i.178, 179; bhojaputta son of a villager J v.165; bhojarājā head of a village ( -- district) a subordinate king Sn 553=Th 1, 823. -- In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiyāḥ bh -- r., who are next in power to and serve on a rājā cakkavattī). The phrase is best taken as one, viz. "the nobles, royal kings." It may be a term for "vice -- kings" or substitute -- kings, or those who are successors of the king. The expln at SnA 453 takes the three words as three diff. terms and places bhojā= bhogiyā as a designation of a class or rank (=bhogga). Neumann in his trsln of Sn has "Königstämme, kühn und stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser> Caesar, or Gr. basileus/s). With the wording "khattiyā bhoja -- rājānā anuyuttā bhavantī te" cp. M iii.173: "patirājāno te rānīno cakkavattissa anuyuttā bhavantī," and A v.22: "kuḍḍarājāno" in same phrase. -- Mrs. Rh. D. at Brethren, p. 311, trsls "nobles and wealthy lords."

Bhojan

Bhojan is ppr. of bhojeti, feeding J vi.207.

Bhojaka

Bhojaka [fr. bhuj, bhojeti] 1. one who provides food, attendant at meals J v.413. -- 2. (is this from bhujati2 & bhujissa?) one who draws the benefit of something, owner, holder, in gāma' landholder, village headman
Bhojana

Bhojana (nt.) [fr. bhuñjati] food, meal, nourishment in general J ii.218; iv.103, 173; J i.178; iv.223; Sn 102, 128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see J.P.T.S. 1907, 119. -- tika’ food allowed for a triad (of reasons) Vin ii.196. dub’ having little or bad food J ii.368; DhA iv.8. pa* “ta˚ choice & plentiful meals Vin iv.88. sabhojane kule in the family in which a bhikkhu has received food Vin iv.94. -- bhojane mattaññu(tā) knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restrictions of moral life S ii.218; A i.113 sq.; Nd1 483. <-> 5 bhojanāni or meals are given at Vin iv.75, viz. niccabhatta”, salākabhutta”, pakkhikañ, uposathikañ, pātipadikañ. -- As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between ga*abhojana”, parampara -- bhojana”, atririttabhojana”, anatirittabhojana” mentioned at Kuṭi ii.552; see Vin iv.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (gilāna – samaye), when robes are given to the Bhikkhus (cīvarasamaye) and several other occasions, as enumerated at Vin iv.74. -- The distinction is made as follows: gaṇabhojana said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin iv.74; cp. ii.196; v.128, 135; paramparabhojana said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin iv.78; atririttabhojana” is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin iv.82; anatirittabhojana” is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin iv.84. -- aggadāna gift of the best of food SnA 270. -- atthika in need of food, hungry Pv ii.929. -- partyantika restricting one’s feeding Vism 69. -- vikati at J v.292 is to be read as bhājana” (q. v.).

Bhojanaka

Bhojanaka=bhojaka, in ”gāma owner or headman of the village J ii.134.

Bhojaniya, Bhojanīya, Bhojaneyya

Bhojaniya, Bhojanīya, Bhojaneyya [grd. of bhuj, Caus. bhojeti. Cp. bhuñjitabba] what may be eaten, eatable, food; fit or proper to eat. -- bhojaniya: food Vin iv.92 (five foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, maśsa meat). Soft food, as distinguished from khādaniya hard food J i.90. See also khādaniya. bhojaneya: eatable S i.167, cp. pari”. bhojaneyya: fit to eat DA i.28; a’ unfit to be eaten Sn 81; J v.15.

Bhojin

Bhojin ( -- *) (adj.) [fr. bhuj] feeding on, enjoying A iii.43; M i.343; Sn 47; J ii.150; Pug 55.

Bhojeti

Bhojeti [Caus. of bhuñjati] to cause to eat, to feed, entertain, treat, regale Vin i.243; iv.71; J vi.577; DhA i.101.

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Bhojja

Bhojja (adj.) [grd. of bhuñjati] to be eaten, eatable; khajja” what can be chewed & eaten DA i.85. ”yāgu "eatable rice -- gruel,” i. e. soft gruel, prepared in a certain way Vin i.223, 224.
Bhojjha

Bhojjha a good horse, a Sindh horse J i.180.

Bhoti

Bhoti f. of bhavant (q. v.) DhA iii.194.

Bhottabba & Bhottuṃ

Bhottabba & Bhottuṃ are grd. & inf. of bhūṇjati (q. v.); bhottabba to be eaten J v.252, 253; bhottuṃ to eat J ii.14.

Bhobhukka

Bhobhukka [intens -- redupl. of bhukk=bukk, to bark: see bhukka & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J vi.345 (= bhunkaraṇa C.).

M. M

-- M -- euphonic consonant inserted between two vowels to avoid hiatus, as agga -- m -- agga the best of all Vin iv.232; anga -- m -- angāni limb by limb Vin iii.119; Vv 382, etc. See also S iii.254 (yena -- m -- idh' ekacco); Dh 34 (oka -- mokata ubbhato); Sn 765 (aṇīatra -- m -- ariyehi); Nd1 269 (dvaye -- m -- eva); J i.29 (asūtī -- haṭha -- m -- ubbedha, for haṭha' ubbedha); iii.387 (katattho -- m -- anubujjhāti); v.72 (orena -- m -- āgama); vi.266 (pacchā -- m -- anutappati); SnA 309 (rāg' ādi -- m -- anekappārañ). -- On wrong syllable division through Sandhi -- m --, and thus origin of specific Pali forms see māsati.

Ma

Ma ( -- kāra) the letter or sound m J iii.273 (sandhi -- vasena vutta put in for the sake of euphony); v.375 (ma -- kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

Maṇṣa

Maṇṣa (nt.) [cp. Vedic māṇṣa, fr. Idg. *memsro -- , as in Gr. mhro/s thigh, Lat. membrum limb ("member"); Goth. miims flesh; Oir mīr bite, bit (of flesh) flesh, meat S ii.97 (putta'); Dh 152; J iii.184; Pug 55; Vism 258, 357 (in compar.); DhA i.375 (putta'); ii.51 (alla' living flesh); VbhA 58, 61 (pilotika -- paliveṭhita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235. -- Ṛpasecaṇa sauce for meat J i.394; DhA i.387. -- khādaka flesh -- eater J vi.530. -- cakkhu the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D iii.219; Nd1 100, 354. -- dhovanā odaka water for washing meat KhA 54. -- pīṇḍika a meat -- ball, lump of flesh Vism 256. -- puṇḍja a heap of flesh Vism 361 (in comp.); VbhA 67. -- pesi a piece of flesh or meat (see on simile J.P.T.S. 1907, 122) Vin ii.25; iii.105 (ṭv vehāsan gacchantiq addasaṇ); M i.143; A iii.97; Miln 280; Vism 195, 252, 468; DhA i.164; VbhA 235; -- lohita flesh & blood Dh 150.

Maṇṣi


Maṇṣika
Mañsika [fr. maṇṣa; cp. *Sk. māṇṣika] 1. a dealer in meat, meat — seller Miln 331. -- 2. in piṭṭhi’ the "ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (=piṭṭhi — maṇṣa — khādaka SnA 287). Similarly piṭṭhi — maṇṣikatā (q. v.) Nd2 391.

Makaci

Makaci [etym.?] a kind of cloth, material, fibre DhA iii.68 (vākakhaṇḍa). -- pilotikā rough cloth (used for straining) J ii.96; DhA ii.155. Cp. makkhi — våla. -- våka m. bark Vism 249 (+akkavāka); VbhA 232.

Makara

Makara [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, Almind. Leben 97) J ii.442; iiii.188; Miln 131, 377; ThA 204. -- f. makarinī Miln 67. -- dantaka the tooth of a sword fish, used as a pin Vin ii.113, cp. p. 315. -- as a design in painting or carving Vin i.117. 121, 152; iv.47. In these latter passages it occurs combd with latākamma & pañcapaṭṭhika (q. v.). The meaning is not quite clear.

Makaranda


Makasa

Makasa [fr. Vedic maśaka viā *masaka>makasa: see Geiger, P.Gr. § 472] mosquito Vin ii.119; S i.52 (a* free from m.); A ii.117; Sn 20; J i.246; Sdhp 50. See also cpd. đaṅsa*. -- kuṭikā mosquito net or curtain Vin ii.119, 130. -- vijanī mosquito fan Vin ii.130.

Makuṭa

Makuṭa (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kiriṭṭa+, i.e. adornment).

Makula

Makula [cp. Sk. makula] 1. a bud (Hardy in Index to VvA gives "Minusops elengi" after BR) Th 2, 260; Vv 4526; J i.273; ii.33; iv.333; v.207 (makula), 416; Vism 230 (l); 256 (paduma*); VvA 177 (kaṇavtra*), 194 (makula), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). -- 2. a knob J i.31; ii.90; Vism 253 (kandala*). -- 3. v. l. at Nd2 485 B for pakulla (=pakuṭa).

Makkata

Makkata [cp. Epic Sk. markata] 1. a monkey J i.385; ii.267; DhA ii.22; VbhA 408 (’nidā, a m.’s sleep, said to be quickly changing): KhA 73 (in simile): SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J ii.268; Kālabhū J iii.98 sq.; on the monkey as a figure in similes see J.P.T.S. 1907, 119, to which add VbhA 228 & 259 (tālavana*), cp. Vism 245. -- 2. a spider: see ’sutta. -- chāpaka the young of a monkey M i.385; J i.218. -- sutta spider’s thread J v.47; Vism 136 (in simile); DhA i.304.

Makkataka

Makkataka [cp. Sk. markataka; der. fr. markata=mak- kaṭa] a spider (see on similes J.P.T.S. 1907, 119) Dh 347 (cp. DhA iv.58); J ii.147 (=uṇṇanabhī); iv.484 (apty called Uṇṇanabhī); v.47, 469; Miln 364, 407 (pantha* road spider, at both passages). -- ’sutta spider’s thread Vism 285.

Makkaṭiya
Makkaṭiyya (nt.) [fr. makkhaṭa+ya] monkey grimace J ii.448 (mukha’). The same as mukha -- makkaṭika at J ii.70.

Makkaṭīf

Makkaṭī (f.) [of makkaṭa] a female monkey Vin iii.33, 34; J i.385; DhA i.119.

Makkha

Makkha1 [fr. mṛkṣ, lit. smearing over. Cp. BSk. mrakṣa Śiksā 198. 8, in cpd. māna -- mada -- mrakṣa -- paridāha etc.] hypocrisy; usually combd with paḷāsa (see also paḷāsa) M i.15; A i.95, 100, 299; iv.148, 456; v.39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd2 484= makkhāyanā makkhāyitattaṇ niṭṭhuriya -- kamman, i. e. hardness, mercilessness); Dh 150, 407; J v.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA iii.118; vi.181. -- vinaya restraining fr. hypocrisy S ii.282; A v.165 sq.

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Makkha

Makkha2 [probably=makkha1, but BSk. differentiates with mrakṣya Divy 622, trsl. Index "ill -- feeling"? Böhtlingk -- Roth have: mrakṣya "wohlgefühl"] anger, rage Vin i.25.

Makkhaṇa

Makkhaṇa (nt.) [fr. mṛkṣ, cp. *Sk. mrakṣaṇa] smearing, oil J iii.120; Miln 11 (tela’); Dhtp 538.

Makkhāyanā

Makkhāyanā (f.) & Makkhāyitatta (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd2 484; Pug 18, 22.

Makkhikā

Makkhikā (f.) [cp. Vedic māsīka & māṣikā] a fly M iii.148; Nd1 484; J ii.275 (nīla’); iii.263 (pingala’ gadflly), 402; SnA 33 (pingala’), 572 (id.); DhA iv.58; Sdhp 396, 529.

Makkhita

Makkhita [pp. of makkheti] smeared with ( -- ’), soiled; anointed M i.364 (lohita’); J i.158 (madhu’); iii.226 (piṭṭhi -- madden); v.71 (ruhira’); vi.391.

Makkhin

Makkhin (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often combd with palāsin (e. g. at Vin ii.89; J iii.259) D iii.45, 246. a’ (+apalāsin) D iii.47; A iii.111; Sn 116; Pug 22.

Makkhivāla

Makkhi -- vāla [cp. makaci -- pilotikā] a cloth of hair for straining J ii.97.

Makkheti
Makheta [Caus. of mrš; Dhtp 538: makkhaṇa] to smear, paste, soil, anoint J iii.225, 314; Pug 36; Miln 268; Vism 344; DHA ii.65. -- Pass makkhiyati Miln 74. ⇨ Caus. II. makkhāpeti to cause to be anointed J i.486; DHA i.400. -- pp. makkhita.

Maga

Maga [another form of migga=Sk. mṛga, cp. Geiger, P.Gr. 124] 1. animal for hunting, deer, antelope M i.173 (in simile); S i.199 (id.); A i.70; ii.23; Th 1, 958, 989; Sn 275, 763, 880; J v.267. -- 2. a stupid person J vi.206, 371.

Maggag [cp. Epic Sk. mṛga, fr. mṛg to track, trace] 1. a road (usually high road), way, foot -- path Vism 708 (maggag agata -- pubba -- purisa, simile of); VbhA 256 (tiyojana*, simile of a man travelling); DHA i.229. - - addhāna˚ high road Vīn iv.62; M iii.158; see under addhāna˚; antāra -- magge on the road Miln 16; ujuka˚ a straight way S i.33; DHA i.18; ummagga (a) a conduit; (b) a devious way: see ummagga, to which add refs. J v.260; Th 2, 94; kummagga a wrong path: see kum’, to which add S iv.195; Th 1, 1174. passāva˚ & vacca˚ defecation & urination Vīn iii.127; visama˚ a bad road S i.48. -- 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of magga in this meaning is "nibbān attihikehi maggyati (traced by those who are looking for N.) nibbānāva maggeti, kilese va mārento gacchāti ti maggo" (VbhA 114). ⇨ Usually designated (a) the "ariya attihangika magga" or the "Noble Eightfold Path" (see attihangika). It is mentioned at many places, & forms the corner -- stone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 constituents, viz. sammā -- diṭṭhi, sammā -- sankappa, vacca˚, kammanta˚, ājīva˚, vāyāma˚, sati˚, sammādiṭṭhi, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D ii.216 & M iii.71 enum as requisites for sammā -- samādhi. The name of this table of ethical injunctions is given as "maggam uttama magga" or the "Highest Path. See for ref. e. g. Vīn iii.93; iv.26; D ii.353; iii.102, 128, 284, 286; It 18; Nd 1 292; Nd 2 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vīn 509 sq. (where the 8 constituents are discussed). -- (b) as ariya magga: M iii.72; Pug 17; DA i.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. ⇨ (c) as pañcangika or the Path of 5 constituents (the above first 2 and last 3): Dhs 89; Vīn 110 sq., 237 sq. -- (d) other expressions of same import: dharmag magga alone; S i.191 (Bhaṅgav maggassa uppādetā etc.)=M iii.9=S iii.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., It 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either magga -- phala -- nirodha (e. g. Vism 217, cp. Nd2 under dukkha II. p. 168), or magga, phala, nibbāna (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). -- magga as entrance to Arahantsip is the final stage in the recognition (ñāṇa, pārañīṇa, pañīna) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as dukkhe ñāṇa˚, samudaye ñāṇa˚, nibbānā˚, magge ñāṇa˚ at D iii.227, Ps i.118. At the latter passage the foll. chapter (i.49) gives dukkha -- nirodha gāmiṇi patipadā as identical with magga. -- Note. On the term see Cpd. 41 sq., 66 sq., 175, 186; Dhs trsl.2 58, 299 sq., 362 sq.; Expos. 216, 354n. On passages with attihangika magga & others where magga is used in similes see Mrs. Rh. D. in J.P.T.S. 1907, pp. 119, 120. -- 3. Stage of righteousness, with ref. to the var. conditions of Arahantsip divided into 4 stages, viz. sotāpatti -- magga, sakadgāmī, anāgāmi˚, arahatta˚, or the stage of entering the stream (of salvation), that of returning once, that of the never -- returner, that of Arahantship. -- At Dha i.110 magga -- phala "the fruit of the Path" (i. e. the attainment of the foundation or first step of Arahtship) is identical with sotāpattipaha on p. 113 (a) in general: arahatta˚ S i.78; A iii.391; DA i.224. - - (b) in particular as the 4 paths: Nd 2 612 A; Vbh 322 sq., 328, 335; Vism 453, 672<> 678; Dha iv.30; VbhA 301. -- 4. In the Tikapaṭṭhāna (under magga -- paccaya -- niddesa p. 52) 12 constituents of magga are enumnd; viz. pañīṇa˚, vitakka˚, sammāvača˚, s -- kammanta˚, s -- ājīva˚, viriya˚, sati˚, sammādiṭṭhi, micchā -- diṭṭhi, micchā -- vācā˚, m -- kammanta˚, m -- ājīva˚. -- angāni the constituents of the Ariyan Path VbhA 120. -- āmagga which is the (right) road and which is not M i.147; Vism ch. xx ("ssa kovidā)=Sn 627; S iii.108 (id.); Dha iv.169 (id.); A v.47 ("ssa nāṇadassana˚); Dh 403. -- udaka water found on the road Vism 338 (simile). -- kilanta weared by the road J i.129. -- kusala one who is clever as regards the road, one who knows the road well S iii.108; Nd 1 171; VbhA 332 (in simile); KhA 70, 126. -- kovida=Kusala Nd 1 446. --
kkhāyin (should be ’akkhāyin) one who tells the (right) way M iii.5; Nd1 33. -- jīva Conqueror of the paths Sn 84 sq. -- jīva who lives in the right path Sn 88. -- jhāyin reflecting over the Path Sn 85. -- nāṇa knowledge of the Path VbhA 416. -- nāṇu knows the Path Nd1 446. -- tīṭhāna one who stands in the Path, attains the P. see Cpd. 23, 50. -- tīṭaya the triad of the paths (i. e. the first 3 of the 4 Paths as given above under 3) DhA iv.109. -- dusin highway robber Sn 84. -- desa one who points out the way, a guide Sn 84; J iv.257; as ’desika at DhA ii.246. -- desin ’desaka Sn 87. -- dhamma the rule of the Path, i. e. righteous living Sn 763. -- dhātra wise as regards the Path Nd1 45. -- paṭipanna -- 1. one on the road, i. e. wandering, tramping DhA i.233. -- 2. one who has entered the Path Pv iv.349. -- parissaya danger of the road VvA 200. -- bhāvanā cultivation of the Path (i. e. righteousness) Nd1 323. -- mūlha one who has lost the way VvA 332. -- vaṇṇa praise of the Path DhA i.115. -- vidū one who knows the Path Nd1 446. -- sacca the truth concerning the Path VbhA 114, 124. -- sīra N. of a month DA i.241.

Maggana

Maggana (nt.) & magganā (f.) [fr. magga] tracking, search for, covetousness Vism 29 (syn. for njigiṇsantarā & gavetṭhi); Dhtp 298 (& gavesana).

Maggika


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Maggati

Maggati & (spurious) mageti [Denom. fr. magga, cp. Sk. margayati. The Dhtp. gives both mag & magg in meaning "anvesana," i. e. tracking, following up; see Dhtp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M i.334 (ppr. magayamana); S ii 270 (pp. maggayamāna); Th 2, 384 (cp. ThA 255 = pattheti); J v.102 (where T. reads maggheyya, which is expld by C. as vijjheyya to pierce, hurt, & which is doubtful in meaning, although Kern, Toev. s. v. defends it. The v. l. reads magg’. Same on p. 265 where one ought to read phasseyya in C. instead of passeyya. The form pp. magga (?) on p. 102 must belong to the same root); DhsA 162 (=gavesati). -- Caus. II. maggāpeti PvA 112. -- Pass. maggyati VbhA 114.

Magghati

Magghati see maggeti.

Maghavant

Maghavant [cp. Epic Sk. maghavā, on etym. see Walde, Lat. Wtb. s. v. Maia] N. of Indra, or another angel (devaputta) S i.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. māgha.

Maghā

Maghā (f.) [cp. *Sk. maghā] N. of a nakkhatta, in cpd. ’deva SnA 352 (cp. M ii.74, n. 6, where spelling Makkādeva; we also find Makhadeva at Satapatha -- brāhmaṇa xiv. i. 1).

Mankati

Mankati is given as root mank (aor. maki) at Dhtm 13, in meaning maṇḍana, i. e. adornment. It is meant to be an expln of mankato?
Mankato

Mankato (adv.) [for Sk. mat -- kṛte, Cp. E. Müller, P.Gr. 12] on my account, for me Miln 384.

Manku

Manku (adj.) [cp. Vedic manku; see on meaning Hardy in preface to Anguttara v. p. vi] staggering, confused, troubled, discontented Vin ii.118; S v.74; Dh 249; Nd i.150; DhA iii.41, 359 (with loc.). -- f. pl. mankū Vin i.93. -- dummanku "staggering in a disagreeable manner," evil -- minded A i.98; iv.97 (read line as "dummanku' yañ padusseti dhūm' aggamhi va pāvako" he, staggering badly, is spoilt like the fire on the crest of smoke); v.70; Vin ii.196; iii.21; iv.213; S ii.218; Nett 50. -- bhāva discontent, moral weakness J iv.49; Miln 227; DhA iii.359. -- bhūta discontented, troubled, confused Vin ii.19; D ii.85; A i.186; Dh 263; J v.211; vi.362; DhA ii.76; a’ self -- possessed A iii.40; Miln 21, 339.

Mankuna

Mankuna (&˚ *a) [cp. late Sk. matku *a, see Geiger, P.Gr. § 63] an insect, bug or flea J i.10; iii.423; Vism 109 (where kila -- mankula ought to be read as kītamankuna); DhA i.12.

Mangala

Mangala (adj.) [cp. Vedic mangala. Expld by Dhtp 24 with root mang, i. e. lucky; see also mañju] auspicious, prosperous, lucky, festive Nd i.87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551. -- nt. mangalā good omen, auspices, festivity Sn 258; Vin ii.129; PvA 17. A curious popular etymology is put forth by Bdhgh at KhA 123, viz. "mañ galanti imehi sattā ti’ mangalāni." -- mangala karoti lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this PvA 198), to get married DhA i.182; mangalaṇ vadati to bless one J iv.299; DhA i.115. Three (auspicious) wedding -- ceremonies at DhA i.115 viz. abhiseka˚ consecration, geha -- ppavesana˚ entering the house, vivāha˚ wedding. -- Certain other general signs of good luck or omina kat) e)cosh/n are given at J iv.72, 73 and KhA 118 sq. (see also mangalika). -- Several ceremonial festivities are mentioned at DhA ii.87 with regard to the bringing up of a child, viz. nāma -- karaṇa -- mangala the ceremony of giving a name; āhāra -- paribhoga˚ of taking solid food; kaṇṇa -- vijjhana˚ of piercing the ears; dussa -- gahaṇa˚ of taking up the robe: cūlā -- karaṇa˚ of making the top -- knot. -- Cp. abhi. -- usabha an auspicious bull SnA 323. -- ṣaṇa a merry time, fair J ii.48; DhA i.392. -- kicca auspicious function, festivity SnA 175, 323. -- kiriyā festivity, wedding SnA 69; finding good omens J iv.72. -- kolāhala the lucky, or most auspicious, foreboding, one of the 5 kolāhalas (q. v.) KhA 121. -- pañha see mangalika. -- divasa a lucky day J iv.210; DhA iii.467. -- vappa ploughing festival SnA 137. Cp. vappa -- mangala. -- sindhava state horse J i.59. -- silāpaṭṭa auspicious slab (of stone) J i.59; vi.37; PvA 74. -- supina lucky dream J vi.330. -- haṭṭhi state elephant Mhvs 35, 21; DhA i.389.

Mangalya

Mangura

Mangura (adj.) [etym.? or=mangula? See J.R.A.S. 1903, 186 the corresponding passage to M i.246 in Lal. v. 320 has madgura.] golden; in cpd. `chavi of golden colour, f. cchavī D i.193, 242; M i.246, 429; ii.33; Vism 184.

Mangula

Mangula (adj.) [cp. mangura] sallow; f. mangulī woman of sallow complexion S ii.260=Vin iii.107; Vin iii.100.

Macca

Macca (adj. -- n.) [orig. grd. of marati, mṛ corresponding to Sk. martya. A diaeretic form exists in P. māṭiya (q. v.) mortal; (m.) man, a mortal S i.55; Sn 249, 577, 580, 766; J iii.154; iv.248; v.393; Dh 53, 141, 182; Vv 6312; Kvu 351. -- See also refs. under jāta.

Maccu

Maccu [in form=Vedic mṛtyu, fr. mṛ; in meaning differentiated, the Ved. -- Sk. meaning "death" only] the God of Death, the Buddhist Māra, or sometimes equivalent to Yama S i.156; Sn 357 (gen. maccuno), 581 (instr. maccunā), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA iii.49; Sdhp 295, 304. -- tara one who crosses or overcomes death Sn 1119 (=maranānaṃ yādeyya Nd2 486). -- dheyya the realm of Māra, the sphere of Death S i.4; adj. belonging to death or subject to death (=Māradheyya, maranadheyya Nd2 487b). -- Sn 358, 1104 (with expln "m. vuccanti kilesa ca khandhā ca abhisankhārā ca" Nd2 487a), 1146 ("pāra -- maccudheyyassa pāraṃ vuccati amataṃ nibbānaṃ Nd2 487"); Th 2, 10 (= maccu ettha dihiyati ThA 13); Dh 86; DhA ii.161. -- parāyāṇa surmounting death Sn 578; pareta id. Sn 579. -- pāsā the sling or snare of Māra Sn 166; J v.367. -- bhaya the fear of death Mhvs 32, 68. -- maraṇaṃ dying in death M i.49 (cp. C. on p. 532: maccu -- maranaṃ ti maccu -- sankhātaṃ maranaṃ tena samucccheda -- maraṇḍādhi nisedheti. -- See also def. of maraṇaṃ s.v.). -- mukha the mouth of death Sn 776; Nd1 48. -- rājā the king of death Sn 332, 1118 (=Maro pi Maccurājā maraṇaṃ pi Nd2 488); Dh 46, 170; Kha 83. -- vasa the power of death 3 i.52: Sn 587, 1100 (where maccu is expld by maraṇaṃ & Māra). -- hāyin leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

Maccha

Maccha [cp. Vedic matsya] fish A iii.301; Sn 605, 777, 936; J i.210, 211; v.266 (in simile); vii.113 (phandanti macchā, on dry land); Pug 55; Sdhp 610. -- maccha is given at Nd2 91 as syn. of ambucarin. -- pūti" rotten

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fish M iii.168; & in simile at It 68=J iv.435=vi.236 =KhA 127. Cp. J.P.T.S. 1906, 201. bahu" rich in fish J i.340. iōa" salt fish Vism 28. rohita" the species Cyprinus rohita J ii.433; iii.333; DhA ii.132. On maccha in simile see J.P.T.S. 1907, 121. Of names of fishes several are given in the Jātaka tales; viz. Ananda (as the king of the fishes or a Leviathan) J i.207; ii.352; v.462; Timanda & Timirapingala J v.462; Mitacintin J i.427; Bahucintin J i.427. -- maṇḍa the flesh of fishes Sn 249. -- bandha one who sets net to catch fish, a fisherman A iii.301; Vism 379. -- bhatta food for fishes, devoured by fishes J v.75. -- vālaka a garment made in a particular fashion (forbidden to bhikkhus) Vin ii.137. -- sakalika "a bit of fish" (fish -- bone?) in description of constitution of the finger nails at Vism 250=KhA 43=VbhA 233.

Macchara
Macchara (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. maccharin] niggardly, envious, selfish Pgdp ii.49. -- maccharañ (nt.) avarice, envy A iv.285; Sn 811, 862, 954 (vīta -- macchara, adj.).

Maccharāyati

Maccharāyati [Demon. fr. macchariya] to be selfish, greedy or envious J vi.334; DhA ii.45, 89.

Maccharāyanā

Maccharāyanā (f.) & Maccharāyitatta (nt.) the condition of selfishness, both expressions in defn of macchariya at Dhs 1122; Pug 19, 23; DhsA 375.

Maccharin

Maccharin (adj.) [cp. Vedic matsarin, fr. mat+s%, i.e. "reflecting to me"] selfish, envious, greedy (cp. Dhs trsl.2 p. 320); A ii.82; iii.139, 258, 265; D iii.45, 246; Dh 263; Sn 136, 663; Nd1 36; J i.345; v.391; Vv 5226; Pug 20; DhsA 394; DhA ii.89; Sdhp 89, 97. -- a˚ unselfish D iii.47; A iv.2; Sn 852, 860; It 102.

Macchariya & Macchera

Macchariya & Macchera (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the majñ cause of rebirth in the Petaloka. -- 1. macchariya: A i.95, 299; iii.272; Dh iii.44 (iss˚), 289; Sn 863 (˚yutta), 928; Pug 19, 23; Vbh 357, 389, 391. -- Five sorts of selfishness are mentioned: āvāsa˚, kula˚, lābha˚, va˚na˚, dhamma˚ D iii.234; Nd1 118, 227; A iv.456; Dhs 1122 (cp. Dhs trsl.2 p. 276); Vism 683; DhsA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A v.40, 209; Miln 289; PvA 87, 124. -- 2. macchera A i.105 (˚mala), 281; Dh 242; It 18; Nd1 260; Sdhp 313, 510. At A ii.58 and elsewhere the state called vigata -- mala -- macchera "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for Arahnatship. -- Note. The (etym.) expln of macchariya at VbhA 513 is rather interesting: "ida˚ acchariyan mayha˚ eva hotu, m˚ aññassa acchariyan ti vuccati" (from the Pur˚nas?).

Macchika

Macchika [fr. maccha] a fish -- catcher, fisherman A iii.301; J v.270; vi.111; Miln 331.

Macchī

Macchī (f.) [of maccha] a female fish J ii.178.

Macchera

Macchera see macchariya.

Majja

Majja (nt.) [fr. mad, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin i.205; D iii.62, 63; Sn 398 (+pāna=majjapāna); VvA 73 (=sur˚ ca meraya˚ ca); Sdhp 267. -- 2. drinking place J iv.223 (=pān˚ āgāra). -- pa one who drinks strong drink, a drunkard A iv.261; Sn 400; Pv iv.176 (a˚); ThA 38. -- pāna drinking of intoxicating liquors Vv 158; VvA 73; Sdhp 87. -- pāyaka=majjapa J ii.192 (a˚). -- pāyin˚=pāyaka Sdhp 88. -- vikkaya sale of spirits J iv.115.
Majjati

Majjati1 [majj to immerse, submerge, cp. Lat. mergo] is represented in Pali by mujjati, as found esp. in cpds. ummujjati & nimujjati.

Majjati

Majjati2 [mrij to clean, polish; connected with either Lat. mergo (cp. Gr. a)mego/ rgw) or Lat. mulgeo to wipe, stroke, milk (cp. Gr. a)mel/gw, Mir. mlitch=milk etc.) -- Dhtp 71 gives root majj with meaning "sa˚su˚dhiyan"] to wipe, polish, clean VvA 165. Cp. sam”. -- pp. majjita & ma˚tha.

Majjati

Majjati3 [mad, Sk. madyati; Vedic madati; see mada for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S i.73, 203; A iv.294; Sn 366 (Pot. majje=majjeyya SnA 364), 676 (id., T. reads na ca majje, SnA 482 reads na pamajje); J ii.97; iii.87 (majjeyya). aor. majji in cpd. pamajji Mhvs 17, 15. -- pp. matta.

Majjara

Majjara [cp. Epic Sk. m˚r˚ra; dialectical] a cat Miln 23. -- f. majj˚r˚t (majj˚ﬁ”) Vin i.186 (”camma cat’s skin); DhA i.48; Pgdp 49.

Majjika

Majjika [fr. majja] a dealer in strong drink. a tavern-keeper Miln 331.

Majjita

Majjita [pp. of majjati2] cleaned, polished VvA 340 (su˚ṭhu m. for suma˚ṭha Vv 8417). See also ma˚tha.

Majjha

Majjha (adj.) [Vedic madhya, cp. Lat. medius, Gr. me˚ssos, Goth. midjiss=Ohg. mitti, E. middle] middle, viz. 1. of space: of moderate height D i.243 (contrasted with ucca & n˚ca). -- 2. of time: of middle age Sn 216 (contrasted with dahara young & thera old). -- 3. often used adv. in loc. majjhe in the middle; i. e. (a) as prep. in between, among ( -- ” or with gen.) Pv i.111, 114; J i.207 (sak˚n˚na˚); DhA i.182 (vasana -- gamassa); PvA 11 (par˚s˚). majjhe chet˚a cutting in half J v.387. -- (b) in special dogmatic sense “in the present state of existence,” contrasted with past & future existences (the latter combd as “ubho ant˚” at Sn 1040). The expln of majjhe in this sense is at Nd1 434: ”majj˚a˚n vu˚catti p˚cupp˚na˚ r˚tp˚a” etc. (similarly at Nd2 490). -- Sn 949 (in sequence pubbe majjhe pacch˚), 1099 (id.); Dh 348 (pure majjhe pacchato; i. e. p˚cupp˚n˚nesu k˚handhesu DhA iv.63). -- 4. (nt.) majj˚a˚n the middle DhA i.184 (t˚ssa ur˚majj˚a˚n g˚han˚nt˚nt˚).

Majjhaka

Majjhaka (adj.) ( -- ”) [fr. majjha] lying or being in the midst of . . ., in p˚c˚na -- y˚va” (d˚kk˚h˚na”, pacch˚ma”, ut˚ra”) nigama, a market -- place lying in the midst of the eastern corn -- fields (the southern etc.): designation of 4 nigamas situated near M˚th˚la J vi.330.

Majjhatta
Majjhatta (adj. -- n.) [for majjha -- ŭtha, which we find in Prk. as majjhattha: Pischel, Prk. Gr. § 214; majjha+ sthā] 1. (adj.) "standing in the middle," umpire, neutral, impartial, indifferent J i.300; ii.359 (parama˚, +upekkhā -- pārāmī); vi.8; Miln 403; Vism 230; Mhvs 21, 14. -- 2. indifference, balance of mind, equanimity; almost synonymous with upekkhā: Vism 134, 296; VbhA 283 ("payogatā"); DhA ii.214 ("upekkhā"); PvA 38 (so read for majjhaththa). See also following. <-> Note. A similar term is found in BSk. as mṛdu -- madhyā kṣaṇti "state of spiritual calm" Divy 271; see Yoga Sūtra ii.34.

Majjhattatā

Majjhattatā (f.) [abstr. from prec.] impartiality, indifference, balance of mind Nd2 166 (in expln of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (sattā° & sankhāra°), 317 (def.); DhsA 133.

Majjhantika

Majjhantika [majjha+anta+ika] midday, noon; used either absolutely Vin iv.273; S iv.240; J v.213 (yāva upakaṭṭha -- majjhantikā); v.291 (read majjhantik’āṭikam’āgami); Vism 236; Miln 3; or as apposition with kāla & samaya S i.7 (kāla); Pv iv.32 (id.); Nd2 977 (samaya); DA i.251 (id.).

Majjhāru

Majjhāru [etym. doubtful] a certain kind of plant Vin i.196 (v. l. majjāru); doubtful whether designation (like Sk. mārjāra) of Plumbago rosea.

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Majjhima

Majjhima (adj.) [Vedic madhyama, with sound change ˚ama>˚ima after Geiger, P.Gr. 191, or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. -- Applied almost exclusively in contrast pairs with terms of more or less, in triplets like "small -- medium -- big," or "first -- middle -- last" (cp. majjha 3b); viz. (a) of degree: hīna -- m -- paññāta D iii.215 (tisso dhūtuyo); Dhs 1205<> 1027 (dhammad); Vism 11 (sīla°); h. m. uκkaṭṭha Vism 308; omaka m. uκkaṭṭha Vin iv.243; khuddaka m. mahā Vism 100; lāmaka m. paññāta (i. e. lokuttara) DhsA 45 (dhammad); paritta -- m -- uḷāra Sdhp 260. <-> (b) of time: paññāme yāme majjhima° pacchima° J i.75; id. with vaye PvA 5. -- 2. (nt.) majjhimaŋ the waist, in cpd. su -- majjhimā (f.) a woman with beautiful waist J v.4.

Mañca

Mañca [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin iv.39, 40 (where 4 kinds are mentioned, which also apply to the defn of pīṭha, viz. masāraka, bundikābbaddha, kuḷīra -- pādaka, āhacca -- pādaka; same defn at VbhA 365); Sn 401; J iii.423; DhA i.89 (¹ bandhati to tie a bed or two together), 130; iv.16; VbhA 20; VvA 291; PvA 93. -- heṭṭha mañcā underneath the bed J i.197 (as place where domestic pigs lie); ii.419 (id.); ii.275 (where a love -- sick youth lies down in the park). -- atimañca bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J iii.456; vi.277; DhA iv.59. -- parāyana ending in bed, kept in bed Pv ii.25 (nīla°, fig. for being buried); DhA i.183 (with v. l. maccu°, just as likely, but see maccuparāyana). -- pīṭha couch and chair Vin ii.270 sq.; A iii.51; VvA 9, 220, 295. -- vāna stuffing of a couch DhA i.234.

Mañcaka

Mañcaka [fr. mañca] bed, couch, bedstead Vin i.271; S i.121=iii.123; J i.91; iii.423; Th 2, 115; Miln 10; DhA ii.53.
Mañjari

Mañjarikā
Mañjarikā (f.)=mañjari, Vin iii.180.

Mañjarita
Mañjarita (adj.) [fr. mañjari] with (full -- grown) pedicles, i. e. in open flower Miln 308 ('patā in full bloom).

Mañjīra
Mañjīra [cp. late Sk. mañjīra nt.] an anklet, foot -- bangle Abhp 228.

Mañju
Mañju (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. ma/gganon means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, Lat. Wtb. s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D ii.211, 227 (one of the 8 characteristics of Brahmā's & the Buddha's voice: see bindu & aṭṭhanga); J ii.150. -- (nt.) a sweet note J vi.591 (of the deer in the forest); VvA 219 (karavīka rūta'). -- bhāṇaka sweet -- voiced, speaking sweetly J ii.150= DhA i.144; f. bhāṇikā J vi.418, 420. -- bhānin id. J ii.150.

Mañjuka
Mañjuka (adj.) [mañju+ka] sweet voiced Vin i.249; J ii.350; iii.266; vi.412, 496.

Mañjūsaka
Mañjūsaka ( -- rukkha) [fr. mañjūsa] N. of a celestial tree, famed for its fragrancy Vv 386; SnA 52, 66, 95, 98; VvA 175.

Mañjūsā
Mañjūsā (f.) [cp. Epic Sk. mañjūsā] a casket; used for keeping important documents in J ii.36 (suvaṇṇapaṭṭaṇ mañjūsāya nikkhipāpesi); iv.335 (suvaṇṇapaṭṭaṇ sāra -- mañjūsāyaṇ ṭhapetvā kālam akāsi).

Mañjeṭṭha
Mañjeṭṭha (adj.) [cp. *Sk. mañjiṣṭhā Indian madder] light (bright) red, crimson, usually enumd in set of 5 principal colours with niḷa, pīta, lohitaka, odāta; e. g. at Vin i.25; S ii.101 (f. mañjeṭṭhā); Vv 221 (Hardy in T. reads mañjaṭṭha, as twice at VvA 111, with vv. ll. 'jitṭha & 'jetṭha, cp. Corrections & Addns on p. 372); Miln 61.

Mañjeṭṭhaka
Mañjeṭṭhaka (adj.) [fr. mañjeṭṭha, after lohitaka+ka] crimson, bright red, fig. shining Vv 391 (cp. defn at VvA 177: like the tree Vitex negundo, sindhavāra, or the colour of the Kaṇāvīra -- bud; same defn at DhA 317, with Sinduvāra for Sindha'); usually in sequence niḷa, pīta, mañjeṭṭhaka, lohitaka, odāta as the 5
fundamental colours: M i.509 (has °etlıka in T. but v. l. °etlıha); J vi.185; Dhs 617. -- f. mañjëṭṭhikà a
disease of sugar cane Vin ii.256.

Mañjëṭṭhī

Mañjëṭṭhī (f.) [=Sk. mañjîṣṭhā] Bengal madder DA i.85.

Maññati

Maññati [man, Vedic manyate & manute, Av. mainyeite; Idg. *men, cp. Gr. me/nos mood, anger=Sk.
manah mind; me/mona to think of, wish to, Lat. memini to think of, mens>mind, meneo; Goth. munan to
think, muns opinion; Oisl. män, Ags. mon; Ohg. minna love, Ags, myne intention. Dhtp 427: man=ñë
524= bodhane] 1. to think, to be of opinion, to imagine, to deem Sn 199 (ṣīṣaṅ . . . subhato naṅ mañññi
tålo), 588 (yena yena hi mañññanti, tato taṅ hoti aṅñathā); J ii.258 (mañññi ciraṅ carissati: I imagine he
will have to wander a long time). -- With (double) acc.: to take for, to consider as; na taṅ mañññi mānusīṅ
I deem you are not human Pv ii.41; yassa dāṅ kālaṅ mañññati for this now may he think it time (in a phrase
of departure), let him do what he thinks fit, we wait the Buddha's pleasure, i. e. let it be time to go [so also
BSk. manyate kālaṅ, e. g. Divy 50, 64 etc.] D i.189. <> Esp. in phrase taṅ kīṅ mañññasi (mañññatha 2. pl.)
what do you think of this? (the foll.), what is your opinion about this? D i.60; S iii.104 & passim. -- Pot. 1st
sg. maññeyya I should think PvA 40; 3rd sg. maññeyya S iii.103, and maññē Sān 206. The short form 1st
gs. maññē is used like an adv. as affirmative particle & is inserted without influencing the grammatical or
syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess,
presumably. E. g. D i.137 (patapatī m. paccatthike yasassā); S i.181 (m. 'haṅ); iv.289 (pavelliyamānena m.
ākṣeṇa); J ii.275; Miln 21; Vism 39, 92 (mato me m. putto); DhA i.107; i.51; PvA 40 (m. goṅo
samutṣṭhahe), 65 (tasmā m. sumuttā). -- na maññē surely not DhA ii.84; PvA 75 (m. puññavā rājā). -- 2. to
know, to be convinced, to be sure Sn 840 (= jāṇīti Nd1 192), 1049, 1142; Nd2 491 (=jāṇīti); DhA i.29
(maññēmi tuvaṅ marissasi). -- 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr.
maññamāṇa), 806, 813, 855 (maññēte); J iii.530 (aor. maññī 'haṅ, perhaps maññē 'haṅ? C. explns by
maññēmi). -- pp. mata. -- Note. Another Present form is munāti (q. v.), of which the pp. is muta.

Maññanā

Maññanā (f.) [fr. man] conceit Nd1 124 (taṅhā", diṭṭhi", māna", kilesa" etc.); Dhs 1116 1233; Nett 24; Vism
265 (for mañcanā?).

Maññīta

Maññīta (nt.) [pp. of maññati] illusion, imagination M i.486. Nine maññītāni (the same list is applied to the
phandītāni, the papañcitāni & sankhatāni) at Vbh 390: asmi, ayaṃ aham asmi, bhavissaṅ, na bhavissaṅ, na
rūpī bhavissaṅ, arūpī bh., saṅgī bh., asaṅgī bh., nevasaṅgī -- nasaṅgī -- bh.

Maññītatatta


Maṭṭaja

Maṭṭaja (nt.) [doubtful] a certain weapon M i.281 ("ṇāma āvudhajātaṅ; Neumann trsls "Mordwaffe").

Maṭṭhaka

Maṭṭha & Maṭṭha

Maṭṭha & Maṭṭha [pp. of maṛj, see majjati2] wiped, polished, clean, pure. -- (a) maṭṭha: D ii.133 (yugas maṭṭhā dhāraṇīyān: “pair of robes of burnished cloth of gold and ready for wear” trsl.); Vism 258 (v. l. maṭṭha). Cp. sam. -- (b) maṭṭha: Vv 8417 (su’); Miln 248; ḌhA i.25 (“kuṇḍali having burnished earrings); VvA 6 (“vattha). Cp. vi.” -- sātaka a tunic of fine cloth J i.304; ii.274; iii.498; Vism 283 (ṭṭh).

Maṇi

Maṇi [cp. Vedic maṇi. The connection with Lat. monile (pendant), proposed by Fick & Grassmann, is doubted by Walde, Lat. Wtb. s. v. monile, where see other suggestions. For further characterisation of maṇi. Zimmer, Altindisches Leben pp. 53, 263] 1. a gem, jewel. At several places one may interpret as "crystal." <--> D i.7 (as ornament); Dh 161; J vi.265 (agghiya, precious). In simile at D i.76 (maṇi veḷuṇiyo).

On maṇi in similes see J.P.T.S. 1907, 121. -- udaka -- pasādaka maṇi a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 366 passage); cintā a "thought -- jewel," magic stone (crystal?) J iii.504; VvA 32; cūḷā a jewelled crest or diadem, the crown -- jewel J v.441 sq.; jāti a genuine precious stone J ii.417; Vism 216 (in comparison); tārā ( -- vitāna) (canopy) of jewelled stars Vism 76; niṭṭha a dark blue jewel J ii.112; iv.140; ḌhA iii.254. The passage "amanīpañ udakān maṇiḥ katvā" at Vism 366 (+saṃvuṇañ ledūṇa saṃvuṇañ katvā) refers clearly to meaning "jewel" (that the water is without a jewel or crystal, but is made as clear as crystal; a conjuror's trick, cp. Miln 35). Whether meaning "waterpot" (as given at Abhp 1113 & found in der. maṇika) is referred to here, is not to be decided. -- 2. a crystal used as burning -- glass Miln 54. -- kāra a jeweller Miln 331; ḌhA ii.152. -- kuṇḍala a jewelled earring, adj. wearing an (ear) ornament of jewels Vin ii.156 (āmutta adorned with . . .); Vv 208 (id.); 438 (id.); P̣v ii.951 (id.); Th i.187; Dh 345 (manī -- kuṇḍalesu= maṇīsu ca kuṇḍalesu ca maṇīcitisu vā kuṇḍalesu, i. e. with gem -- studded earrings ḌhA iv.56). -- kuṭṭūma at VvA 188 is probably to be read as "kuṇḍala (v. l. ‘kundima). -- khandha "jewel-bulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J iii.187; v.37 (‘vaṇṇa udakaṇ water as clear as a large block of crystal), 183 (‘pilandhana). -- guhā a jewelled cave, cave of crystal J ii.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa -- guhā, ma'. rajata’. At the entrance of it there grows the Mañjūsaka tree). -- candā "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 646 (maṇi -- maya -- maṇḍalānuvīddha -- candamāṇḍala -- sadisa maṇi VbA 277). -- cchāyā reflection of a jewel J vi.345. -- thūṇā, a jewelled pillar, adj. with jewelled pillars Vv 541, 671. -- pabbata mountain of gems SnA 358. -- pallanka a jewelled pallaṅkvin ḌhA i.274. -- bandha (place for) binding the jewel(led) bracelet, the wrist Vism 255=VbhA 238=KhA 50 (˚aṭṭhi). -- bhadda N. of one of 20 classes of people mentioned Miln 191; trsld by Rh. D. Miln trsl. i.266 by "tumblers." The term occurs also at Ṇd1 89 & 92. Cp. Sk. Maṇibhadrā, N. of a brother of Kuvera & prince of the Yaśas. -- maya made of, consisting of, or caused by jewels P̣v ii.64; VvA 280; ḌhA i.29. -- ratana a precious stone or mineral, which is a gem (jewel); i. e. maṇi as a kind of ratana, of which there are seven Vism 189 (in sim.). Miln 218. -- rūpaka a jewelled image ḌhA i.370. -- lakkhaṇa fortune -- telling from jewels D i.9; SnA 564. -- vaṇṇa the colour or appearance of crystal; i. e. as clear as crystal (of water) J ii.304 (pasanna+). -- sappa a kind of poisonous snake (i. e. a mysterious, magic snake) DA i.197.

Maṇika

Maṇika [cp. Class. Sk. maṇika] a waterpot M ii.39. Usually in cpd. udaka’ Vin i.277; M i.354; S iv.316; A iii.27; Miln 28; ḌhA i.79. Whether this is an original meaning of the word remains doubtful; the connection with maṇi jewel must have been prevalent at one time.

Maṇṭkā

Maṇṭkā (f.) [f. of maṇika, adj. fr. maṇi] N. of a charm, the Jewel -- charm, by means of which one can read other people's minds D i.214 (m. iddhi -- vijjā), cp. Dial. i.278, n. 3.).
Mañila

Mañila [cp. *Sk. mañila dewlap?] a kind of tree Vism 313.

Maṇḍa

Maṇḍa [later Sk. maṇḍa, perhaps dial. from *mranda, cp. Sk. vi -- mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also makkā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything, parisā the cream of a gathering, the pick of the congregation, excellent congregation A i.72 (or for 'maṇḍala?'); bodhi' essence of enlightenment, highest state of enlightenment; in later literature objectively "the best place of enlightenment, the Throne of Enlightenment or of the Buddha" (does it stand for 'maṇḍala in this meaning?) J iv.233 (cp. puthavi -- maṇḍa ibid. & puthavi -- maṇḍala Sn 990); DhA i.86; ii.69; iv.72. sappi" cream of butter," the finest ghee (cp. AvŚ i.1513 sarṣimaṇḍa) D i.201; A ii.95; Pug 70; Miln 322. -- maṇḍā karoti to put into the best condition, to make pleasant SnA 81. -- maṇḍa at DhA 100 is to be read buddha (v. l. BB). Cp. Expos. 132n. -- khetta best soil, fertile ground Miln 255. -- peyya to be drunk like cream, i. e. of the finest quality, first -- class S ii.20 ("ṇ idān brahmacariyān).

Maṇḍaka

Maṇḍaka [fr. maṇḍa] 1. the cream of the milk, whey, in dadhi˚ whey S ii.111. -- 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water -- weeds, moss etc. J ii.304 (gloss sevāla).

Maṇḍana

Maṇḍana (nt.) [fr. maṇḍ] ornament, adornment, finery D i.5, 7; J vi.64; Pug 21, 58; Vbh 351; VbhA 477; Dhtm 13. See under mada. -- ānuyoga practice of ornamenting, fondness of finery Vin i.190. -- jātika of an ornament ( -- loving) nature, fond of dressing D i.80=Vin ii.255=M ii.19, 32.

Maṇḍapa

Maṇḍapa [cp. late Sk. maṇḍapa] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin i.125; Vism 96, 300 (dhamma -- savāna"), 339 sq. (in simile); DhA i.112; ii.45; iii.206 ("kāraka); PvA 74, 171, 194; VvA 173.

Maṇḍala

Maṇḍala [cp. Vedic maṇḍala] 1. circle D i.134 (pathavi˚, cp. puthavi˚ Sn 990); Vism 143 ("ṇ karoti to draw a circle, in simile), 174 (tipu˚ & rajata˚ lead -- & silver circle, in kasiṣṇa practice); VvA 147 (of a fan=tālapatthehi kata˚ -- vijāṇi). -- 2. the disk of the sun or moon; suriya˚ VvA 224, 271 (divasa -- kara˚); candā˚ Vism 174; PvA 65. -- 3. a round, flat surface, e. g. jānu˚ the disk of the knee, i. e. the knee PvA 179; nalāta˚ the (whole of the) forehead D i.106; Sn p. 108. -- 4. an enclosed part of space in which something happens, a circus ring; e. g. M i.446 (circus, race -- ring); assa˚ horse -- circus, raceground, Vism 308; apāna˚ drinking circle, i. e. hall; kīla˚ play -- circle, i. e. games J vi.332, 333; DhA iii.146; keli˚ dice board (? ) J i.379; gā˚ Th i.1143, cp. trs. ib. n. 3; go˚ ox -- round Sn 301; jūtta˚ dicing table J i.293; yuddha˚ fightingring Vism 190; ranga˚ play -- house VvA 139; vātta˚ tornado J i.73. -- 5. anything comprised within certain limits or boundaries, a group J v.418 (chāpa˚ litter of young animals). -- 6. border as part of a bhikkhu's dress, hem, gusset Vin i.287; ii.177. -- agga [cp. Sk. maṇḍal' āgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. -- māla (sometimes māla) a circular hall with a peaked roof, a pavilion D i.2, 50 (); Miln 16 (); Sn p. 104; SnA 132 (Npl.); VvA 175.

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Maṇḍalika

Maṇḍalika (adj. -- n.) [fr. maṇḍala, cp. maṇḍalaka -- rājā "the king of a small country" Mvyut 94] a district officer, king's deputy Vin iii.47 f. maṇḍalikā= maṇḍala 4, i.e. circus, ring, round, in assa‘ race court Vin iii.6.

Maṇḍalin


Maṇḍita

Maṇḍita [pp. of maṇḍeti] adorned, embellished, dressed up Sdhp 244, 540. In cpd. "pasādhita beautifully adorned at J i.489; ii.48; vi.219. -- Cp. abhi”.

Maṇḍūka

Maṇḍūka [Vedic maṇḍūka] a frog Vv 512; J iv.247; v.307; vi.164; KhA 46; VvA 217, 218; Sdhp 292. f. maṇḍūkti J i.341. -- Maṇḍūka is the name of an angel (devaputta) at Vism 208. -- chāpī a young (female) frog J vi.192. -- bhākkha eating frogs, frog eater (i.e. a snake) J iii.16.

Maṇḍeti

Maṇḍeti [maṇḍ to adorn, related to Lat. mundus world, cp. in meaning Gr. ko/ smos=ornament Dhtp 103 bhūsane, 566: bhūttāyan] to adorn, embellish, beautify J iii.138; DhA ii.86. -- pp. maṇḍita.

Mata

Mata1 [pp. of maṇṭati] thought, understood, considered (as= --”), only late in use Vbh 2 (hīma‘ paṇṭita”, doubtful reading); Sdhp 55; Mhvs 25, 55 (tassā matena according to her opinion); 25, 110 (pasu -- samā matā, pl. considered like beasts). Cp. sam”. -- Note. Does mata -- sāyika at Th 1, 501 (=Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (Brethren, p. 240) trs “nesting -- place of thought.”

Mata

Mata2 [pp. of marati, mṛ] dead M i.88 (ekāha’ dead one day); iii.159 (matam eyya would go to die); Sn 200, 440; J v.480. Neg. amata see separate article. -- Note. mata at PvA 110 is to be corrected into cuta. -- kicca duty towards the dead, rites for the dead PvA 274.

Mataka

Mataka [fr. mata2] dead, one who is dead DhA ii.274. -- ākāra condition of one who is dead J i.164 (’ṇa dassati pretends to be dead). -- bhatta a meal for the dead, food offered to the manes J iv.151; DhA i.326 (=petakicca p. 328); iii.25.

Mati

Mati (f.) [Vedic mati, fr. man: cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. ga -- munds, gaminpi, Ohg. gi -- munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for
Vin iii.138 (purisa° thought of a man); Mhvs 3, 42 (padipa lamp of knowledge); 15, 214 (amala° pure -- minded); PvA 151 (kāma+). -- su° (adj.) wise, clever Mhvs 15, 214; opp. du° (adj.) foolish J iii.83 (=duppaña C.); Pv i.82 (=nippaña PvA 40); Sdhp 292.

Matikata


Matimant

Matimant (adj.) [mati+mant] sensible, intelligent, wise, metri causā as matimā (fr. matimanto, pl.) at Sn 881 (=matimā paññātā Nd1 289).

Matta

Matta1 ( -- °) (adj.) [i. e. mättā used as adj.] "by measure," measured, as far as the measure goes, i. e. -- (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamattā sata 500 DA i.35; satthimatte satthimatte katvā SnA 510; māsamattā PvA 55; ekādasa° ib. 20; dvādasa° 42; satta° 47; tiṃsamattehi bhikkhūthī saddhiḥ 53. -- (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: anumattena pi puññena Sn 431; kataccummattāj (not) even a spoonful Milh 8; ekapaṇṇa° PvA 115; citta° 47 302° pi (not) even as much as one thought ib. 3; nāma° a mere name Milh 25; phandana° 47 not even one throb J vi.7; phandita° the mere fact of . . . M ii.24, bindu° only one drop PvA 100; rodita° M ii.24. -- (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J v.40; kā pi assāsā -- mättā laddhā found some relief? PvA 104 (may be=mättā f.). -- (4) like, just as what is called, one may say (often untranslateable): sita° -- kāra just because he smiled VvA 68; bhesajja° -- mättā I have taken medicine D i.205 (=mättā f.?) okāsa° -- " (nt.) permission Sn p. 94; putta° like children A ii.124; maraṇa° (almost) dead M i.86; attano nattumatte vandanto Dha iv.178. f. mätt (=mattin?) see mättah. -- (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA i.330; cintitamatte at the mere thought DhA i.326; nañ jāmatattāj yeva as soon as he was born PvA 195; anumodana -- mattena because of being pleased PvA 121; upanittamattam eva as soon as it was bought PvA 192; nimujjana -- matte yeva as soon as she ducked her head under PvA 47. -- na mattenā . . . eva not only . . . but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).

Matta

Matta2 [pp. of madati] intoxicated (with), full of joy about ( -- °), proud of, conceited Sn 889 (mānena m.); J iv.4 (vedanā°, full of pain, perhaps better with v. l. ˚patta for ˚matta); VvA 158 (hatthi matto elephant in rut); DhA iv.24 (id.); PvA 47 (surā°), 86 (māna -- mada°), 280 (bhoga -- mada°). -- kāsinī see matthak° āśīnt.

Mattaka

Mattaka (adj.) [fr. matta1] 1. of the size of Sdhp 238 (pāṇī°). -- 2. only as much as, mere D i.12 (appa°, ora°, sīla°); J iv.228 (mana°); DhA iv.178 (pitumattakan gahetvā).

Mattatta

Mattatta (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only . . . PvA 199 (maṇḍa -- pesī°).

Mattā
Māttā (f.) [Vedic mātrā, of mā] measure, quantity, right measure, moderation Sn 971 (mattāṇ so jaññā); Dh i.35 (mattāṇa ti paṃaññā vuccaṭi). -- Abl. mattaso in "kārin doing in moderation, doing moderately Pug 37 (=paṃaññāna padesa -- mattam eva karoṇṭ ti). -- In cpds. shortened to matta’. -- aṭṭhiya (mattāṭhya= aṭṭhika) desirous of moderation, moderate Th 1, 922. -- nīṇu knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A ii.40; Sn 338; Pug 25; Dh 8. Čp. jāgariyā. -- nīṇutā moderation (in eating) D iii.213; Nd1 483; Dh 185; Pug 25; Vbh 249, 360; Dhs 1348; DhA ii.238. -- sukha (metri causā: māttā -- sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA iii.449).

Matti

Matti ( -- sambhava) [for *mattī=tūtī, after pittī=pītī=tī] born (from a mother) Sn 620 (=mattīri sambhata SnA 466)=Dh 396 (=mattu santike udarasmi sambhata DhA iv.158).

Mattika

Mattika (adj.) (‘ -- ) [fr. mattikā] made of clay, clay -- ; only in cpds.: -- kūṇḍala clay earring S i.79 (v. l. mattikā’). -- bhājana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA i.130. -- vāka clay fibre DhsA 321 (v. l. ‘takka, perhaps gloss=takku spindle, see takka1).

Mattikā

Mattikā (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mṛd) soil, earth, clay; with P. maṇḍa, Sk, vimradati. Gr. bladaro/s soft, Osr. mylsna dust, Goth. mulda, Ags. molde (E. mould, mole=mouldwarp), to same root mṛd as in Sk. maṛd= Lat. mollis soft, Gr. amaldu/nv to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate *mld as appearing in Gr. me/ldw to melt=Ags meltan, Ohg. smēlzam] 1. clay

J vi.372; Mhvs 29, 5 sq. -- tamba’ red clay DhA iv.106; PvA 191. mattikā pl. kinds of clay (used in cosmetics, like Fuller’s earth) J v.89 (nānā -- cunnaṁi- mattikā; see also cunna). -- 2. loam, mud M iii.94 (alla’ fresh loam or mud); Vism 123 (aruṇa -- vaṇṇā); KhA 59 (paṇḍu); VvA 65; PvA 216 (aruṇa -- vaṇṇā). -- thāla bowl of clay DhA iv.67. -- pinda a lump of clay or loam DA i.289; same trope at PvA 175.

Matteyya

Matteyya (& metteyya) (adj.) [fr. mattā, *mātreyyа > matteyya] reverential towards one's mother, motherloving D iii.74; Pv ii.718 (=maṭu hita PvA 104; v. l. mett`). Spelling at D iii.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. petteyya, with which it is always combined.

Matteyyatā

Matteyyatā (& mett`) (f.) [abstr. fr. matteyya] filial love towards one's mother; always combd with petteyyatā D iii.145 (v. l. mett’); Nd2 294 (mett’), Dh 332; DhA iv.33.

Mattha

Mattha [cp. Vedic masta(ka) skull, head, Vedic mastiśka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. mattha -- lunga [cp. Sk. mastulunga] the brain Vin i.274; Sn 199; Kh iii.; J i.493; KhA 60; Vism 260 (in detail) 264, 359; VbhA 63, 243, 249; DhA ii.68; PvA 78, 80. -- See also matthaka.
Matthaka

Matthaka [cp. mattha] the head, fig. top, summit J iii.206 = iv.4; iv.173, 457; v.478; DA i.226 (pabbata’); Pv iv.163; DhA i.184. matthaka -- matthakena (from end to end) J i,202; iii.304. Loc. matthake as adv. (1) at the head DhA i.109; (2) at the distance of ( -- ) DhA i.367; (3) on top of ( -- ) J v.163 (vammka’); Mhvs 23, 80 (siša’); Yugandhara’ Miln 6; DhA ii.3 (uddhana’). -- āsō sitting on top (of the mountain) J vi.497 (=pabbata’ -- matthake nisinna C.; gloss matta’ -- kšiśa’). The reading is not clear. -- tela oil for the head KhA 64 (=muddhani tela Vism 262).

Mathati

Mathati [Vedic math, manth to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe=Ger. mandel (”mangle”), E. mandrel; Lith. mentūris churning stick, Gr. mo/qos tumult mo/qoura shaft of rudder. <-> The Dhtp (126) gives both roots (math & manth) and expls by ”višo”na,” as does Dhtm (183) by ”višo”na” to churn, to shake, disturb, upset. Only in Caus. matheti to agitate, crush, harass, upset (citta’). S iv.210; Sn 50 (=tāseti hápeti Nd2 492); Pv iv.71 (kammanṇa viśpāko mathaye manan; C 264: abhibhayeyya); Miln 385 (vāyu pādape mathayati; . . . kiles” mathayitabb). -- pp. mathita. See also abhimathathi (sic) & nimmatheti.

Mathana

Mathana (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+maddana’); DhA i.312; PvA 265.

Mathita

Mathita. [pp. of matheti] 1. (churned) buttermilk Vin ii.301 (amathita’ -- kappa). -- 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M i.486 (maññita+). Neumann trsls ”Vermutung” i.e. speculation, guessing (v. l. matth˚).

Mada

Mada [Vedic mada, mad (see majjati), Idg. *mad, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning ”drip, be full of liquid or fat”; cp. Gr. mada/w dissolve, masto/s breast (mazo/s>Amazone), Lat. madoe to be wet, Ūhg. mast fattening, Sk. meda grease, fat, Gr. me/zea; mesto/s full; Goth. mats eatables, Ags. mōs, Ūhg. muos=gemüse, etc. Perhaps connected with *med in Lat. medeor to heal. For further relations see Walde, Lat. Wtb. s. v. madeo. -- The Dhtp (412) & Dhtm (642) explain mad by ”ummāde” Dhtm 210 also by ”mada, mada= santose”] 1. intoxication, sensual excess, in formula davāya madāya maṇḍanāya (for purposes of sport, excess, personal charm etc.) M i.355=A ii.40= Nd1 496= Nd2 540=Pug 21=Dhs 1346, 1348. The commentator’s explns bearing directly or indirectly on this passage distinguish several kinds of mada, viz. māna -- mada & purisa -- mada (at DhAsA 403; Vism 293), or muṭṭhiya -- mall’ ādayo viya madatthan bala -- mada -- nimittaṇ porisa -- mada -- nimitaṇ cā ti vuttaṇ (at Vism 31). Sn 218 (mada -- pamāда on which passage SnA 273 comments on mada with jāti -- mad’ ādi -- bheda mada’). -- 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 such states are given, beginning with jāti’, gott’a, ārogya’, yobbana’, jivita’ -- mada), 350 (where mada is paraphrased by maññānā maṇjítattan maṇo . . . uṇṇati . . . dhajo sampaggāho ketukamyatā cittassā: same formula, as concluding exegesis of māna at Nd2 505 & Dhs 1116); sometimes more def. characterised with phrase mada -- matta elated with the pride or intoxication of . . . ( -- ) e.g. A i.147 (yobbana’, ārogya’, jivita’); PvA 86 (māna’), 280 (bhoga’). -- The traditional exegesis distinguishes only 3 mada’s, viz. ārogya-mada the pride of health, yobbana’ of youth, jivita’ of life: D iii.220; A i.146. -- nimmadana ”disintoxication from intoxication,” freedom from pride or conceit A ii.34; Bu i.81; Vism 293.

Madana

Madaṇīya

Madaṇīya (adj. nt.) [orig. grd. of madati] 1. intoxicating D ii.185 (sadda vaggu rajaṇīya kāmanīya m.). -- 2. intoxication VvA 73.

Madirā


Madda


Maddati

Maddati [cp. Vedic mṛd to crush; see etym. under mat- tikā] 1. to tread on, trample on (acc.), crush J iii.245, 372 (ppr. maddamāṇa); Dха ii.66. -- 2. to defeat, destroy Sn 770 (=abhībhavati Nd1 12); Nd2 85 (madditvā=abhībhuyya); SnA 450; Mhvs 1.41. -- 3. to crush a heresy: vādaṇ m. Mhvs 36, 41. -- 4. to mix up, knead, jumble together Dха ii.155. -- 5. to thresh J i.215. -- 6. to break down, upset J i.500 (vatiṇ, a fence). -- 7. to draw together (a net) J i.208. -- Caus. I. maddeti to cause to be trampled on Mhvs 29. 4 (aor. maddayi). -- Caus. II. maddāpeti to cause to be threshed Vin ii.180. -- pp. maddita. See also pari’.

Maddana

Maddana (nt.) [cp. Epic Sk. mardana, fr. mṛḍ] 1. crushing, grinding, destroying J iv.26; Miln 21 (adj.,+mathana); Sdhp 449; Dḥtp 156. -- 2. threshing Miln 360. -- See also nimmaddana, pamaddana, parimaddana.

Maddarī

Maddarī (f.) [?] a species of bird, in cpd. ambaka” A i.188.

Maddava

Maddava (adj. nt.) [fr. mṛdu, cp. Epic Sk. mārdava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittāq mudukaṇ m. siniddhaṇ), 313 (mudu”), 361 (among the 30 best virtues, with siniddha & mudu). <*> 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. -- 3. withered Dh 377 -- 519 -- (=mīlāta Dха iv.112). -- nt. maddavaṇ mildness, softness, gentleness Sn 250 (ajjva+), 292 (id.); J iii.274 (as one of the 10 rāja -- dhammā); v.347 (= mettacittā); DḥsA 151. See also sūkara”.

Maddavatā
Maddavatā (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

Maddalaka

Maddalaka [etym.?] a kind of bird J vi.538.

Maddita


Maddin


Maddhita

Maddhita [of mrdh] see pari’.

Madhu

Madhu [cp. Vedic madhu, Gr. me/qu wine, Lith. medûs honey, midûs wine, Ohg. metu=Ger. met wine. Most likely to root *med to be full of juice: see under madati] honey J i.157 sq.; iv.117; Dh 69 (madhû vā read as madhuvā); Mhv 5, 53; DhsA 330; DhA ii.197 (alla’ fresh honey). -- pl. madhûni Mhv 5, 31. -- The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. -- On madhuv in similes see J.P.T.S. 1907, 121. -- aththika (madh’) at J iii.493 is with v. l. to be read madhu -- thika (q. v. below). The proposal of Kern’s (Toev. s. v.) to read madh’ a-aththika "with sweet kernels" cannot be accepted. The C. explns rightly by "madhura -- phalesu pakkhita -- madhu viya, madhura -- phalo hutv.” -- aththika (madhu’) desirous of honey, seeking honey J iv.205; Mhv 5, 50. -- āpana (madhv’) honey shop Mhv 5, 52. -- āsava (madhv’) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). -- kara "honey -- maker," bee J iv.265; Vism 136 (in simile); DhA i.374. -- ganḍa honey -- comb Mhv 22, 42; 34, 52. -- thika [madhu+thika], which latter stands for thîya, fr. styâ to congeal, drip; see thika, thîna, thîya and theva] dripping with honey, full of honey J iii.493 (so read for madh’ -- aththika); vi.529 (= madhuv paggharanto C.). Kern, Toev. s. v. unnecessarily reads as "aththika which he takes=‘athiika. -- da giving honey, liberal Mhv 5, 60 (Asoka). -- pataλa honey -- comb J i.262; DhA i.59; iii.323. -- pinḍikā a ball of honey (to eat), honey -- food, a meal with honey Vin i.4; M i.114. -- pita having drunk honey, drunk with honey S i.212. -- (b)bata "courting honey," a bee Dāvs iii.65. -- bindu a drop of honey Vism 531; VbhA 146 (‘giddha, in comparison). -- makkhitā smeared with honey J i.158. -- madhuka dripping with honey, full of honey J vi.529. -- mehika referring to a particular disease madhumeha ("honey -- urine," diabetes?) Vin iv.8. -- laṭṭhikā liquorice (no ref.?); cp. Laṭṭhi -- madhukavana J i.68. -- lāja sweet corn J iv.214, 281. -- vāṇija honey seller Mhv 5, 49. -- ssava flowing with honey Pvi i.911.

Madhuka

Madhuka (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin i.246; J v.324, 405; vi.529; Miln 165. -- 2. the fruit of that tree J iv.434. -- 3. (adj.) ( -- ’) full of honey J vi.529 (madhu’ containing honey). -- 4. connected with an intoxicating drink, given to the drink of ( -- ’) J iv.117 (surā -- meraya’). -- aththika the kernel (of the fruit) of Bassia latifolia Vism 353=KhA 43 (which latter reads madhukaphal’ aṭṭhī; in the description of the finger nails). -- puppha the flower of Bassia latifolia from which honey is extracted for liquor Vin i.246 (‘rasa liquorice juice); J i.430.

Madhukā
Madhukā (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

Madhura

Madhura (adj.) [fr. madhu] 1. sweet Sn 50; J iii.493; v.324; Pv ii.67; PvA 119, 147. -- 2. of intoxicating sweetness, liquor -- like, intoxicating J iv.117. -- 3. (nt.) sweetness, sweet drink Dh 363; J i.271 (catu˚ the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. -- 4. (nt.) flattery, praise SnA 287 (opp. avanṇa). -- rasa sweet (i.e. honey -- ) juice, sweet liquor DhA ii.50; PvA 119. -- ssara sweet -- sounding VvA 57; PvA 151; Mhvs 5, 32.

Madhuraka

Madhuraka (adj.) [fr. madhura, cp. similarly madhuka> madhu] full of sweet drink, intoxicated, in phrase madhuraka -- jātōkāyo viya "like an intoxicated body," i.e. without control, weak. The usual translation has been "become languid or weak" ("erschlafft" Ger.). Franke, Dīgha Übs. 202 (where more literature) translates: "Ich fühlte mich schwach, wie ein zartes Pflänzchen," hardly justifiable. -- D ii.99; M i.334; S iii.106, A iii.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (Dial. ii.107) translates "my body became weak as a creeper," hardly correct. taken as noun also by Winternitz (Rel. gesch. Lesebuch 301): "wohl eine zarte Pflanze mit schwachen Stengel." F. L. Woodward follows me in discarding trsln "creeper" and assuming one like "intoxicated" (so also UdA, 246): see his note on S iii.106 trsln (K.S. iii.90).

Madhuratā

Madhuratā (f.) [abstr. fr. madhura] sweetness J i.68.

Madhuratta


Manāṇ

Manāṇ (adv.) [cp. Class. Sk. manāk, "a little (of something)"
prob. derived from Vedic manā f. a. gold weight =Gr. mna] "by a certain weight," i.e. a little, somewhat, almost, well -- nigh, nearly. Combd with vata in exclamation: M ii.123 (m. v. bho anassāma); DhsA iii.147 (m. v. therī nāsītā). Often in phrase man' amhi (with pp.). "I nearly was so & so," e.g. Vin i.109 (vulho); J i.405 (upakūlito); iii.435 (matā), 531 (mārūrito). Cp. BSk. manāsmi khāditā MVastu ii.450.

Manatā


Manasa

Manasa (adj.) [the -- "form of mano, an enlarged form, for which usually either "mana or "mānasā] having a mind, with such & such a mind Sn 942 (nibbāna) "a nibbāna mind," one who is intent upon N., cp. expln at SnA 567); Pv i.66 (paduṭṭha -- manasā f., maybe "mānasā; but PvA 34 explns "paduṭṭha -- cittā paduṭṭhena vā manasā). See also adhimanasā under adhimana.

Manassa

Manassa (nt.) ["manasyaṇ, abstr. der. fr. mana(s)] of a mind, only in cpds. do' & so' (q. v.).
Manāti

Manāti [cp. Sk. mṛṇāti, mṛ2] to crush, destroy; only in Commentator's fanciful etymological analysis of veramaṇ at DhsA 218 (vera manāti (sic.) vināsēti ti v.) and KhA 24 (vera manāti ti v., vera pajahati vinodeti etc.).

Manāpa

Manāpa (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (‘ssavana); VvA 71; PvA 3, 9. Often in combn piya manāpa, e. g. D ii.19; iii.167; J ii.155; iv.132. -- Opp. a”, e. g. Pug 32.

Manāpika

Manāpika=manāpa, Vbh 380; Miln 362.

Manuja

Manuja [manu+ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A iv.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd2 496 (explns as "manussa" & "satta"). -- ādhipa lord of men Mhvs 19, 32. - - inda king of men, great king Sn 553; J vi.98.

Manuñña

Manuñña (adj.) [cp. Class. Sk. manojña] pleasing, delightful, beautiful Vv 8417 (=manorama VvA 340); J i.207; ii.331; Pv ii.122; iv.121; Miln 175, 398; VvA 11, 36; PvA 251; adv. "pleasantly, delightfully J iv.252. <> Opp. a” unpleasant J vi.207.

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Manute

Manute [Med. form of maññati] to think, discern, understand DhsA 123.

Manussa

Manussa [fr. manus, cp. Vedic manusya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇā pana bhānanti ' mana -- ussannatāya manussa '; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassa ussannatāya manussā" etc. Cp. also VvA 23, where manussa -- nerayika, 'peta, 'tiraccchāna are distinguished. -- Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 197 sq., 321; Nd1 97 (as gati), 340, 484 ('phassa of Sn 964); Vism 312; VbhA 455 (var. clans); DhA i.364. -- amanussa not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke 'kantarā J i.395, 'ṭhāna Vv 843 (cp. VvA 334 where expld); "sadda DhA i.315. See also separately amanussa. -- attabhāva human existence PvA 71, 87, 122. -- itthi a human woman PvA 48, 154. -- inda lord of men S i.69; Mhvs 19, 33. -- khādaka man eater, cannibal (usually appld to Yakkhas) VbhA 451. -- deva (a) "god of men," i. e. king Pv ii.811; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men," i. e. brāhmaṇā). -- dhamma condition of man, human state VvA 24. See also uttari -- manussa dhamma. -- bhūta as a human, in human form Pv i.112; ii.112. -- loka the world of men Sn 683.

Manussatta
Manussatta (nt.) [abstr. fr, manussa] human existence, state of men It 19; Vv 3416; SnA 48, 51; Sdhp 17 sq.

Manussika

Manussika (adj.) [fr. manussa] see under a˚.

Manesikā

Manesikā (f.) [mano+esikā] "mind -- searching," i. e. guessing the thoughts of others, mind -- reading; a practice forbidden to bhikkhus D i.7 (=m. nāma manasā cintita -- jānana -- kīṭā DA i.86); Vin ii.10.

Mano & Mana(s)

Mano & Mana(s) (nt.) [Vedic mana, see etym. under maññati] I. Declension. Like all other nouns of old s -- stems mano has partly retained the s forms (cp. cetah>ceto) & partly follows the a -- declension. The form mano is found throughout in cpds. as mano", the other mana at the end of cpds. as "mana. From stem manas an adj. manasa is formed and the der. mānasa & manassa ( -- ) subst. 8 -- jh 96, acc. mano Sn 270, 388; SnA 11, and freq.; also manā Sn 659=Ā i.3; v.171=Nett 132; Sn 678; Čp i.85; Vism 466; gen. dat. manasā Sn 470, 967; Dh 390 (manaso piya); Pv ii.111 (manaso piyā=manasā piya PvA 71); instr. manasā Sn 330, 365, 834 (m. cintayanto), 1030; M iii.179; Dh 1; Pv ii.97 (m. pi cetayete); also manena DhA i.42; DhAs 72; abl. manato S iv.65; DhA i.23; Vism 466; loc. manasmini S iv.65; manambah Vism 466; also mane DhA i.23, & manasi (see this in compn manasi karoti, below). -- II. Meaning: mind, thought D iii.96, 102, 206, 226, 244, 269, 281; S i.16, 172; ii.94; M iii.55; A iii.443; v.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 369. -- 1. Mano represents the intellectual functioning of consciousness, while viññāna represents the field of sense and sense -- reaction ("perception"), and citta the subjective aspect of consciousness (cp. Mrs. Rh. D. Buddhist Psychology p. 19) -- The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special sense, acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and their respective spheres (the āyatana or relations of subject and object, the ajjhattikā & the bāhirāni: see āyatana 3). These are: (1) cakkhu (eye) which deals with the sight of form (rupa); (2) sota (ear) dealing with the hearing of sound (sadda); (3) ghāna (nose) with the smelling of smells (gandha); (4) jivhā (tongue), with the tasting of tastes (rasa); (5) kāya (touch), with the touching of tangible objects (phoṭhathaba); (6) mano, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the sensus communis (Mrs. Rh. D. Buddh. Psych. 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: mano is the counterpart of dhammā, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the "empirical. world" (as Geiger, e. g. interprets it in his Pali Dhamma p. 80 -- 82, pointing out the substitution of vatthu for dhamma at Kvu 126 sq. i. e. the material world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. -- Dhamma as counterpart of mano is rather an abstract (pluralistic) representation of the world, i. e. the phenomena as such with a certain inherent rationality; manas is the receiver of these phenomena in their abstract meaning, it is the abstract sense, so to speak. Of course, to explain manas and its function one has to resort to terms of materiality, and thus it happens that the term viññāna, used of manas, is also used of the 5th sense, that of touch (to which mano is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: warm & cold used figuratively; to grasp anything; terror -- stricken; deeply moved feeling>Lat. palpere to palpitate, etc.). We might say of the mind "sensing," that manas "senses" (as a refined sense of touch) the "sensibility" (dhamma) of the objects, or as Cpd. 183 expresses it "cognizable objects." See also kāya II.; and phassa. -- 2. In Buddhist Psychological Logic the concept mano is often more definitely circumscribed by the addition of the terms (mano -- ) āyatana, (mano -- ) indriya and (mano -- ) dhatu, which are practically all the same as mano (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On mano -- dhatu and m -- āyatana see also
the discourse by S. Z. Aung. Cpd. 256 -- 59, with Mrs. Rh. D.'s apt remarks on p. 259. -- The position of
manas among the 6 āyatanas (or indriyas) is one of control over the other 5 (pure and simple senses). This
is expressed e. g. at M i.295 (commented on at DhsA 72) and S v.217 (mano nesañ gocara -- visayañ
paccanubbhoti: mano enjoys the function -- spheres of the other senses; cp. Geiger, Dhamma 81; as in the
Sāṅkhya: Garbe, Sāṅkhya Philosophie 252 sq.). Cp. Vin i.36; "ettha ca te mano na ramittha rūpesu saddesu
atho rasesu." -- 3. As regards the relation of manas to citta, it may be stated, that citta is more substantial
(as indicated by translation "heart"), more elemental as the seat of emotion, whereas manas is the finer
element, a subtler feeling or thinking as such. See also citta2 I, and on rel. to viññāna & citta see citta2 IV.
2b. In the more popular opinion and general phraseology however manas is almost synonymous with citta
as opposed to body, cittañ iti pi mano iti pi S ii.94. So in the triad "thought (i. e. intention) speech and
action" manas interchanges with citta: see kāya III. -- The formula runs kāyena vācāya manasā, e. g. M
iii.178 (sucaritañ caritvā); Dh 391 (naththi dukkatañ), cp. Dh 96; sāntā tassa mananā, sāntā vācā ca kamma
cā. Besides with citta: kāyena vācāya uda cetasā S i.93, 102; A i.63. rakkhitenā k. vācāya cittena S ii.231;
iv.112. -- It is further combd with citta in the scholastic (popular) definition of manas, found in identical
words at all Cy. passages:

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"mano" is "cittañ mano mānasāñ hadayañ, pañḍarañ, man -- āyatanañ . . . mano -- viññāna -- dhātu" (mind
sensibility). Thus e. g. at Nd1 3 (for mano), 176 (id.); Nd2 494 (which however leaves out cittañ in
exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dh 6 (in defn of citta), 17 (of
man' indriya), 65 (of man -- āyatanañ), 68 (of mano -- viññāna -- dhātu). <> The close relation between the
two appears further from their combn in the formula of the ādesanā -- pāṭihāriyān (wonder of manifestation,
ie. the discovery of other peoples' thoughts & intentions), viz. evam pi te mano itham pi te mano iti pi te
cittañ: "so & so is in your mind . . . so & so are your emotions"; D i.213 = iii.103 = A i.170. -- At S i.53 both
are mutually influenced in their state of unsteadiness and fear: nickañ ustrañ añāñ cittañ (heart), nickañ
ubbiñāañ añāñ mano (mind). The same relation (citta as instrument or manifestation of mano) is evident
from J i.36, where the passage runs: sīho mano þasādiæ. Satthā tassa manañ oloketva vyākāsi . . . . At PvA
264 mano (of Pv iv.71) is expld by cittañ; pñi mano of Sn 766 (glad of heart) expld at SnA 512 by santuñtha
-- citto; nibbānamanaso of Sn 942 at SnA 567 by nibbāna -- nimna -- citto. In the phrase yathā -- manena
"from his heart," i. e. sincerely, voluntarily Dhā i.42, mano clearly acts as citta. -- 4. Phrases: mananā
uppādeti to make up one's mind, to resolve Dhā ii.140 (cp. citt' uppā); mananā karoti: (a) to fix one's mind
upon, to give thought to, find pleasure or to delight in (loc.) J iv.223 (rūpe na mano kare=ittī -- rūpe
nimittañ na gañāheyyāśi C. Cp. the similar & usual manasi -- karoti in same sense); vi.45 (Pass. gite karute
mano); (b) to make up one's mind Dhā ii.87; mananā gañhāti to "take the mind," take the fancy, to please, to
win approval J iv.132; Dhā ii.48. -- III. "mana: dhamm -- uddhaccā -- viggahita" A ii.157 (read "mano for
"manā; sankiliñtha -- manā nārā Th 2, 344; atta' pleased; gedhita' greedy Pv ii.82; dum' depressed in mind,
sad or sick at heart D ii.148; S i.103; Vin i.21; A ii.59, 61, 198; Th 2, 484; J i.189; opp. sumana elated,
joyful Pv ii.948 (=somanassajāta PvA 132); pñi' glad or joyful of heart Sn 766 (expld by tuñtha -- mano,
hattā -- mano, attamano etc. at Nd1 3; by santuñtha -- citto at SnA 512). -- IV. manasi -- karoti (etc.) to fix
the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. -- 1. (v.) pres. 1st
pl. 'karoma Vin i.103; imper. 2nd sg. 'karohi, often in formula "suñāhi sādhukanā m. -- k." "harken and pay
attention" D i.124, 157, 249; cp. M. i.7; A i.227; pl. 2nd 'karotha A i.171; D i.214 (+vitakketha); Pot.
'kareyyātha D i.90 (tañ athañ sādhuñkāñ k.); ppr. 'karoto DhsA 207; ger. 'katvā A ii.116 (atthikatvā+ . . .
ohitatoso suñāhi); Pv iii.25 (a=anāvajjētvā PvA 181); VvA 87, 92; PvA 62; grd. 'kattabba Vism 244, 278;
DhsA 205; aor. manasā -- kāksi M ii.61; 2nd pl. (Prohib.) (mā) manasākathā D i.214; A i.171. Pass. manasi
karāyati Vism 284. -- 2. (n.) manasikāra attention, pondering, fixed thought (cp. Cpd. 12, 28, 40, 282) D
iii.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M i.296; S ii.3 (cetanā phasso m.); iv.297 (sabba
nimittāñña a' attention to all outward signs of allurement); Nd1 501 (ayoniso); Vbh 320, 325, 373 (yoniso),
425; Vism 241 (paṭikṭula'); VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (paṭikṭulla'),
255 (n'ātisighato etc.), 270 (ayoniso), 500; Dhā ii.87 (paṭikkulā'); DhsA 133. -- sammā
manasikārañ anvāya by careful pondering D i.13, 18= As adj. (thoughtful) at ThA 273. -- The defn of m. at
Vism 466 runs as follows: "kiriyā -- kāro, manamhi kāro m. purīma -- manato visadisañ mananā karoti ti pi
m. Svāyañ: ārammana -- paṭipādakō vthi -- paṭipādako āvanna -- p. ti ti -- ppakāro." -- Cpd.s. -- kusalatā
proficiency in attention D iii.211; -- kosalla id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243
(id., viz. anupubbato, nātiṣṭhato, nātisānikato etc.);PvA 63 (yoniso’); -- vidhāna arrangement of attention VbhA 69, 71; -- vidhi rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubhandhā, phusāṇa, ṭhāpanā, sallakhanā, vivaṭṭanā, pārisuddhi, tesaṅ ca patipassanā ti). -- The composition form of manas is mano’, except before vowels, when man’ takes its place (as man’-āyatana VbhA 46 sq.). -- angana (man’).sphere of ideation (Dhs. trsl. § 58) D ii.243, 280 and passim. -- āvajjana representative cognition: Cpd. 59. -- indriya (man˚) mind -- faculty, category of mind, faculty of ideation (cp. Dhs. trs. § 17; Cpd. pp. 183, 184) D i.70 (with other senses cakkh -- undriya etc.) iii.226, and passim. -- kamma work of the mind, mental action, associated with kāyakkamma (bodily action) and vac’ (vocal action) A i.32, 104; Pug 41; Dhs 981 (where omitted in text). -- java [cp. Vedic manojava] swift as thought Vv 6329; Pv A 216 (assājāniya). -- danda’ ’mind -- punishment’ (? corresponiding to kāya’ & vac’ -- danda’, M i.372 sq. (Neumann, trsls ’Streich in Gedanken’). -- ducchāra sin of the mind or thoughts Dh 233; Nd1 386; Pug 60. -- dosa blemish of mind A i.112. -- dvāra door of the mind, threshold of consciousness VbhA 41; DhsA 425, cp. Dhs. trsl. 3 (2p. 2); Cpd. 10. -- dhātu element of apprehension, the idealational faculty (cp. Dhs. trsl. 129, 2p. 119, 120; and p. 21xxv sq.) Dhs 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. -- padosa anger in mind, ill -- will D iii.72; -- dosa blemish of mind A i.112. -- dvaca, sallakha (id., viz. anupubbato, nātisānikato etc.)).

\[\text{--- \text{padosika (adj.) debauched in mind (by envy \& ill \text{-- will)}, \text{N. of a class of gods D i.20;}}\]

\[\text{VbhA 498, 519. Cp. Kiriel, Kosmographeie, p. 193 \& Kern (Toev. i.163), slightly different: from looking at each other too long, -- pasāda tranquillity of the mind, devotional feeling (towards the Buddha) Dha i.28. -- pubbangama directed by mind, dominated by thought (see pubba2) D h 1, 2; cp. Dha i.21, 35. -- bhāvanya of right mind -- culture, self -- composed S iii.1; M iii.261; Vv 3413 (cp. VvA 152: mana -- va)

\[\text{\text{m.}}; \text{S iv.71; A i.24; iii.122, 192; iv.235; v.60. -- ratha desired object (lit. what pleases the mind), wish Vism 506 (’vighāta+icchā -- vighāta); ’n pūrīti to fulfill one's wish Mhvs 8, 27 (pūpara -- sabbamanoratha). Manoratha -- pūraṇ( f.) "the wish fulfilfer" is the name of the Commentary on the Anguttara Nikāya. -- rama pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; P v.958 (phoṭṭhaka). Mhvs 18, 48; VvA 340. -- viṇṇāṇa representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. Dhs. trsl. 170 (2p. 157); -- dhātu (element of) representative ideection, mind cognition, the 6th of the viṇṇāṇadhūtus or series of cognitional elements corresponding to and based on the 12 simple dhātus, which are the external \& internal sense -- relations (=āyatānāni) Dhs 58; Vbh 14, 71, 87, 89, 144, 176 and passim. See also above II. 3 and discussions at Dhs. trsl. 132 (2p. 122) &

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introd. p. 53 sq.; Cpd. 1232, 184. -- viṇṇeyya to be comprehended by the mind (cp. Dialogues ii.281n) D ii.281; M iii.55, 57; J iv.195. -- vitakka a thought (of mind) S i.207=Sn 270 (mano is in C. on this passage expld as "kusala -- citta\" SnA 303). -- saṅcetan’āhāra "nutriment of representative cogitation" (Dhs. trsl. 31) S ii.11, 13, 99; Dh 72; Vism 341. -- satta "with mind attached," N. of certain gods, among whom are reborn those who died with minds absorbed in some attachment M i.376. -- samācāra conduct, observance, habit of thought or mind (associated with kāya’ \& vac’) M ii.114; iii.45, 49. -- sila (cp. Sk. manah -- sila) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J v.416 (+haritālā yellow ointment); Vism 485; DhA iv.113 (id. as cuṇṇa); ThA 70 (Ap. v.20); Mhvs 29, 12; SnA 59 (’pinḍa in simile); DhA ii.43 (’rasa); VvA 288 (’cuṇṇa -- pījāra -- vannā, of ripe mango fruit); PvA 274 (’vaṇṇāni ambaphalāni); -- tala a flat rock, platform (=silātāla) SnA 93, 104; as the platform on which the seat of the Buddha is placed \& whence he sends forth the lion's roar: J ii.219; vi.399; VvA 217; as a district of the Himavant: J vi.432; SnA 358. -- hara charming, captivating, beautiful Mhvs 18, 49; N of a special gem (the wishing gem?) Miln 118, 354.
Manta [cp. Vedic mantra, fr. mantray] orig. a divine saying or decision, hence a secret plan [cp. def. of mant at Dhtp 578 by "gutta -- bhásane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i.e. as the code of a sect) by the Buddhists. -- 1. with ref. to the Vedas usually in the pl. mantã (the Scriptures, Hymns, Incantations): D i.96; M ii.166 (brahme mante adhiyitvà; mante vâceti); Sn 249 (=devã SnA 291), 302 (mante ganthetvà, criticised by Bdhgh as brahmanic; : heretic) work in contrast with the ancient Vedas as follows: "vede bhindítvà dhammaduyutte porãna -- mante nãsetvã adhamma -- yutte kùta -- mante ganthetvà" SnA 320), 1000 (with ref. to the 32 signs of a Mahãpûrûsa), 1018; Dh 241 (holy studies); J ii.100; iii.28 (maybe to be classed under 2), 537. -- Sometimes in sg.: mantaâ parivattenti brahma -- cintitã Pv ii.613 (=veda PvA 97)=Vv 6316 (=veda VvA 265); -- n. pl. also mantãni, meaning "Vedas": Miln 10. -- 2 (doubtful, perhaps as sub group to No. 3) holy scriptures in general, sacred text, secret doctrine S i.57 (mantã dhûra "firm in doctrine" K.S. thus taking mantã as instr.; it may better be taken as mantar); Sn 1042 (where Nd2 497 expls as paññã etc.); Mhvs 5, 109 (Buddha the "mantra" of the B.), 147 (id.). -- 3. divine utterance, a word with supernatural power, a charm, spell, magical art, witchcraft Miln 11 (see about mantã in the Jãtakas: Fick, Sociale Gliederung 152, 153). At PvA 117 m. is combined with yoga and ascribed to the devas, while y. is referred to men. -- J i.200 (+paritta); iii.511 ("ñ karoti to utter a charm, cast a spell); Dha iv.227. There are several special charms mentioned at var. places of the Jãtakas, e.g. one called Vedabbhã, by means of which under a certain constellation one is able to produce a shower of gems from the air J i.253 (nakkhatta -- yoge laddhe tamo m. -- a. br); Dhtp 578 by "gutta -- bhãhita" Bhavã as instr.; it may better be taken as mantar); Sn 1042 (where Nd2 497 expls as paññã etc.); Mhvs 5, 109 (Buddha the "mantra" of the B.), 147 (id.). -- 4. advice, counsel, plan, design J ii.438. -- 5. parivattana˚ a charm that can be said, an effective charm J i.200; bahu˚ knowing many charms, very tricky Dha ii.4; bhinna˚ one who has neglected an advice J vi.437, 438. -- ajjhãyaka one who studies the Mantras or Holy Scriptures of the Brahmins J i.167; Dha iii.361 (tinnã vedanã parãgã m. -- a. brãhmano). -- ajjhena study of the Vedas SnA 314. -- pada=manta 1. D i.104 (=veda -- sankhãta m. DA i.273. -- pãrãga one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997, mantã in this sense is by the Cys. always expld by paññã, e.g. Nd2 497 (as mantã f.); Dha iv.93 (id.), SnA 549 (mantãya pariggahetvà). -- pãrãgã one who is accomplished in the Vedas Sn 251 (= vedapãrãgã SnA 293), 690 (=vedãnaã parãgata SnA 488), 976. -- bandhava one acquainted with the Mantras Sn 140 (=vedabandhã SnA 192); Nd1 11 (where Nd2 455 in same connection reads mitta˚ for mantã˚: see under bandhu). -- bhãnjãna reciter of the Holy Texts (or charms) Th ii.281; fig. a clever speaker Sn 850 (but Nd1 219 reads mantã˚; see mantã) Dh 363 (cp. Dha iv.93; paññãya bhaããããa -- sãla) Th 1, 2. -- yuddha a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; diplomatic stratagem," Turnour).

Mantanaka


Mantanâ

Mantanã f. (& `nã) [fr. mant] counsel, consultation, de- liberation, advice, command D i.104; A i.199; Vin v.164; J vi.437, 438; Miln 3 (q); DA i.273.

Mantar

Mantar [n. ag. of mant, cp. Sk. *mantra a thinker] a sage, seer, wise man, usually appositionally nom. mantã "as a sage," "like a thinker," a form which looks like a fem. and is mostly expld as such by the Commentaries. Mantã has also erroneously been taken as instr. of mantã, or as a so -- called ger. of manteti, in which latter two functions it has been expld at "jãnitvã." The form has evidently puzzled the old commentators, as early as the Niddesa; through the Abhp (153, 979) it has come down at mantã "wisdom"
to Childers. Kern, Toev. s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with**?** S i.57 (=dhīra; trsln "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 explns m.=paññā; tāya paricchinditvā bhāsati), 916 (mantā asmī ti, expld at SnA 562 by "mantāya"), 1040=1042 (=Nd2 497 mantā vuccati paññā etc.); Vv 636 (expld as jānītvā paññāya paricchinditvā VvA 262). -- Besides this form we have a shortened manta (nom.) at Sn 455 (akiñcano+), which is expld at SnA 402 as mantā jānītvā.

It is to be noted that for manta -- bhāṣan at Sn 850 the Nd1 219 reads mantā and expls customarily by "mantāya pariggahetvā vācaṇ bhāsati."

Mantita

Mantita [pp. of manteti] 1. considered Th 1, 9; Miln 91. -- 2. advised, given as counsel J vi.438; DA i.273.

Mantin

Mantin (adj. -- n.) [fr. manta] 1. (adj.) giving or observing counsel S i.236. -- 2. (n.) counsellor, minister J vi.437 (paṇḍita m.).

Manteti

Manteti [cp. Vedic mantrayati; mant is given at Dhtp in meaning of gutta -- bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with=instr. or Saddhi) D i.94, 104 (mantanañ manteyya to discuss) 122 (2nd pl. imper. mantavho, as compared with mantayavo J i.107 besides mantavho ibid. Cp. Geiger, P.Gr. § 126); ii.87, 239; Vin iv.308 (mantesu aor.; perhaps "plotted"); Sn p. 107 (= talk privately to); Sn 379; J i.144; vi.525 (mantayitvāna). -- 2. to consider, to think over, to be of opinion A i.199 (Pot. mantaye); Miln 91 (grd. mantayitabba & inf. mantayitū). -- 3. to announce, advise; pronounce, advise Sn 126; Piv iv.120 (=kathemi kityyāati PVA 225); SnA 169. -- pp. mantita. -- Cp. "a".

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Mantha


Manda

Manda (adj.) [cp. late -- Vedic & Epic manda] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M i.520 (=momuha); Sn 666, 820 (=momāha Nd1 153), 1051 (=mohā avidvā etc. Nd2 498); Dh 325 (=amanasikārā manda -- pañña Dha i.17); J i.221; Pug 65, 69; KhA 53, 54. -- 2. slow, yielding little result, unprofitable (of udaka, water, with respect to fish; and gocara, feeding on fishes) J i.221. -- 3. [in this meaning probably=Vedic mandra "pleasant, pleasing," although Haltriydha gives mandakṣa as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. akkhīn having lovely (soft) eyes J iii.190; and 'locana id. Th 2, 375 (kinnari -- manda -- puthu -- vilocana ThA 253); Piv i.115 (miga -- manda -- migu viya mandā akkhi PVA 57); Vv 6411 (miga -- manda -- cchāpiṇāṇa viya mudu siniddha -- diṭṭhi -- nipāta). -- 4. In cpd. picu (or puci') manda the Nimb tree, it means "tree" (?) see picu -- manda & puci -- manda. -- 5. In composition with bhū it assumes the form mandī, e. g. mandabhūta slowed down, enfeebled, diminished J i.228; VbhA 157. -- valāhaka a class of fairies or demi -- gods D ii.259 ("fragile spirits of the clouds" trsl.).

Mandaka

Mandaka [?] according to Kern, Toev. s. v.="manda" (of sound: deep, bass)+ka; a sort of drum J vi.580.
Mandatā

Mandatā (f.) = mandatta Sdhp 19.

Mandatta

Mandatta (nt.) [fr. manda] stupidity M i.520; Pug 69.

Mandākinī

Mandākinī (f.) N. of one of the seven great lakes in the Himavant, enumd at A iv.101; J v.415; Vism 416; SnA 407; DA i.164. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

Mandāmukhi

Mandāmukhi (f.) [dialectical? reading a little doubtful] a coal -- pan, a vessel for holding embers for the sake of heating Vin i.32 (=aggi -- bhājana C.); VvA 147 (mandamukhi, stands for angara -- kapalla p. 142 in expln of hattha -- patāpaka Vv 3332).

Mandārava

Mandārava [cp. Sk. mandāra] the coral tree, Erythrina fulgens (considered also as one of the 5 celestial trees). The blossoms mentioned D ii.137 fall from the next world. -- D ii.137; Vv 222 (cp. VvA 111); J i.13, 39; Miłn 13, 18 (dibbāni m. -- pupphāni abhippavassīṇsu).

Mandālaka

Mandālaka [etym.?] a water -- plant (kind of lotus) J iv.539; vi.47, 279, 564.

Mandiya

Mandiya (nt.) [cp. Sk. māṇḍya] 1. laziness, slackness S i.110. -- 2. dullness of mind, stupidity J iii.38 (=manda -- bhāva).

Mandira

Mandira (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J v.480; vi.269, 270; Dāvs ii.67 (dhātu" shrine).

Mandrī'

Mandrī' see manda 5.

Mama

Mama gen. dat. of pers. pron. ahaṇ (q. v.) used quasi independently (as substitute for our "self -- ") in phrase mama -- y -- idaṇ Sn 806 thought of "this is mine," cp. S i.14, i. e. egoism, belief in a real personal entity, expld at Nd1 124 by maññanā conceit, illusion. Also in var. phrases with kṛ in form mamaṇā", viz. mamankāra etc. -- As adj. "self -- like, selfish" only neg. amama unselfish Sn 220 (=mamatta -- virahita SnA 276); Pv iv.134 (=mamankāra -- virahita PvA 230); J iv.372; vi.259. See also amama, cp. māmaka.
Mamankāra

Mamankāra [mamaṇ (=%mama)+kāra, cp. ahaṇ+kāra] selfish attachment, self -- interest, selfishness PvA 230. In canonic books only in combn with ahanāra & mān’ānusaya (belief in an ego and bias of conceit), e. g. at M iii.18, 32; S iii.80, 103, 136, 169; iv.41, 197, 202; A i.132 sq.; iii.444. See also maminkāra.

Mamankāraṇa


Mamatta

Mamatta (nt.) [fr. mama] selfishness, self -- love, egoism; conceit, pride in ( -- ’), attachment to ( -- ’). Sn 806, 871, 951; Th 1, 717; Nd1 49 (two: taṇhā & diṭṭhi’); Nd2 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

Mamāyati

Mamāyati [Denom. fr. mama, cp. Sk. mamāyate in same meaning (not with Böhtlingk & Roth: envy) at MBh xii.8051 and Aṣṭas Prajñā Pāramitā 254] to be attached to, to be fond of, to cherish, tend, foster, love M i.260; S iii.190; Th 1, 1150; Sn 922 (mamāyetha); Nd1 125 (Bhagavanta’); J iv.359 (=piyāyati C.); Miln 73; VbhA 107 (mamāyatī ti mātā: in pop. etym. of mātā); DhA i.11; SnA 534; Mhvs 20, 4. -- pp. mamāyita.

Mamāyanā

Mamāyanā (f.)=mamatta (selfishness) J vi.259 (‘taṇhā- rahita in expln of amama).

Mamāyita

Mamāyita [pp. of mamāyati] cherished, beloved; as n. nt. attachment, fondness of, pride. -- (adj. or pp.) S ii.94 (etaṇ ajjhositaṇ, m., parāmaṭṭhaṇ); Sn 119; DhA i.11. -- (nt.) Sn 466, 777, 805, 950=Dh 367 (expld as: yassa "ahan" ti vā "maman" ti vā gāho n’ atthi DhA iv.100); Sn 1056 (cp. Nd2 499).

Maminkaroti

Maminkaroti [mama(η)+kr "to make one's own"] to be fond of, to cherish, tend, foster J v.330.

Maminkāra

Maminkāra [for maman’, cp. Geiger, P.Gr. § 19] self -- love, self -- interest, egoism M i.486; iii.32 (at both places also ahinkāra for ahanāra).

Mamma

Mamma (nt.) [Vedic marman, fr. mṛḍ] soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expln of the word is given at Expos. 132n3 (on DhsA 100). - - J ii.228; iii.209; DhsA 396. -- ghaṭana hitting a vital spot (of speech, i. e. backbiting. Cp. piṭṭhi -- maṇṣika) DhA iv.182. -- chedaka breaking the joints (or ribs), violent (fig. of hard speech) DhA i.75; DhsA 100.

Mammana
Mammana (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. bre/mw to thud, bronth/ thunder, Ger. brummen. Cp. also Sk. murmura =P. mumurā & muramurā, Lat. murmurm] stammering, stuttering Vin ii.90 (one of the properties of bad or faulty speech, combd with dubbaca & elagalavāca).

Maya

Maya (adj.) (-- "only) [Vedic maya] made of, consisting of. -- An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of maya is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. asma -- d -- atthe, i. e. "myself" (as representing maya!). -- 2. paññatti "regulation" (same as 1. according to example given, but constructed syntectically quite diff. by Dhp.). -- 3. nibbatti "origin" (arising from, with example mano -- maya "produced by mind"). -- 4. manomaya "spiritually" (same as 3). -- 5. vikār' athte "alteration" (? more like product, consistency, substance), with example "sabbe -- maññikīmaya -- kutikā." -- 6. pada -- pūrana matte to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, sīlāmaya" (=dana; sīla). -- 1. made of: aṭṭhi ' of bone Vin ii.115; ayo ' of iron Sn 669; Jiv i.104; J iv.492; udum-

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bara’ of Ud. wood Mhv 23, 87; dāru’ of wood, VvA 8; loka’ of copper Sn 670; veluriya’ of jewels Vv 21.

2. consisting in: dānu’ giving alms PvA 8, 9; dussa’ clothes Vv 467; dhamma’ righteousness S i.137. -- 3. (more as apposition, in the sense as given by Dhp. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in āhāra’ food -- stuff, food Jiii.523; utu’ something like a (change in) season Vism 395; sīla’ character, having sīla as substance (or simply -- consisting of) It 51 (dāna’, sīla’, bhāvanā’).

Mayāj

Mayā [1st pl. of aha’, for vaya’ after mayā etc. See aha’] we Vin ii.270; Sn 31, 91, 167; Dh 6; KhA 210.

Mayūkha

Mayūkha [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer Altind. Leben 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

Mayūra

Mayūra [Vedic mayūra] a peacock Diii.201; Sii.279; Th 1, 1113; Jii.144, 150 (‘gīva)=DhA i.144; Jiv.211 (‘nacca); v.304; vi.172, 272, 483; Vv 111, 358 (= sikhandin VvA 163); VvA 27 (‘gīva -- vanna); Sdhp 92. <> The form mayūra occurs nearly always in the Gathās and is the older form of the two m. and mora . The latter contracted form is found in Prose only and is often used to explain the old form, e. g. at VvA 57. See also mora.

Mara

Mara (adj.) [fr. mṛ] dying; only neg. amara not dying, immortal, in phrase ajarāmara free from decay & death Th ii.512; Pv ii.611. See also amara.

Maranā

Maranā (nt.) [fr. mṛ] death, as ending this (visible) exist- ence, physical death, in a narrower meaning than kālakiriyā; dying, in cpds. death. -- The customary stock definition of maranā runs: yaṃ teṣāṃ teṣāṃ sattānāṃ tamhā tamhā satta -- nikāyā cuti cavanatā bhedo antaradhānā, maccu maranā jākalakirīyā, khandhānāj
bheda, kalebarassa nikkhepo M i.49; Nd1 123, 124 (adds "jīvit' indriyass' upacchedo"). Cp. similar defns of birth and old age under jāti and jāra. -- S i.121; D iii.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 426 sq., 575 sq., 742, 806; Nd2 254 (=maccu); Pug 60; Vbh 99 sq.; VbhA 100 (defn and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 156 (lahuka), 157; DhA iii.434; PvA 5, 18, 54, 64, 76, 96; Sdhp 292, 293. -- kāla' timely death (opp. akāla'); kha-ika˚ sudden death Vism 229. -- anta having death as its end (of jīvita) Dh 148 (cp. DhA ii.366: mara--sankhāta antako). -- ânussati mindfulness of death Vism 197, 230 sq. (under 8 aspects). -- cetan˚ intention of death DhA i.20. -- dhamma subject to death PvA 41. -- pariyosana ending in death (of jīvita, life) DhA iii.111, 170. -- pāra "the other side of death," Np. at Nd1 154 (vv. ll. BB pura˚pura˚; SS parammukha˚). -- bhaya the fear of death J i.203; vi.398; Vbh 367. -- bhojana food given before death, the last meal J i.197; ii.420. -- mañca death -- bed Vism 47, 549; ˚ka J iv.132. -- mukha the mouth of d. PvA 97 (or should we read ˚dukkha?). -- sati the thought (or mindfulness) of death, meditation on death SnA 54; DhA iii.171; PvA 61, 66. -- samaya the time of death VbhA 157 -- 159 (in var. conditions as regards paṭīsandhi).

Marati

Marati [mr=Idg. *mer, Vedic mriyate & marate; cp. Av. miryeite, Sk. marta=Gr. broto/s mortal, man; māra death; Goth. maurpr=Ags. mort=Ger. mord; Lith. mirti to die; Lat. morior to die, mors death. The root is identical with that of mārati to crush: see ma- and mārdati (mardati) same: see mattik]. -- Thdp (No. 245) defines mārati by "pāna -- cāge," i.e. giving up breathing) to die. -- pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyya J vi.498; 2nd mareyasi J iii.276. ppr. maramṇa Mhvs 36, 76. -- aor. amarituye Th 2, 426. <-> The form miyyati (māyi) see separately. -- Caus I. mārpeti to kill, murder Mhvs 37, 27; PvA 4. Pass. māriyati PvA 5 (ppr. māriyamṇa); Sdhp 139 (read mār for martyr*). -- Caus. II. mārpeti to cause to be killed J iii.178; Mhvs 37, 28. Cp. pamāreti.

Marica

Marica (nt.) [cp. scientific Sk. marica] black pepper Vin i.201 (allowed as medicine to the bhikkhus); Miln 63. -- gaccha the M. -- shrub J vi.209; Vism 496; VbhA 34, 85; and maricay Th 2, 426. -- kamma the "mirage" station of exercise DhA iii.165. -- dhamma like a mirage, unsubstantial J vi.206; Dh 46; DhA i.337.

Maricâ

Maricâ (f.) [Vedic marcī; cp. Gr. marmarɔi/το to shimmer, glitter, mai_ra dog star, a)maru/ssw sparkle; Lat. merus clear, pure; perhaps also maricā to be taken here] 1. a ray of light VvA 166. -- 2. a mirage J vi.209; Vism 496; VbhA 34, 85; often combd with māyā (q. v.), e. g. Nd2 680 Aii; J ii.330. -- kannmaṭhāna the "mirage" station of exercise DhA iii.165. -- dhamma like a miracle, unsubstantial J vi.206; Dh 46; DhA i.337.

Maricikâ

Maricikâ (f.)=marcii 2; S iii.141; Vism 479 (in comp.); Dh 170 (=māyā DhA iii.166).

Maru
Maru1 [cp. Epic Sk. maru] a region destitute of water, a desert. Always combd with ‘kantāra: Nd1 155 (as Name); J i.107; VbhA 6; VvA 332; PvA 99, 112.

Maru

Maru2 [Vedic marut, always in pl. marutaḥ, the gods of the thunder -- storm] 1. pl. marû the genii, spirits of the air Sn 681, 688; Miln 278 (nāga -- yakkha -- nara -- marũ; perhaps in meaning 2); Mhvs 5, 27. -- 2. gods in general (’ -- ) Mhvs 15, 211 (‘gaṅga hosts of gods); 18, 68 (‘nāra gods and men). -- Cp. mārūta & mālūta.

Marumba

Marumba [etym.?] a sort of (sweet -- scented) earth or sand Vin ii.121, 142, 153 (at these passages used for besprinkling a damp living -- cell); iv.33 (pāśaṇa, sakkharā, kaṭhalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāśaṇa, sakkhara, khara, m.).

Maruvā

Maruvā (f.) [cp. Sk. mūrvā, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M i.429. At J ii.115 we find reading marūdvā & marucavāka (C.), of uncertain meaning?

Mala

Mala (nt.) [Vedic mala, see etym. under malina. The Dhtm (395) only knows of one root mal or mall in meaning "dhāraṇa" supporting, thus thinking of mālaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see J.P.T.S., 1907, 122. -- S i.38 (ithi malaŋ brahmacarīyaśaṃsa), 43 (id.); A i.105 (issā’); Sn 378, 469, 962, 1132 (=rāgo malaŋ etc. Nd2 500); Nd1 15, 478 sq.; Dh 239 sq.; Vbh 368 (tiṃ malāṃ), 389 (nava purisa -- malāni); Pv ii.334 (macchera’); PvA 45 (id.), 80 (id.), 17 (citta’); Sdhp 220. -- Compar. malatara a greater stain A iv.195=Dh 243. -- See also māla. -- ābhībhūt overoming one's sordidness S i.18; J iv.64. -- majjana "dirt wiper," a barber Vin iv.308 (kasāvaṇa m. nihūnajacca); J iii.452; iv.365.

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Malina

Malina (adj.) [fr. mal, *mel to make dirty, to which belongs mala. -- Cp. Lat. malleus reddish, purple; Gr. me/laς black, molu/nw to stain, me/los reddish; Lith. mulvas yellowish, mėlynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. -- J i.467; Miln 324; DhA i.233; VvA 156; PvA 226; VbhA 498.

Malinaka

Malinaka (adj.) [malina+ka] dirty; with ref. to loha, a kind of copper, in the group of copper belonging to Pīsāca VbhA 63.

Malya

Malya (nt.) [for *mālya, fr. māl] flower, garland of flowers Vv 11 ( -- dhara); 21; J v.188 (puppha’), 420. <= The reading at Pr iii.33 (pahūtta’, adj. having many rows of flowers) is mālya.

Malla
Malla [cp. Sk. malla, perhaps a local term, cp. Cânura] a wrestler Vin ii.105 ("muṭṭhika") J iv.81 (two, named Cânura and Muṭṭhika "fister"); Vism 31 (muṭṭhika+, i. e. boxing & wrestling as amusements: see mada 1). Perhaps as "porter" Bdhgh on CV v.29. 5 (see Vin ii.319). At Miln 191 the mallas are mentioned as a group or company; their designation might here refer to the Mallas, a tribe, as other tribes are given at the same passage (e. g. Atoṇā, Piśācā). Cp. Bhallaka. -- gana troop of professional wrestlers Miln 331. -- muṭṭhika boxer Vin ii.105. -- yuddha wrestling contest Miln 232; DhA ii.154; DA i.85. -- yuddhaka a professional wrestler J iv.81.

Mallaka

Mallaka [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin ii.106 (mallakena nahāyatī; or is it a kind of scrubber? Bdhgh's expln of this passage (CV v. i.4) on p. 315 is not quite clear; mallakaṇā naṁ makara -- dantike chinditvā mūllakamūla -- sāṇṭhānena kata -- mallakaṇa vuccati; akata' danta achinditvā katan). It may bear some ref. to malla on p. 105 (see malla) & to mallika -- makula (see below mallikā). -- 2. a cup, drinking vessel A i.250 (udaka'). -- 3. a bowl J iii.21 (kaṇṭa'=taṭṭaka). -- 4. in khela' a spittoon Vin i.48; ii.175. -- Note. W. Printz in "Bhāsa's Prākrit." p. 45, compares -aurasen "maa, Hind." "maa) "cup," maliyyā "a small vessel (of wood or cocoanut -- shell) for holding the oil used in unction," māḷā "cocoanut -- shell," and adds: probably a Dravidian word.

Mallikā

Mallikā (f.) [cp. Epic Sk. mallikā, Halāyudha 2, 51; Daṇḍin 2, 214] Arabian jasmine Dh 54 (tagara'); J i.62; iii.291; v.420; Miln 333, 338; DhsA 14; KhA 44. mallika -- makula opening bud of the jasmine Visṇi 251=VbhA 234 ('sāṇṭhāna, in descr, of shape of the 4 canine teeth). -- See also mālīkā.

Māḷorikā

Māḷorikā (f.) [prob. dialectical for māḷaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin ii.124 (=daṇḍ' ādhāraka Bdhgh on p. 318).

Masa

Masa in line "āṣadaṇ ca māṣaṇa jaṭaṇ" at J vi.328 is to be combd with ca, and read as camasaṇ, i. e. a ladle for sacrificing (C.: aggi -- dahanaṇ).

Masati

Masati [mṛṣ] to touch: only in cpd. āmasati. The root is expld at Dhtp 305 as "āmasana." Another root masu [mṛṣ?] is at Dhtm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. māsatī, māṣana etc.

Masāṇa

Masāṇa (nt.) [etym.? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D i.166; M i.308, 345; A i.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

Masāraka

Masāraka [fr. masāra?] a kind of couch (maṇca) or long- chair; enumd under the 4 kinds of maṇcā at Vin iv.40. -- See also Vin ii.149; iv.357 (where expld as: maṇcapāde vijjhitvā tattha aṭṭaṇayo pavesetvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.
Masāragalla

Masāragalla (m. & nt.) [cp. Sk. maṣāra emerald+galva crystal & musāragalva] a precious stone, cat's eye; also called kabara -- mani (e. g. VvA 304). It occurs in stereotyped enum of gems at Vin ii.238 (where it is said to be found in the Ocean)=Miln 267; and at Miln 118, where it always stands next to lohitanka. The same combn (with lohit.) is found at Vv 363; 783=813; 8415.

Masi

Masi. [cp. Class. Sk. masi & masi] 1. the fine particles of ashes, in angara’ charcoal -- dust VvA 67=DhA iii.309; (agginā) masin karoti to reduce to powder (by fire), to burn to ashes, turn to dust S ii.88=iv.197=A i.204= ii.199. -- 2. soot J i.483 (ukkhali’ soot on a pot).

Masūraka

Masūraka [connected with masāraka] a bolster J iv.87; vi.185.

Massu

Massu [Vedic śmaśru] the beard D ii.42; Pug 55; J iv.159. -- parūla’ with long -- grown beard DA i.263; bahala’ thick -- bearded J v.42. -- kamma beard -- dressing J iii.114; DhA i.253. -- karaṇa shaving DhA i.253; DA i.137. -- kutti [m.+ *klpt] beard -- trimming J iii.314 (C.= “kiriyā).

Massuka

Massuka (adj.) [fr. massu] bearded; a’ beardless (of a woman) J ii.185.

Maha

Maha (m. & nt.) [fr. mah, see mahati & cp. Vedic nt. mahas] 1. worthiness, venerableness Miln 357. -- 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (vihārassa mahamhi, loc.); VvA 170 (thūpe ca mahe kate), 200 (id.). mahā’ a great festival Mhvs 5, 94. bodhi’ festival of the Bo tree J iv.229. vihāra’ festival held on the building of a monastery J i.94; VvA 188. hatthi’ a festival called the elephant f. J iv.95.

Mahati


Mahatta


Mahant

Mahant (adj.) [Vedic mahant, which by Grassmann is taken as ppr. to mah, but in all probability the n is an original suffix. -- cp. Av. mazant, Sk. compar. mahyān; Gr. me/gas (compar. mei/zwn), Lat. magnus, Goth. mikils=Ohg. mihihl=E. much] great, extensive, big; important, venerable. -- nom. mahā Sn 1008; Mhvs 22,
mahaggha; or is obscured in its derivation through constant use with mahā, like maheṣṭ [mah+est, or īṣṭ], mahāsakkha [mah+esakkha]; mahalakka [mah+ariyaka]; mahāmattā. Cp. E. great -- coat, Gr. a)rx* in a)rx - - atri/o=s=Ger. arzt. Only a limited selection of cpd. -- words is given, consisting of more frequent or idiomatic terms. Practically any word may be enlarged & emphasized in meaning by prefixing maheṣṭ. Sometimes a mahā lends special events a standard (historical) significance, so changing the common word into a noun proper, e.g. Mah -- abhinnikhammanā, Mahāpavāraṇa. -- B. Mahā occurs in cpds. in (a) an elided form mahā before a & i; (b) shortened to mahā before g, d, p, b with doubling of these consonants; (c) in the regular form mahā; usually before consonants, sometimes before vowels. This form is contracted with foll. i to e and foll. u to o. In the foll. list of cpds. we have arranged the material according to these bases. mahā*: -- agha very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdp 18. - - agghatā costliness, great value Pug 34, Sdp 26. -- annava the (great) ocean Mhvs 19, 17. - - athiyya (for 'athiṅka) of great importance or use, very useful, profitable J iii.368. - - anāha vivid, clear, perspicuous, bright Vism 417. - - assāin fully refreshed, very comfortable S i.81. mahā*: -- gagate "become great," enlarged, extensive, fig. lofty, very great M i.263; ii.122; A ii.63, 184; iii.18; VvA 155; J v.i.113; Dh 1020 (trsl.: "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (˚ārammanā); VbhA 154 (id.), 159 (˚citta); DhsA 44. See on term Cpd. 4, 12, 55, 1014; [cp. BS. mahābhūta Divy 227]. -- gghasa eating much, greedy, glutinous A iv.92; P iii.111 (=mahābhujana PvA 175); Miln 288; Dh 325 (cp. DhA iv.16). - - dhnava having great riches (often combed with mahābhoga) Dh 123; J iv.15, 22. - - phatha much fruit; adj. bearing much fruit, rich in result A iv.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. - - bbala (a) a strong force, a great army Mhvs 10, 68 (v. l., T. has mahā -- bala); (b) of great strength, mighty, powerful J iii.114; Mhvs 23, 92; 25, 9. - - bhaya great fear, terror S i.37; Sn 753, 1032, 1092, ep. Nd 501. mahā*: -- anāsaka kitchen Mhvs 5, 27 (spurious stanza). - - anāsaka kitchen J ii.361; iii.314; v.368; vi.349; DhA iii.309; ThA 5. - - anila a gale Mhvs 3, 42. - - anāsana describing great praise (see s. v.), [cp. BS. mahānāsana MVastu iii.221]. -- anākhava majesty, adj. wonderful, splendid J i.194; J vi.331; P v.ii; P 117, 136, 145, 272. - - aparādhika very guilty J i.14. - - abhinnikhammanā the great renunciation DhA l.85. - - abhissaka [abhī+śāk] very powerful Th 1 1111. - - amacca chief minister Mhvs 19, 12. - - araha costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160. mahā*: -- alasa great sotha DhA iii.410. - - avcī the great Purgatory Avci, freq. -- isi in poetry for mahesi at J v.321. - - upaṭṭhāna great state room (of a king) SnA 84. - - upekkhā a great female follower (of the Buddha) VvA 5. - - karaṇā great compassion DhA i.106, 367. - - kāya a great body Miln 16. - - gaṇa a great crowd or community DhA i.154. - - gaṇa a large tumour VbhA 104. - - gudha great greed Sn 819; Nd 151. - - cūdga great liberality, adj. munificent Mhvs 27, 47. As 'paricāga at SnA 295 (=mahādāna). - - jana a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. - - tanha (adj.) very thirsty J i.441. - - tala "great surface," the large flat roof on the top of a palace (=upari -- pāsāda -- tala) J vi.40. - - dana (see under dana) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. - - dhana (having) great wealth PvA 3, 78. - - naraka (a) great Hell, see naraka. - - nāga a great elephant Dh 312; DhA iv.4. - - nāma N. of a plant Vin i.185; i.267. - - nidda deep sleep PvA 47. - - nibbāna the great N. DhA iv.110. - - niraya (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, Kosmographie 199, 200. -- nīla sapphire VvA 111. - - pañña very wise D iii.158; A iii.244; Dh 352; DhA iv.71. - - patha high road D i.102; Sn 139; Dh 58; Vism 235; DhA i.445. - - paduma a great lotus J v.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, Kosmographie 205. -- pitā
grandfather PvA 107. -- purisa a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakṣaṇāṇā) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D i.17, 19, passim. -- D iii.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; 'lakṣaṇāṇā': D i.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VvA 315; DhA ii.41. -- bhūta usually in pl. 'bhūta(ni) (cattāro & cattā) the 4 great elements (see bhūta), being paṭhavī, āpo, tejo, vāyo, D i.76; Nd1 266; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. -- See Cpd. 154, 268 sq., & cp. dhātu 1. -- bhoga great wealth, adj. wealthy PvA 3, 78. -- maccha a great fish, seamonitor J i.483. -- mātī very wise, clever Mhvs 14, 22, 19, 84 (f. "i"); 33, 100 (pl. "i"). -- mātā [cp. Sk. mahāmātā] a king's chief minister, alias Prime Minister, "who was the highest Officer -- of -- State and real Head of the Executive" (Banerjea, Public Administration in Ancient India, 1916). His position is of such importance, that he even ranges as a rājā or king: Vin iii.47 (rājā... akkhadassā mahāmattā ye vā pan chetvābhijñān anuśāsanti ete rājāno nāma). -- Note. An acc. sg. māhā -- mattāṇaṇa we find at A i.154 (formed after the prec. rājānaṇa). -- Vin i.74 (where two ranks are given: senā -- nāyakā m. -- mattā the m. of defence, and vohārikā m. -- m. of those of law); D i.7; iii.8; iii.64 (here with Ep. khattiya); A i.154, 252, 279; iii.128; Vin iv.224; Vism 121; VbhA 312 (in simile of two m.), 340; Pva 169. Cp. Fick. Sociale Gliederung 92, 99, 101. -- muni great seer Sn 31. -- mātī very wise, clever, wise A iv.229; Th 1, 898; It 91; J i.8; ii.441. -- iñchin m. -- mātī very wise, clever, wise A iv.229; Th 1, 898; It 91; J i.8; ii.441. -- iñchātā arrogance, ostentatiousness... -- bhalo great king, king, very freq.: see rājā. -- rukkha a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, Alitnd. Leben 129). -- lātā (passādhana) a lady's parure called "great creeper" DhA i.392; VvA 165 ( -- pilandhana); same SnA 520. -- vātāpāna main window DhA iv.203. -- vānā a great lute Vism 354; VbhA 58. -- vīra (great) hero Sn 543, 562. -- sattā "the great being" or a Bodhisattva VvA 137 (v. 1. SS. bodhisatta). [Cp. BSk. mahāśāntvā, e. g. Jtm 32]. -- sāmanda the sea, the ocean Mhvs 19, 18; Vism 403; SnA 30, 371; Pva 47. -- sara a great lake; usually as sāmarā the 7 great lakes of the Himavant (see sara), enumd e. g. at Vism 416. -- sāra (of) great lap, i. e. great wealth, adj. very rich J i.463 ("kula, perhaps to be read mahāsāla -- kula). -- sāla (adj.) having great halls, Ep. of rich people (especially brāhmaṇas) D i.136, 235; iii.16, 20; J ii.272 ("kula"); iv.237 (id.); 325 (id.); v.227 (id.); Pug 56; VbhA 519; DhA iii.193. -- sāvaka [cp. BSk. mahāśravaka Divy 489] a great disciple Vism 98 (astiś "a"); DhA ii.93. -- senagutta title of a high official (Chancellor of the Exchequer?) J v.115; vi.2. -- hatthi a large elephant M i.184 ("pada elephant's foot, as the largest of all animal feet), referred to as simile ("opama) at Vism 243, 347, 348. māhi’ [mah’i’]: -- iccha full of desire, lustful, greedy A iv.229; Th 1, 898; It 91; J i.8; ii.441. -- icchātā arrogance, ostentatiousness A iv.280; VbhA 472. -- iddhika [mahā+iddhi+ka] of great power, always...

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combd with mah -- āṇubhāva to denote great influence, high position & majesty Vin i.31; ii.193; iii.101; D i.78, 180 (devāti), 213; S i.145 sq.; ii.155, 274 sq., 284 sq.; iv.323; vi.265, 271 sq., 288 sq.; A v.129; J vi.483 (said of the Ocean); Pva 6, 136, 145. -- inda (ghosa) lit. the roar of the great Indra. Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain -- god Th 1, 1108. [Cp. BSk. māhendra in "bhavana "the abode of the Great Indra," and vaṣṭa "the rain of the Gr. I." (here as rain -- god), both at AvŚ s.1210]. -- issāsa [Sk. maheśāvā] great in the art of the bow, a great archer S i.185; DhA i.358. māhe’ [mahā+]: -- esakka [mahā+issa+khyāṇa; fr. tis] possessing great power or authority A ii.204; iii.244; Nd2 5032; Vism 419; Sdhp 511. The BSk. form is maheśākhyā evidently differing in its etymology. The P. etym. rests on the same grounds as esitatta in mahesi DhA iv.232. -- esi [mahā+isi; Sk. maharṣa] a great Sage A ii.26; Sn 208, 481, 646, 915, 1057, 1061; Th 1, 1132; 2, 149; Dh 422 (expld at DhA iv.232 as "mahāanta sthāna "khahandi'ādāna esitattā" m." cp. the similar expln at Nd2 503); Nd1 343; Vism 505; VbhA 110; Pva 1. -- esiyā= māheśi J vi.483. -- esī [in P. to be taken as māhā+iś, as f. tisā, but in Sk. (Vedic) as f. of mahāsa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J i.410; v.45; vi.425; Pug 56; Mhvs 2, 22 (pl. mahesioy); VvA 184 (sixteen). Usually as agga -- māhest, e. g. J i.262; iii.187, 393; v.88. -- esīta state of chief consort, queenship J v.443; Pv ii.1310; ThA 37; VvA 102. -- eseyya= esitatta J v.91. -- māho [mahā+u, or+o]: -- ogha the great flood (see ogha) Sn 4, 945; Dh 47, 287; DhA iii.433. -- odadhī the (great) ocean, the sea Sn 720, 1134; Miln 224; Mhvs 18, 8. --
odara big belly J vi.358 (addressing a king's minister). -- odika full of water, having much water; deep, full (of a river) Sn 319; J ii.159; Miln 346. -- oraga [m+uraga] a great snake J v.165.

Mahantatā

Mahantatā (f.) [fr. mahant’] greatness DhA ii.62. At M iii.24 the spelling is mahattatā (tt misread for nt?), at M i.184 however mahantatta (nt.).

Mahallaka

Mahallaka (adj. n.) [a distorted mah -- ariyaka> ayyaka> allaka; cp. ayyaka] old, venerable, of great age; an old man D i.90 (opp. taruṇa), 94, 114, 247; Sn 313, 603; Nd2 261 (vyuddha m. andhagata etc.) J iv.482 (opp. dahara young); Vv 461 (=mahanto VvA 199); DhA i.7, 278; ii.4, 55, 91; SnA 313. Compar. mahallakatara DhA ii.18. -- f. mahallikā an old woman Miln 16; Mhvs 21, 27; VvA 105; PvA 149 (=addhagata). -- [The BSk. form is mahalla, e. g. Divy 329, 520.]

Mahikā

Mahikā (f.) [cp. *Sk. mahik] fog, frost, cold (=hima DhsA 317) Vin ii.295= Miln 273; Sn 669; Miln 299; VvA 134 (fog). -- As mahiy at A ii.53.

Mahita

Mahita [pp. of mahati or mahiyati] honoured, revered M ii.110; Miln 278; Sdhp 276.

Mahanīya

Mahanīya (adj.) [grd. of mahati] praiseworthy VvA 97.

Mahilā

Mahilā (f.) [*Sk. mahilā] woman, female Vin ii.281 (’titthe at the women's bathing place); J i.188; Dpvs ix.4; ThA 271.

Mahisa, Mahīsa, Mahīṣa

Mahisa, Mahīsa, Mahīṣa [cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā+īṣ, because of mahīṣa>mahīṣa] a buffalo. -- mahīsa: D i.6 (’yuddha b. -- fight), 9; J iii.26 (vana’ wild b.); Mhvs 25, 36 (T. mahīṣa). -- mahīsa J vi.110. -- mahīṣa Vism 191, & in Np. mahīṣaka -- maṇḍala the Andhra country J i.356, cp. Mahīṣaka -- raṭṭha VbhA 4; as Mahīsa -- maṇḍala at Mhvs 12, 29. -- Note. The P. pop. etym. is propounded by Bdhgh as ”mahīṣa setṭ ti mahīso” (he lies on the ground, that is why he is a buffalo) DhsA 62.

Mahī

Mahī (f.) [f. of mah, base of mahant, Vedic mah] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahīyā Miln 128; mahīyaṇḍa VvA 62. -- Note. As mahī is only found in very late P. literature, it must have been re - introduced from Sk. sources, and is note a direct correspondent of Vedic mahī. -- tala the ground (of the earth) Mhvs 5, 54. -- dhara mountain Miln 343; Mhvs 14, 3, 28, 22 (v. 1. mahīn”). -- pa king (of the earth) Mhvs 14, 22. -- pati king Mhvs 5, 48; 33, 32. -- pāla king Mhvs 4, 38; 5, 265. -- ruha tree (”growing out of the earth”) Mhvs 14, 18, 18, 19.
Ma

Ma (indecl.) [cp. Vedic mā, Gr. mh/] prohibition particle: not, do not, let us hope not, I wish that . . . not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with aor. (prohibitive tense): mā evaṇaṇ attha do not thus Dha i.7; mā abhaṇi speak not Pv i.33; mā cintayittha do not worry Dha i.12; mā pariḥāyi I hope he will not go short (or be deprived) of . . . M 1.444; mā bhaṇi fear not J ii.159; mā mariṇsu I hope they will not die J iii.55; mā (te) rucci may it not please (you), i. e. please do not Vin ii.198; mā evaṇ ruccittha id. Dha i.13. -- 2. with imper.: mā gaccha J i.152; mā detha J iii.275. mā ghāṭa do not kill: see māghāṭa. -- 3. with pot.: mā anuyuñjetha Dh 27; mā bhuñjetha let him not eat Mhvs 25, 113; mā vadetha J vi.364. <-> 4. with indic. pres.: mā paṭilabhati A v.194. -- A peculiar use is found in phrase ānemi mà ānemi shall I bring it or not? J vi.334. -- 5. mā=na (simple negation) in māsakhkimhā we could not not Vin iii.23.

Mā

-- Mā [the short form of māsa, direct dern fr. mā: see mināti] see puṇṇa -- mā.

Māgadha


Māgadhaka


Māgavika

Māgavika [guṇa -- form to *mrga=P. miga; Sk. marga- vika] a deerstalker, huntsman A ii.207; Pug 56; Miln 364, 412; PvA 207.

Māghāta

Māghāta (nt.) [lit. mā ghāṭa "kill not"] the injunction not to kill, non -- killing order (with ref. to the killing of animals J iii.428 ("bheri, the drum announcing this order); iv.115; vi.346 (uposatha").

Māṅgalya

Māṅgalya (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J vi.179.

Māṅava

Māṅava [cp. Sk. māṇava] a youth, young man, esp. a young Brahmā Sn 1022, 1027, 1028; J iv.391 (brahmana"); DA i.36=Satto pi coro pi taruṇo pi; DhA i.89. pl. māṇavā men Th 2, 112. -- The spelling māṅava occurs at Sn 456, 589, & Pv i.87 (=men Th ii.112; kumāra PvA 41).

Māṅavaka

Māṅavaka [fr. māṇava] a young man, youth a Brahmā Miln 101; in general: young, e. g. nāga` a young serpent J iii.276; f. "ikā a Brahmā girl J i.290; Miln 101; nāga` a young female serpent J iii.275; DhA iii.232.
Mātanga

Mātanga [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāgā); J iii.389; vi.47; Vv 439; Miln 368. -- 2. a man of a low class [cp. BSk. mātang] Divy 397] SnA 185 sq. (as Np.).

Mātar


mātā Sn 296; Dh 43; J iv.463; v.83; vi.117; Nd2 504 (def. as janikā); gen. mātum Th 1, 473; Vin i.17; J i.52; mātuyā J i.53; Mhvs 10, 80; PvA 31; and mātaya J i.62; dat. mātum Mhvs 9, 19; acc. mātaraṇ Sn 60, 124; Dh 294; instr. mātara Th 2, 212; loc. mātari Dh 284 -- pl. does not occur. In combn with pitā father, mātā always precedes the former, thus mātā -- pitar (pl.) "mother & father" (see below). -- mātito (abl. -- adv.) from the mother's side (cp. pitito) D i.113; A iii.151; PvA 29. -- On mātā in simile see J.P.T.S. 1907, 122; cp. Vism 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of mātā is given, with "mamāyati ti mātā" at VbhA 107. -- The 4 bases of m. in compn are: mātā, māṭi, māṭu’, & mātti’. -- 1. mātā’ -- pitar mother & father D iii.66, 188 sq.; Sn 404; Miln 12. See also pitā. -- pitika having mother & father DhA ii.95. -- petti having m. & f., of m. & f. Nd2 385 (nāma -- gotta). -- petti -- bhāra supporting one's m. & f. S i.228; J i.202; vi.498. -- maha maternal grandfather J iv.146; DhA i.346. -- 2. māti’: -- devatā protector or guardian of one's mother J iii.422 (gloss: mātū -- devatā viya). -- pakkha the mother's side DhA i.4 (+pitipakkha). -- posaka supporting one's m. & f. J iii.422 (v. 1. mātu’). -- 3. mātu’: -- upāṭhāna (spelt mātupāṭha') reverence towards one's m. DhA iv.14. -- kucchi m's womb D ii.12; Vism 560 ("gata"); VbhA 96; DhA i.127. -- gāma "genex feminarum," womanfolk, women (collectively cp. Ger. frauen -- zimmer) A ii.126; Vin iv.175; M i.448, 462; iii.126; S iv.239 sq.; J i.201; iii.90, 530. (pl. "gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. -- ghāta & (usually) 'ka a matricide (+pitu -- ghātaka; see abhiṭhāna) Vin i.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. -- ghātikamma matricide Tikp. 281. -- bhūta having been his mother PVA 78. -- mattin (see matta1 4) whatever is a mother S iv.110 ("tsu mātucittan upāṭhapeti foster the thought of mother towards whatever is a mother, where in sequence with bhaginī -- mattin & dhītumattin). -- hadaya a mother's heart PVA 63. -- 4. mātti’: see matti -- sambhava.

Mātika

-- Mātika (adj.) [fr. mātā, Sk. mātrakā] -- mother; in mata’ one whose mother is dead, lit. a "dead -- mother - - ed," J ii.131; iii.213. Also neg. amātika without a mother J v.251.

Mātikā

Mātikā (f.) [*Sk. mātrakā] 1. a water course Vism 554 ("ātikamakā); Mhvs 35, 96; 37, 50; SnA 500 (=sobha); DhA ii.141 (its purpose: "ito c' ito ca udakaḥ haritvā attano sassa -- kammaḥ sampādenti"); VvA 301. -- 2. tabulation, register, tabulated summary, condensed contents, esp. of philosophical parts of the Canonical books in the Abhidhamma; used in Vinaya in place of Abhidhamma Piṭaka; probably the original form of that (later) Piṭaka Vin i.119, 337; ii.8 [cp. semantically in similar sense Lat. mātrix=E. matric, i. e. register. In BSk. mātrikā Divy 18, 333] A i.117 (Dhamma -- dhara, Vinaya -- dhara, Māṭikā -- dhara; here equivalent to Abhidhamma); Vism 312 (so pañcavasso huthā deve mātikā paguṇaḥ katvā pavārettā; SnA 15; Kha 37, 99, 117. -- nikkekha putting down of a summary, tabulation Vism 536, 540. The summary itself is sometimes called nikkekha, e. g. the 4th part of the Atthasāliṅi (DhsA pp. 343 -- 409) is called nikkekha -- kanḍa or chapter of the summary; similarly m. -- nikkekha vāra at Tikp. 11.
Mātiya

Mātiya (adj. n.) [the diaeretic form of macca, used in verse, cp. Sk. martyā & Vedic (poetical) martia] (a) mortal J vi.100 (C. mācca; gloss māṇava).

Mātu˚

Mātu˚ see mātā.

Mātuka

Mātuka (nt.) [cp. Sk. māṭka, fr. māṭr=mātar] "genetrix," matrix, origin, cause Th 1, 612.

Mātucchā

Mātucchā (f.) [Sk. māṭ -- śvasā] mother's sister, maternal aunt Vin ii.254, 256; J iv.390; Miln 240. -- putta aunt's son, male first cousin (from mother's sister's side) S ii.281; Ud 24; DhA i.119. Cp. mātula -- dhītā.

Mātula

Mātula [cp. Epic Sk. mātula & semantically Lat. matruus, i. e. one who belongs to the mother] a mother's brother, an uncle J i.225; DhA i.15; PvA 58, 60. -- dhītā (the complement of mātucchā -- putta) uncle's daughter, female first cousin (from mother's brother's side) J ii.119; DhA iii.290; PvA 55.

Mātulaka

Mātulaka=mātula DhA i.182.

Mātulāṇī

Mātulāṇī (f.) [Sk. mātulāṇī, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J i.387; iv.184; PvA 55, 58.

Mātulunga

Mātulunga (nt.) [cp. Class. Sk. mātulunga; dialectical?] a citron J iii.319 (= mella; v. l. bella).

Mādisa

Mādisa (adj.) [Epic & Class. Sk. māḍrś & māḍrśa, maṇḍrśa] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA i.284; PvA 76, 123.

Māna

Māna [late Vedic & Epic Sk. māna, fr. man, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under māneti, partly under mināti] 1. pride, conceit, arrogance (cittassa uṇṇati Nd1 80; Vbh 350). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahantship. A detailed analysis of māna in tenfold aspect is given at Nd1 80=Nd2 505; ending with defn "māṇo maṇṇanā . . . ketukamyatā" etc. (cp. Vbh 350 & see under mada). On term see also Dhs § 1116; Dhs trsl. 298 (= 2275) sq. -- D iii.234; S i.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd1 298; Pug 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyyo 'ham asmī ti' etc.); Tikp 166, 278; DhA iii.118, 252; Sdhp 500, 539. -- asmi’ pride of self, as real egoism D iii.273. -- 2. honour,
respective J v.331 (+puja). Usually in cpd. bahumāna great respect Mhvs 20, 46; PvA 50. Also as māni’ in
compn with karoti: see mānīkata. Cp. vi’, sam’ -- ātimāna pride & conceit, very great (self -- ) pride. or all
kinds of conceit (see 10 fold māna at Nd1 80= Nd2 505) D iii.86; Sn 245, 830, 862; Nd1 170, 257. -- atthe
at Th 1, 214 read mānatthe=mā anatthe. -- ānusaya the predisposition or bad tendency of pride M i.486; D
iii.254, 282; Sn 342. Cp. mamankāra. -- ābhīsamaaya full grasp (i.e. understanding) of pride (with samma’)
M i.122 (which Kern. Toev. s. v. interprets wrongly as “waanvoorstelling”); S iv.205 sq., 399; Sn 342
(mānassa abhīsamaayo khayo vayo pāhanañ SnA 344). -- jātika proud by nature J i.88. -- thaddha stubborn
in pride, stiff -- necked J i.88, 224. -- da inspiring respect Mhvs 33, 82. -- mada ( -- matta) (drunk with)
the intoxicating draught of pride J ii.259; PvA 86. -- saññojana the fetter of pride or arrogance D iii.254; Dhs
1116=1233. See under saññojana & cp. formulae under mada 2. -- satta cleaving to conceit Sn 473. -- salla
the sting or dart of pride Nd1 59 (one of the 7 sallāni, viz. rāga, dosa, moha etc., expld in detail on p. 413.
See other series with similar terms & māna at Nd2 p. 237 s. v. rāga).

Māna

Māna2 (nt.) [fr. mā: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1.
measure Vin iii.149 (abhantarima inner, bāhirima outer); DA i.140. -- "kīṭa cheating in measure, false
measure Pug 58; PvA 278. -- 2. a certain measure, a Māna (cp. mānikā & mānañ) J i.468 (aḍḍha’ half a M.,
according to C. equal to 8 nālis).

Mānatta

Mānatta (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānatta, if taken as der. fr.
māna1. If however taken as belonging to māna2 as

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an abstr. der., it might be expld as "measuring, taking measures," which suits the context better. The BSḵ.
form is still more puzzling, viz. mānāpya "something pleasant": Mvyut § 265] a sort of penance, attached to
the commission of a sanghādisesa offence DhsA 399 (+parivāsa). "ṇ deti to inflict penance on somebody
Vin ii.7 (+parivāsaṇ deti); iv.225. mānatt’ āraha deserving penance Vin ii.55, 162 (parivāsika+). See on
term Vin. Texts ii.397.

Mānana

Mānana (nt.) & Mānāna (f.) [fr. māna1] paying honour or respect; reverence, respect S i.66; J ii.138; Pug
19, 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); Dhs 1121; DhsA 373. -- Cp. vi’, sam’.

Mānava

Mānava see [Māṇava].

Mānava

Mānava see [Māṇava].

Mānavant

Mānavant (adj.) [fr. māna1] possessed of pride, full of conceit; neg. a’ not proud Th 1, 1222.

Mānasa

Mānasa (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention,
purpose, mind (as active force), mental action. Almost equivalent to mano Dhs § 6. In later language
mānasa is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a
living part of the language. It is more frequent as " in adj. use, where its connection with mano is still
more felt. Its absolute use probably originated from the latter use. -- DhsA 140 (=mano); Vbh 144 sq. (in
definition of viñña as citta, mano, mānasā, hadaya etc.: see mano ii.3); DhA ii.12 (paradāre mānasā na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4, 6 (sabbesa hita -- mānasā with the intention of common welfare); 32, 56 (rañho hāsesi mānasā gladden the heart of the king). -- As adj. ( -- *): being of such & such a mind, having a . . . mind, with a . . . heart; like: adma' with his mind in danger S v.74 (+apatiṭhitacitta); uggata' lofty -- minded VvA 217; pasanna' with settled (peaceful) mind Sn 402 and frequently; mūlha' infatuated Mhvs 5, 239; rata' PV 19; sañcodita' urged (in her heart) PV 68; soka -- santatta' with a heart burning with grief PV 38.

Mānasāna

Mānasāna (adj.) [fr. mānasa, secondary formation]= mānasa in adj. use Sn 63 (rakkhita').

Mānassin

Mānassin (adj. n.) [prob. fr. manassin (*manasvin) under influence of māna. Cp. similar formation mānavaṇṭ] proud Vin ii.183 (expld by Bdhīgh in a popular way as "mana -- ssayino māna -- nissitā"). The corresponding passage at J i.88 reads māna -- jātikā māna -- thadāhā.

Mānikata

Mānikata [pp. of a verb māṇi -- kari, which stands for māṇa -- karot, and is substituted for mānīta after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S ii.119 (garukata m. pūjīta).

Mānikā

Mānikā (f.) [cp. māna2 2] a weight, equal to 4 Doṇas SnA 476 (catudonāṇa mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

Mānita

Mānīta [pp. of mānetī] revered, honoured Ud 73 (sakkata m. pūjīta apacita). -- A rather singular by -- form is mānikata (q. v.).

Mānin

Mānin (adj.) ( -- *) [fr. mana1] proud (of) Sn 282 (samaṇa'), 889 (paripunna'); Dh 63 (pandita' proud of his cleverness, cp. DhA ii.30); J i.454 (atireka'); iii.357 (pandita'); Sdhp 389, 417. -- f. mānīni Mhvs 20, 4 (rūpā' proud of her beauty).

Mānusa

Mānusa (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as manussa] 1. (adj.) human Sn 301 (bhoga); It 94 (kāmā dibbā ca mānuṣā); Pv ii.921 (m. deha); 956 (id.). -- amānusa divine Vv 356; Pv ii.1220; ghostly (=superhuman) Pv iv.36; f. amānustī Pv iii.7.9 -- 2. (n. m.) a human being, a man Mhvs 15, 64; f. mānūṣī a (human) woman J iv.231; Pv ii.41. -- amānusa a superhuman being Pv iv.157. -- pl. mānuṣā men Sn 361, 644; Pv ii.117. As nt. in collective sense=mankind Pv ii.113 (v. l. mānussaṇ; C=manussaloka).

Mānusaka=mānusa
Mānusaka=mānusa, viz. 1. (adj.) human: A i.213 (sukha
'); Sn 524 (brahma -- khetta'); Dh 417 (yoga
= m.

kāya
'; DhA iv.225); Vv 356; J i.138 (kāmā

Māneti

Māneti [Caus. of man, cp. Sk. mānayati, Lat. moneo to admonish. Ger. mahnen, Ags. manian. The Dhtp 593 gives root as mā
(p
"
") to honour, revere, think highly of PvA 54 (aor. mānesu
+garukari
+ptujesu

Māpaka

Māpaka ( -- ') (adj. n.) [fr. māpeti] one who measures, only in doṇa' (a minister) measuring the d. revenue (of rice) J ii.367, 381; DhA iv.88; and in dhañña˚ measuring corn or grain J iii.542 ('kamma, the process of . . . ); Vism 278 (in comparison).

Māpeti

Māpeti [Caus. of mā, see mināti. The simplex mīmē has the meaning of "erect, build" already in Vedic Sk. ] 1. to build, construct S ii.106 (nagarā
); Mhv 6, 35 (id.); Vv 8453; VvA 260. -- 2. to create, bring about, make or cause to appear by supernatural power (in folkloristic literature, cp. nimmināti in same sense) J ii.111 (sartraŋ māva ˚katvā māpesi transformed into a ship); iv.274; Mhv 28, 31 (magga
caused a road to appear). -- 3. to measure out (?), to declare (?), in a doubtful passage J iv.302, where a misreading is probable, as indicated by v.1. BB (samāpasi
su for T. tena amāpayi
su). Perhaps we should read tena -- māsayi
su.

Māmaka

Māmaka (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i.e. devoted to, loving Sn 806 (=Buddha˚, Dhamma˚, Sangha˚ Nd1 125; =māmāyamāna SnA 534), 927 (same expln at Nd1 382); Miln 184 (ahiṣaya
paran loke piyo hohisi māmako ti), -- Buddha˚ devoted to the B. J i.299; DhA i.206. f. "māmikā J iii.182. <> In voc. f. māmike at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to mā "mother" [cp. Sk. māma uncle, Lat. mamma mother, and mātā]. -- amāmaka see sep.; this may also be taken as "not loving."

Māyā

Māyā (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, Lat. Wtb. s. v. manticulor] 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 ('kata deceit), 469, 537, 786, 941 (māyā vacchati vañcanikā cariyā Nd1 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māya viya viññāna
); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. <> 2. mystic formula, magic, trick M i.381 (āvaṭṭant m.). khattiya" the mystic formula of a kh. J vi.375; Miln 190; DhA i.166. In the sense of "illusion" often combd with marfcī, e.g. at J ii.330; v.367; Nd2 680a ii. -- 3. jugglery, conjuring Miln 3. -- On māyā in similes see J.P.T.S. 1907, 122; on term in general Dhs trsl.2 255 ("illusion"); Expos. 333, 468n. -- As adj. in amāyā (q. v.) & in bahu -- māye rich in deceit SnA 351. -- Note. In the word maŋ at KhA 123 (in pop. etym. of man -- gala) the ed. of the text sees an acc. of mā which he takes to be a contracted form of māyā (=iddhi). -- kāra a conjurer, magician S iii.142; Vism 366 (in comparison); VbhA 196.

Māyāvin

Māyāvin (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D iii.45, 246; Sn 89, 116, 357; Pug 19, 23; PvA 13. See also amāyāvin.
Māyu

Māyu [*Sk. māyu] bile, gall Abhp 281.

Māra

Māra [fr. mṛ, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. māras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term māra is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the defn of m. at Nd2 506 gives "kammābhīsankhāra -- vasena paṭisandhiko khandha-māro, dhātu’, āyatana’. -- Other general epithets of M (quasi twin -- embodiments) are given with Kaṇha, Adhipati, Antaka, Namuci, Pamattabandhu at Nd1 489=Nd2 507; the two last ones also at Nd1 455. The usual standing epithet is pāpimā "the evil one," e. g. S i.103 sq. (the famous Māra -- Sañjūtta: see Windisch, Māra & Buddha); Nd1 439; DhA iv.71 (Māravatthu) & freq. -- See e. g. Sn 32,422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd1 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdp 318, 449, 609. Further refs. & details see under Proper Names. -- āhibhūt overcoming M. or death Sn 545=571. -- kāyika a class of gods Miln 285; KuA 54. -- dhītaro the daughters of M. SnA 544. -- dheyya being under the sway of M.; the realm or kingdom of Māra A iv.228; Sn 764; Dh 34 (=kilesa -- vaṭṭa DhA i.289). -- bandhana the fetter of death Dh 37, 276, 350 (=tebhūmaka -- vaṭṭasankhātaq DhA iv.69). -- senā the army of M. Sn 561, 563; SnA 528.

Māraka

Māraka ( -- "') [fr. māreti] one who kills or destroys, as manussa’ man -- killer J ii.182; hatthi’ elephant -- killer DhA i.80. -- m. in phrase samāraka (where the -- ka belongs to the whole cpd.) see under samāraka.

Māraṇa


Māratta

Māratta (nt.) [*Māra -- tvā] state of, or existence as a Māra god, Māraship Vbh 337.

Mārāpita

Mārāpita [pp. of mārāpeti] killed J ii.417; iii.531.

Mārāpitatta

Mārāpitatta (nt.) [abstr. fr. mārāpita] being incited to kill DhA i.141.

Mārāpeti

Mārāpeti [Caus. II. of mṛ]: see marati. -- pp. mārāpita.

Mārita

Mārita [pp. of māreti] killed S i.66; Vin iii.72; J ii.417 (añana m. -- bhāvanā jānātha).
Mārisa

Mārisa (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. mārisa M i.327; A iii.332; Sn 814, 1036, 1038, 1045 etc.; Nd1 140=Nd2 508 (here expld by same formula as āyasmā, viz. piya -- vacanān gurū -- vacanāŋ etc.); J v.140; Tv ii.133; Mhvs 1, 27. -- pl. mārisā Sn 682; J i.47, 49; Vism 415; PVA 75. Explained by Buddhaghosa to mean niddukka K.S. i.2 n.

Māruta

Māruta [for the usual māluta] the wind S i.127; Mhbv 8.

Māretar

Māretar [n. ag. to māreti] one who kills, slayer, destroyer S iii.189.

Māreti

Māreti [Caus. of mṛ] to kill: see under marati. -- pp. mārita.

Māla (māla)

Māla (māla) [?] 1. mud [is it mis -- spelling of mala?], in pakka -- m” -- kalala (boiling mud) J vi.400. Kern, Toev. s. v. believes to see the same word in phrase māla -- kacavara at J ii.416 (but very doubtful). -- 2. perhaps= froth, dirty surface, in pheṇa’ Miln 117 (cp. mālin 2), where it may however be māla (“wreaths of foam”). <--> 3. in asi’ the interpretation given under asi (as “dirt” see above p. 88) has been changed into "sword -- garland," thus taking it as mālā.

Mālaka (Mālaka)

Mālaka (Mālaka) [fr. māla or māla] a circular (consecrated) enclosure, round, yard (cp. Geiger, Mhvs. trsl. 99; “m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss’ ārama) at Anurādhapura there were 32 mālakas; Dpvs xiv.78; Mhvs 15, 192. The sacred Bodhi -- tree e. g. was surrounded by a mālaka”). -- The word is peculiar to the late (Jātaka -- ) literature, & is not found in the older texts. -- J i.449 (vikkama’); iv.306; v.49 (visāla’), 138 (id., spelling malaka); Mhvs 15, 36 (Mahā -- mucala’); 16, 15; 32, 58 (sanghassa kamma’, encl. for ceremonial acts of the S., cp. 15, 29); DhA iv.115 (’stāmā); Vism 342 (vitakka’).

Mālātī


Mālā

Mālā (f.) [cp. Epic Sk. mālā] garland, wreath, chaplet; collectively=flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pvi.316 (gandha, m., vilepana, as a "lady’s" toilet outfit); ii.49 (as one of the 8 or 10 standard gifts to a bhikkhu: see dāna, deyyadhamma & yañña); PVA 4=J iii.59 (ratta -- kanavera’ a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta -- māla -- dhara wearing a red garland J iii.179, an ensign of the executioner); PVA 51, 62. -- asi’ -- kamma the sword -- garland torture (so correct under asi!) J iii.178; Dāvs iii.35; dipa’ festoons of lamps Mhvs 5, 181; 34, 77 (’samujjota); nakkhatta’ the garland of stars VvA 167; puppha’ a garland or wreath of flowers Mhvs 5, 181. -- On mālā in similes see J.P.T.S. 1907, 123. In compn mālā’ sometimes stands for mālā’. -- kamma garland -- work,
garlands, festoons VvA 188. -- kāra garland -- maker, florist, gardener (cp. Fick, Sociale Gleiderung 38, 182) J v.292; Miln 331; DhA i.208, 334; VvA 170, 253 (vithi). -- kita adorned with garlands, wreathed Vin i.208. -- guṇa "garland -- string," garlands, a cluster of garlands Dh 53 (=mālā -- niṅati "makeup" garlands DhA i.419; i. e. a whole line of garlands made as "ekato -- vanṭika -- mālā" and "ubhato -- v. -- m.," one & two stalked g., cp. Vin iii.180). mālā gunaparikkhātā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M i.286=A v.264. -- guṇa a "garland -- string," garlands, a cluster of garlands Dh 53 (=mālā -- niṅati "makeup" garlands DhA i.419; i. e. a whole line of garlands made as "ekato -- vanṭika -- mālā" and "ubhato -- v. -- m.," one & two stalked g., cp. Vin iii.180). mālā gunaparikkhātā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M i.286=A v.264. -- guṇa a "garland -- string," garlands, a cluster of garlands Dh 53 (=mālā -- niṅati "makeup" garlands DhA i.419; i. e. a whole line of garlands made as "ekato -- vanṭika -- mālā" and "ubhato -- v. -- m.," one & two stalked g., cp. Vin iii.180).

Mālika
Mālika (nt.) [fr. mālā or mala?] name of a dice J vi.281.

Mālika
Mālika2 [fr. mālā] a gardener, florist Abhp 507.

Mālika
Mālikā (f.) [fr. mālā] double jasmine Dāvs 5, 49.

Mālin
Mālin (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv iii.91 (=mālābhārin PvA 211); f. mālinī Vv 362 (nānā -- ratana’); Mhvs 18, 30 (vividhadhaja’ mahābodhi). -- 2. (perhaps to māla) bearing a stain of, muddy, in pheṇa’ with a surface (or is it garland?) of scum Miln 260. -- 3. what does it mean in pāncā? said at J vi.497 of a wild animal? (C. not clear with expln "paṅcangiṣa -- turiya -- saddo viya").

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Māluka
Māluka (m. or f.?) [of uncertain origin] a kind of vessel, only in camma’ leather bag (?) J vi.431 (where v. l. reads camma -- pasībbakāhi vālukādīhi), 432 (gloss c.<-> pasībbaka).

Māluta
Māluta [the proper Pali form for mārūta, the a -- stem form of maru2=Vedic marut or mārūta] wind, air, breeze S iv.218; Th i.2; ii.372; J i.167; iv.222; v.328; vi.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178. -- rīta (contracted to māluterīta) moved by the wind, fanned by the breeze Th 1, 754; ii.372; Vv 4412=816; Pv ii.123. See similar expressions under rīta.

Mālувā
Mālūvā (f.) [cp. BSk. mālu] a (long) creeper M i.306; S i.207; A i.202 sq.; Sn 272; Dh 162, 334; J iii.389; v.205, 215, 389; v.205, 215, 389; vi.528 (phandana˚); DhA iii.152; iv.43. -- On malūvā in similes see J.P.T.S. 1907, 123.

Māḷāra

Māḷāra [late Sk.] the tree Aegle marmelos Abhp 556.

Mālya

Mālya see malya.

Māla

Māla (& Māla) [Non -- Aryan, cp. Tamil mādam house, hall] a sort of pavilion, a hall D i.2 (manḍala˚), same at Sn p. 104, which passage SnA 447 explns as "savitānaṃ maṇḍapāṇaṃ"); Vin i.140 (aṭṭha, māla, pāsada; expld at Vin iii.201. In the same sequence of Vbh 251 expld at VbhA 366 as "bhoojana -- sălī -- sadiso maṇḍala -- mālo; Vināy aṭṭha -- kathāyaṇa pana eka -- kūṭasangāhito caturassa -- pāsado ti vutta"); Miln 46, 47. -- Cp. māla. -- [The BSk. form is either māla, e. g. MVastu ii.274, or māla, e. g. Mvyut 226, 43.]

Mālaka

Mālaka [a Non -- Aryan word, although the Dhtm 395 gives roots mal & mall in meaning "dhāraṇa" (see under mala). Cp. malorikā] a stand, viz. for alms -- bowl (patta˚) Vin ii.114, or for drinking vessel (pana˚) J vi.85.

Māsa

Māsa1 [cp. Vedic māsa, & mās; Gr. mh/n (Ionic mei/s); Av. māh (moon & month); Lat. mensis; OIr. mē; Goth. mēna=moon; Ohg. māno, māntōt month. Fr. *mē to measure: see minātī] a month, as the 12th part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Cittā (Citra), Vesākha, Jeṭṭha, Aṣālha, Śāvāna, Poṭṭhapāda, Assayuja, Kattika, Magasira, Phussa, Māgha, Phagguna. As to the names cp. nakkhatta. Usually in acc., used adverbially; nom. rare, e. g. a...ha -- māso halī -- month VvA 66; Āsālī -- māsa VvA 307 (=gimhānac pacchima māsa); pl. dve māsā PvA 34 (read māse); cattāro gimhāna -- māśā KhA 192 (of which the 1st is Citra, otherwise called Pāṭhamā -- gimha "1st summer" and Bāla -- vasanta "premature spring"). -- Instr. pl. cattāri māsa Miln. 82; PvA i.1012. -- acc. pl. as adv.: dasamāse 10 months J i.52; bahu -- māse PvA 135; also nt. chammasāni 6 months S iii.155. Freq. acc. sg. collectively: a period of . . ., e. g. temāsaṇ 3 months DhsA 15; PvA 20; catu˚ DA i.83; PvA 96; satta˚ PvA 20; dasa˚ PvA 63; addha˚ a fortnight Vin iv.117. -- On māsa (& f. mās), as well as shortened form "ma see puṇṇa. -- puṇṇatā fullness or completion of the month DA i.140; -- mattrā (adv.) for the duration of a month PvA 19.

Māsa

Māsa2 [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combd with mugga , e. g. Vin iii.64; Miln 267, 341; DA i.83. Also used as a weight (or measure?) in dhānā -- māsa, which is said to be equal to 7 lice: VbhA 343. -- pl. māse Vv 806 (=māsa -- sassāni VvA 310). -- odaka bean -- water KhA 237. -- khetta a field of beans VvA 808; VvA 308. -- bīja bean -- seed DhsA iii.212. -- vana plantation J v.37 (+mugga˚).

Māsa

Māsa3 [identical with māsa2] a small coin (=māsaka) J ii.425 (satta māsā=s. māsakā C.).
Mäsaka

Mäsaka [fr. mäsä2+ka=mäsä3] lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhsA 318; cp. KhA 37; jatu’, daru’, loha’); the suvaṃṇa" (golden m.) at Jv iv.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA iii.108=VvA 77, which, beginning with kahāṇa, aḍḍha -- pāda, places mäsaka & khaṇikā next to mudhā "gratis." It only "counts" when it amounts to 5 mäsakas. -- Vin iii.47, 67; iv.226 (pañca’); J i.112 (aḍḍha -- mäsaṇa na agghati is worth nothing); iv.107; v.135 (first a rain of flowers, then of mäsakas, then kahāṇas); DhA ii.29 (pañca -- m. -- māta a sum of 5 m.); PvA 282 (m+aḍḍha’ half -- pennies & farthings, as children's pocket -- money).

Mäsakkhimhā

Mäsakkhimhā at Vin iii.23 is for mäs akkhimhā "we could not"; mā here stands for na.

Mäsati, Mäsana, Mäsin

Mäsati, Mäsana, Mäsin [fr. mṛṣ, for massati etc.; see masatil touch, touching, etc. in sense of eating or taking in. So is probably to be read for āśati etc. in the foll. passages, where m precedes this ā in all cases. Otherwise we have to refer them to a root ās=as (to eat) and consider the m as partly euphonic. -- dumapakkā -- mäsita J ii.446 (C. reads mäsita & explns by asita, dhāta); visa -- mäsita Milo 302 (T. reads visamāsita) having taken in poison; visa -- mäsan -- āpatā (id.) Vism 166; tiṇa -- māsin eating grass J vi.354 (= tiṇakhādaka C.). -- A similar case where Sandhi -- m -- has led to a wrong partition of syllables and has thus been lost through syncope may be P. e. (aka1, as compd with Sk. methi (cp. Prk. meḍhi), pillar, post.

Mäsalu

Mäsalu [reading uncertain] only instr. mäs alunā Miln 292, Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. mäsā." -- Rh. D. (trsl. ii.148) translates "got in a month," following the Sinhalese gloss. "<-> The period seems to be only a little shorter than 5 months; there may be a connection with catu in the word.

Mäsācita

Mäsācita [mäsā1+ācita] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M 1.332 (kucchi garu -- garu viya mäsācita maññe ti; Neumann trsplt "wie ein Sack voll Bohnen," thus taking m.=mäsā2, and ācita as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where mäsācita maññe was added to kāyo garuko akammañño, in meaning "heavy, languid." The otherenums of the 8 kusāta -- vatthānī (A iv.332; D iii.255) do not give m. m. It may be that the resemblance between akam<-> mañño and maññe has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh takes mäsā in the sense of mäsā2 & expls mäsācita as "wet bean" (tinta mäsō), thus omitting expln of ācita. The passage at VbhA 510 runs: "ettha pana mäsācita nāma tintamāso, yathā tintamāso garuko hoti, evaṃ garuko ti adhippāyo."

Mäsika

Mäsika (adj.) [fr. mäsä1] 1. of a month, i. e. a month old Miln 302. -- 2. of a month, i. e. consisting of months, so many months (old) ( -- '), as aḍḍha’ at intervals of half a month D i.166; M i.238, 343; Pug 55; dve’ two months old Pv i.67. -- 3. monthly, i. e. once a month Th 1, 283 (bhatta). -- Cp. mäsiya.

Mäsiya
Māsiya (adj.) [=māsika] consisting of months D ii.327 (dvādasa" saṃvaccara the year of 12 months).

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Miga

Miga [Vedic mṛga, to mrj, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). -- 2. a deer, antelope, gazelle. Various kinds are mentioned at J v.416; two are given at Nd2 509, viz. eni (antelope) & sarabha (red deer): see under eni & sarabha. -- Sn 39, 72; J i.154; iii.270 (called Nandiya); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given. -- ādhibhū king of beasts (i.e. the lion) Sn 684. -- inda king of beasts (id.) Sdhp 593. -- chāpaka young of a deer VvA 279. -- dāya deer park J iv.430 (Maddakucchi); VvA 86 (Isipatana). -- dhenu a hind J i.152; DhA iii.148. -- bhūta (having become) like a wild animal, M i.450 (bhūtena cetāsā). -- mandalocana the soft eye of the deer Vv 6411; Pv i.115. See under manda. -- rāja deer -- slaying J i.149. -- vittaka, amateur of hunting J iv.267. -- visṇa a deer's horn Pug 56. -- vīthi deer -- road J i.372.

Migavā

Migavā (f.) [=Sk. mṛgayā, cp. Geiger, P.Gr. § 461] hunt, hunting, deer -- stalking PvA 154 (padesa). Usually in devasika' migava' gacchati to go out for a day's hunting J iv.267; or as pp. ekadivasa' migava' gata VvA 260; ekha' m. g. Mhvs 5, 154.

Migṛ

Migṛ (f.) [f. of miga, cp. Epic Sk. mṛgt] a doe Th 1, 109; J v.215; vi.549; DhA i.48.

Micchatta (nt.) [abstr. fr. micchā] item of wrong, wrong- ness. There are 8 items of wrong, viz. the 8 wrong qualities as enum'd under (an -- ) ariya' magga (see micchā), forming the contrary to the sammatta or righteousness of the Ariyan Path. These 8 at D ii.353; iii.254; A ii.221; iv.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā -- nāṇa and 'vimutti wrong knowledge & wrong emancipation: D iii.290; Vbh 391; Vism 683 (where nāṇa & viratti for vimutti). -- See further D iii.217 (nīyata); Pug 22; Dh 1028 (cp. Dh. tsl. §1028); Vbh 145; Tkp. 32 (nīyata -- citta), 325 (tika), 354 (id.).

Micchā

Micchā (adv.) [Sk. mithyā, cp. Vedic mitha' interchanging, separate, opposite, contrary (opp. samyak together: see samma); mithū wrongly; see also mithu wrongly, in a wrong way, wrong -- , false Sn 438 (laddho yaso), 815 (paṭipajati leads a wrong course of life, almost syn. with anariya). Illustrated by "pāṇaḥ hanati, adinañ ādīyati, sandhiṃ chinati, nillopanaḥ harati, ekāgārikaḥ karoti, paripanthe tištati, parārañ ācchati, musā bhaṇati" at Nd1 144); VbhA 513 ('nāṇa, 'vimutti). -- micchā' often in same combns as sammā', with which contrasted, e.g. with the 8 parts of (an -- ) ariya -- magga, viz. 'diṭṭhi (wrong) views (D iii.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.) PvA 27, 42, 54, 67; cp. 'ka one who holds wrong views D iii.45, 48, 264; Vism 426); 'sankappa aspiration (D iii.254, 287, 290 sq., Dh 11); 'vācā speech (ibid.); 'kammanta conduct (ibid.); 'ājīva living (D iii.176 sq., 254, 290; A ii.53, 240, 270, iv.82); 'vayāma effort (D iii.254, 287, 290 sq.); 'sati mindfulness (ibid.); 'samādhi concentration (ibid.); see magga 2, and cp. the following: -- gahaṇa wrong conception, mistake J iii.304. -- căra wrong behaviour Pug 39 (& adj. cărin); VbhA 383 (var. degrees). -- paṭipadā wrong path (of life) Pug 49 (& adj.: "paṭipanna, living wrongly). -- paṇihita (citta) wrongly directed mind Dh 42=Ud 39 [cp. BSk.

Miṇja


Miṇjaka

Miṇjaka=miṇja, only in tela˚ inner kernels of tila -- seed, made into a cake PvA 51. See doṇṭi2.

Mita

Mita [Vedic mita, pp. of mā, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. me/trios measured, in measure D i.54 (doṇā' a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv i.1013 (id.); J iii.541, -- amita unlimited, without measure, boundless, in Ep. amit -- ābhā of boundless lustre Sdhp 255. Also N. of a Buddha. -- āhāra measured, i. e. limited food Sn 707. -- bhāṣin speaking measuredly, i. e. in moderation Dh 227; J iv.252.

Mitta

Mitta (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. mipro, friend] friend. Usually m., although nt. occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J vi.375 (=mittabhāva C.). The half -- scientific, half -- popular etym. of mitta, as given at VbhA 108, is "mettāyantī ti mittā, mināntī ti vā m.; sabba -- guyhesu anto pakkipantī ti attho" (the latter: "they enclose in all that is hidden"). -- Two kinds of friends are distinguished at Nd2 510 (in exegesis of Sn 37 & 75), viz. āgārika˚ (a house -- or lay -- friend) and anāgārika˚ (a homeless -- or clericalfriend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. -- A friend who acts as a sort of Mentor, or spiritual adviser, is called a kalyāṇa -- mittā (see under kalyāṇa). -- Mitta is often combd with similar terms, devoting relationship or friendship, e. g. with amacc colleagues and fāti -- sālohitā blood -- relations, in ster. phrase at Vin ii.126: A i.222; Sn p. 104; PvA 28; cp. fāti -- mittā relatives & friends Pv i.59; suhada "( dear heart)" D iii.187 (four types, cp. m. pātirūpaka); suhajja one who is dear to one's heart PvA 191; sahāya companion PvA 86. The neut. form occurs for kind things D iii.188; S i.37, -- Opp. sapatta enemy PvA 13; amitta a sham friend or enemy Sn 561 (= paccatthika SnA 455); D iii.185. pāpa -- mitta bad friend PvA 5. -- For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375. -- ābhīrādhin one who pleases his friends J iv.274 (=mittus adubhamānā C.) -- ddu [cp. Sk. mitra -- druha] one who injures or betrays his friends S i.225; Sn 244; J iv.260; also in foll. forms: "dubhā Pv i.93 (same passage at J iv.352; v.240; vi.310, 375); "dubhā J iv.352; vi.310; "dubhin [cp. Sk. d-rohin] J iv.257; v.97 ("kamma"); vi.375; DhA i.23. -- pātirūpaka a false friend, one pretending to be a friend D iii.185 (four types: aṇā -- d -- athu -- hara, vaṭ -- parama, anuppiyabhāvin, apāya -- sahāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion.) -- bandhava a relation in friendship, one who is one's relative as a friend Nd2 455 (where Nd1 11 has manta -- bandhava). -- bheda see mithu -- bheda -- vanṇa pretence of friendship, a sham friendship Pv iv.86 (=mitta -- rūpa, m. -- pātirūpātā PvA 268).

Mittatā

Mittatā (f.) -- ('') [abstr. fr. mitta] state of being a friend, friendship, in kalyāṇa’ being a good friend, friendship as a helper (see kalyāṇa) D iii.274; Vism 107.

Mitti
Mitti (f.) [a by -- form of metti] friendship J i.468 (=metti C.).

Mithu

Mithu (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithah alternately, Av. miqō wrongly; Goth. misso one another, missa -- leiks different; Ger. E. prefix mis -- i. e.

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wrongly: Ger. missetat wrong doing=misdeed; Lat. mūto to change, mutuus reciprocal; Goth. maipms present=Ags. mapum; mith in Vedic Sk. is "to be opposed to each other," whereas in Vedic mithuna the notion of "pair" prevails. See also methuna opposite, reciprocally, contrary Sn 825, 882 (taken by Nd1 163 & 290, on both passages identically, as n. pl. of adj. instead of adv., & expld by "dve janā dve kalaha -- kāraka" etc.). -- bheda [evidently in meaning of mitta -- bheda "break of friendship," although mithu means "adversary," thus perhaps "breaking, so as to cause opposition"] breaking of alliance, enmity D ii.76; J iv.184 (here with v. l. mitta’); Kv 314.

Middha

Middha (nt.) [orig. pp. perhaps to Vedic mid (?) to be fat=medh, as DhsA 378 gives "medhatī ti middhan." -- More likely however connected with Sk. methi (pillar=Lat. meta), cp. Prk. medhi. The meaning is more to the point too, viz. "stiff." Thus semantically identical with thīna. -- BSk. also middha, e. g. Divy 555] torpor, stupidity, sluggishness D i.71 (thīna’); Sn 437; A v.18; Dhs 1157; Miln 299, 412 (appa’ not slothful, i. e. diligent, alert); Vism 450 (‘rūpa; +rogarūpa, jātirūpa, etc., in def. of rūpa); DA i.211 (expld as cetasika gelañña: see on this passage Dhs trsl. §1155); Sdhp 459. -- See thīna.

Middhin

Middhin (adj.) [fr. middha] torpid, drowsy, sluggish Dh 325 (=thīnamiddh’ ābhībhūta DhsA iv.16).

Midha

Midha [does it refer to mī2 as in mināti2, or to middha?] is given as root in meaning "hīṃśana," to hurt at Dhtm 536 (with var. v. v ll.), not sure.

Minana

Minana (nt.) [fr. mi to measure, fix, construct] measuring, surveying DA i.79; DhsA 123.

Mināti

Mināti I [roots (Vedic) mā & mi; pres. minūte & minoti; Idg. *me, cp. Sk. mātra measure, māna; Av. mā -- , mith measure; Gr. ma/tion small measure, mh_tis counsel Lat.; metior, mensis, modulus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting); Lith. mētas year. -- The Dhtm 726 gives mi in meaning "pamāna"] to measure VbhA 108 (see etym. of mitta); Pot. mine J v.468 (=mineyya C.); fut. minissati Sdhp 585. ger. mīnītvā Vism 72; grd. mīnītabbo J v.90. -- Pass. mītyati: see anu’, -- pp. mīta. -- Cp. anu”, abhi”, ni”, pa”, vi”. Caus. māpeti (q. v.).

Mināti

Mināti2 [Vedic mināti, mī (or mi), to diminish; cp. Gr. minū/w diminish; Lat. minor=E. minor; Goth. mīns (little), compar, minniza, superl. minnīsts=Ger. mindest. -- The Dhtm 502 gives mi with "hīṃśa," the Dhtm
725 with "hiṅsana." It applies the same interpretation to a root midh (Dhtm 536), which is probably abstracted fr. Pass. miyati] to diminish; also: to hurt, injure. Very rare, only in some prep. combs. -- See also miyati.

Miyyati

Miyyati (& Miyati) [corresponding to Vedic mriyate, fr. mr, viā *mṛyate> miyati. See marati] to die. -- (a) miyati: Sn 804; Nett 23. med. 3rd pl. miyyare Sn 575; pot. miyye J vi.498; ppr. miyyamāna M iii.246; Vism 49; fut. miyyissati M iii.246. -- (b) miyati (influenced in form by jṭyati & miyati of mināti2): M iii.168 (jāyati jṭyati miyati); J i.189; Dh 21; pot. miyetha D ii.63. ppr. miyyamāna S i.96. -- pp. mata.

Milakkha

Milakkha [cp. Ved. Sk. mleccha barbarian, root mlecch, onomat. after the strange sounds of a foreign tongue, cp. babbhara & mammana] a barbarian, foreigner, outcaste, hillman S v.466; J vi.207; DA i.176; SnA 236 (mahātissa -- thera Np.), 397 (bhāsā foreign dialect). The word occurs also in form milakkhu (q. v.).

Milakkhu

Milakkhu [the Prk. form (A -- Māgadhī, cp. Pischel, Prk. Gr. 105, 233) for P. milakkha] a non -- Aryan D iii.264; Th 1, 965 ("rajana "of foreign dye" trsl.; Kern, Toev. s. v. translates "vermiljoen kleurig"). As milakkhuka at Vin iii.28, where Bdhgh expls by "Andha -- Damil' ādi."

Milāca

Milāca [by -- form to milakkha, viā *milaccha>*milacca> milāca: Geiger, P.Gr. 622; Kern, Toev. s. v.] a wild man of the woods, non -- Aryan, barbarian J iv.291 (not with C.=janapada), cp. luddā m. ibid., and milāca -- putā J v.165 (where C. also expls by bhojarutta, i. e. son of a villager).

Milāta

Milāta [pp. of milāyati] faded, withered, dried up J i.479; v.473; Vism 254 ("sappa -- piṭṭhi, where KhA 49 in same passage reads "milāta -- dham(m)ani -- piṭṭhi"); DhA i.335; iv.8 (sartra), 112; SnA 69 ("mālā, in simile); Mhvs 22, 46 (a'); Sdhp 161.

Milātātā

Milātātā (f.) [abstr. fr. milāta] only neg. a" the (fact of) not being withered J v.156.

Milāyati

Milāyati [Vedic mlā, to become soft; ldg. *melā & *mlei, as in Gr. blacue /w to languish; Lat. flaccus withered (=flaccid); Lith. blakā weak spot; also Gr. blhxoos' weak. -- Dhtp 440; "mlā=gatta -- vimāne" (i. e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S i.126; It 76; J i.329; v.90. -- Caus. milāpeti [Sk. mlāpayati] to make dry, to cause to wither J i.340 (sasaṇ); fig. to assuage, suppress, stifle J iii.414 (tanhaṇ). -- pp. milātā.

Millikā

Millikā at PvA 144 in passage paṃsukūlaṇ dhovitv -- ābhi- siṁcimilikañ ca katvā adāsi is to be read either as "abhisiṣiṭ ciṁilikañ ca k." or "abhisiṣiṣiyā ca mudukañ ca k."
Milhakā

Milhakā at S ii.228 is to be read milhakā (q. v.).

Misati

M. misati, root given as misa at Dhtm 479, with expln "mīlane" to wink (one's eyes): see ni".

Missa

Missa (adj.) [orig. pp. of miś, cp. Vedic miśra-. Sk. miśra- yati, mekṣayati; Gr. mi/gnumi & mi/saw; Lat. misceo, mixtus; Ags. misician=mix; Ohg. miskan. -- Dhtp 631 "sammissa"] 1. mixed (with: -- "); various Vin i.33 (kesa', jata' etc. = a mixture of, various); Th 1, 143; J iii.95, 144 (udaka -- pañña' yāgu); Pv i.92 (missā kītakā). nt. missaṇ as adv. "in a mixed way" Vism 552=VbhA 161 (+dvidhā). -- 2. accompanied by ( -- "), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. miśra & āraya miśra] J v.153 (voc. f. misse), 154 (f. missa). -- 3. misa' is changed to missī in compn with kṛ and bhū (like Sk.), thus in misst -- bhāva (sexual) intercourse, lit. mixed state, union J ii.330; iv.471; v.86; VbhA 107; and misst -- bhūta mixed, coupled, united J v.86 (=hatthena hatthāν gahetvā kāya -- misstbhāva upagata C.). Cp. sam." -- kest (f.) "mixed hair." Ep. of a heavenly maiden or Apsaras Vv 6014 (expld at VvA 280 as "ratta -- māḷādhīrī missita -- kesa)ātī"). The m. missa -- kesa occurs as a term for ascetics (with mūṇa) at Vism 389.

Missaka

Missaka (adj. n.) [fr. missa] 1. mixed, combined J ii.8 (phalika' rajata -- pabbata mountain of silver mixed with crystal); VbhA 16 (lokiya -- lokuttārā); usually -- ' , like "āhārā mixed food Dha ii.101; "uppāda mixed portents, a main chapter of the art of prognosticating (cp. Brhat -- Saṁhitā ch. 86: miśrak' ādiyāya) Miln 178; "bhatta="āhārā SnA 97; Mbh 27. -- 2. (m.) an attendant, follower; f. missikā Dha i.211 (Sāmāvāti'). -> 3. (nt.) N. of a pleasure grove in heaven (lit. the grove of bodily union), one of the 3: Nandana, M., Phārusaka J vi.278; Vism 424. -- 4. (pl. missakā) a group of devas, mentioned at D ii.260 in list of popular gods (cp. missa 2 and missakesī).

Missakatta


Missana


Missita

Missita [pp. of misseti] mixed, intermingled Sn 243; J v.460; PvA 198 (dhañña sāsapa -- tela'); VvA 280 (see under misa -- kesi).

Misseti

Mihati

Mihati is given as root mih in 2 meanings at Dhtp, viz. (1) īṣa -- hasana (No. 328), i.e. a kind of laugh, for smi, as in mihita. (2) secana (No. 342).

Mihita

Mihita (nt.) [pp. of smi; this is the inverted -- diaeretic (Pāli) form (smita> *hmita>*mhiita>mihita) for the other (Sk.) form smita (q. v.). The Dhtp (328) puts root down as mih] a smile J i.iii.419; v.452; vi.504. -- mihita -- pubba with smiles Th 1, 460 (spelt mhita”); J vi.221 (=sita C.). -- Cp. vimhaya, vimhāpaka, vimhita.

Miyati

Miyati see miyyati (Pass. of marati).

Mīlāti

Mīlāti [mīl, given at Dhtp 267 & 614 with "nimīlāne"] to wink, only in cpd. nimīlāti to close the eyes (opp. um’).

Mīlha

Mīlha [pp. of mih, Vedic mehati to excrete water, i.e. urine, only with ref. to the liquid; Sk. miḍha=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maēzaīti to urinate, mež urine; Gr. o)mixein & o)/mixma id.; Ags. migan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. -- A related root *meigh to shed water is found in megha, cloud (watershedder), q. v. for further cognates] excrement M i.454 =iii.236 (‘sukhaṇ vile pleasure); A iii.241, 242; Th 1, 1152; J i.11; vi.112; Vv 5211 (with ref. to the gūthaniyaya); Pv iii.45 (=gūtha PvA 194); DhA ii.53 (‘ṇ khādītuṇ). -- kūpa pit of excr., cesspool Pgdp 22.

Mīlḥakah

Mīlḥakah (f.) [fr. mīliha; cp. BSk. miḍha -- ghaṭa] cesspool S ii.228 (so read for T. pihakā; v. l. BB miḷḥakah). See also piḷḥakah. The trsl. (K.S. ii.155) gives "dungbeetle."

Mukula

Mukula [cp. Sk. mukula] a bud; see makula (where also see mukulita). -- Abhp 811, 1116.

Mukka

Mukka [pp. of muc, Sk. mukta, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 566] only in um” & paṭi” (q. v.), and as v. l. at M iii.61.

Mukkhaka

Mukkhaka at J i.441 should be read as mokkhaka, meaning "first, principal, foremost"; cp. mokkha2.

Mukha
Mukha (nt.) [Vedic mukha, fr. Idg. *mu, onomat., cp. Lat. facere, Gr. muka/omai, Mhg. mügen, Lat. mūgio to moo (of cows), to make the sound "moo"; Ohg. mǣwen to cry, muckazzen to talk softly; also Gr. mu_qos word, "myth"; Ohg. mūla =Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dum=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahus word, "myth"; Ohg. mūla =Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dum=Lat. mutus=E. mute]; 2. the face J vi.218 (unñaja m.); PvA 74, 75, 77; "ḥ karoti to make a face (i.e. grimace) Vism 343. -- adho face downward Vin ii.78; opp. upari (q. v.); assu’ with tearful face Dh 67; PVA 39; see assu. -- dum’ (adj.) sad or unfriendly looking J ii.393; vi.343; scurrilous J v.78; bhadra’ brightfaced PVA 149; ruda’ crying Pvi.112. -- dugga one whose mouth is 355; Th 1, 955; Sn 275; J iii.103; DhA ii.70 (atī); PVA 11. -- opp. amukhara M i.470; Th 1, 926; Pug 35; Miln 414.

Mukharata (f.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA ii.70.

Mugga [Vedic mudda, cp. Zimmer, Altind. Leben 240] a kind of kidney -- bean, Phaseolus mungo, freq. combd with māsa2 (q. v.). On its size (larger than sāsapa, smaller than kalāya) see A v.170 & cp. kalāya. -- D ii.293; M i.57 (+māsa); S i.150; J i.274, 429; i.ii.55; vi.355 (‘māsa); Miln 267, 341; SnA 283. -- sūpa bean -- soup Vism 27. -- sūpyatā "bean -- soupcharacter," or as Vism trsl. 32 has it "bean -- currytalk"; fig. denoting a faulty character, i.e. a man who behaves like bean -- soup. The metaphor is not quite
transparent; it is expld by Bdhgh as meaning a man speaking half--truths, as in a soup of beans some are only half--boiled. The expln is forced, & is stereotype,

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as well as is the combn in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always th e foll.:

c!& ukamyat

(p!& tu˚Nd2;˚kammat!& Miln; p!& u˚ Vbh) mugga--s

(pyat!& (˚s (p!& Nd2; ˚suppat!& Miln & KhA 236; ˚s (p!& nd2; ˚suppat Vbh & VbhA 338; supyat!& Vism) pāribhāṣṭātā (˚bhatyatā Vism.; ˚bhaṭṭakatā Miln; ˚bhatyatā & ˚bhaṭṭatā Vbh). At Nd2 391 it is used to explain sāvajja--bhogin, at Vism 17 & Vbh 246 anācāra; at Vbh 352 lapanā; at Miln 370 it is used generally (cp. Miln trsl. ii.287). The C. expln of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga--sūpa--sāmāṇyāya sacc'ālikena jīvita kappanat' ētaṃ adhivacanaṃ. Yathā hi muggastpe paccante baḥu muggā pākaṃ gačchanti, thokā na gačchanti, evam eva saccālikena jīvita kappakappake puggale baḥuṇa likaṇa hoti, appakaṇ saccaṇ." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

Muggatiya

Muggatiya (nt.?) [fr. mugga?] a plant, according to C. a species of bean J vi.536.

Muggara

Muggara [cp. Sk. mudgara] a club, hammer, mallet J i.113; ii.196, 382; v.47; vi.358; Miln 351; Vism 231; DhA i.126; ii.21; PvA 4, 55 (‘ayo˚), 56 (‘pahāra), 66, 192. The word is specifically peculiar to the so--called Jātaka style.

Mucala

Mucala occurs as simplex only in Np. Mahā--mucala--mālaka Mhvs 15, 36. It refers to the tree mucalinda, of which it may be a short form. On the other hand mucal--indapa appears to the speaker of Pāli a cp. noun, viz. king of the mucalat(s) (trees). Its (late?) Sk. correspondent is mucilinda, of which the P. form may be the regular representative (cp. Geiger P.Gr. § 34). -- 1. the tree Barringtonia acutangula (Nicula*, of which it may be a dialectical distortion: *Abhp 563 nicula> *mucula> *mucala) Vin i.3; J v.405 (‘ketakā, Dvandva); vi.269 (id.). -- 2. N. of a nāga (serpent) king Vin i.3. -- 3. N. of a great lake J vi.534, 535.

Mucchati

Mucchati [murch, an enlargement of Vedic mūr to get stiff (as in mūra stupid, dull, cp. Gr. mwro/s; Sk. mūrakhya foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. <-> See also Lüders in K.Z. xlii.194 a. How far we are justified to connect Dhtp 216 mū & 503 mu ("bandhane") with this root is a different question. These 2 roots seem to be without connections. -- mūrch itself is at Dhtp 50 defined with "mohe"] 1. (spelt muccati) to become stiff, congeal, coagulate, curdle Dh 71; DhA ii.67. -- 2. to become infatuated D iii.43 (majjati+). -- 3. only in Caus. muccheti to make sound, to increase in tone J ii.249 (vīṇaṇ); iii.188 (id.). -- pp. mucchita.

Mucchanā

Mucchanā (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J ii.249 (vīṇaṇ uttama -- mucchanāya mucchhetvā vādesi).

Mucchañcikatā
Mucchañcikat ("añji") is probably the correct reading for puñcikat. -- We find puñcikat at Dhs 1136, 1230; Vbh 351, 361 (v. l. puchañji˚); DhsA 365; mucchañci˚ at Nd1 8 & Nd2 p. 152; puchañji˚ at VbhA 477. The meaning is "agitation," as seen from expln of term at DhsA 365 ("waggng of a dog's tail," puççañ çáleti), and VbhA 477 ("lábban áálabhanka -- tánhë vedhaná kampaná nícvattutá"). -- The etym. expln is difficult; we may take it as a (misunderstood) corruption of *mucch -- angi -- kata i. e. muccha+anga+k%. "being made stiff -- of -- limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysteric." A similar case of a similar term of swooning being interpreted by Bdgh as "wavering" (cal) is chambhitatta "paralysis," expld as "sakalasarîra calânå" at DA i.50. -- The expression mucchañcikat reminds us of the term ka˚ukañcukat.

Mucchå


Mucchita

Mucchita [pp. of mucchati] 1. fainted, swooning, in a faint J i.243; DaH i.112; PVA 62, 174, 258. -- 2. distraught, infatuated S i.61, 204; A i.274; D iii.46 (å); It 92; J i.432; v.274 (C. for pagiddha & gadhita). => Cp. pa˚.

Mujjati

Mujjati [The P. form of the Sk. majj] to sink, dive, be submerged Dhtp 70 (muñja=mujjana). Only in cpds. um˚ & ni˚.

Muñcati

Muñcati [Vedic muñcati; muc, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. mëkti to escape, Ags. smëgan to creep, Ger. schmiegen to rub against. See further connections in Walde, Lat. Wtb., s. v. emungo. The Dhtp 376 expls by mocane, Dhtm 609 id.; 631: moce; 765: pamocane I. Forms. The 2 bases muñc˚ & mucc˚ are differentiated in such a way, that muñc˚ is the active base, and mucc˚ the passive. There are however cases where the active forms (muñc˚) are used for the passive ones (mucc˚), which may be due simply to a misspelling, ñc & cc being very similar. -- A. Active. pres. muñcati J i.375; iv.272; v.453; Vv 6418; pot. muñcetha Dh 389; imper. muñca Dh 348; ppr. muñcanto Sn 791; aer. muñci J v.289; Mhvs 19, 44; pl. muñcišsu J iv.142; gener. muñciya Dhvs 25, 67; mutv˚ J i.375; & muñcitv˚ ibid.; PVA 43; inf. muñcitu J i.96. -- Caus. II. muñc˚peti D i.148. -- B. Passive. pres. muñcati Sn 508; ppr. muñcanto J i.118; imper, sg. muñcassu Th 2, 2; pl. muñcathā DaH i.92; pot. muñcēyya Pv ii.26; PVA 104; Dh 127; fut. muñcissati J i.434 (where also muñcissati in same sense); DaH i.105; iii.242; PVA 53, 105; also mokkhasi Vin i.21=S i.111; pl. mokkhanti Dh 37; aer. mucci(þsu) S iii.132; iv.20; J ii.66; inf. muñcitu Th 1, 253; DaH i.297. -- Caus. moceti & mocåpeti (q. v.). -- pp. mutta. - - II. Meanings. 1. to release, deliver (from=abl.), set free (opp. bandhati) Sn 508 (suñhjati, m., båjñhåti); S iii.132 (cittåni muñcìṣsu their hearts were cleansed), Th 2, 2 (muñcassu); Dh 127 (påpakamå, quoted at PVA 104); P II i.26; PVA 53 (niray' ûpapattito muñcìṣsu), 105; DaH i.297 (dukkhå muñcìṣtu -- kåma desirous of being delivered from unpleasantness; v. I. muñc˚); ii.92 (dukkhå). <= 2. to send off, let loose, drop, give J iv.272 (sarañ an arrow); Vism 313 (dhenu vacchakassa khåra -- dhåra m.); Mhvs 25, 63 (phålanå). -- 3. to let out of the yoke, to unharness, set free D i.148 (satta usahbasatåni muñcåpeti); PVA 43 (yoggåni muñçìvåti). <= 4. to let go, emit, send forth (light) J v.289 (obhåsañ muñëci); Mhvs 19, 44 (rasmiyo). -- 5. to send forth (sound); to utter, emit (words etc.) J i.375 (våcañ); Vv 6418 (måla m. ghoṣå=süssajjenti VvA 281). <= 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na bråhmanåsa pahareyya nåsa muñcåhå bråhåmañå," where DaH iv.146 supplements veran na muñcåhå (i. e. kopañ na kareyya). In this case veran muñcåtì could be the same as the usual veran bandhåti, thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder (Worte der Wahrheit) trsls "noch stürzt der Priester auf den Feind"! -- 7. to abandon, give up, leave behind Dh 348 (muñça, viz.
tañhañ Dha iv.63); J v.453 (peta -- rāja -- visayañ). -- 8. An idiomatic (late) use of the ger. muñciya (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. mañ m. Mhvs 25, 67; imañ m. (besides this Mhvs 14, 17). -- Cp.

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pa"*, paśi", vi". Note. At Dh 71 muccati stands for muccheti (=Sk. mûrchati) to become stiff, coagulate, curdle; cp. Dha ii.67.

Muñcana & Muccana

Muñcana & Muccana (nt.) [abstr. fr. muc] 1. release, being freed, deliverance J iv.478 (mucc˚); "ākāra (muñc") means of deliverance (dukkhato from ill) Dha i.267; "kāla time of release (dukkhā from suffering) Dha ii.11 (mucc˚, v. l. muñc"). -- 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. mañcana!); Pva 132 (v. l. dāna).

Muñcanaka

Muñcanaka (adj.) [fr. muñcana] sending out or forth, emitting Vva 303 (pabhā").

Muñja

Muñja [Vedic muñja, cp. Zimmer, Altind. Leben 72] 1. a sort of grass (reed) Saccharum munja Roxb. Sn 440. "ksa having a dark mane (like m. grass) D ii.174, "pādukā slipper made of m. grass Dha iii.451. "maya made of m. grass Sn 28. -- The reed itself is called istkā (q. v.). -- 2. a sort of fish J iv.70 (+rohita, taken as Dvanda by C); vi.278 (id.).

Muṭa

Muṭa see mutoli. Otherwise occurring in Np. Muṭa -- siva at Mhvs 11, 4.

Muṭṭha

Muṭṭha [pp. of mussati, mañ] having forgotten, one who forgets; only in two cpds., viz. "sacca [der. fr. foll.: muṭṭha+sati+ya] forgetfulness, lit. forgotten -- mindedness, usually combd with asampajañña, D iii.213; A v.149; Pug 21; Dhs 1349 (where read: yā asati ananusati . . . adhāranatā pilapanaññatā); Vbh 360, 373; Vism 21; Dha iv.85; & "sat(i)n (adj.) "forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣitaṁsi Lal. V. 562, to all appearance (wrongly) derived from P. musati to rob, mus, muṣṇa] D iii.252, 282; S i.61 (+asampajñāna); Pug 21, 35 (neither passage expld in PugA!); J iii.488; VbhA 275. As "satika at Miln 79. -- Note. muṭṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, J.P.T.S. 1884, pp. 92 -- 94.

Muṭṭhi

Muṭṭhi (f.) [Vedic muṣṭi, m. f. Does defn "muṭ =mad- dane" at Dhtm 125 refer to muṭṭhi?] the fist Vva 206. muṭṭhi katva ganhāti to take by making a fist, i. e. clutch tightly, clenching one's fist J vi.331. -- muṭṭhi akāsi he made a fist (as sign) J vi.364. As -- " often meaning "handful." -- ācariya -- muṭṭhi close -- fistness in teaching, keeping things back from the pupil D ii.100; S v.153; J ii.221, 250; Vva 138; SnA 180, 368. kunḍaka" handful of rice powder Vva 5; Dha i.425. taṇḍula" handful of rice Pva 131. tila" do. of tilaseeds J ii.278. paṁsu" do. of soil J vi.405. ritta" an empty fist SnA 306=Dha iv.38 ("sadisa alluding to ignorance). -- yuddha fist -- fight, boxing D i.6. -- sammuñjanī "fistbroom" a short broom Dha ii.184.
Muṭṭhika


Muṇḍa

Muṇḍa (adj.) [cp. BSk. muṇḍa] bald, shaven; a shaven, (bald -- headed) ascetic, either a samaṇa, or a bhikkhu or (f.) bhikkhunī S i.175 (m. sanghāti -- pārta); Vin iv.265 (f.); Sn p. 80 (=muṇḍita -- sīsa SnA 402). -- kaṇṇa" with cropped or shorn ears (applied to a dog) Pv ii.1210, cp. muṇḍaka. -- pabbataka a bare mountain J i.303 (Hatthimatta); VvA 302 (v.l. for T. muṇḍika -- pabbata). -- vaṭṭin "shaven hireling" (?), a king's servant, probably porter Vin ii.137. The expln given by Bdhgh on p. 319 (on CV. v. 29, 5) is twofold, viz. malla -- kammakārā daya viya kaccha banditvā nivāsenti; and muṇḍa -- veṭṭhi (sic) ti yathā rañño kuhiñci gacchanto parikkhāra -- bhāṇḍavahana -- manussā ti adhīppāyo. Maybe that reading veṭṭi is more correct. -- sīra shaven head DhA ii.125.

Muṇḍaka

Muṇḍaka=muṇḍa; cp. BSk. muṇḍaka Divy 13. -- Sn p. 80; Dh 264 (=sīsa -- muṇḍana -- matta DhA iii.391, qualification of a shaveling); VvA 67 ("samaṇa, Dvandva").- adṭha" shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. -- kaṇṇa" "with blunt corners," N. of one of the 7 great lakes: see under kaṇṇa. -- paṭisīsaka the chignon of a shaveling, in phrase: kāsayaṇ niṇāsetvā muṇḍaka -- paṭisīsakaṇ sīse paṭīmuṇīcitvā fastening the (imitation) top -- knot of a shaveling to his head Miln 90; cp. J ii.197 (paccekkabuddha -- vesān gaṇhitvā paṭīsīsakaṇ paṭīmuṇīcitvā), similarly J v.49.

Muṇḍatta

Muṇḍatta (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

Muṇḍana

Muṇḍana (nt.) [fr. muṇḍa] shaving, tonsure DhA iii.391

Muṇḍika

Muṇḍika ( -- pabbata) bare (mountain), uncertain T. reading at VvA 302 for v.l. SS muṇḍa -- pabbata (q.v.).

Muṇḍita

Muṇḍita [pp. of muṇḍeti] shaven SnA 402 ("sīsa").

Muṇḍiya

Muṇḍiya [abstr. fr. muṇḍa] baldness, shaven condition (of ascetics & bhikkhus) M i.515; Sn 249; Ku.95; Sdhp 374.

Muṇḍeti

Muṇḍeti [Denom. -- Caus. from muṇḍa] to shave Mhbv 103. -- pp. muṇḍita. -- The BSk. has only Caus. II. muṇḍapayati, at Divy 261. Should Dhp 106 "muṇḍ= khaṇḍha" be the defn of muṇḍati? -- At J iii.368 we find muṇḍati for muṇḍeti (kuṇṭha -- satthena muṇḍanto viya), which should prob. be read muṇḍento.
Muta

Muta [for mata, cp. Geiger. P.Gr. § 18] thought, supposed, imagined (i.e. received by other vaguer sense impressions than by sight & hearing) M i.3; Sn 714 (=phusān arahaṅ SnA 498), 812; J v.398 (=anumata C.); Vbh 14, 429 sq. -- Often in set diṭṭha sutta muta what is seen, heard & thought (? more likely "felt," cp. Nd2 298: diṭṭha=cakkhuṇā d., sutanā=sotena s., muta=ghānena ghāyitaṅ, jivhāya sāyitaṅ, kāyena phuṭṭaṅ, and viññātaṅ=manasā v.; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where muta covers the 3 of taste, smell & touch, and viññāta the function of the manas) S i.186 (K.S. i.237 note); iv.73; Th i.1216. Similarly the psychol. analysis of the senses at Dhs 961: rūpāyataṅ diṭṭha; sadd--āyataṅ sutta; gandh˚, ras˚, phoṭhabb˚ muta; sabbaṇa phuṭṭa. See on this passage Dhs trsl. § 961 note. In the same sense DhsA 388 (see Expositor, ii.439). -- D iii.232; Sn 790 (cp. Nd1 87 sq. in extenso) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology. -- mangalika one who prophesies from, or derives lucky auspices from impressions (of sense; as compd with diṭṭha -- mangalika visible -- omen -- hunter, and sutta -- m. sound -- augur) J iv.73 (where C. clearly expls by "touch"); KhA 119 (the same expn more in detail). -- visuddhika of great purity, i.e. orthodox, successful, in matters of touch Nd1 89, 90. -- suddhi purity in matter of touch Nd1 104, 105.

Muti

Muti (f.) [for mati, cp. muta] sense -- perception, experience, understanding, intelligence Sn 864; Nd1 205 (on Sn 846=hearsay, what is thought); Vbh 325 (diṭṭha, ruci, muti, where muti is expld at VbhA 412 as "muddati muti") 328; Sdhp 221. Cp. sam˚.

Mutinga

Mutinga [Sk. mrdanga on d>t. cp. Geiger, P.Gr. § 23] a small drum, tabour D i.79; Vin i.15; S ii.266 sq. (a famous mythological drum, called Ānaka; same also at J ii.344); J iv.395 (bheri+); KhA 49. Spelling mudinga at S ii.266; J iv.395; Vism 250; VbhA 232; VvA 210 (v. l. SS mutinga), 340 (id.). -- sadda sound of the drum J i.3 (one of the 10 sounds, hatthi˚, assa˚ etc.).

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Mutimant

Mutimant (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as mutimā at Sn 61, 321, 385; pl. 881; J iv.76 (as mutimā & mutimā); Nd2 511=259. Cp. matimant.

Mutoļi

Mutoļi [?] a doubtful word occurring only in one stock phrase, viz. "ubhato -- mukha m. pūrṇa nāna -- vihitassa dhaṇṇassa" at M i.57 (vv. ll. putoli, mutoļi)=iii.90 (mutoļi)=D ii.293 (T. mutoli, v. l. mutoli; gloss K pūtolī). The Dial. ii.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, Mittlere Sammlung i.101 trsls "Sack." <-> Kern, Toev. s. v. mutoļi tries to connect it with BSk. moṭa (Hindi moṭḥ), bundle, which (with vv. ll. mūḍha, muṭa, mūṭa) occurs only in one stock phrase "bharaiḥ moṭaiḥ piṭaḥaiḥ" at Divy 5, 332, 501, 524. The more likely solution, however, is that mutoļi is a distortion of putosā (putosā), which is found as v. l. to puṭaṣa at all passages concerned (see putaṣa). Thus the meaning is "bag, provision -- bag." The BSk. moṭa (muṭa) remains to be elucidated. The same meaning "provision -- bag" fits at Vism 328 in cpd. yāna`, where spelling is T. paṭoli, v. l. BB 'putoli, but which is clearly identical with our term. We should thus prefer to read yāna -- puṭaṣi 'carriage -- bag for provisions."

Mutta
Mutta1 [pp. of muñcati; Sk. mukta] 1. released, set free, freed; as -- "free from Sn 687 (abhbā" free from the stain of a cloud); Dh 172 (id.), 382 (id.). -- Dh 344; Pv iv.134; PvA 65 (su"). -- 2. given up or out, emitted, sacrificed Vin iii.97=iv.27 (catta, vanta, m.) A iii.50 (catta+). Cp. vi'. -- 3. unsystematised. Comp. 9, 137 (vīthī). -- acāra of loose habits D i.166=iii.40=Pug 55 (where expld at PugA 231, as follows:

vissatth' acāro. Uccārakamm' ādīsu lokiya -- kulaputt' acārena virahito thitako va uccāraŋ karoti passāvaŋ karoti kāhāti bhūñjati). -- patībhāna of loose intelligence, or immoderate promptitude (opp. yutta"), quick -

- tempered Pug 42 (cp. PugA 223); SnA 110, 111; -- saddha given up to faith Sn 1146 (=saddhādhimutta Nd2 512). -- sirā (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

Mutta

Mutta2 (nt.) [cp. Vedic mūtra; Idg. *meud to be wet, as in Gr. μυζω to suck, muda/w to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. muad cloud (= Sk. mudīra cloud); Av. muprem impurity, Mir. mūn urine; Gr. miainw to make dirty] urine Vin iv.266 (passāvo muttan vuccati); Pv i.91 (gūthāna ca m.);

PvA 43, 78. Enumd under the 32 constituents of the body (the dvattiś -- akāra) at Kh iii. (cp. KhA 68 in detail on mutta; do. Vism 264, 362; VbhA 68, 225, 248 sq.) =M iii.90=D ii.293 etc. -- acāra see mutta1. -- karaṇā "urine -- making," i. e. pudendum muliebre, cunnus Vin iv.260. -- karṣa urine & faeces, i. e. excrements Vin i.301; S iii.85; A ii.33; Sn 835; Nd1 181; J vi.111; Vism 259, 305, 342, 418 (origin of). -- gata what has become urine DhsA 247 (gūthā'+). -- vatthi the bladder Vism 345.

Muttaka

Muttaka (adj.) [mutta1+ka] only in cpd. antara" one who is released in the meantime Vin ii.167.

Muttakā

Muttakā (f.)=muttā; "maya made of pearls Mhvs 27, 33.

Muttatā

Muttatā (f.) [abstr. fr. mutta1] state of being liberated, freedom J v.480.

Muttā

Muttā (f.) [cp. Sk. muktā] a pearl Vv 377 ("acita"); Pv ii.75 (+veluriya); Mhvs 30, 66. Eight sorts of pearls are enumd at Mhvs. 11, 14, viz. haya -- gaja -- rath' āmalakā valay'anguli -- vethakā kakudha -- phala -- pākatikā, i.e. horse -- , elephant -- , waggon -- , myrobalan -- , bracelet -- , ring -- , kakudha fruit -- , and common pearls. -- āhāra a string or necklace of pearls J i.383; vi.489; DhA i.85; SnA 78 (simile); Vism 312. -- jāla a string (net) of pearls J iv.120; Mhvs 27, 31; VvA 198. -- dāma garland or wreath of p. Mhvs 30, 67 (so T. for v. l. "maya"). -- vali string of pearls VvA 169. -- sikkā string of pearls VvA 244.

Mutti

Mutti (f.) [fr. muc, cp. Sk. mukti] release, freedom, emancipation Sn 344 (muty -- apekho); Nd1 88, 89 (+vimutti & parimutti); PvA 35, 46; Sdhp 492. -- Cp. vi'.

Muttika

Muttika [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

Mudati
Mudati [for modati?] in exegetical expln of "muti" at VbhA 412: mudatī ti muti. See muti.

Mudayantī

Mudayantī (f.) [cp. Sk. modayantī] a certain plant, perhaps Ptychotis ajowan J vi.536.

Mudā

Mudā (f.) [fr. mud, see modati] joy, pleasure D ii.214 (v. l. pamudā); Sdhp 306, 308.

Mudinga

Mudinga see mutinga.

Mudita


Muditā

Muditā (f.) [abstr. fr. mud, for the usual mudutā, which in P. is only used in ord. sense, whilst muditā is in pregnant sense. Its semantic relation to mudita (pp. of mud) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derives it from mud, as does Bdhgh. -- BSk. after the Pali: muditā Divy 483] soft -- heartedness, kindliness, sympathy. Often in triad mettā ("active love" SnA 128), karunā ("preventive love," ibid.), muditā ("disinterested love": modanti vata bho modanti sādhu sutthi ti ādinā mayena hita -- sukhāvippayogakāmatā muditā SnA 128); e. g. at D i.251; S v.118; A i.196 etc. (see karunā). -- Cp. also Sn 73; D iii.50, 224, 248; Miln 332 ("saññā;+mettā", karunā"; Vism 318 (where defined as "modanti tāya, tañ -- samangino, sayāñ vā modati etc.") DhsA 192. See on term Dhs trsl. §251 (where equalled to sugxairosu/nh); Cpd. 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); Expos. 200 (interpretation here refers to mudutā DhsA 151 "plasticity").

Mudu

Mudu (adj.) [Vedic mṛdu, fr. mṛd: see maddati; cp. Lat. mollis (fr. *molduś); Gr. a)maldu/nw to weaken, Cymr. blydd soft] soft, mild, weak, tender D ii.17= iii.143 (+taluṇa); A ii.151 (pañcindriyāni mudūni, soft, blunt, weak: opp. tikkha); S ii.268 ("taluṇa -- hatthapāda"); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv i.92; Vism 64; PvaA 46 ("mudutā kaṭṭhā kāṭṭhā"); Ps i.105; Vism 87. -- citta a tender heart PvaA 54. -- cittatā kind (soft) heartedness Dha i.234. -- piṭṭhika having a soft (i. e. pliable) back Vin iii.35. -- bhūta supple, malleable D i.76 (+kammaniya); Pug 68. -- maddava soft & tender (said of food taken by young women to preserve their good looks) DhsA 403. -- hadaya tender -- hearted Dha ii.5.

Muduka

Muduka (adj.) [fr. mudu]=mudu. -- 1. flexible, pliable, soft S ii.221 (sanghāti); Vism 66 (giving in easily, cpd. with ukkaṭṭha & majjhīma); KhA 49 ("āṭṭhikāni soft bones); Mhvs 25, 102 (sayana); bhūmi Miln 34. -- 2. soft, mild, gentle, kindly, tender -- hearted J v.83 (m. hadaya), 155; Miln 229 (cittañ m.); SnA 84 ("jātika), 393; Dha i.249 (citta); PvaA 243. -- 3. soft, weak, pampered, spoilt S ii.268 (of the Licchavi princes). -- See also maddava, & cp. ati"
Mudutā

Mudutā (f.) [cp. Sk. mṛdutā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A i.9; D iii.153 (trsln "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubhāva); cp. Dhs. trsl. §1340.

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Muddā

Muddā (f.) [cp. (late?) Sk. mudr̥] 1. a seal, stamp, impression; -- rāja` the royal seal DhA i.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. muddakāma (amacca) & mudda -- paṭilābha. -- 2. the art of calculation mentioned as a noble craft (ukkaṭṭhaṃ rippanj) at Vin iv.7 (with gaṇanā & lekhā), as the first of the sippānī (with gaṇanā) at M i.85=Nd2 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. mudrā in same sense (e. g. at Divy 3, 26, 58 in set lipy, sankhyā, gaṇanā, m.). Bdgh's expln of mudda D i.11 m.+gaṇanā (see DA i.95) as "hattha -- mudda -- gaṇanā" is doubtful; since at Miln 78 sq. mudda & gaṇanā are two quite diff. things. See also Franke, Dīgha trsl. p. 18, with note (he marks mudda "Finger -- Rechnen" with?); and cp. Kern, Toev. i.166 s. v. mudd. The Dial. i.21 trsl. "counting on the fingers" (see Dial. i.21, 22 with literature & more refs.). -- hattha` is signlanguage, gesture (lit. hand -- arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J vi.364 (hattha -- muddaṇa naṁ pucchissāmi ... muddaṇa karoti to make a sign, to beckon J iii.528; cp. Vin v.163: na hatthavināro kātabbo, na hattha -- muddaṇa karoti to give the order, to command Miln 379 (with ref. to the captain of a ship).

Muddikā

Muddikā (adj. n.) [fr. mudda] one who practises mudda (i. e. knowledge of signs) D i.51 (in list of occupations, combd with gaṇaṇa & trsld Dial. i.68 by "accountant"; cp. Franke, Dīgha p. 53, "Finger -- rechner")? Vin iv.8 (m., gaṇaṇa, lekhaka); S iv.376 (gaṇaṇa, m., sankhāyaka).

Muddikā2 (f.) [fr. mudu, cp. *Sk. mṛdvikā] a vine or bunch of grapes, grape, grape wine Vin i.246 ("pāṇa"); J iv.529; DhA ii.155.

Muddha

Muddha [pp. of muh, for the usual mūlha, corresp. to Sk. mudgha. Not=mṛddha (of mrdh to neglect) which in P. is maddhita: see pari`; nor=mṛdhra disdained] infatuated, bewildered, foolish J v.436. -- dhātuka bewildered in one's nature, foolish(J) J iv.391 (v. l. luddha`); DhA iii.120 (v. l. danta` & mūla`).

Muddha & Muddhā
Muddha2 & Muddhā [Vedic mūrdhān, the P. word shows a mixture of a -- and n -- stem] the head; top, summit. <> m. sg. muddha Sn 983, 1026, & muddhan Sn 989; acc muddhañ M i.243; iiii.259=S iv.56; instr. muddhanā Mhvs 19, 30; loc. muddhani Sn 689, 987; M i.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)"; Vin i.5 (here spelt pabbata -- muddhini)=S i.137; J iv.265 (Yugandhara˚); Pv ii.961 (Naga°=Sineru’’ PVA 138); Vism 304 (vammika’ on top of an ant -- hill). -- Freq. in phrase muddhā (me, or no, or te) sattadh phaleyya , as an oath or exclamn of desecration or warning: "(your) head shall split into 7 pieces," intrs. spelt both phal˚ & phal˚ at J v.92 (te s. phal˚); Miln 157; DhA i.17 (me . . . phal˚), 41 (te phalatu s.), 42 (âcāriyassa m. s. phalissati); iv.125 (no . . . phaleyya); VvA 68 (me s. phal˚). -- In compn muddha˚. -- (n)a && hi (muddhan -- a && hi) bone of the head KhA 51. -- âdhip âta head -- splitting, battering of the head Sn 988 sq., 1004, 1025; âdhip âtin head -- splitting (adj.) Sn 1026. -- âra head (top) spoke KhA 172. -- âvasitta "head -- anointed" a properly anointed or crowned king D iii.60 sq., 69; Pug 56; Miln 234. - - pāta=âdhipâta.

Muddhat

Muddhat (f.) [fr. muddha1] foolishness, stupidity, infatuation J v.433 (v. l. mu&hat, muddat).

Mudhā

Mudhā (adv.) [Class. Sk. mudhā] for nothing, gratis VvA 77.

Munana

Munana (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing; a C. word to explain "muni," used by Dhpāla at VvA 114 (mahā -- isibhâta . . . mahante' eva ññeyyassa munanato paricchandano mahā muniñ), & 231 (anavasesassa ñeyyassa munanato muni).

Munāti

Munāti [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as munāti, may be in allusion to Sk. mṛṇātī of mṛ to crush, or also mā mināti to measure out or fathom. The Dhtm 589 gives as root mun in meaning "ñāna." The word is more a Com. word than anything else, formed from muni & in order to explain it] to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke munāti tena pavuccati), which is expld at DhA iii.396 as follows: "yo puggalo . . . tulaṇ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti ādīnā nayena ime ubho pi atthe mināti munāti tena pavuccati." Note. The word occurs also in Māgadhī (Prk.) as muṇā which as Pischel (Prk. Gr. § 489) remarks, is usually taken to man, but against this speaks its meaning "to know" & Pāli munāti. He compares manañ with Vedic mūta in kāma -- mūta (driven by kāma; mūta=pp. of mū=mīv) and Sk. muni. Cp. animo movere.

Muni

Muni [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. viii.5, 2; Pss. of the Br. 132 note. Connected with mūka: see under mukha. This etym. preferred by Aufrecht: Halâyudha p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli explns (popular etym.) are given by Dhammapāla at VvA 114 & 231: see munana] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self -- restraint and insight. So the word is capable of many -- sided application and occurs frequently in the oldest poetic anthologies, e. g. Sn 207 -- 221 (the famous Muni -- sutta, mentioned Divy 20, 35; SnA 518; expld SnA 254 -- 277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. -- Cp. general passages & explns at Pj ii.113; ii.133 (expld at PVA 163 by "attahitañ ca parahitañ ca munātī jānāti ti
muni"); Miln 90 (munibhāva "munihood," meditation, self -- denial, abrogation); DhA iii.521 (munayo = moneyya -- paṭipadāya maggahālanāttā asekha -- munayo), 395 (here expld with ref. to orig. meaning tuihībhāva "state of silence" =mona). -- II. The Com. & Abhidhamma literature have produced several schedules of muni -- qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya, vac, mano). Just as these 3 are in general exhibited in good or bad ways of living ("sucarita & duccarita"), they are applied to a deeper quality of saintship in kāya -- moneyya, vacmoneyya, mano -- moneyya; or Muni -- hood in action, speech & thought; and the muni himself is characterised as a kāya -- muni, vac & mano. Thus runs the long exegesis of muni at Nd2 514a= Nd1 57. Besides this the same chapter (514b) gives a division of 6 munis, viz. agāra -- muni, anagāra" (the bhikkhus), sekha",

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asekha" (the Arahants), pacceka" (the Paccekabuddhas), muni" (the Tathāgatas). -- The parallel passage to Nd2 514a at A i.273 gives a muni as kāya -- muni, vāc & ceto" (under the 3 moneyyāni).

Mummura

Mummura [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. mormu/rw to rustle, Ohg. murmurōn & mulumōn=Ger. murmeln; all to Idg. *mrem, to which Sk. marmara: see P. mammara & cp. murumurā] crackling fire, hot ashes, burning chaff J ii.134.

Muyhati

Muyhati [Vedic muhyati, muh; defn Dhtp 343: mucch- yaṇ; 460: vecitte; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupified. Just as rāga, dosa & moha form a set, so do the verbs rajjati, dussati, muyhati, e. g. Miln 386 (rajjasi rajjan "yesu, dussan "yesu dussasi, muyhase mohaniyesu). Otherwise rare as finite verb; only DhsA 254 (in defn of moha) & Sdhp 282, 605 (so read for mayhate). -- pp. mūlha & muddhaI.

Muyhana

Muyhana (nt.) [fr. muyhati] bewildermant, stupefaction, infatuation DA i.195 (rajjana -- dussana -- m.).

Muraja


Murumurā

Murumurā (indecl.) [onomat. to sound root mṛ, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase m. ti khādati to eat or bite up to bits J i.342; v.21 (of a Yakkhīnī, eating a baby).

Murumurāpeti

Murumurāpeti=murumurāyati J ii.127; iii.134; v.196 ("etvā khādati).
Mulāla & Mulālī

Mulāla & Mulālī (f.) [cp. Vedic mulālin. Zimmer, Altind Leben 70 mentions Bisa, Śāluka & Mulālin as edible roots of lotus kinds. -- Geiger, P.Gr. 12 & 43 puts mulāla = Sk. mṛṇāla] the stalk of the lotus: mulālī Vin i.215 (bhisa+); mulālī J vi.530 (=mulālaka C.); mulālikā Vin i.215 (bhisa+); bhisa -- mulālaṅ (nt.) (collective cpd.) fibre & stalks Vin ii.201=S ii.269; iv.94; v.39; Vism 361; VbhA 66. -- mulāli -- puppha a lotus Th 1, 1089.

Musati

Musati [in this connection=mṛṣ in an active sense, as quāsi Denom. fr. musā. Not to muṣ to steal, which is given at Dhtp 491 with "theyya"] to betray, beguile, bewilder, dazzle, in cakkhūni m. D ii.183 (but trsln "destructive to the eyes"); musati 'va nayanañ Vv 353 (cp. VvA 161).

Musala

Musala (m. nt.) [cp. Vedic musala. The etym. is probably to be connected with mṛd (see maddati)] 1. a pestle (whilst udukkhala is "mortar," cp. J ii.428 & see udukkhala) D i.166=Pug 55; DhA ii.131 (+suppa). 2> a club A ii.241; VvA 121. -- 3. a crowbar J i.199; Pva 258 (*daṇḍa).

Musalaka

Musalaka (nt.) [fr. musala] a little pestle, a toy for little girls DhsA 321.

Musalika

Musalika only in cpd. danta˚ (an ascetic) who uses his teeth as a pestle J iv.8 (an aggi -- pakkañ khādati, eats food uncooked, only crushed by his teeth).

Musā

Musā (adv.) [Vedic mṛṣa, fr. mṛṣ, lit. "neglectfully"] falsely, wrongly; ušually with verbs vadati, bhanati, bhāsati & brūti to speak falsely, to tell a lie. -- A i.149 (opp. sacca); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pva ii.33; VvA 72 (=abhūttaj ataccañ); SnA 19; Pva 16, 152. -- vāda lying, a falsehood, a lie D i.4, 25; iii.68 sq.; 92 sq., 106, 170, 195, 232, 269; M i.414; Sn 129, 242 (cp. D ii.174); Dh 246; Pug 57; Nd1 268; Vv 158; Pva i.68; VbhA 383 (var. degrees); Pva 16; Sdhp 65; explicitly at Nd1 152, 394; Ndv 515. Cp. mosavajja. -- vādān speaking falsely, lying D i.138; iii.15, 82; Dh 176; Pug 29, 38.

Mussati

Mussati [=mṛṣ, mṛṣyati; to which musā "wrongly," quite diff. in origin fr. micchā: mṛṣā>mithyā. Dhtm 437 defines by "sammose," i.e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D i.19 (sati m.); J v.369 (id.); Sn 815 (=nassati SnA 536;= parimussati, paribhāho hoti Nd1 144). -- pp. muṭṭha. Cpp. pa˚, parí˚.

Muhutta

Muhutta (m. & nt.) [Vedic muhūrta, fr. muhur suddenly] a moment, a very short period of time, an inkling, as we should say "a second." -- Its duration may be seen from descending series of time -- connotations at Pva 198 (under jātakamma, prophesy by astrologers at the birth of a child): rāsi, nakkhatta, tithi, m.; and from defn at Ndv 516 by "khaṇṇ, lāyañ, vassañ, atthañ." <-> Usually in oblique cases: muhuttena in a
short time, in a twinkling of an eye PvA 55; muhuttaṇḍ (acc.) a moment, even a second Sn 1138 (m. api); Dh 65 (id.), 106; PvA 43.

Muhuttika

Muhuttika (adj.) [fr. muhutta] only for a moment; "ä (f.) a temporary wife, in enumn of several kinds of wives at Vin iii.139 & VvA 73. Syn. tan -- khaṇṇikā.

Mū

Mū is given as root as Dhtp 216 in meaning "bandhana."

Mūga

Mūga (adj.) [Vedic mūka; see etym. under mukha] dumb Vin i.91 (andha, m., badhira); Sn 713; DhA ii.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. combd with ela, deaf (q. v.).

Mūla

Mūla (nt.) [Vedic mūtra & mūla. The root is given as mūl in 2 meanings, viz. lit. "rohane" Dhtm 859, and fig. "patiṭṭhāyaṇṭ" Dhtm 391] 1. (lit.) root A ii.200= M i.233; DhA i.270; iv.200 (opp. patti); Vism 270 (rakkha=rukkha -- samīpāṇa); Pv ii.96 (sa’ with the root); PvA 43 (rakkhassa mūle at the foot of). -- 2. foot, bottom Vin ii.269 (patta’); PvA 73 (pāda’), 76 (id.). rukkha’ foot of a tree: see under rukkha for special meaning. -- 3. (appld) ground for, reason, cause, condition, defd as "hetu, nidāna, sambhava" etc. at Nd2 s. v.; Sn 14=369 (akusalā mūlā n. pl.=ākāra or patiṭṭhā SnA 23); Pv ii.333 (sa’ with its cause); Dukp 272, 297, 312, 320; Miln 12 (& khandha -- yamaka, with ref. to the Yamaka). Very freq. in this sense as referring to the three lobha, dancer, mohā conditioning akusaḷa (& absence of them=kusala), e. g. at D iii.214, 275; A i.201; 203; Vbh 106 sq., 169, 361; Yam i.1; Vism 454; cp. Nd2 517; VbhA 382. -- 4. origin, source, foundation, root (fig.) Vin i.231=D ii.91 (dukkhassa); Vin ii.304; Sn 916, 968 (cp. Nd1 344, 490); Th 1, 1027 (brahmacariyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahna] ucchinna -- mūla tāḷavathukata etc. with ref. to the origin of saṇḍrā, e. g. at S ii.62, 88; iii.10, 27, 161, 193; iv.253, 292, 376. See Nd2 p. 205 s. v. pahna, in extenso. -- 5. beginning, base, in mūlādivasā the initial day DA i.311; also in phrase mūlākārānato right from the beginning VvA 132 (cp. BSk. mūlaṃ kramātaśa ca id. Divy 491). -- 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma’); DhA i.270 (?); PvA 273; Mhvs 27, 23. amūla unpaid Mhvs 30, 17 (kamma labour), -- ina’ borrowed capital D i.71. -- kanda eatable tuber DhA i.130; iv.78 (mūlaska’). See also kanda. -- kammaṭṭhāna fundamental k. or k. of causes SnA 54. -- ghacca radically extirpated Dh 250, 263. -- ūṭha one who is the cause of something, an instigator Vin iii.75. -- dassāvin knowing the cause or

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reason Sn 1043, cp. Nd2 517. -- phala (eatable) fruit, consisting of roots; roots as fruit Sn 239. -- bandhana fundamental bond (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429 -- 431. -- bija having seeds in roots, i. e. propagated by roots, one of the classes of plants enumd under bijaṇḍama (q. v.). -- rasa taste of roots, or juice made fr. roots VbhA 69; see under rasa.

Mūlaka

Mūlaka (adv. nt.) [fr. mūla] 1. (adv.) ( -- ') being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (tanha” dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhaṇa” avijjā” etc. with ref. to the constituents of the Paṭicca -- samuppāda); PvA 19. -- (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a “ṣa kammaṇḍ unpaid labour); DhA i.398 (nahāna” cuñṇa’ “ṣa catu -- paññāsa -- koṭi dhanaṇa, as price); ii.154 (pattha -- pattha -- mūlaka
bhikkhā); iii.296 (kiñ mūlakaṇṭ how dear?). -- 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. mūlaka -- kanda radish ( -- root) J iv.88, 491; DhA iv.78. -- See also pulaka.

Mūlika

Mūlika (adj. n.) [fr. mūla] 1. (m.) root -- vendor Miln 331. -- 2. (adj. -- ā) belonging to the feet (pāda'ī), a footman, lackey J i.122, 438; ii.300 sq. (N. of the king of Janasandha, Gāmaṇi -- caṇḍa); iii.417; v.128; vi.30. -- 3. in rukkha'ī one who lives at the foot of a tree: see under rukkha, where also 'mūlikatā.

Mūlha

Mūlha [Vedic mūḍha, pp. of mūḍa; cp. also muddha1= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga') D i.85 = ('ssa maggaṇ ācikkhati); Pv iv.148 (id. with pāvadati); PVA 112 (maggā'). -- 2. confused, infatuated, blinded, erring, foolish D i.59; Pv iv.334 (sa', better to be written sam'). -- gabbhā (f.) a woman whose "foetus in utero" has gone astray, i. e. cannot be delivered properly, a woman difficult to be delivered J i.407=DhA iv.192; Miln 169; VbhA 96. -- rūpa foolish Dh 268; DhA iii.395.

Mūsika

Mūsika (m.) & mūsikā (f.) [Vedic mūṣikā, fr. mūṣa] a mouse D ii.107=Pug 43 (f.); Vism 109 (m.), 252= KhA 46 (m.); Mhvs 5, 30 (m.); VbhA 235. -- cchinna (auguries from the marks on cloth (gnawed by mice) D i.9 (mūsikā); DA i.92 mūsika'=undurakhāyitaṇ; cp. Dial. i.17). -- dārī a mouse -- hole J i.462 (mūsikā', so read for musikā'). -- patha "Mouseroad" N. of a road Nd1 155, 415 (here mūsikā'). -- potikā the young of a mouse J iv.188 (mūsika'). -- vijjā mouse craft D i.9 (cp. DA i.93).

Mūsī

Mūsī (f.) [Venic mūs & mūh mouse or rat; cp. Lat. mūs Gr. mu_s, Ohg. mūs=E. mouse. Not to mūṣ to steal, but to same root as Lat. moveo, to move] a mouse S ii.270 (mudu'ī a tender, little m.).

Me

Me is enclitic form of aha' in var. cases of the sg. See under aha'ṇ.

Mekhalā

Mekhalā (f.) [cp. Vedic mekhalā] a girdle J v.202, 294 (su', adj.); vi.456; ThA 35; KhA 109; DhA i.39; PVA 46.

Mekhalika

Mekhalika (f.) [fr. mekhalā] a girdle Vin ii.185 (ahi', consisting of a snake).

Megha

Megha [Vedic megha; not to mih, mehati (see mīlha), but to Idg. *meigh -- , fog, rain; cp. Sk. miḥ mist; Av. maēga cloud; Gr. ojmi/xlh fog, Lith. migūa fog, Dutch mīggelen to drizzle, also Ags. mist=Ocel mistr "mistr"] a cloud Pv ii.945; Vism 126; esp. a thundercloud, storm, S i.100 (thaneti), 154; Th i.307 (as kāla); It 66; J i.332 (pa julna vuccati megha); DhA i.19; SnA 27 ('thanita -- sadda). In this capacity often called mahā -- megha, e. g. Sn 30; DhA i.165; KhA 21; PVA 132. -- On megha in similes see J.P.T.S. 1907, 124, 125. -- nātha having clouds as protectors (said with ref. to grass -- eating animals) J iv.253. -- maṇḍala cloud -- circle, a circle of clouds SnA 27. -- vaṇṇa cloud -- coloured J v.321 (C. for megha -- sannībha);
"pāśāṇa a sort of ornamental building stone Mhvs 30, 59 (v. 1., T. meda"; trsl. fat -- coloured stones). See meda".

Mecaka


Mejjati

Mejjati [cp. Vedic midyati, to mid, see meda Dhtp 160, 413 & Dhtm 641 give mid with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain mettā) DhsA 192 (v. 1. mijjati; =siniyhati).

Mejjha

Mejjha (adj. -- nt.) [*medhya; fr. medha] 1. (adj.) [to medhā1] fit for sacrifice, pure; neg. a˚ impure Sdhp 363. 2. (nt.) [to medha2 & medhāvin] in dum˚ foolishness Pug 21=Dhs 390 (expld at DhsA 254 by "ya . . . citta -- santānaṇa mejjhān bhavayya sūci -- vodānaṇa taṇ duṭṭhaṇa mejjhān iminā ti dummejjhaṇ").

Me.*

Me.*

Menḍa

Menḍa [dial., cp. Prk. mendotha & miṇtha: Pischel, Prk. Gr. § 293. The Dhtm (156) gives a root menḍ (med) in meaning of "kotilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa1 1. a ram D i.9; J iv.250, 353 ("visāṇa -- dhanu, a bow consisting of a ram's horn). -- 'patha Npl. "ram's road" Nd1 155=415. -- 'yuddha ram fight D i.6. -- 2. a groom, elephant -- driver in cpd. hatthi' elephants' keeper J iii.431; v.287; vi.489.

Mendaka

Mendaka (adj.) [fr. mendha] 1. made of ram(s) horn, said of a (very strong) bow J ii.88 ("dhanu); v.128 ("singadhana". -- 2. belonging to a ram, in mendaka -- pañha "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga -- jātaka (J vi.353 -- 55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J vi.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

Metta

Metta (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D iii.191 (mettena kāya -- kammama etc.), 245 ('ṇ vacū -- kammaṅ); as nt. for mettā in cpds. of mettā (cp. mettaṇa) and by itself at D i.227 (mettaṇ+citāṇ), perhaps also at Sn 507.

Mettā

Mettā (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraṇ. According to Asl. 192 (cp. Expos. 258) derived fr. mid to love, to be fat: "mejjati mettā siniyhatī ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. defns & explns of mettā: the stereotype "metti mettāyanā mettāyatītaṇ mettā ceto vimuttī" Vbh 86=272; occurring as "metti mettāyanā mettāyatītaṇ anudā anudāyanā anudāyitaṇ hitesita anukampā abyāpado . . . kusalamulān" at Nd1 488 & Dhs 1056 (where T. mettāν for mettā, but see Dhs trsl.2 253). By Dhgh at SnA 128 expld in distinction fr. karuṇā (which is "ahita -- dukkha -- āpanayaakāmatā") as "hita -- sukhi -- āpanaya -- kāmatā," i. e. desire of bringing welfare & good to one's fellow -- men. Cp. defn of mettā at Vism 317. -- Sn 73 (see Nd p. 232), 967; D iii.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (kanti, m., anudaya); Sdhp 484, 487. <-> Phrases occurring frequently: mettā ceto -- vimutti D i.251; S ii.265; A iv.150; It 20; Vbh 86 and passim. mettā -- sahaṅgatena cetasā with a heart
full of love D i.250; ii.186; iii.49 sq., 78, 223 sq.; S v.115; A i.183; ii.129; iv.390; v.299, 344; expld in
detail at Vism 308. metta karoti (loc.) to be friendly or sympathize with Mhvs 12, 23. -- In cpds. usually
mettà’, but shortened to metta’ in metta -- citta kindly thought, a heart full of love D i.167; iii.237; Sn 507;
Pv ii.1317; J vi.71; and metta -- jhāna love -- meditation, as expln of m. -- citta at SnA 417; PvA 167.

-- anō (mettaṃ) sympathetic, showing love towards It 22 (v. 1. "āsa"); J iv.71 (=metta -- koṭṭhāsa mettacitta
C.). -- kammatṭhāna the k. of sympathy DhA iv.108. -- bhāvanā cultivation or development of friendliness
(towards all living beings) J i.176; iii.45; Miln 199; Vism 295. -- vihārin abiding in kindliness Dh 368;
DhA iv.108; Nett 25; Vism 324; PvA 230.

Mettāyati

Mettāyati [Denom. fr. mettā] to feel friendly, to show love, to be benevolent A iv.151; DhsA 194; VbhA
75. With loc. to show friendship or be affectionate towards J i.365; iii.96; Dāvs iii.34.

Mettāyanā

Mettāyanā (f.) & Mettāyitatta (nt.) [abstr. formations fr. mettā]: see defn of mettā.

Metti & Metṭī

Metti & Metṭī (f.) [cp. Epic Sk. maitrī] love, friendship J iii.79; v.208; VbhA 75. See also defn of mettā.

Metteyyattā

Metteyyattā (f.) is occasional spelling for matteyyatā (q. v.), in analogy to petteyyatā; e. g. Nd2 294.

Methuna

intercourse, sexual, usually with dhamma, sex intercourse, in phrase 'ṇ dhammañ paṭiśevati to cohabit Vin
i.96; D ii.133; Sn 291, 704; Nd1 139; Vism 418; SnA 536. -- (m.) an associate J vi.294 (na rājā hoti
methuno). -- 2. (nt.) sexual intercourse [Vedic maithuna] D i.4; iii.9, 88 sq., 133; Sn 400, 609, 814,
835=DhA i.202; Nd1 139, 145; Pug 67; Vism 51.

Methunaka

Methunaka [fr. methuna] 1. one concerned with (illicit) sexual intercourse, a fornicator Nd1 139 (in a wider

Meda

Meda [Vedic medas (nt.) fr. mid, see etym. under mada] fat S i.124; Sn 196; J iii.484 (ajakarañ
medañ=ajakara -- meda Ç.); Kh iii. (expld at Vism 262 as "thinaisheha" thick or coagulated fluid or
gelatine); Vism 361; VbhA 66, 225, 245, 249. -- kathālika a cooking pot or saucepan for frying fat A iv.377
(in simile with kāya); DhA ii.179 (similar); Vism 195 (in compar.). -- gaṇṭhi (as medo -- gaṇṭhi, Sk.
influence!) an abscess of fat, fatty knot or tumour, mentioned as a disease at Miln 149. -- vanṇa
fatcoloured; in cpd. "pāsāna a stone of the (golden) colour of fat found in the Himālaya mountains Sn 447
(=medapiṇḍa -- sadisa SnA 393); Mhvs 1, 39; 30, 57 sq., 96; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p.
355, who puts it beyond doubt, that meda” is the correct reading for the v. 1. megha” at all places.
Medaka

Medaka [meda+ka] in go˚ a precious stone of light -- red (or golden) colour (cp. meda -- va˚na -- p˚s˚na) VvA 111.

Medin˚

Medin˚ (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. mid in meaning to be friendly] the earth (also later Sk.) Mhvs 5, 185; 15, 47; Vism 125.

Medeti

Medeti [Denom. fr. meda] to become fat M i.238.

Medha

Medha [Vedic medha, in a˚va, go˚, puru˚a etc.] sacrifice only in assa˚ horse -- sacrifice & purisa˚ human s. (q. v.). e.g. at A iv.151; Sn 303. -- Cp. mejjha.

Medhaga

Medhaga (&˚ka) [cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin ii.88 ('ka); Th 2, 344; Sn 893, 894 (=kalaha, bha˚danja, viggaha, viv˚da Nd1 302, 303), 935 (T. 'ka; Nd1 402 & 406 'ga. with v. l. SS 'ka); Dh 6; J iii.334 ('ka; C.=kalaha), 488 ('ga; C. 'ka expln kalaha); DhA i.65.

Medhasa

Medhasa (adj.) [=Vedic medhas, as a -- base] having wisdom or intelligence, wise, only in cpds. bh˚ri˚ of great wisdom Sn 1131; & su˚ [Ved. sumedhas] very wise Vv 222 (=sundara -- pa˚na VvA 111); Pv iii.77 (both combd as bh˚ri -- su -- medhasa, hardly correct; v. l. M. bh˚trimedhasa PvA 205).

Medh˚

Medh˚ (f.) [Vedic medh˚ & medhas, perhaps to Gr. maq˚ in manqa/nw ("mathematics")] wisdom, intelligence, sagacity Nd1 s. v. (m. vuccati pa˚na˚); Pug 25; Dhs 16, DhsA 148; PvA 40 (=pa˚na˚). -- adj. sumedha wise, clever, intelligent Sn 177; opp. dum˚ stupid Pv i.82. -- kh˚ta -- medha one whose intelligence has been impaired, stupefied J vi.295 (=kh˚ta -- pa˚na˚).

Medh˚v˚t˚

Medh˚v˚t˚ (f.) [abstr. fr. medh˚vin] cleverness, intelligence VvA 229.

Medh˚vin

Medh˚vin (adj.) [med˚ha+in=*medh˚yin>medh˚vin; already Vedic, cp. medhasa] intelligent, wise, often combd with pa˚dita & bahussuta: D i.120; S iv.375; A iv.244; Vin iv.10, 13, 141; Sn 323 (acc. medh˚vin˚ +bahussuta˚) 627, 1008 (Ep. of Moghar˚j˚); 1125 (id.); Nd2 259 (s. v. j˚tim˚, with var. other synonyms); Dh 36; J vi.294; Miln 21; DhA i.257; ii.108; iv.169; VvA 131; PvA 41.

Medhi
Medhi (f.) [Vedic methī pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. medhi Pischel Gr. § 221. See for etym. Walde, Lat. Wtb. s. v. meta] pillar, part of a stūpa [not in the Canon?].

Medhin

Medhin (adj. -- n.)=medha in adj. use; only in cpd. dum- medhin (=dum -- medha) foolish, ignorant Dh 26 (bāla dummēdhīno janā;=nippaññā DhA i.257).

Meraya

Meraya (nt.) [Epic Sk. maireya, cp. Hal. Halayudha 2, 175 (Aaufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually combd with surā. D i.146<>166; M i.238; Pug 55; Dh 247; J i.117 (pupphaśav -- ādi, i. e. made fr. flowers, cp. defn dhātakī -- ṃlīya -- āmla -- sanskritaī by Mādhava, Halāy. p. 314). Five kinds are given by Dhpāla at VvA 73, viz. pupph -- āsava, phal śava, madhv, gul, sambhāraśaṇyutta.

Merita

Merita in bhayamerita J iv.424=v.359 is to be read as bhaya -- m -- erita driven by fear; there is no need to change it with Kern, Toev. to perita.

Mella

Mella [dial. or uncertain reading?] citron (=māṭulunga) J i.319 (gloss bella ).

Mokkha

Mokkha1 [late Vedic & Epic Sk. mokṣa, fr. muc, see muñcati. Dhtp 539 mokkha= mocana; Dhtm 751= mocana] 1. (lit.) release, freedom from, in bandhanā m. D i.73= M i.276. -- 2. (fig.) release, deliverance, salvation Vbh 426 (jarā -- marana' from old age & death); DhA i.4 ('magga+ṣagga -- magga, the way to heaven & salvation), 89, 90 ('dhamma=salvation) Mhv s 5, 6. -- 3. (lit.) (act.) letting loose, emission, uttering (of speech) J i.375. -- 4. it may (& prob. ought to) be taken as adj. (=*mokṣa, grd. of Caus. of muc) at Sn 773 (añña, either=1, as "deliverance for others," or=4, as "to be delivered by others." Bdgh at SnA 516 gives both explns: aṇṇa mocetāj (na) sakkonti, kāraṇa -- vacanaṇa v etan: aṇṇena mocetābba (na) honti).

Mokkha

Mokkha2 (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo setṭha m. uttamo A ii.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd2 502A).

Mokkhaka

Mokkhaka=mokkha2; thus we should read at J i.441 for mukkhaka.

Mokkhacika

Mokkhacika (m. or "f.) [see on attempt at etym. Morris in J.P.T.S. 1885. 49 who takes mokkha as fr. muc "tumbling" & cikā="turning" fr. cak=cik. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps

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from a designation of a place where these feats or toys had their origin. More probable than Morris' etym. is an analysis of the word (if it is Aryan) as mokhha= mokkha2, in meaning "head, top," so that it may mean "head over," top -- first" & we have to separate *mokkhac -- ika the 'ika representing 'iya "in the manner of, like" & -- ac being the adv. of direction as contained in Sk. prāñc=pra -- añc. [tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D i.6 (cp. DA i.86; samparivattaka -- kīlanā, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse va dāṇḍaṇ gahetvā bhūmiyaq va sīsaṇ ṭhapetvā heṭh -- upariya (so read!) -- bhāvena parivattana -- kīlanā"; i. e. trapeze -- performing. Cp. Dial. i.10 & Vin. Texts ii.184). The list re -- occurs at Vin ii.10 ("āya: f.! kīlanī); iii.180; M i.266=and A v.203 (with important v. l. mokkhāti, which would imply mokkha & ending tiya, and not 'cika at all. The Čy. on this passage expls as: dāṇḍakaṇ gahetvā heṭh -- upariya (sic. as DA i.86; correct to upariya?) -- bhāvena parivattana -- kīlanaj). The word is found also at Vin i.275, where the boy of a Seṭṭhi in Bārāṇaṣṭ contracts injuries to his intestines by "mokkhacikāya kīlanī," playing (with a) m. -- According to its use with kīla & in instr. mokkhacikena (Nd2 219) may be either a sort of game or an instrument (toy), with which children play.

Mokkhati

Mokkhati see under muñcati.

Mogha

Mogha (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. muh. BSk. mohapuruṣa e. g. at AvŚ ii.177; MVastu iii.440] empty, vain, useless, stupid, foolish D i.187 (opp. to sacca), 199; Sn 354; Dh 260 ("jīna grown old in vain; C. expls as tucchā -- jīna DhA iii.388); DhA i.110 (pathanā a futile wish); PvA 194. -- Opp. amogha S i.232; J vi.26; DhA ii.34 ("t tassa jīvita: not in vain). -- purisa a stupid or dense fellow Vin iv.126, 144.

Moca

Moca1 [cp. *Sk. moca & mocā] the plantain or banana tree' Musa, sapientium Vin i.246 ('pāṇa drink made fr. M. s.; one of the 8 permitted drinks); J iv.181; v.405, 465.

Moca

Moca2 [root -- noun of moc, Caus. of muc] delivery, setting free Dhtm 631, 751, where Dhtp in same context reads mocana.

Mocana


Mocaya

Mocaya (adj.) [quāsi grd. formation fr. moceti] to be freed, able to escape, in dum” difficult to obtain freedom J vi.234.

Mocāpana


Mocetar
Mocetar [M. ag. fr. moceti] one who sets free, a deliverer Nd1 32.

Moceti

Moceti [Caus. of muñcati] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. mocehi Pv ii.16 (duggatiyā); PvA 12; aor. mocesi PvA 112 (dāsavaya); ger. mocetvā PvA 8, 77; inf. mocetuvā PvA 45 (petalokato). -- 2. to discharge, emit (semen in coitus) Vin iii.36, 39 (as Caus II.), 110. -- 3. to let loose, set into motion, stir: padañ ṇ. to run J iii.33. -- 4. to discharge, fulfill: paññnā ṇ. one's promise DhA i.93. -- 5. to unharvest DhA i.67. -- 6. to detach S i.44. -- Caus. II. moccāpeti to cause to be freed, to give freedom, to let loose Vin iv.316 (opp. bandhāpeti).

Moṭa

Moṭa [BSk. moṭa, Prk. mrḍa: Pischel § 166, 238] see mutolī.

Motar

Motar [n. ag. fr. munāṭī, more likely direct der. fr. muta, pp. of man, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaṇa maññati motabba (so read) maññati motāraṇā" he does not identify what is sensed with that which is not sensed, nor with what is to be sensed (motabba) nor with him who senses A ii.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M i.3.

Modaka

Modaka [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S i.148; A i.130; iii.76; Pug 32; PvA 4. <> 2. receptacle for a letter, an envelope, wrapper or such like J vi.385 (paññāṇa anto pakkhipitvā). May, however, be same as 1.

Modati

Modati [mud, cp. Vedic moda joy Dhṭp 146: tose] to rejoice, to enjoy oneself, to be happy A iii.40; Sn 561; Pv i.54; ii.121. -- pp. mudita (q. v.). For mohayamāna at DhA i.275 the better reading is modayamāna rejoicing, a ppr. med.

Modana


Modanā

Modanā (f.) [fr. mud] blending (?); Cy. expln at DhsA 143 of term āmodanā.

Modara

Modara: In modara at J v.54 (of elephant's teeth) Kern, Toev. s. v. sees a miswriting for medura (full of, beset with), which however does not occur in Pali. The C. expln is "samantato obhāsento," i. e. shining.

Mona
Mona (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self -- possession Sn 540 (’patha=ñāṇa -- patha SnA 435), 718, 723; Nd1 57; Nd2 514 A (=ñāṇa & paññā); Th 1, 168 (what is monissan? fut. 1st sg. of ?).

Moneyya

Moneyya (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni -- hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya˚, vac˚, mano˚ (see under muni), e. g. at D iii.220; A i.273; Nd1 57; Nd2 514 A (where also used as adj.: moneyyadhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On moneyya -- kolāhala (forebodings of the highest wisdom) see the latter.

Momůha

Momůha (adj.) [intens. -- redupl. formation fr. moha & muh] dull, silly, stupid, infatuated, bewildered (cp. Cpd. 833) D i.27; A iii.164 sq.; Sn 840, 841, 1120; Nd1 153 (=manda), 192; Nd2 521 (=avidvā etc.); Pug 65.

Momůhatta

Momůhatta (nt.) [abstr. fr. momůha] silliness, foolishness, bewilderment of the mind M i.520; A iii.119, 191, 219 (=mandatta); Pug 69.

Mora

Mora [the contracted, regular P. form of *Sk. mayūra, viā *ma -- āra>mora. See also Geiger, P.Gr. § 27 & Pischel, Prk. Gr. § 166. -- Vedic only mayūrī f. pea -- hen] a peacock J ii.275 (’upasevin, see C. on this passage); vi.218, 497; PvA 142; DhA i.394. A peacock's tail (sometimes used as a fan) is denoted in var. terms in cpds., as mora -- kalāpa DhA i.387; -- piccha Vin i.186; -- piñcha Vin ii.130; -- piñja PvA 142, 176; VvA 147; -- sikali (?) KhA 49; -- hattha Vv 3344 (=mayūra -- piñjhī kataj makasa -- viñjani); Pv iii.117. Perhaps also as morakkha "a peacock's eye" at VbhA 63 (morakkhaka loha, a kind of copper, grouped with pisācaloha). It is more likely however that morakkha is distorted fr. *mauryaka, patronymic of mura, a local (tribal) designation (cp. murala), then by pop. etym. connected with mora peacock. With this cp. Sk. moraka "a kind of steel" BR.

Moragu

Moragu [cp. (scientific) Sk. mayūraka] a tender grass (Achyranthes aspera) Vin i.196.

Morinī


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Moli

Moli (m. & f.) [cp. Epic Sk. mauli, fr. múla] a chignon; crest, turban J i.64; v.431; Mhvs 11, 28; DA i.136 (v. l. moli). Also found (as molin, adj.?) in Np. Yama -- moli: see under yakkha 5. -- galla (?) fat Vin i.85 (expld by thūla -- sartra; vv. ll. moli˚ & mukalla). -- baddha one who has his hair tied into a top -- knot 128, 243, 348.

Mosa
Mosa (˚ --) (adj. -- nt.) [the guṇa (compn) form of musa] belonging to or untrue, false --; only in cpds. --
dhamma of a deceitful nature, false, A v.84 (kāma); Sn 739, 757; & -- vajja [fr. musa -- vāda] false --
speaking, lie, untruth S i.169; Sn 819, 866, 943; Nd1 152, 265; Nd2 515; Vv 126.

Mosalla

Mosalla (adj.) [fr. musala] worthy of being slain (with clubs), punishable A ii.241.

Moha

Moha [fr. muh, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion,
bewilderment, infatuation D iii.146, 175, 182, 214, 270; Vin iv.144, 145; Sn 56, 74, 160, 638, 847; Vbh
208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. -- Defd as "dukkhe aññāñ, etc., moha pamoha, sammoha,
avijj' ogha etc.," by Nd2 99 & Vbh 362; as "muyhanti tena, sayañ vā muyhati, muyhana -- mattañ eva vā
tan ti moho" and "cittassa andha -- bhāva -- lakkhano, aññāñalakkhano vā" at Vism 468. -- Often coupled
with rāga & dosa as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths
and to enter the Path: see under rāga (& Nd2 p. 237, s. v. rāga where the wide range of application of this
set is to be seen). Cp. the 3 fires: rāg -- aggi, dos -- aggi, moh -- aggi It 92; D iii.217 also rāga -- kkhaya,
dosa', moha' VbhA 31 sq. -- On combn with rāga, lobha & dosa see dosa2 and lobha. -- On term see also
Dhs trsl. §§ 33, 362, 441; Cpd 16, 18, 41, 113, 146. -- See further D i.80 (samoha -- citta); Nd1 15, 16
(with lobha & dosa); VvA 14; PV A 3. -- amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3
kusala -- mūlani: cp. mūlā 3), 402 (id., as kusala -- hetu). -- Cp. pa", sam", -- antara (personal) quality of
bewilderment (lit. having m. inside) Sn 478 (taken by C. as "cause of m.," i. e. "kāraṇa, "paccaya SnA 411; cp.
antara= kāraṇa under antara l 2 b.). -- ussada quality of dullness Ndl 72, 413. -- kkhaya destruction of
infatuation Vbh 73; VbhA 51. -- carita one whose habit is infatuation Nett 90 (+rāgaratita & dosaracita).
-- tama the darkness of bewilderment MA 1. -- dhamma anything that is bewildering or infatuating Sn 276. --
pāruta covered or obstructed by delusion Pv iv.334. -- magga being on the road of infatuation Sn 347. --
salla the sting of bewilderment Nd1 59.

Mohatta

Mohatta (nt.) [abstr. fr. moha] infatuation, bewilderment A ii.120; iii.376.

Mohana

Mohana (nt.) [fr. muh as Caus. formn] making dull or stupid, infatuation, enticement, allurement Sn 399,
772 (=mohanā vuccanti pañca kāmagunā Nd1 26). The Sk. meaning is also "sexual intercourse" (cp.
Halayudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expls "mohanā vuccati
kāmagunā, ettha hi deva -- manussā muyhanti."

Mohanaka

Mohanaka (adj.) [fr. mohana] leading astray, bewildering, leading into error Vin iv.144.

Mohaneyya & Mohanya

Mohaneyya & Mohanya (adj.) [grd. formn fr. moha] leading to infatuation A ii.120; iii.110; J iii.499.

Moheti

Moheti [Caus. fr. muh, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2nd
sg. amohayi Sn 352; 3rd sg. amohayi S iv.158= It 58 (maccu -- rājan; vv. ll. asamohayi & asamohari);
reading somewhat doubtful, cp. similar context Sn 1076 with "sabbesu dhhammesu samīthatesu" (v. 1.
Y. Y

-- Y -- combn consonant (sandhi), inserted (euphonically) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from i as a sort of "gliding" or semi--vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e.g. pari -- y -- āpanna (Pāli) corresponds to Sk. pary -- āpanna, similarly pari -- y -- osā=Sk. paryosāna. Thus inserted after a before i or e: chay -- imā disā D i.188; ta -- y -- idān Sn 1077; Pv i.33; tava -- y -- idān Sn 352; na - y -- idān S ii.278; mama -- y -- idān Sn 806; na -- y -- idha Sn 790; mā -- y -- idha Vin i.54; yassay -- etādiṣ paṭā D ii.267 (v. l. ss for T yassa -- s -- etādiṣ); satiyā -- y -- etaṇ adhivacanāṇ M ii.260; na -- y -- imassa Pv iv.12. -- After i before a: ḍhajy -- imimass k. In a demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see s. v.). -- In adv. use it often corresponds to seyyath.

Ya” [pron. rel. base; Vedic yah=G. o/s who; cp. Goth. jabai if, -- ei rel. part. An amplification of the dem. pron. base *a- -- *ei -- (cp. ayañ). See on detail Brugmann, "Die indogerm. Pronomina" in Ber. d. sächs. Ges. LX. 41 sq.] I. Forms. (See inflection also at Geiger, P.Gr. § 110.) The decl. is similar to that of ta”;

among the more rarely found forms we only men tion the foll.: sg. nom. m. yo with by -- form (in hiatus) yv --, as yvāyaḥ=yāno yāṃ M i.258; yvāsa=yo asa M i.137. Notice the lengthening of the subsequent vowel.

An unsettled ya is to be found at J v.424 (Fausböll remarks "for yassa preceding pañcapatik; C. on p. 427 expls ya -- kāro pañca
tapi). -- f. loc. yassa been felt more like ya+expletive (Sandhi -- ) d, and is principally found in adv. use and certain archaic phrases, whereas yaŋ represents the usual (Pāli) form (like tad and taŋ). See further adv. use of cases (below ii.5). -- At Pii ii.16 yaḥi is doubtful (perhaps imper.=yajahi, of yajati; C. leaves it unexpld). Special mention must be made of the nt. n. acc. sg., where both yaŋ and yad are found. The (Vedic) form yad (Ved. yat) has been felt more like ya+expletive (Sandhi -- ) d, and is principally found in adv. use and certain archaic phrases, whereas yaŋ represents the usual (Pāli) form (like tad and taŋ). See more under II. -- A Māgadhized form is ye (after se=taŋ), found at D ii.278 (see Geiger § 1052 & 1102. Cp. Trenckner, Notes 75.). The expression ye -- bhuyyena may belong under this category, if we explain it as yad+bhuyyena (bhuyyena equivalent to bhīyoso). It would then correspond to seyyath (= sad+yathā, cp. satyathā, sace, taŋyathā). See refs. under yebhuyyena. -- The expression yevāpanaka is an adj. formn from the phrase ye -- vā -- pana (=yaŋ vā pana "whatever else there is"), i.e. belonging to something of the same kind, i.e. e. -- 544 --

corresponding, reciprocal, as far as concerned, respective. (See s. v.) -- In adv. use it often corresponds to E. as; see e.g. yad -- icchāyaṅ, yaṅ -- idān (under ii.2 b; ii.4 b.). II. Meaning: "which," in correspondence to a following demonstr. pron. (ta’); whichever (generalizing); nt. what, whatever. In immediate combn with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4). 1. Regular use as correl. pron., when ya” (+noun) is followed by ta’ (+noun). Sometimes (in poetry) the reverse is the case, e.g. at It 84 where ta’ (m. sa) is elliptically omitted: athāḥ na jānantī yaṅ lobho sahate naṛṇaḥ "he does not know good, whom greed overcomes." -- Otherwise regular, e.g.: yassa jāttārparatāṇaḥ kappati pañca ti tassa kāmaguṇa kappanti S iv.326. In a generalizing sense (cp. below ii.3): yo vā vā "der erste beste," some or other, whoever, any J iv.38; v.362; yaṅ vā taṅ vā karoti let her do whatever she likes VvA 208; yasmin vā tasmā vā on every occasion S i.160 na yo vā so vā yakkho not this or that yakka i. e. not any (ordinary) kind of Yakkha (but Inda) DA i.264. -- The same use (ordinary correlative) applies to the nt. forms yaṅ & yad in correl. to taṅ and tad. (See sep. under II. 2.) 2. Use of nt. forms. -- (a) nt. yaṅ (a) as pronoun: S iii.44 (yaṅ dukkhaḥ . . . tad anattā); It 78 (yaṅ c’a añña whatever else); VbhA 54 (yaṅ labbhati yaṅ ca na labbhati taṅ sabbāṅ pucchitvā); See also under 3 a (yaṅ kiñci, yaṅ yaṅ). -- (b) as adj. adv.: yaṃmuṅka facing what, turned where (?) J v.475 (but C. reads & expls sammuṅka!); yaṅ --
vipāka having what or which kind of fruit D ii.209. yañ vā ... yañ vā whether ... or S ii.179; yañ no ... na tv' eva neither ... nor S ii.179 -- 180. -- yañ with pot.: "so that," that (corresp. to Lat. ut consecutivum) S iii.41 (yañ rūpe anatt' ānupassī vihareyya). J v.339 (n' esa dhamma yañ tañ jahe that I should leave you). -- In the function of other conjunctions e. g. as temporal= when, since, after: J iv.319 (yañ mañ Suruci -- m -- ānayi that, or since, S. married me). As conditional or causal =if, even if, because: Vin i.276 (yañ ta sakka. & arogañ kātuñ, tañ karohi if it is possible ... do it; or may be taken in sense of "in whatever way you can do it, do"); J iii.206=iv.4 (yañ me sirasmin ṭhacca cakkaj bhāmati matthake= because; C.: yena pāpema). -- (c) as adv. deictive "so," in comb with var. other (emphatic) particles as e. g. yañ nūna used in an exhortative sense "well, now"; or "rather, let me"; or "so now," always in phrase yañ nān' āhañ "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. āhañ āraññahā pañiveseyyān" DhA ii.91. "y. n. ā. katakammān puñcheeyyā" VvA 132; dasseyeyyā VvA 138; pabbajjeeyyā M ii.55; ānyeyyān DhA i.46, vihareyyān ibid. 56; etc. cp. J i.14, 150, 255, iii.393; DhA i.91; Pva 5 (avassayos bhaveyyā). -- Similarly yañ hi "well then, now then" (with Pot.) S ii.210, 221 (tañ vadeyya). Cp. yagghhe. yañ ca & yañ ce [Sk. yac ca, or cet, ca here=ce see ca. & cp. sace=sac+ce] (rather) than that: yañ ca Th 2, 80; J i.210; yānca (with Pot.) S i.176; It 43; Th 1, 666. sangāme me matañ seyyo yañ ce jīve parājito (than that I live vanquished) Sn 440 (cp. the intricate expl in SnA 390); similarly J iv.495: me maranañ seyyo yañ ce jīve tāva vinā. -- (b) nt. yad: as pronom in regular relative use e. g. S iii.44 (yad anicca tañ dukkhañ); It 59 (yad eva diṭṭhañ eva tāñ āhañ vadāmi). (b as adv., e. g. yad -- agge (loc.) from what on, i. e. from which time, since what time D i.152 (=mūladivasa patṭhāya yañ divasa gañgañ patvā DA i.311); Vv 8433 (=yato patṭhāya VvA 344). Also as yad -- aggena (instr.) Vin ii.257 (y. Mahāpajāpati -- gotamiyā āṭṭha garudhammā paṭigghātā tad eva sā upasampannā); VbhA 387, -- yad -- athañ for what, why Th 2, 163. yad -- athihi as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariya). The same verse occurs at SnA 354. The latter passage is mentioned in P.D. under athihi with meaning "on account of what" (cp. kim -- athihiyā S iii.189). The Sn passage is not expld in SnA. -- yad -- icchakañ whatever is pleasant, i. e. according to liking, as he pleases A iii.28; Pug 11, 12; J i.141 (y. bhutta eaten heartily); Vism 154 (+yavadiccaka); VvA 341. Cp. yen' icchakañ below II. 5. -- yad -- icchita see under yathā -- icchita! -- yadānāñ: see below II. 4. b. 3. Generalizing (or distributive) use of ya: There are two modes of generalization, viz. (a) by repeating ya": yassa yass' eva sālāsa mūle tiṭṭhasi, so so muñcati pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 393; yañ yañ hi manaso piyān "whatever is pleasant to the senses" Pva ii.118; yañ yañ passati tañ tañ pucchati "whomsoever he sees, him he asks" J iii.155; yassa yassa disāyañ viharati, sakasmin yeva vijite viharati in whichever region he lives, he lives in his own realm" A iii.151; yo yo yañ yañ icchati tassa tassa adāsi "whatever anybody wished he gave to him" Pva 113; yañ yañ padañ bhajati tatttha tathth' eva asa lābhāsakkāro nibbattati "whichever region he visits, there (in each) will he have success" DhA ii.82. -- (b) by combination with ko -- ci (cp. the identical Lat. qui -- cun -- que): yassa kassaci rāgo pañhino ayān vuccati ... "the lust of whoseower is abandoned he is called so & so" It 56. yāni kānicci vātthiñi ... sabbāni tāni ... It 19; ye keci ārabba "with ref. to whoseower" Pva 17; yañ kīciñi whatever Pv i.41. 4. Dependent & elliptic use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to what next is coming or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i. e.", or Ger. "so wie, und zwar." -- (a) The usual combs are those of ya+sa (nt. tañ) and of ya+aya (nt. idañ), but such with amu (nt. aduñ) also occur: yañ aduñ khettān aggañ evam eva mayhañ bhikkhu -- bhikkhuniyo "there is one field which is the best, thus to me the bh. & bhikkhu" S iv.315. Cp. the foll.: ya+saa e. g. at M. i.366 (yo so puriso paṭhaman rukkhañ ārālo sace so na khippam eva oroheyya "just that man, who climbed up the tree first, if he does not come down very quickly"); J ii.159 (yena tena upāyena with every possible means); Pv i.91 (yā tā [so read for yā ca!] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: yā sā sāmā ... tañ sīmañ Vin i.109; ye te dhammā ādičāyāna etc. ... sāṭṭhañ brahmacariyañ bhāvādantī tatāṭa rūpa 'sasa dhammā honti ... M iii.11; yañi etāni yānāni (just) these DhA iv.6. -- ya+ayañ e. g. at M i.258 (yy' ayān vado vedeyyo tatra tatra ... vipākan paṭisaṅgvedeti); It 35=93 (nipābanti moh'aggīñ paññāya yañ yañ nibbānañ = gāmint: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin i.134 (ye 'me antarāyikā dhammaduttā vuttā ... te paṭisāvato n' ālanantarāyāya "just those which, or whichever"). Th 1, 124 (panco ti hi nañ avedaṇuñ yāyañ vandanaṁṭṭaṁ; here=yañ ayān); Dh 56 (appamatto ayān gandho yāyañ tagara -- candant; here=yo ayān); M ii.220 (yañ idañ kamman ... tañ). -- (b) nt. yadānāñ lit. "as that," which is this (i. e. the following), may be translated by "viz." that is, "i.e." in other words, so to speak, just this, "I mean"; e. g. kāmānañ etāñ nissaraññahī yad idañ nekkhamman "there is an escape from the lusts, viz. lustlessness" or: "this is the abandoning of lusts, in other words lustlessness"
It 61; dve dānāni āmisa’ dhamma, etad aggaṁ imesaṁ yad idaṁ dhamma’ “this is the best of them, I mean dh
-- d.” It 98=100; supaṭipanno sāvaka -- sangho, y. i. cattāri purisa -- yugāni etc. M i.37. Instead of yadida
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we also find yāvaṁ c’ idaṁ. See also examples given under yāvatā. 5. Cases used adverbially: Either locally
or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating,
inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where
& where -- to), but must be guessed from the context. (a) instr. yena: (local) where (i. e. at which place) D i.71 (yena yena wherever), 220 (yattha yena yahiṁ=whence, where, whither; not with trsln Dial. I. 281:
where, why, whence!), 238 (id.); yenatena where (he went) -- there (he went) D i.88, 106, 112 & passim; cp.
D ii.85 (yena āvasath’ āgāraṇ ten’ upasankami); A ii.33 (yena vā tena vā here & there or "hither & thither").
-- (modal) Dh 326 (yen’ icchaka ii. 2 b.); Pv i.112 (kiṅ kattha pāpan yena pivāthā lohitāṇ; so that). -- loc.
yahiṁ where (or whither) Vv 8429 (yahiṁ yahiṁ gacchati tahiṁ tahiṁ modati); & yasmiṁ; yasmiṁ vā tasmiṁ
vā on every occasion S i.160. -- abl. yasm ā (only modal) because A i.260; It 37 (corresp. to tasmā). On
yasmaṁ -- t -- iha see Geiger, P.Gr. 735.

Yakana

Yakana (nt.) [fr. gen. yakna 1 or sec. stem yakan -- of Vedic yakṛt; cp. Av. yākars; Gr. h=par, Lat. jecur. In
formation cp. P. chakana fr. Ved. śakṛt,] the liver Kh iii.; M i.57, 421; D ii.293; A v.109; Miln 26; Vism
257, 356; VbhA 60, 240. The old n -- stem is to be seen in cpd. yaka -- pēla (q. v.).

Yakapeḷa

Yaka -- pēla [see pēla] the lump of the liver Sn 195 (=ya- kana -- pīṇḍa SnA 247)=J i.146. Dines Andersen
paṭala (ref. Vism 225).

Yakāra

Ya -- kāra [ya+kāra] 1. the letter (or sound) y: J i.430 (padasandhikara); iiii.433 (vyañjana -- sandhi
-- vasena gahita). -- 2. the letter (or syllable) ya: J v.427 (nipāta -- matta). It is referred to at Vin iv.7 as an
ending implying ridiculing or insult, together with the ending "bha. The Cy. means words like dāsiya,
gumbiya, bālya etc. where -- ya either denotes descendancy or property, or stands for -- ka as diminutive (i.
e. (disparaging) ending. The same applies to "bha. Here at Vin iv.7 this way of calling a person by means of
adding -- ya or -- bha to his name (cp. E. -- y in kid> kiddy etc.) is grouped with a series of other terms of
insult (hinā akkosā).

Yakkha

Yakkha [Vedic yakṣa, quick ray of light, but also "ghost"; fr. yaks to move quickly; perhaps; swift
creatures, changing their abode quickly and at will. -- The customary (popular) etym. of Pali Commentators
is y. as quāsi grd. of yaj, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is
given. See e. g. VvA 224: yajanti tattha baliṁ upaharan’ti yakkhā; or VvA 333: pujan’ya -- bhavato
yakkhā ti vuccati. -- The term yaka as attendants of Kubera occurs already in the Upanishads.] 1. name of
certain non -- human beings, as spirits, ogres, dryads, ghosts, spook s. Their usual epithet and category of
being is amanussa, i. e. not a human being (but not a sublime god either); a being half deified and of great
power as regards influencing people (partly helping, partly hurting). They range in appearance immediately
above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond
to our "genii" or fairies of the fairy -- tales and show all their qualities. In many respects they correspond to
the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an
ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are
incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. Dial. iii.188; on their history and identity Stede, Gespenstergeschichten des Peta Vatthu chap. v.; pp. 39 -- 44. -- They are sometimes called devatā: S i.205; or devaputta: PvA 113, 139. A female Yakka is called yakkhini (q. v.). 2. Their usual capacity is one of kindness to men (cp. Ger. Rübbezahl). They are also interested in the spiritual welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i.e. messengers from another world) who will save prospective sinners from doing evil (cp. PV iv.1). They also act as guides in the "inferno": PV iv.11, cp. iv.3. A somewhat dangerous "Mentor" is represented at D i.95, where the y. Vājirāpāṇi threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdhgh. (DA i.264) says on this: na yo vā so vā yakka, Sakko devarāja ti veditabbo: it is to be understood not as this or that y., but as Sakka the king of devas. -- Whole cities stand under the protection of, or are inhabited by yakkhas; D ii.147 (ākinaṇḍa -- yakka full of y.; thus Āḷakahandā may here mean all kinds of supra -- mundane beings), cp. Kānkhā as inhabited by y.: Mhv 7, 33. -- Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evil-natured than the male (see under yakkhinī). They eat flesh and blood: J iv.549; devour even men: D ii.346; J ii.15 -- 17, or corpses: J i.265; mentioned under the 5 āḍhama (dangers) at A iii.256. A yakka wants to kill Sāriputta: Ud 4. 3. Var. classes of y. are enumerated at D ii.256, 257; in a progressive order they rank between manussa and gandhabba at A i.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mahārājas at J v.420. According to VVā 333 Sakka, the 4 great kings (lokapāla), the followers of Vessavaṇa (alias Yama, the yakka proper) and men (see below 7) go by the name of yakkha. -- Sakka, the king of the devas, is often named yakka: J iv.4; DA i.264. Some are spirits of trees (rakka -- devatā): J iii.309 345; Pv i.9; ii.9; PvA 5; are also called bhuma -- devā (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv ii.9; iv.3), and secondarily from the legends of sea -- faring merchants (cp. the story of the flyingDutchman). To the latter origin point the original descriptions of a Vimāna or fairy -- palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes, where the sense of hauntedness has given rise to the fear of demons or supernatural witchcraft. Cp. the entrances to a Vimāna by means of a dried -- up river bed (Pv i.9; ii.12) and the many descriptions of the Vimānās in the Lake -- districts of the Himavant in Vv. (See Stede, Peta Vatthu trsln p. 104 sq.) 4. Their names too give us a clue as to their origin and function. These are taken from (a) their bodily appearance, which possesses many of the attributes of Petas, e. g. Khara "Rough -- skin" or "Shaggy" Sn p. 48 (=Khara -- samphassa camma SnA 302), also as Khara -- loma "Rough -- hair" Vism 208; Khara -- dāṭhika "Rough -- tooth" J i.31. Citta "Speckled" Mhv 9, 22; 10, 4; also as Cittā -- rājā J ii.372; Mhv 10, 84. Silesa -- loma "Sticky -- hair" J i.273. Sūci -- loma "Needlehair" Sn p. 47, 48; S i.207; Vism 208; SnA 302. -- (b) places of inhabitation, attributes of their realm, animals and plants, e. g. Ajakalāpaka "Goat -- bundle" Ud 1. Āḷavaka "Forest -- dweller" J iv.180; vi.329; Mhv 30, 84: Vism 208. Uppala "Lotus" DhA iv.209. Kakudha "K. -- tree" (Terminalia arjuna) S i.54. Kumbhira "Crocodile" J vi.272. Gumbiya either "One of a troop" (soldier of Yama) or "Thicket -- er" (fr. gumba thicket) J iii.200, 201. Disāmukha "Sky-facer" DhA iv.209. Yamamoli "Yamachignon" DhA iv.208. Vajira "Thunderbolt" DhA iv.209; alias Vajira -- pāṇi D i.95, or Vajira -- bahu DhA iv.209. Sāṭāgira "Pleasant -- mount" D ii.256; Sn 153; J v.314; -- 546 --

vi.440. Serīsaka "Acacia -- dweller" VVā 341 (the messenger of Vessavaṇa). -- (c) qualities of character, e. g. Adhamma "Unrighteous" Miln 202 (formerly Devadatta). Katatthā "Well -- wisher" DhA iv.209. Dhamma "Righteous" Miln 202 (=Bodhisatta). Puṇṇaka "Full( -- moon?!)" J vi.255 sq. (a leader of soldiers, nephew of Vessavaṇa). Māra the "Tempter" Sn 449; S i.122; M i.338. Sakata "Waggon -- load" (of riches) DhA iv.209 -- d (d) embodiments of former persons, e. g. Janivasabha "Lord of men" D ii.205. Dīgha M i.210. Naradeva J vi.383, 387. Pāṇḍaka "Eunuch" Mhv 12, 21. Sīvaka S i.241=Vīn ii.156. Serti "Self -- willed" S i.57. -- Cp. the similar names of yakkhīṁ. They stand in a close relationship to and under the authority of Vessavaṇa (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of Yama himself, the Lord of the Underworld (and the Peta -- realm especially). Cp. D ii.257; iii.194 sq.; J iv.492 (yakkhīṁ fetches water for Vessavaṇa); vi.255 sq. (Puṇṇaka, the nephew of V.); VVā 341 (Serīsaka, his messenger). In relation to Yama: dve yakkham Yasmassā dūtā Vv 522; cp. Np. Yamamolī DhA iv.208. -- In harmony with tradition they share the rôle of their master Kuvera as lord of riches (cp. Pv ii.922) and are
the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv ii.11 (PvA 145), and to iv.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute kāma -- kāmin Pv i.33. Hence they possess supernatural powers, can transfer themselves to any place with their palaces and work miracles; a frequent attribute of theirs is mah' iddhika (Pv ii.910; J vi.118). Their appearance is splendid, as a result of former merit: cp. Pv i.2; i.9; ii.11; iv.317. At the same time they are possessed of odd qualities (as result of former demerit); they are shy, and afraid of palmyra leaf & iron: J iv.492; their eyes are red & do not wink: J v.34; vi.336, 337. -- Their abode is their self -- created palace (Vimāna), which is anywhere in the air, or in trees etc. (see under vimāna). Sometimes we find a communion of yakkhas grouped in a town, e. g. Ālañkamandā D ii.147; Sirīśa -- vatthu (in Ceylon) Mhvs 7, 32. 6. Their essential human character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in saṁsāra. Cp. D iii.194, 195; J ii.17; VvA 333; Pv ii.810 (where "yakkha" is expld by Dhpāla as "pet -- attabhāvato cuto (so read for matol) yakko ataj jāto dev -- attabhāvato patto" PvA 110); SnA 301 (both Śuciloma & Khara converted). - - See in general also the foll. passages: Sn 153, 179, 273, 449; S i.206 -- 15; A i.160; Vism 366 (in simile); Miln 23. 7. Exceptionally the term "yakkha" is used as a philosophical term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: etāvāt ye yakkhassā sudhī (purification of heart) Sn 478, quoted VvA 333 (etāvāt 'aggaṇ no vaddantī h' eke yakkhassā sudhi idaṃ paññitāṣe). Sn 875 (cp. Nd 1 282: yakka=satta, nara, puggala, manussa). -- ānubhāva the potency of a yakka J i.240. -- avītiṣṭha possessed by a y. J vi.586. -- iddhi (yakkh') magic power of a y. PvA 117, 241. -- gana the multitude of y's. J vi.287. -- gaha=following Dha iii.362. -- gaḥa "yakkha -- grip," being seized by a y. S i.208; PvA 144. -- tṭhāna the dwelling -- place of a y. -- dasi "a female temple slave," or perhaps "possessed by a demon" (?) J vi.501 (v. l. BB devatā -- paviṭṭhā cp. p. 566: yakki avītiṣṭhā) -- nagara city of y's. J ii.127 (=Sirīsavatthu); cp. pisāca -- nagara. -- pura id. Mhvs 7.32. -- bhavana the realm or abode of the y. Nd 1 448. -- bhūta a yakka -- being, a ghost Pv iii.52 (=pisāca -- bhūta vā yakka -- bh. vā PvA 198); iv.135. -- mahiddhi=˚iddhi; Pv iv.154. -- yoni the y. -- world, realm of the y. SnA 301. -- samāgama meeting of the y. PvA 55 (where also devaputta join). -- sūkara a y. in the form of a pig VbhA 494. -- sena army of y's. D iii.194; SnA 209. -- senapati chief -- commander of the yakka -- army J iv.478; SnA 197.

Yakkhata

Yakkhottaya (nt.) [fr. yakkha] condition of a higher demon or yakkha D ii.57; A ii.39; PvA 117.

Yakkhinī

Yakkhinī (f.) [fr. yakkha, perhaps corresponding directly to Vedic yakṣinī, f. of yakṣin; adj. persecuting, taking vengeance, applied to Varuṇa at RV. vii.884] a female yakka, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man -- & beast-murder (cp. yakkha 2). They are very much like Pets in habits. With their names cp. those of the yakkhas, as enund under yakka 4. -- Vin iii.37; iv.20 (where sexual intercourse with y. is forbidden to the bhikkhus); S i.209 (Piyankara -- mātā); J i.240 (as a goat), 395 sq.; ii.127; iii.511; v.21 (eating a baby), 209 (eaten by a y.); vi.336 (desirous of eating a child); Vism 121 (singing), 382 (four: Piyankara -- mātā, Uttaramātā, Phussa -- mātā, Dhammagattā), 665 (in simile); Mhvs 7, 11 (Kuvaṇṇa, i. e. "bad -- coloured"); 10, 53 (Cetiya); 12, 21 (Hārītā "Charming" or fr. harita "green" (?)); Dha i.47; ii.35, 36 (a y. in the form of a cow, eating 4 people in successive births). Note. A by -- form of yakkhinī is yakkhī. -- bhāva the state of being a yakkhī J i.240; ii.128 (yakkhinī').

Yakkhi

Yakkhi (f.) [direct formation fr. yakka, like pett fr. peta; form older than yakkhinī (?)] = yakkhinī S i.11; Vin iii.121; iv.20; J iv.492; Mhvs 7, 26.

Yagghe
Yagghe (indecl.) [similar in formation & meaning to tagghe (q. v.). It is yan (yad)+gha, the latter in a Māgadhised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānati, either 2nd jāneyāsi, or 3rd sg. jāneyya; to be trsl'd somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. yan nu, yan nūna & yan hi. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyya Vin i.237; yagghe deva jāneyāsi yo te puriso dāso . . . so . . . pabbajito do you know, Oh king D i.60 (trsl.: "if it please your majesty, do you know . . ."; DA i.169 expls as "coda'n atthe nipāto"); y. ayye jāneyya Sn i.188. -- The passage M ii.157 is somewhat doubtful where we find y. with the ind. and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagghe . . .," with reply "na jānma yagghe . . ." Perhaps the reading taggha would be preferable.

Yajati

Yajati [yaj, cp. Vedic yajati, yajus, Yajur -- veda. To Av. yažaitē to sacrifice, Gr. a/(zomai to revere, worship. On etym. cp. also Walde, Lat. Wtb. s. v. aestimo. -- The Dhtp (62) defines root by "deva -- pūjā, sangati -- kara, dānesu," i. e. "said of deva -- worship, of assembling, and of gifts." Similarly Dhtm 79] to sacrifice, to make an offering (yañña'); to give alms or gifts -- In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enumd under yañña). The latter use is by far the more frequent. -- The construction is with the acc. of the deity honoured and the instr. of the gift. -- Pres. yajati D i.139; A i.168; ii.43, 44; Sn 505, 509; DA i.160. -- ppr. yajanto D i.52; M i.404; Miln 21; gen. pl. yajatañ Sn 569 (=Vin i.246, where reading is jayatañ). -- ppr. med. yajamna D i.138 (mahayañña); Sn 506; S i.233; J vi.502, 505. -- imper. 2nd sg. yajatu DA i.297; med. yajatañ D i.138 (=detu bhavan DA i.300). 2nd sg. yajahi J iii.519; PvA 280, and perhaps at Pv ii.16 (for T. yahi). 2nd med. yajassu Sn 302, 506; J v.488 (yañña'), 490 (id.) -- Pot. 1st sg. yajeyañ D i.134; 3rd pl. yajeyyuyñ J vi.211, 215; 3rd sg. med. yajetha Dh 106 (māse māse sahassena yo y.=dānañ dodadeyya Dha ii.231), 108; It 98; A ii.43; Sn 463. -- Fut. 2nd sg. yajissasi J iii.515; 1st sg. yajissami J vi.527 (pantha -- sakunñ tuyhañ mañsañ); 3rd pl. yajissanti J iv.184; 1st pl. yajissama J vi.132. -- aor. 1st sg. yajñ Th 1, 341; 3rd sg. ayaji It 102; yaji Miln 219, 221. -- inf. yajitum Miln 220; yittuññ D i.138 (yittu -- kama wishing to sacrifice), and yittuññ in "kama D ii.244; Sn 461. -- ger. yajitvā D i.143; A ii.44; Sn 509; J vi.137 (puttehi), 202; Pv ii.956 (datvā, i. e. spending liberally; cp. PvA 136); yajitvāna Sn 303, 979. -- grd. yajitabba J vi.133 (sabbacatukkena). -- pp. yoga & yīttha. -- Caus. I. yajeti; Caus. II. yajpeti (q. v.).

Yajana

Yajana (nt.) [late formation fr. yaj, yajati, for the earlier yañña] the act of sacrificing J iii.518; vi.133; Cp. I. 72; Vism 224; PvA 135.

Yajanaka

Yajanaka (adj.) [fr. yajana] one who sacrifices J vi.133.

Yajāpeti

Yajāpeti [Caus. II. of yajati] to cause a sacrifice to be held A i.168 (yajati+).

Yajita

Yajubbėda

Yajubbėda [fr. Vedic yajus the sacrificial formula, +veda] the Yajurveda, the 2nd of the Vedas, dealing with sacrifice Miln 178; DA i.247; SnA 447. As yajurveda at Dpvs v.62, where the 3 Vedas are enumd as iruveda, yaju' and sama'.

Yaṇṇa

Yaṇṇa [Vedic yajña, fr. yaj: see yajati. The metric reading in the Veda is sometimes yajana, which we are inclined to look upon as not being the source of the P. yaṇṇa] 1. a brahmanic sacrifice. -- 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the yaṇṇa now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self -- understood definition of yaṇṇa is at Nd2 523 given with "yaṇṇa vuccati deyyadhammo," and as this the 14 constituents of the latter are enumd; consisting of the 4 paccayas, and of anna, pāna, vatta, yāna, mālā, gandhā, vilepana, seyya, avasatha, padpeyya. Cp. Nd1 373. -- The term parikkhāra, which refers to the requisites of the bhikkhu as well (see DA i.204 -- 207), is also used in the meaning of "accessory instrument" concerning the brahmanic sacrifice: see D i.129 sq., 137 sq. They are there given as 16 parikkhāras, as follows: (4) cattāro amani -- pakkha viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) aṭṭhāngāni of a king -- sacrificer; (4) cattār' angāni of a purohita. <*> The term mahāyaṇṇa refers to the brahmanic ritual (so at M ii.204; DhsA 145, cp. Expositor 193); its equivalent in Buddhist literature is mahādāna, for which yaṇṇa is also used at Pv ii.950 (cp. PvA 134). -- The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmānic sacrifice, e. g. J i.518 sq.; vi.211 sq., & cp. Fick, Sociale Gliederung, p. 146 sq. One special kind of sacrifice is the sabba -- catukkayaṇṇa or the sacrifice of tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even men were offered: J i.335; iii.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the square with ref. to Viṁānas & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross -- roads. Cp. the Ep. of niraya (Purgatory) "catu -- dvāra" (esp. at Pv i.10). See cpds. of catu. -- It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lokapāla) who were specially worth offering to, as their influence was demonic (cp. Pv i.4). The prevailing meaning of yaṇṇa in the Suttapiṭaka is that of "gift, oblation to the bhikkhu, alms-giving." Cp. Sn 295, 461, 484, 1043. At Vv 3426 the epithets "su -- dinna, su -- huta, su -- yi" are similarly enumd under yaṇṇa (or yaṇṇapatha) as "ye yaṇṇa (viz. civa etc.)" those who wish for a gift, "ye yaṇṇa abhisankharonti" those who get it ready, and "ye yaṇṇa denti" those who make it, at Nd2 70 (under appamatta). Similarly we find the threefold division of "yaṇṇa" (=civa etc.), "yaṇṇayājaka" (=khattiya, brāhmaṇa etc., including all 8 classes of men: see Nd2 p. 129 s. v. khattiya, quoted under janab), and "dakkhineyya" (the recipient of the gift, viz. samaṇa -- brāhmaṇa, kapaṇ'addhikā vanibbakā, yācakā) at Nd2 449b (under puthā). -- Cp. the foll. (mixed) passages: D i.97, 128 -- 144 (brahmanic criticised); ii.353, 354 (profitable and unprofitable, criticised); M i.82 (brahmān).; S i.76, 160; i.42 sq., 63, 207; iii.337; iv.41; A i.166; ii.43 (nirārambhāḥ yaṇṇāḥ upasankhamanti arahanto, cp. DhsA 145); Sn 308 (brahmān.), 568 (agghutta -- mukhā yaṇṇāḥ: the sacrifices to Agni are the best; brahmān); Th 1, 341; J i.83, 343; iii.517 ('ḥ yajati; brahmān.); iv.66; v.491, 492; vi.200 (yaṇṇa -- kāraka -- brāhmaṇa), 211 sq.; DA i.267; DhA ii.6. -- āgāra a hall for sacrifices Pug 56 (=yaṇṇa -- sālā PugA 233). -- āvāta the sacrificial pit D i.142, 148; J i.335; iii.45, 517; vi.215 (where reading yaṇṇāvāta, cp. yaṇṇāvāta at Cp. i.72). It has been suggested by Kern, Toev, s. v., and it seems more to the sense, to read yaṇṇa -- vāta for yaṇṇāvāta, i. e. enclosed place for sacrifice. Thus at all passages for 'āvāta. -- kāla a suitable (or the proper) time for sacrifice D i.137; Sn 458, 482; DA i.297. -- upanīta one who has been brought to the sacrifice S i.168 (trsl. K.S. 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. 1. "opanīta which may be read as opavīta "wearing the sacrificial cord"; see foll.). -- opavīta (?) [see upavīta] in phrase yaṇṇā opavīta -- kaṇṭhā "having the (sacrificial, i. e.) alms -- cord wound round their necks" SnA
Yaññatā


Yaṭṭhi

Yaṭṭhi (f.) [cp. Vedic yaṣṭi. Another Pali form is laṭṭhi] 1. a staff, stick, pole M iii.133 (tomara˚ goad); S i.115 (pācana˚ driving stick, goad); Miln 2; DhA iii.140 (kattara˚ a mendicant's staff); PvA 241; VbhA 241 (yantacakka˚); Mhvs 11, 10 (velu˚ a bamboo pole). <->

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2. a stem, stalk (of a plant), cane in ucc hu˚ sugarstick, sugar -- cane DhA iii.315 (=ucchu -- khaṇḍika at Vv 3326); iv.199. -- 3. a measure of length (=7 ratanas) VbhA 343. -- kōṭi the end of the stick or staff DhA i.15. -- madhukā˚ ("cane -- sweetness") liquorice Mhvs 32, 46. -- luddaka˚ "stick -- hunter" at J iv.392 means a hunter with a lasso.

Yata

Yata [pp. of yam] held, checked, controlled, restrained, careful S ii.15, 50; Sn 78, 220, 1079 (=yatta, paṭiyaṭta, gutta etc. Nd1 525); J vi.294 (C. appamatta; Kern, Toev. s. v. proposes reading yatta for yata Vism 201 (?). Esp. in two phrases: yat -- atta (yata+attan) selfcontrolled, one whose heart is kept down D i.57 (cp. Dial. i.75); Sn 216, 490, 723; DA i.168. -- yata -- cārin living in self -- restraint, living or behaving carefully Sn 971 (=yatta paṭiyaṭta gutta etc. Nd1 498); Miln 300 (+samāhita -- citta, where Kern, Toev. s. v. proposes to read yatta -- cārin for yata). A similar passage at Th 1, 981 reads yathā -- cārin (q. v. for further expln). <-> Cp. saṃyata & see also yatta.

Yatati

Yatati1 [yat, given by Dhtp 121 in meaning "yatana," by Dhtm 175 as "paṭiyaṭana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. yataṇ It 120 (care, tiṭṭhe, acche etc.; Seidenstücker trsls "gezügelt," thus taking it in meaning of yata). -- pp. yatta.

Yatati2 [unidentified, perhaps as expln of yati?] is given in meaning of "lead out" (?) at Dhtp 580 ("niyyātane") and Dhtm 813 (id.).

Yatana

Yati [fr. yat, cp. Vedic yata leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgata yatiṇ); 25, 4; 30, 26 (mattikā -- dāyaṇa yatiṇ); 32, 32 (khiṇāsavaṣa yatino); Dāvs iv.33 (yatī); Vism 79 (vikampeti Mārassa hadaṇa yatī); PvA 287 (instr. muni -- vara -- yatinā).

Yato

Yato (adv.) [the abl. case of ya˚, used as conjunction, Cp. Vedic yatah wherefrom, by which, out of which] 1. (local) from where D i.240 (uggacchanti candima -- suriyā; opp. yattha where). -- 2. (temporal) whence, since, when, from which time Vā 344 (yato paṭṭhāya). -- 3. (modal) from which, out of what cause, because, in as far as D i.36 sq. (yato ... etātavāt because ... therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). -- Freq. in two combns: yatvādhi -- karana (yato+adhikaraṇa) because (lit. by reason of which; cp. kim -- dhikaraṇa, see adhik.) D i.70; D i.113; M i.269; Dhs 1346; cp. similarly BSk. yato adhikaraṇa MVastu iii.52; and yato -- nidāna on account of which, from which (or what) reason, because M i.109; Sn 273, 869; Pv iv.161 (cp. PvA 242). -- Note. yaticchita at PvA 265 is to be read yadichita.

Yatta

Yatta [pp. of yatati1] strenuous, making an effort, watchful Nd2 525 (+paṭiyatta, in exegesis of yata); J iv.222 (+paṭiyatta); vi.294 (Kern's reading for yata; vv. ll. sayata & sata, thus warranting yata); Miln 373 ('payatta), 378 (id.=in keen effort). -- Note. Kern, Toev. s. v. would like to equal yatta=Sk. yatna effort.

Yattaka

Yattaka (adj.) [fr. yāvant, a late formation; cp. Trenckner, Notes, 80] however much, whatever, as many (in correlation with ta˚ or tattaka) J v.74 (=yāvant); Vism 184 (yattakaṇṭhaṇa gaṇhāti ... tattakaṇṭha ...), 293 (yattakā=yāvatā); DA i.118 (yattaka ... tattaka as long as); Dha i.50 ('ṇ kālaṃ as long), 128; VbhA 73 (yattakaṇṭhaṇa ... tattakaṇṭha), 391 (yattakāni kusala -- cittāni ... teṣaṃ sabbesaṇ); VvA 175 (yattakāni ... tāni as many ... so many, i. e. whatever), 285 (yattakā aḥuneyyā nāma ... teṣu sabbesu ...). -- instr. yattakena as adv. "because, on account of" DhA iii.383, 393.

Yattha

Yattha (adv.) [the regular P. form of Ved. yatra. See also P. yattra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion="where to." -- D i.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning="so that"); 191, 313, 445, 995, 1037; Dh 87, 127 (yattha thita, cp. PvA 104) 150, 171, 193, PvA 27. -- yattha vā tattha vā wherever (or whenever) Dha iv.162; similarly yattha yattha wherever (he likes) A i.66. yattha kāmaṇ (cp. yathākāmaṇ in same meaning) where to one's liking, i. e. wherever Dh 35 (=yattha kathāci or yattha yattha icchati DhA i.295, 299), 326. Similarly we find yathā - - icchakanṭha, almost identical (originally variant?) with yadichakāṇṭha and yāvadichakāṇṭha at Vism 154.

Yatra

Yatra (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedice, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas yattha is adv. (of place or time) only] in which, where, since; only in phrase yattra hi nāma (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S ii.255 (niṇṇabhūtā vata sāvākā y. h. n. savako ṇassati etc.); J i.59 (dhīr -- atthu vata bho jātiyā y. h. n. jātassa jāra paññāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaṇ vata bho ... y. h. n. me upajjhāyo ceto -- parivitakkan jānissati).

Yathā
Yathā (adv.) [fr. ya˚; Vedic yathā; cp. kathā, tathā] as, like, in relation to, after (the manner of). -- As prep. (with acc.): according (to some condition, norm or rule): yathā kāmaṇḍ (already Vedic) according to his desire, after his liking PvA 113, 136; y. kālaṇ in time, timely PvA 78; maṇṭṭ in his own mind or intention Pv iv.167; ruṇṭ in his satisfaction, amply, satisfactorily PvA 88, 126, 242; vibhaṇṭ acc. to their wealth, i. e. plentifully PvA 53; sukaṇṭha as they liked or pleased PvA 133. Sometimes with loc.: yathā padese "according to place," in the right place J iii.391. Or instr.: y. sattiyā as much as you can DhA i.92; y. manena from his heart, sincerely, voluntarily DhA i.42. -- Also with ger. yathā haritvā according to his taking (or reward: see under cpd. "bhata") It 14 (y. h. nikkhepeya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwirft"). With foll. adj. expressing something like "as it were" and often untranslatable (see cpds.) -- As conjunction: "as if," or "so that": yathā mata like dead Dh 21; yathā na "in order that not": Vism 31 (y. sarre abadhaṇ na uppādi, evaṇ tassa vinodan' atthaṇa). DhA i.311 (y. asa patitaṭṭhaṇā na passāmi, tathā naṭt chaddessāmi: so that I shall not see . . ., thus shall I throw him). -- As adv. just, as, so, even; in combn with other particles: yathā kathaṇ pana how so then, how is it then that S ii.283 (cp. yathā tathaṇ under cpds.); yathā kīya viya somewhat like this MiLN 91; yathā pana like as DhA i.158; yatha -- r -- iva (for yathā -- iva) just as D i.90; yathā pi . . evaṇ just as . . . so Dh 51 -- 52. -- yatha -- yidha (for yathā -- idha) positive: "as just this," "so that," "e. g."
"like," "i. e.," after negation "but" It 8, 9 (na añña . . yathayida) &yathayidan; Sn 1092 (tvaḥ ca me dipam akkāḥā, yathayidan n' āparaṇī siyā "so that there be no further ill"; cp. SnA 597). See also the enlarged forms seyyathā & seyyathidā. -- In correlation with tathaṇ: the same . . . as, like . . . as, so . . so; Pv i.123 (yathā āgato tathā -- gato as he has come so has he gone). Often elliptically in direct juxtaposition: yathā tathaṇ in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvaḥ ētthā jānāsi y. t. idaṇa); PvA 199 (y. t. vyākāsi). See yathā-tathaṇ

under cpds. About phrase yathā taṇ see yathātaṇa. -- For further refs. on the use of yathā see Indexes to Sanyutta (S vi.81 s. v. yathābhūtanā): Anguttara (A. vi.91 ibid.); Sutta -- Nipāta (Index p. 751); & Dhammapada. -- anūdhammaṇa according to the rules (leading to enlightenment) Sn 963, cp. Ndi 481. -- ānūrāpā suitable, proper Mhvs 28, 42. -- ānusīṭṭhaṇ in accordance with what has been taught DhA i.158. -- ābhīraṇaṇa (adv. nt. of prpr.) to (their) heart's content, as much or (as long) as one likes Vin iii.145; Sn 53; DhA i.385; VvA 181. -- āraddha [tālaṇḍha] as much as was to be had, sufficient Vin iii.160. -- ārahaṇ (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. Cpd. 1111, 1182) S i.226; Sn 403; Pv ii.923; PvA 78, 132 (yathā codanaṇ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahāṇ. Very freq. in Mhvs. e. g. 3; 27; 5; 148; 7; 70; 14; 54; 20; 8; 22; 58. -- ālankata dressed as he was, in full (state --) dress DhA iii.79. -- āvaṭṭaṇa "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D 1.7 (=kānakunī -- khaṇī ādhaṇ yan yan vajjaṇ taṇ taṇ pojaṇetvā dassana -- kīla DA i.86); Vin ii.10. -- ichchitaṇ according to one's wish, as he liked, after his heart's content J i.27 (v. 188)≡Bu ii.179; is preferably to be read as yad -- ichchitaṇ at all PVa passages, e. g. PvA 3 ("ñ doṇo"); 110 ("sthāna whichever place I like"), 265 (where T. has yat"). The ed. of Mhvs however reads yath' throughout; e. g. 7; 22; 50. -- odhī as far as the limit, final, utmost M i.37; J iii.302. -- odhīka to (its or their) full extent, altogether, only in phrase yathodhikāṇa kāmāṇi Sn 60 (cp. Nd2 526); J iii.381 (C. not quite to the point with expln "attano odiṭṭhasena ṭhāṭiṇi," giving variant yatodhikāṇi, with expln "yato uparato odhī etesan ti yatodhikāṇi uparata -- koṭṭhasāṇi"); iv.487 (with better C. expln: "yena yona odiṇṇā tiṇi tena tena ṭhāṭiṇa eva jahissāmi, na kiṃce avasissāmi ti attho"); v.392 (C.: "yathāṭhita -- kammaṇ(τ) according to one's karma or action J i.57, 109; iv.1. Freq. in phrase yathā -- kamma -- upeṇ satte (pajāṇi") "he recognizes the beings passing away (or undergoing future retribution) acc. to their deeds" D i.82; M i.482; ii.21; iii.178; S ii.122; A iv.141, 422; v.35; Sn 587; It 99; and yathā -- kamma -- upeṇa -- aṇṇa "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. ("catuttha"). -- kamaṇṭṭ according to, at wish (random or see above). " -- karaiyaṇa to be done or dealt with ad lib., i. e. a victim, prey S ii.226; iv.91, 159; It 56. -- kārīn as he does It 122 (corresp. to tathāvādīn). -- kālaṇ according to time, in one time Mhvs 5, 180. -- kkmāṇ acc. to order, in one order or succession Mhvs 4, 54; Sdhp 269. -- kārīn virtuous (for the usual yatacārin as indicated by C. expln yata kāyaṇāthi sanyati: see Brethren, p. 342?) Th 1, 981 (trsl. "Whoso according to his powers is virtuous"). -- thita so -- being, such & such, as they are, as they were J v.392; VvA 256. -- tathaṇ according to truth, true & real (corresponding to yathā tathaṇ adv.: see above) It 122 (here as nom. sg. as he is in one respect, so in the other, i. e. perfect); Sn
There is another yathābhāta meaning: A

viññāna; Dpvs iii.2 (so read for yathā -- kāthā; v. l. has "tathā"); v.64 (paññaḥ byākarohi yathātathā). -- dhamma (used as adj. & adv. "ṇa) "one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See Vin. Texts i.203; Geiger, Dhamma, p. 19, 67. <> Vin i.135 (yo uddiseyya, yathā -- dhammo kāretabbo), 168 (yo pavāreyya, y. -- dhammo kāretabbo), 191 (yo māreyya y. -- dh. k.); ii.67 (ubbo pi yathādhammān kārāpetabbā), 132 (yo ajjhohareyya, y. -- dhammo kāretabbo); iv.126 (yo jānañ (i. e. knowing) yathādhammanā nihā' ādhikaraṇān punakammāya ukkotēyya, paccittiyān ti i. e. a dispute settled in proper form; with expln: y. -- dhammanā nāma dhammena vinayena satthu sāsanena katuā, 144 (na tassa . . . mutti atthi yañ ca tathā āpatti āpanno tañ ca yathādhammo kāretabbo, uttari c' asa moho āropetabbo).

 Cp. the foll. passages; as adj.: Vin i.205; ii.132, 142, 263; M iii.10; Miln 195; as adv.: with patikaroti (to atone, make amend); Vin i.173, 315; ii.126; iv.19; D i.85; iii.55; M iii.247; S ii.128, 205; A i.103, 238; ii.146; iv.377; cp. yathādhammanā paṭīganātipi S i.239; A i.59, 103. At S iii.171 yathādhammanā is used in the sense of "according to the truth, or reality," where yathā -- bhātaṇ takes its place; similarly at Th 1, 188. -- dhota as if it were washe (so to speak), clean, unsoiled DHA i.196; cp. MVastu i.301 yathā -- dhauta. -- paṭāhānaṅ according to a clear state of mind, to one's gratification Dh 249 (= attano paśād 'āヌürtipāñ DHA i.ii.359). -- puggalaṅ according to the individual, individually P iii.51 (read yathāpū). -- pūtta as full as could be, quite full J i.101. -- phāṣuka comfortable, pleasant DHA i.8. -- balaṅ according to one's power or means DHA i.107 (v. l. 'satti); Sdhp 97; Mhvs 5, 180. -- buddha see 'vuddha. -- bhātaṇ is an unexpl'd a/pac legone/non, difficult of analysis because occurring in only one ster. phrase, viz. yathā bhātaṇ nikkhetto evaṇ nīraye (& sagge) at M i.71; S iv.325 (where T. has yathāhātaṇ, v. l. bhātaṇ); A i.8, 105, 292, 297; ii.71, 83; It 12, 14, 26. We have analyzed it as y. bhātaṅ in Corr. to pt. 3; vol. ii.100 ("according to his upbringing"), but we should refrain from deviate from this expln because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate yathā or yathī 'abhātaṇ. Suggestions of a trsln are the foll. (1) "as soon as brought or taken" (see Dict. s. v. 'abhāta); (2) "as one has brought" (merit or demerit); thus taking 'abhātaṇ as irregular ger. of a+bhā, trsln suggested by the reading ahaṅtivā (yathāhaṅtivā) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, Toev. s. v. to read yathā bhātaṇ, the difficulty being that bhāta is nowhere found as v. l. of bhāta in this phrase; nor that bhāta occurs in the meaning of "reward." -- There is a strong likelihood of (a)bhāta resembling ihaṭā (āhaṭā?) in meaning "as brought," on account of, cp. It context and reading at S iv.325; still the phrase remains not sufficiently cleared up. -- Seidenstucker's trsln has been referred to above (under haritivā) as unbecoming. -- The suspicion of yathābhātaṇ being a veiled (corrupted) yathābhātaṇ has presented itself to us before (see vol. I. under 'abhāta). The meaning may suggest something like the latter, in so far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. -- There is another yathābhātaṇ in passage . . . ussavo hiti, yathābhātaṇ lasuṇa parikkhayānaṃ agamāsi "the garlic diminished as soon as it was brought" Vin iv.258. Here 'abhāta stands in rel. to harēpiti (to have it fetched & brought) and is clearly pp. of 'abhāraṇiti. -- bhucca as is the case, i. e. as one might expect, evident, real, in conformity with the truth D i.12; ii.222; Miln 183, 351; Th 2, 159 (=yathābhātaṇ Thā 142); PvA 30, 31 ("guṇa"). -- bhutta see bhūta. -- bhūta(ṇ) in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. combns which see collected & classified as regards Sanjutta & Anguttara -- Nikāyas in Index vol. to these texts. E. g. S iv.195 (vacanā, Ὄ. of Nibbāna); v.440 (abhikasamāya); Sn 194, 202, 653; Dh 203; PvA 215 (guna). yathābhātaṇa pañjāṇati he knows as an absolute truth or in reality D i.83, 162; S iv.188; v.304 & passim; ditto yathābhūtān jānāti passati Ps ii.62. Similarly with noun: yathābhūta -- āṇa absolute knowledge S v.144; Ps ii.63= Vism 605 (+sammādassana); Vism 438, 629, 695; VbhA 459 (=maggānaṇa); also as 'āṇa -- dassana in same meaning: A

-- 550 --
Yathātaṃ

Yathātaṃ (adv.) [yathā+taṃ] as it is, as, as if Vin iii.5; S i.124; M i.253. The spelling in our books is yathā taṃ (in two words).

Yathāvā
d

Yathāvā (adj.) [der. fr. yathā, as yathā+vant, after analogy of yāvant, but following the a -- decl., cp. Epic Sk. yathāvā] having the character of being in accordance with (the truth or the occasion), real, true, just It 44 (santā paṇḍita yathāvā, nt.); Th 1, 188, 422 ("āloka -- dassana seeing the real light); Miln 171 ('lakkaṇa true characteristics); Vism 588 (as yathāvakarasara), 639 (id.), -- abl. yathāvato (also found as yathāvā, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for yathāvato), 128 (all MSS. yathāvato!); ThA 256 (yā"; the expln given by Morris, J.P.T.S. 1889, 208 is not correct).

Yathāvaka

Yathāvaka (adj.) [fr. yathāvā] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 ('vatthu, referring to the "māna" -- division of the Khuddaka -- vatthu Vbh 353 sq., cp. Nd2 505=) Should we read yathāvaka"?

Yad, Yadidaṃ

Yad, Yad -- idaṃ etc., see ya˚ 4b.

Yadā

Yadā (adv.) [Vedic yadā; old instr. of ya˚] when Sn 200 (y. ca so mato seti), 681, 696 (here as yada, expld as yadā), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (y devo devakāvati); PvA 54, 67. Cp. kāda & tadā.

Yadi

Yadi (indecl.) [adv. formation, orig. loc., fr. ya˚]; cp. Vedic yadi] 1. as conjunction: if; constructed either with pres. indic., as: Sn 189; "yadi bodhi pariṭṭhi icchasi" J i.24 (v. 167); "yadi dāyako dānāṃ deti . . . etat bijaṃ hoti" VvA 8; or pot.; or with a participle, as: "yadi evaṃ santu" that being so, if this is so D i.61; "gahito yadi sūtpa te" if the lion is caught by you Mhvs 6, 27. -- With other particles, e.g. yādi āsananattā pī even if only a seat VvA 39; yadi . . . atha kasmā if . . . how then Miln 4. yādi evaṃ . . . (tu) even if . . . yet (but) PvA 63 (y. e. patā na rodati, mātā nāma hadayaṃ mudukaṃ). -- yadi va "or" (cp. Vedic yadi va "or be it that") Dh 195 (=yadi va athavā DhA i.ii.252). So yadi va at J i.18 (v. 97: latā yadi va rukkhā etc. Sn 119 (gāme va yadi vārañṇe). -- 2. as a strong particle of exhortation: yadi evaṃ if so, in that case, let it be that, alright, now then PvA 54 (y. e. yāṇ mayhā janāṃ desitaṃ ekassa bhikkhumā dehi), 217 (y. e. yāvadatthājan ganṭhāhi: take as much as you like).
Yanta

Yanta (nt.) [Vedic yantra, a kind of n. ag. formation fr. yam to hold by means of a string or bridle, etc. Idg. *em & *jem, as in Lat. emo to take & red -- imio.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in, kamma' at Th passages). -- Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J iv.163 (sabbayant' īpapanna=piy' -- ārītta etc. C.); Miln 379. To mechanism in general (mechanical force) J v.333 ('vegena=with the swiftness of machinery). To a sugar -- mill Miln 166; usually as ucchu -- yanta J i.25, 339 ('yante gaṭṭhikā, cp. ucchānaṭṭa yanta DhA iv.199. -- tela -- yanta ( -- cakka) (the wheel of) an oil mill J i.25. -- ārūr -- yanta a wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA i.197; Vism 595 (quoted as simile). -- kamma -- yanta the machinery of Kamma Th 1, 419 (i. e. its instrumentality, not, as trsln "car"; cp. Brethren 217: "it breaks in pieces K's living car," evidently influenced by C. expln "attabhāva -- yanta"), 574 (similarly: see discussed under yantita). Note. yantāṇi at Nd2 529 (on Sn 48 sanghāṭa -- yantām) is expld as "dhuvārāṇī." The spelling & meaning of the latter is not clear. It must refer to bracelets. <-> Cp. SnA 96 valāyāni. -- ākaḍḍhāna pulling the machine Vism 258=VbhA 241. -- cakkha -- yaṭṭhi the stick of the wheel of a (sugar --) mill VbhA 60. -- nāḷī a mechanical tube DhA iii.215. -- pāṣāṇa an aerolite (?) J iii.258 (read 'pāṣāṇo). -- phalakāṇi the boards of a machine Vism 258. -- yutta combined by machinery J vi.432. -- sutta the string of a machine (or mill). Vism 258 (as "ka")=VbhA 241. -- ārūr a mechanical (automatic) elephant DhA i.192 (of King Caṇḍa -- pajuṭta; cp. the horse of Troy).

Yantaka

Yantaka (nt.) [fr. yanta] a bolt Vin ii.148 (vihārā aguttā honti . . . anujāṇāmi yantakaṇṭā sācikan ti), cp. Vin. Texts iii.162; DA i.200 (kuṇḍikā); DhA i.220 (yantakaṇṭa deti to put the bolt to, to lock up).

Yanti

Yanti is 3rd pl. pres. of yā: see yāṭṭi. -- Note. At D ii.269 we should combine yanti with preceding visamā & sambādhā, thus forming denom. verbs: visamāyanti "become uneven" and sambādhāyanti "become oppressed or tight." The trsln Dial ii.305 gives just the opposite by reading incorrectly.

Yantita

Yantita [pp. of yanteti] made to go, set into motion, im- pelled Th 1, 574; evāya vattati kāyo kamma -- yantena yantito "impelled by the machinery of Karma"; trsln Brethren 261 not quite to the point "carried about on Karma's car." Kern, Toev. s, v. quite out of place with "fettered, held, restrained," in analogy to his trsln of yanta id. loc. with "fetter." He may have been misled by Dhtm defn of yant as "sankocanā" (see yanteti).

Yanteti

Yanteti [denom. fr. yanta. Dhtm 809 gives a root yant in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J i.418 (sakkaraṇanguliya yantetvā); pp. yantita.

Yannūna

Yannūna see ya" 2°.

Yapana

Yapana see yāpuna.
Yapeti

Yapeti see yāpeti.

Yabhati

Yabhati [one passage in Atharva Veda; cp. Gr. oi)/fw "futuo," Lat. ibex (see Walde, Lat. Wtb. s. v.)] to cohabit, futuere, only given as root yabh with defn "methune" at Dhtp 215 & Dhtm 308.

Yama

Yama1 [fr. yam] restraint PvA 98 (+niyama).

Yama

Yama2 [Vedic Yama] the ruler of the kingdom of the dead. See details in Dicty. of Names. In cpds. often in general sense of "death" or "manes," or "petā"; e. g.

Yama3 (m. nt.) [Vedic yama=yama2; fr. yam in meaning "to combine," cp. Av. yāma twin, Mir. emuin id.] (nt.) a pair, (m.) a twin Abhp 628. See der. yamaka.

Yamaka

Yamaka [fr. yama3] 1. (adj.) double, twin; only in foll. combns: "pāṭihāriya (& "hīra) the miracle of the double appearances, a miracle performed by the Buddha in Śāvatthī to refute the heretical teachers (cp. Vin iii.332, Samanta -- pāsadika; and in detail DA i.57). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. Mhvs trsln 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps i.125 ("hīra); J i.77, 88, 193; Miln 106 ("hīraṇ), 349 ("hāriyaṇ); Mhvs 17, 44, 50; 30, 82; 31, 99; Davs i.50 ("hīraṇ); DhA iii.213 (id.); SnA 36; Vism 390; PvA 137. -- sāla the pair of Sal willows in between of which the Buddha passed away VvA 165; PvA 212. -- 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (yamake puttañ ca dhītarañ janesi), 37 (solasakkhatṭu yamake duve putte janayi); DhA i.353 (same, with vijāyi). -- 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka -- ppakarana; Tikp 8. -- The Yamakasutta refers to the conversion of the bhikkhu Yamaka and is given at S iii.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase yamakato sammasana at Vism 626 may mean "in pairs" (like kalāpato "in a bundle" ibid.), or may refer to the Yamaka -- sutta with its discussion of anicca, dukkha, anatta.

Yamataŋ

Yamataŋ at S i.14 (sa vittavato yamataŋ sumedho) we should read (with Mrs. Rh. D.'s emendation K.S. p. 320) as yaŋ maṭaŋ (Cy.: maññanaṇ; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").
Yamati

Yamati [yam, given in meaning "uparam" i. e. cessa-tion, quieting at Dhtp 226 & Dhtm 322, at the latter with additional "näse." On etym. see Walde, Lat. Wtb. s. v. redimio and emo: cp. yanta] to restrain, suppress, to become tranquil; only in stanza Dh 6=Th i.275=J iii.488 as 1st pl. med. yamämase in imper. sense: "pare ca na vijñānanti mayān jeta yamämase," which is expld both at DhA i.65, Th 1 A, & J iii.489 in connection with yama,2 viz. "yamämase: uparamāma nassāma satatañ samitañ maccu -- santikañ gacchhāmā ti na jānanti," i. e. let us go continually into the presence of death. A little further at DhA i.66 the expln of it is "bhanḍé<> adānaj vuddhiyā yāvamāmā ti na vijñānanti." The meaning is "to control oneself," cp. sanyamämase S i.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (Worte der Wahrheit, p. 2.). -- yameyyatha at S i.217 is wrongly separated from the preceding và, which ought to be read as väyameyyatha (so K.S. i.281).

Yamala

Yamala [fr. yama3] a pair Abhp 628. -- yamañī occurs in BSk. only as a kind of dress, at Divy 276; AvŚ i.265.

Yava

Yava [Vedic yava, corn; see Zimmer, Altind. Leben 239. Cp. Gr. zea/ spelt; Lith. java corn; Oir. eorna barley] corn (in general), barley (in particular) Vin iv.264; S iv.220; A iv.169. -- karaṇa the preparation of corn A iv.169. -- kalaţi (or "ini") a sheaf of barley S iv.201. -- kāraṇjāva chaff of corn (or barley) A iv.169. -- kūmmāsa barley -- gruel VvA 62. -- khetta corn -- field Vin iv.47, 266; VvA 294. -- dūsin spoiling the corn A iv.169. -- majjhaka lying in the midst of a corn -- field, in pācīnā of the c. -- f. on the E. side (+dakkhina" S.; paccīma" W.; uttara" N.); names of 4 market -- places near Mithilā J vi.330. -- stūka the awn or beard of corn (barley) A i.8; S v.10, 48.

Yavaka

Yavaka (nt.) [yava+collect. ending "ka" in cpd. sāli (whatever there is of) rice & corn (i. e. rice -- and cornfields C.) J iv.172. Cp. yāvaka.

Yavasa

Yavasa (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J i.338.

Yasavant

Yasavant (adj.) [cp. Vedic yaśasvat] famous, having renown A ii.64 (dīghāyu+).

Yasassin

Yasassin (adj.) [Vedic yaśasvin] glorious, famous, renowned, having all endowments or comforts of life (as expld at Nd2 530: yasappatta, sakatta, labhī etc.) D i.48 (nāta+); A ii.34; Sn 179, 298, 343, 1117; Pv i.41; iii.117; iii.35; iii.108; Vv 159 (=kittimant parivāravat VvA 73); DA i.143; PvA 10; Sdhp 420. -- f. yassassinī shining, resplendent J v.64.

Yasassimant

Yasassimant (adj.) [double adj. ending; yasas+vin+ mant] splendid, glorious, full of splendour J v.63 (pāvako yassamā=teja -- sampattiyā yassassinhi acchī yutto C.).
Yaso & Yasa (nt.) [Vedic yaśaḥ (nt.). The word follows the a’ declension, but preserves & favours the instr. yasā after the s’ decl. (like mano, ceto etc.), e. g. at J i.134. -- In the nom. & acc. sg. both forms yaso & yasa(ḥ) occur; in cpds. the form yasa’ is the usual; yaso as masc. is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref. to the brahmin see Fick, Sociale Gliederung 128, 129. -- The prevailing idea of Dhammapāla is that yaso consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D i.118=126 where y. is founded on paris (cp. DA i.143 on D i.48; DA i.298: yasas ti & hapana -- samatthat ya). See e. g. VvA 122 (yaso=parivāra); PvA 137 (yasas= mahati parivāra -- sampattiya); cp. J i.134 (rājā mahantena yasena uppana gacchati). -- D i.137 (as quality of a king); iii.260, 286; J iv.275 sq. (dibba y. as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense -- objects pa, sadda, gandha, rasa, pho & habba. The same 10 are found at Pv ii.958, 59; A i.15; ii.32, 66, 188; iii.31, 47 sq.; iv.95, 195 sq.; Dh 24, 303 (+bhoga); Th 1, 554; Nd1 147; J i.180. mah -- yaso great fame J i.46 (v. 266), cp. yas -- agga the highest (of) fame J i.51, where coupled with bh -- agga the greatest gain. The latter combn is stereotype in the Niddesa (see e. g. Nd2 55), where the 4 worldly ideals are given in sequence lābha, yaso, pasa, sukha. -- With kitti we find yaso at Sn 817 (see defn & exegesis at Nd1 147). -- Opp. ayasa D iii.260, 286; A ii.188; iv.157 sq. -- d.yika giving (or a giver of) repute J vi.285. -- mada pride of fame VbhA 467. -- mahatta greatness of fame Vism 233. -- lābha the gain of fame J iii.516 (+dhanalābha).

Yahi (adv.) [after kuhi] where, wherever Mhvs 15, 209 (corresp. to yattha in v. 210).

Yäga (fr. yaj, *Sk. yāga, cp. yañña & yaja] 1. a (brah- manic) sacrifice, known otherwise as mahāyaga (or pl. *yāga), and consisting of the 4: assamedha, purisamedha, sammasa, vāja -- peyya. Thus mentioned at S i.76 & Sn 303. -- 2. In Buddhistic sense: gift, alms-giving, charity; expense or expenditure of giving (almost syn. with cāga) A i.91 (here given in line with dāna & cāga, with distinction of āmisā’ & dhamma’, i. e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of a & dh’, at D iii.155; It 98, 102; J v.57, 65; DhA i.27. -- J iv.66 (sahassena yāgaṇ yajanto); Miłn 21 (dhamma’); VvA 155; Pva 135 (mahā’ -- saññita yañña), 136 (mahā”). -- suyi ha yāga sampad "well -- given is the perfection of charity” ThA 40 (Ap. v. 7)=230 (id.). - - piṇḍa the sacrificial oblation consisting in a ball of meat or flour (cp. piṇḍa -- piṭṛ -- yajña) J vi.522 (with v. l. yāgu’).

Yāgin

Yāgin (adj.) ( -- ”) [fr. yāga] sacrificing, giving, spending S i.19=J iv.66 (sahassa’ giving the worth of a thousand pieces).

Yāgu (f.) [cp. Vedic yāvāṛu; on form see Geiger, P.Gr. § 274] rice -- gruel, rice -- milk (to drink). See Vin. Texts ii.89. -- Vin i.46=ii.223 (sace yāgu hoti, bhājanan dhovitvā yāgu upanametabba; yāguṇ pitassa udakaṇ datvā . . .), 51 (id.), 61 (id.), 84, 210 (Bhagavato udara -- vāṭ -- ābādo tekaṭulāya yāguyā dhuva -- yāguṇ dātuṇ; i. e. a constant supply of rice -- gruel), 339 (na maṇya iminā bhikkhumā saddhiṃ yāgupāne
Mostly good qualities: it is good for hunger, thirst, allays wind, cleans the bladder, helps to digest any undigested food; J i.186; ii.128 (for drink); PvA 12, 23, 274. -- Often combl (and eaten) with cakes (khajjaka) & other soft food (bhojja), e. g. yāgukhajjaka J i.270; iii.20; DhA iv.20; Mhvs 14, 55 ("khajja -- bhojja"); 36, 100 (+khajja -- bhojja). -- pāna a drink of rice -- milk Vin i.84. -- pinda see yāga". -- bhājaka one who distributes the rice -- gruel Vin ii.176 (pañcaha" angihi saṃmānagataj; together with cīvrahājaka, phala -- bhājaka & khajja -- bhājaka); iv.38 (yāgu", phala", khajja"), 155 (id.); A iii.275.

Yāca

Yāca (nt.) [fr. yāc] anything asked for, donation, alms, begging J i.353; v.233, 234. -- yoga (y.+*yogga; perhaps yāja' the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open -- handed. Freq. in ster. phrase mutta -- cāga payata -- pāṇī vossaggarata yāca -- yoga dāna -- saṃvibhāga -- rata to denote great love of liberality, e. g. at A i.226; ii.66; iii.313. See also A i.53, 313=Vism 223, 224 (where expld as follows: yan yaṃ pare yācanti tassa tassa dānato yācayayoga ti aththo; yājyayoga to pi pūtho; yājana -- sankhātena yājena yutto ti aththo); A iv.6, 266 sq., 271, 284; v.331, 336; Sn p. 87 (cp. expln SnA 414: "yācitūṇa yutto, yo hi yācaka divisā bhakutīn katvā phurasvavacan' adhini bhanati, so na yācayayoga hoti" etc.); Sn 487, 488, 489, 509; J i.307 (expld in C. as "yan yaṃ āgantukā yācanti tassa tassa yutto anucchaviko bhavītā, sabbān tehi yācita -- yāciṇṭha damadāmo ti aththo"); iv.274 ("yācitābhā -- yuttaka" C.); vi.98 (=yācana -- yuttaka or yañña -- yuttaka; "ubhayathā āpi dāyakass' ev' etag naamā" C.; Miln 215, 225. -- The form yājayoga at Sn 1046 (expld at Nd2 531 as "yāje yutta"); and mentioned at Vism 224 (see above). <> On diff. meaning of yācayoga see Kern, Toev. s. v. with unidentified ref. Cp. also Mvyut. 140, 4.

Yācaka

Yācaka (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J i.353; Pv ii.938; PvA 78, 102 (= yācana); Sdhp 324, 331. Freq. in comb with similar terms of wayfaring people in phrase samaṇa -- brāhmaṇa -- kapaṇ' iddhika -- vanibbaka -- yācakā e. g. at D i.137; It 64. See single terms. -- yācaka at Sn 618 (as Fick, Soc.Gliederung 144 quotes yācaka) is to be read yājaka.

Yācati

Yācati [Vedic yācati; yāc, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, Lat. Wtb. s. v. jocus. -- Dhp (38) only expls yāca="yācane] to beg, ask for, entreat Vin iv.129 (pabbajjan); Sn 566, 980, 983; J i.ii.49, 353; v.233, 404. -- aor. 3rd pl. yāciṣṣu PvA 13, 20, 42; ayācīṣu Mhvs 33, 76 (v. l. ayācayun). -- inf. yāciṭṭu PvA 29, 120. -- ger. yāciya Sn 295; yāciṭṭa M i.365; yāciṭṭāna Mhvs 17, 58. <> pp. yācita.

Yācana

Yācana (dt.) [fr. yāc] begging, asking, entreaty J i.353; SnA 161 (inghā ti yāca'n atthe nipāto) 551 (id.); PvA 113 (=sādhuka). -- jivāna living by begging J i.353.

Yācanaka

Yācanaka [cp. BSk. yācanaka Divy 470, 585]=yācaka A iii.136 (ati'); Pv ii.76; 916; 946; J iii.49; DA i.298.

Yācanā

Yācanā (f.)=yācana; J iii.354=Miln 230; J v.233, 404.

Yācita
Yācita [pp. of yācati] begged, entreated, asked (for) A iii.33; Dh 224; J iii.307; PvA 39. -- Cp. yācitaka.

Yācitaka

Yācitaka (adj.) [yācita+diminutive (disparaging) ending 'ka] asked, begged, borrowed M i.365 ('ṇ bhogān); J iv.358=vi.127 ('ṇ yānaṇ and 'ṇ dhanāṇ, alluding to M i.365 -- 366), with expln J iv.358: "yāṇ parena dinnattā labhhati taṇ yācita -- sadisam eva hoti." -- (nt.) anything borrowed, borrowed goods: yācitak' āpamā kāmā (in app' assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin ii.25=M i.130= A iii.97=Th 2, 490=Nd2 71 (correct yācitan'); expld in detail at M i.365. -- See also DhA i.403 (ye y. gaheṭvā na paṭidenti); ThA 288 (kāmā=yācitaka -- bhandadasisā tavakālik' āṭṭhena).

Yāja

Yāja [fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yācayoga; -- Nd2 531 (yāye yutta); Vism 224.

Yājaka

Yājaka (adj.) [fr. yaj in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna - - yājino janā SnA 324), 618 (of a purohita; v. l. BB yācaka).

Yājana

Yājana (nt)=yāja; Vism 224: see yācayoga.

Yājin

Yājin (adj.) [fr. yāja] sacrificing SnA 324 (yañña').

Yājetar

Yājetar [n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D i.143.

Yājeti

Yājeti [Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J vi.211, 215; ppr. yājento M i.404; Pot. 2nd sg. yājeyya J iii.515; 3rd pl. yājeyyuy J vi.215 (aṇañ brāhmaṇaṇ); also yājayeyyu J vi.211. -- ger. yājetvā D i.143.

Yāta

Yāta [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāt'ānuyāyin going on according to what (or as it) has gone, i. e. following old habits J vi.309, 310; expld by C. as "pubba -- kārīṇā yattassa puggalassā anuyāyī, paṭhamaṇ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat -- ānugatika. Cp. yātṝa, yānikata.

Yāti

Yāti [Vedic yāti, or yā, which represents Idg *ējā, an amplified *ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus (=January); Lith. jōti to ride, Mir. āth ford. -- The Dhtp 368 expls yā more in appld meaning as "papuṇane," cp. Dhtm 596: pāpuṇe] to go, go on, to proceed, to go away; -- pres. 1st yāmi Pv ii.88
lakkha definiteness or logic Miln 171; Nett 27 (where avijjā of sufficiency or consistency VbhA 487 sq. (and a˚). -- lakkha
yathā!, also yathā, -- yathā also yathā; cp. yathā=cira -- kā 1348; Miln 367: all passages identical. The whole passage is expld in detail at Vism 31 sq. where yathā
given with "cira -- kā 1348; Miln 367: all passages identical. The whole passage is expld in detail at Vism 31 sq. where yathā
tristha mā having the name of exactitude PvA 231 (+aviparīta yathāta); DhsA 248 (where micchā -- diṭṭhi is expld as
correct or illogical view. -- yathāvato (abl.) exactly, truly, consistently DA i.65; ThA 256; VvA 232. See also yathāvato.
-- The nearest synonyms of yathāvato are aviparīta (i. e. definite) and yathabhūta. See also yathāva and yathāvaka. -- nāma having the name of exactitude PtVA 231 (+aviparīta -- nāma). -- nāma pride of
sufficiency or consistency VbhA 487 sq. (and a˚). -- lakkhaṇa possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammayathāva -- asampaṭivedhā -- lakkhaṇā"). -- vacana exact, logical or true speech Miln 214 (taccha -- vacana, yathāvav. aviparīta -- v.); -- sarasa logical and with its essential (sa+rasa) properties Vism 388, 639.

Yādicchakānaṁ

Yādicchakānaṁ at VvA 341 read as yadicchakāna (see ya˚).

Yādisa
Yādisa (adj.) [Vedic yādrś & yādṛśa, yad+drśa] which like, what like, whichever, how much; in neg. sentence: any, whatever little. -- Pv. ii.119 (= yāva mahanto PvA 77). -- Often combd with kidisa in meaning "any one, this or that, whoever," e. g. Vv 5014 (=yo và so và pacura -- jano ti attho VvA 213). As adj.: yādisi (sic! =Śk. yāḍṛṣṭ) -- kidisa jīvikā (no livelihood, whatever little) J vi.584 (v.728; Trenckner, Miln p. 423 gives v. 732!), expld by C as "yā và và sà và, lāmākā ti attho"; yādisan kidisan dāna är gift of whatever kind Miln 278. So also with tādisa: yādisā và tādisā và (viz. kāmā) of whichever kind A iii.5.

Yādisaka

Yādisaka=yādisa; in correlation (generalising sense) yādisaka -- tādisaka whatsoever . . . such, any whatsoever A iv.308; S v.96.

Yāna

Yāna (nt.) [fr. yā, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J vi.415 (+ayāna, opposed to thāna). -- 2. means of carriage, vehicle. Different kinds of carriages are enumd at Nd1 145 (on Sn 816) with hatti (elephant --), go (cow --), aja (goat --), oṭṭha (camel --), khara (donkey --). Cp. Miln 276. -- yāna is one of the requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya -- dhamma & 14 gifts (see yānā & deyya -- dh.). Thus mentioned with anna pāna vattha etc. at S s.94; A ii.85; Pug 51. -- Cp. the defn & application of the term yāna as given below under yāna -- sannidhi. -- See e. g. the foll. passages: Vin i.191 (bhikkhū yānena yāyanti . . . na bhikkhuni yāyati); Miln 278. So also with tāna =sāna (nt.) [fr. yāna]. (same phrase with Me yāna). Yāna dhamma -- yāna (nt.) -- sannidhi Nd1 372). -- sukha pleasures of riding and driving Kvu 209; cp. Kuvi trsld. 127.

Yānaka

Yānaka (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J iii.49 (=yāna pūretvā, or a hunter's cart); iv.45; Dха i.325 (sukha), 391 (pakati, an ordinary waggon). -- "yāna pājeto drive a cart J ii.112, 143; iii.51. -- upathambha(na) waggon -- prop KhA 44 (=ni v. l., see Appendix to Index Pj.); VbhA 234 (nīka; illustrating the shape of the teeth).

Yānika & Yāniya

Yānika & Yāniya (adj.) ( -- ) [fr. yāna] 1. (lit.) leading to, conducive to, as "yāniya in deva" magga D i.215, & Brahma magga the way leading to the Brahma -- world D i.220. -- 2. (in appld meaning, cp. yānikata) 'yānika one who has become used to, whose habit it is . . . , in vipassanā & samatha' at Vism 588.
Yānikata

Yānikata [yāna+kata, with i for a in compn with kr, perhaps also in analogy with bahulī -- kata] made a habit of, indulged in, acquired, mastered (cp. expln Ps i.172: "yattha yattha ākankhati taththa taththa vasippatto hoti balappatto etc."). The expression is to be

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compared with yatānuyāgīn & yātṛā, similarly to which it is used only in one stock phrase. It comes very near yātṛā in meaning "that which keeps one going," i.e. an acquired & thoroughly mastered habit, an "altera natura." It is not quite to the point when Dial ii.110 (following Childers?) translate as "to use as a vehicle." -- Occurring with identical phraseology, viz. bahulīkata yāni -- kata vatthu -- kata anuṭhita paricitā susāṃrauddha in application to the 4 iddhipātā at D ii.103; A iv.309; S v.260; Miln 140; to mettā at M iii.97; S i.116; ii.264; v.259; A v.342; J ii.61; Miln 198. Expld at Ps i.172, cp. ii.122, 130.

Yānin

Yānin (adj.) [fr. yāna] one who drives in a carriage J iii.525=iv.223 (where read yāni va for yān iva). At the latter passage the C. somewhat obscurely expls as "sappi -- tela -- yānena gacchanto viya"; at iii.526 the expln is simply "yānena gacchanto viya."

Yāpana

Yāpana (& yapana) (nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing combn respecting the feeding and keeping of the body "kāyassa ṛitiyā yāpanāya etc." (for the maintenance of the body) in yātṛā passage: see yātṛā 2; in which it is expld at Vism 32 by "pavatīyā avicched' athaṇṇa, cira -- kāla -- ṛiti' athaṇṇa" i.e. for the preservation of life. -- Further at J i.66 (alam me ettaka' yāpanāya); v.387 (thoka' mama yāpana -- mattaṇ na eva); DhA iv.210 (yāpana -- mattaṇ dhanan); PvA 28. -- Used more freq. together with shortened form yapana; in standard phrase vutti pālana, yāpana yāpana cāra (cp. yapeti) at Vism 145; DhsA 149, 167. Or similarly as f. with spelling yapanā & yāpanā: yapanā yāpanā iriyāna vattanā pālanā at Dhs 19, 82, 295, 380, 441, 716. At DhsA 404 yāpanā is used as syn. of yātṛā.

Yāpaniya

Yāpaniya (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin i.59, 212, 253. -- Cp. BSk. yāpaniyatara a more healthy state Divy 110.

Yāpeti

Yāpeti (& yapeti) [Caus. of yāti] 1. (lit.) -- (a) in caus.- intensive as well as intrs. sense; in the latter also with short & breve; as yapeti and then combl with yāpeti, in stock phrase defining carati "to go," "to be" (or viharati) with synonyms iriyati vattati pāleti yapeti yāpeti at Nd2 237; Vbh 252; DhsA 167. Besides singly (yāpeti) at DhsA 149. -- (b) to cause to go, to make someone go (to), to bring to, lead to (acc.) J vi.458 (sasen' vāpanā); SnA 184 (devaloke yāpetuṇ samattha fit to bring one to the d -- world). -- (c) to get on, move, to be active Dha i.10 (sartte yāpente); iv.17 (iriyāpathena). -- 2. (fig.) to keep going (both trs. & intrs.), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488, AvŚ i.209] D i.166 (ekiss dattiya on only one alms); Pug 56; J ii.204; iii.67; iv.125; vi.532 (uṇchenā); Pv i.57 (ito dinnena yāpeti petā); i.117; iii.28 (tava dinnena yāpessanti kurtīrino); PvA 27, 29 (=attabhāvāṇ yāpeti=upajīvati).

Yāpya
Yāpya (adj.) [shortened grd. -- formation for yāpyanta. *Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in 'yāna sedan -- chair, palanquin Abh. 373. -- 2. (fig.) concerning the preservation of life, vital, in 'rogin one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsln Path of Purity 39; "patient of long -- suffering," from a different point of view, viz. of time only, like Bdghh.).

Yāma

Yāma [fr. yam in both meanings of yamati & yama3] 1. restraint, only as cpd. cātu -- yāma 4 -- fold restraint D i.57; iii.48; S i.66; M i.377; Vism 416. Cp. Dial. i.751. -- 2. a watch of the night. There are 3 watches, given as pāthama, majjhima & pacchima (first, middle & last) Nd1 377 sq.; or purima, m. & pacchima Nd2 631 (under sādā). -- A i.114; iv.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA iii.138); J i.243 (tsu yāmesu ekasmiṁ yāme); Mhvs 21, 33; Pva 217, 280. -- 3. (usually pl. Yāmā devā) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; -- pl. inhabitants of Yamaloka A i.210 (yāmā devā); SnA 244 ("bhavana the abode of the Y.); KhA 166 (Yāmato yāva Akanīṭhaṁ the Underworld from the Underworld to the Highest Heaven); Vism 225 (Yāmā); VbhA 519 (Yāmā); VvA 246 (id.); ThA 169 (Y. devā). -- kālika of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than yāva -- kālika temporary. It is one of the three regulation -- terms for specified food, viz. y. -- k., sattāhakālika & yāvajīvika, or short period, of a week's duration, and life -- long food Vin iv.83, 86, 176, 311; to which is added yāva -- kālika, temporary at Vin i.251 (where mutual relations of the 4 are discussed). -- gaṇḍika(ṇ) koṭeti to beat the block of restraint (?), i. e. exercise self -- control (?) (or does it belong to yāma ?) KhA 233.

Yāyati

Yāyati see yāti.

Yāyin

Yāyin (adj.) ( -- *) [fr. yā, see yāti] going, going on to; in yāna -- yāyinī (f.) Th 2, 389 (maggatṭhānīka" having ascended the carriage of the 8 -- fold Path; expld by "ariya -- yāyena nibbāna -- pūraṇ yāyin upagatā" ThA 257).

Yāva

Yāva (adv.) [Vedic yāvat as nt. of yāvant used as adv. in meanings 1 & 2. The final t is lost in Pāli, but restored as d in certain combinations: see below 2. -- Cp. tāva & kṝva]. 1 (as prep.) up to (a point), as far as, how far, so far that (cp. tāva I), both temporal and local, used either with absolute form of noun or adj. (base), or nom., or abl. or acc. -- (a) absolute: y. sahassa up to 1000. Pva 21; y. sattama up to the seventh D i.238. <-> (b) nom.: y. deva -- bhava -- sampatti up to the attainment of a deva existence Pva 167; y. satta divasā up to 7 days, as long as 7 days Pva 31. (c) with abl.: y. brahmalokā up to the highest heaven A iii.17; y. mekhālā down to her girdle Pva 46; yāva āyu -- pāriyosānā up to the end of life Pva 200; y. ajjadivasā till the present day Mhvs 32, 23; y. kappāvāsānā up to the end of the world Vism 688 (where SnA 5 in same passage reads acc. *āvāsānāj); y. kāla -- ppavedanā J i.118+DhA i.248; y. mukhasā up to the brim Miln 238; yāva bhummī ávalambare hang down to the ground Pvi ii.102. -- (d) with acc. y. Bodhimaṇḍa as far as the Bodhimaṇḍa Mhvs 30, 88; y. tatiyaṇa for the 3rd time (i. e. the last time; ascending scale!) D i.95; y. tatiyaṇ id. Vin iv.236 samanabhāsītabba); Sn 1116; J iv.126. -- Freq. in phrase yāva jīvaṁ (see under cpds.). Sattamāsan cha paṅca cattāro ti vatvā yāva temāsan yācaṁsu "after having said 7, 6, 5, 4, months they begged down to 3 months" Pva 20. -- With startingpoint, local: pādatatalo . . . yāvakaseggaṁ from the sole of the foot to the tip of the hair ("from tip to toe") DhA i.70; (in modal sense:) paṭṭhāvī -- kasiṇato paṭṭhāya yāva odatta -- kasiṇaṁ "from the one to the other" Vism 374. Similarly in correlation yāva -- tāva (see tāva I.) as far -- so far, until -- so long: y. rājā āgacchati tāva ubho rammisāma J iv.190; heṭṭhā pi yāva Avāci upari yāva Akanītha -- bhavanaṁ, tāva addasa Vism 392; yāva naṁ ānemi tāva idh' eva tīṭha DhA iii.194. -- 2. (as adv.) how, how much, to which or what extent, as great or as much (as)
Thus yāvad -- atthaḥ as far as need be, as much as you like (with imper.) Pv iv.57 (khādassu y.); Ubhā 504 (=yāttakaṁ icchaṁ tattakaṁ); J v.338; PvA 217 (gānḍhāri). Cp. Vin iii.37 (yāvadattaṁ katvā "pleasing herself"). -- As adj. sufficient, plenty M i.12 (paripūṇa. . . suhiṭa y.); PvA 24 (=paḥutā). yāvad -- eva [cp. the similar tāva -- d. -- eva] "as much as it is (in extent)" i. e. with limitation as far as is necessary, up to (i. e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether, indeed. -- The same idea as our defn is conveyed by Bdgh's at SnA 503 (on Sn p. 140) "paricchedhāvādhāraṇa -- vacana," and at Dham A ii.73 "avadhāhiparicchedhādana": giving a limitation, or saying up to the limit. S ii.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya . . . yāvad eva immassa kāyassa tūṭīya . . . " ("in short"); see passages under yātrā. The expln of yāvad eva in this phrase as given at DāhA 403 runs: "āhārā āharane payojanasassā pariccheda -- niyamaddassanaṁ," of which the trsln Expos. ii.512 is "so as to suffice signifies the limit of the result of taking food." Neumann's trsln at M i.10 is "but only." -- Note. In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāpārīṇāṁbhāṣa) "among gods and men" D ii.106 (=114, 219; iii.122; A iv.311) "yāvā -- deva -- manussehi suppakāṣṭanaṁ" (trsln Dīya. i.113: "until, in a word, it shall have been well proclaimed among men") we are inclined to consider the reading yāvā deva" as original and better than yāvad -- eva, although Rhys Davids (Dīya. ii.236) is in favour of the latter being the original. Cf. K.S. ii.75 n. The phrase seems to require yāvā only as continuation of the preceding yāva's; moreover the spirit of the message is for the whole of the worlds Cp. BSk. yāvad -- deva manusyebhāṁ Dīvī 201. It is not a restriction or special meaning of this at passage. But may it not be taken as a summing up: "in short"? It is left doubtful. If it is=yāva, then we should expect yāva na, as in the preceding sentence, if it is yāvad eva the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonous consonant m (or is it the a -- stem nt in "į" instead of "t as in yāvāt?) we find in the phrase yāvam pi at J v.508 (with Pot. tiṭṭhyeva; see below 3; C. expln by yāttakajātāna). -- The form yāvade (for yāvad eva) also occurs (like tāva for tāvā eva) at M ii.207. -- For yād -- iḍaṁ we find yāvaha c'iḍaṁ at A iii.34; M iii.169. -- The latter form (yāvah, as above J v.508) is better to be grouped directly under yāvānta, where more & similar cases are given. -- 3. (as conj.) so long as, whilst, until (cp. tāva i.3, 4; iii.); either with Fut. or Pot. or Prohibitive. E.g. S i.202 (ahu pure dhammapadesu chando y. virāgena samāgaminīna; trsln "until I met with that Pure thing and Holy"); J vi.266 (y. āmantiye); PvA 4 (tāva ayyo āgametu yāva ayaṁ puriso . . . pāṇīyaṁ pivissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D ii.106 (na paribbāyaścā . . . yāva . . . na bhavissati); S i.47 (y. na gāḍhāna labhati); Dh 69 (yāttakaṁ kālaṁ na . . . Dham ii.50). -- kālika (cp. tāva ii.1) "as far as the time or occasion goes," occasional, temporary, at Vin. i.251 in foll. context (cp. yāmakālikā: "kappati . . . yāvakālikena, yāmakālikan na kappati, kappati yāvakālikena sattāha kālikan na k. etc. with foll. yāvajīvikān & the same with kappati yāma -- kālika, sattāha -- kālikanena k.; kappati sattā, yāvajīv, na k." The reply of the Buddha is: yāvakālikena yāmakālikajjātānu paṭighaṁkhet kāle kappati vikāle na kappati (same with sattāhakālikajjā & yāvajīvikajjā); followed by yāmakālikena . . sattāhakālikajjā & yāvajīvikajjā; sattāhakālikajjā . . jāvajīvikajjā). -- jiva (adv.) for the length of one's life, life -- long, all one's life, for life ( -- time) Vin i.80; ii.197; iii.23; It 78; Dh 64, 284; Vism 94; Dham A i.45; PvA 76, 110 (=satataṁ). Cp. BSk. yāvajīva -- sukhyā ĀvS ii.37. -- tajjāṁ ( -- vinītā) led only as long as kept under a threat A i.285 (one of the 3 pariṣaśās; so read with v. for T. yāvatajīhaṁ). -- tattika ("as much as 3 times," name of the last 4 Sanghādīsesa offences, because before the punishment is inflicted warning must have been given 3 times: see passage of Vin. i.186 under yāva t -- ihaṁ. -- tīhaṁ (read as yāvat -- ihaṁ, the latter=aḥa2 day) as many days as . . . in foll. passage: udditīṁ . . . terasa sanghādīsesa dhammā, nava patham -- āpattikā cattāro yāvatītiyakā, yesaṁ bhikkhu aṇñataraṁ v aṇñataraṁ v āpajjīvā yāvatīhaṁ jānajjā paṭichchādeti tāvatīhaṁ tena bhikkhunā akāmā parivattabhagā (for as many days as he knowingly conceals his sin, for so many days . . . ), parivuttha -- parivāsena bhikkhunā uttariṁ chārattajj bhikkhumāṇattaya paṭīpajjitaṁ. Vin iii.186.
Yāvaka

Yāvaka [=yavaka] a dish prepared of barley J vi.373 (=yavatāṇḍula -- bhṛttā C.).

Yāvataka

Yāvataka (adj.) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in correl. with tāvataka e.g. Vin i.83 (yāvataka ... t); D ii.18 (y. kāyo t. vyāmo); Nd2 235 y 'nīyayan t 'nānañ; or similarly M i.397 (y. kathā -- sallāpo ... sabañ tan ...); PvA 103 (yāvatakā=yañvanto). <> f. yāvitori: yāvatika gati tāvatiṅka gantvā A i.112; y. nāgassa bhūmi as far as there was ground for the elephant D i.50; similarly: y. nānassa bh. as far as the carriage -- road D i.89, 106, 108; y. nānañsa bh. Nett 25.

Yāvatā

Yāvatā (indecl.) [abl. of yāvant in adv. use cp. tāvatā as far as, like as, in comparison with, regarding, because Dh 258 (na tena pāndito hoti y. bahu bhāsati=yattakena kāraṇena DhA iii.383), 259, 266 (similarly, C.= yattakena); Sn 759 (yāvat' athī tī vuccati; expld at SnA 509 as 'yāvatā tē cha ārammaññ ' athī ' tī vuccanti, vacana -- vyattayo veditabbo'); yāvatā dirya paramaṅs sīla, nāhaṅ taththa attano sama -- sīma sīnanupassāmi kuto bhīyyo "compared with this sita I do not see anyone quite equal to myself, much less greater." D i.74 yāvatā dirya āyatanañ yavatā vanippatho idaṅ agga -- nagaraṅ bhavissati Pataliputtaṁ puṭa -- bhedanaṅ Vin i.229=Ud 88=D ii.87 (concerning a most splendid site, and a condition for trade, this Pāñ, will be the greatest town; trsln Dial. as far as Aryan people resort, as far as merchants travel . . .). yāvatā satt' avāsa yāvatā bhavaggāṅ ētā aggā ētā satthā [read setthā] lokāsim yad idam arahanto "as far as the abodes of beings, as far as, these are the best, these are the best, I mean the Arahants." S iii.84. yāvatā dharmā sankhāta vā anankhātā vā virgō . . . aggam akkhāyati, yad -- idaṅ mada -- nimmadano . . . A ii.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxicatation of pride etc." The expln at Vism 293 takes yāvatā (grammatically incorrectly) as n. pl.= yattakā. -- yāvatā jagato gati as far as (like as) the course of the world It 120.

Yāvant

Yāvant (pron. rel.) [cp. Sk. yāvant; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertained where tāvant occurs as adj. is J v.72 (see below)] 1. yāvant as adj.: as many as (as) Dh 337 (hāvant' etthā samāgatā as many as are assembled here); J v.72 (yāvantū uda -- bindū ... tāvantū gandā jāyetha; C. on p. 74 expls by yattakāni; yāvatā pl. as many as Pv ii.116; yāvantū Pv ii.716 (=yavatāka PvA 103); J v.370 (detha vatthā . . . yavanto ga). <-> f. yāvat (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva2 (yāvād'). It is hardly possible to distinguish clearly between the 2 categories; the t may well have been reduced to d or been replaced by another sandhi consonant. However, the specific Pāli use of yāva (like tāva) justifies a separate treatment of yāva in that form only. -- yāvat occurs only in combin with ca (where we may assume either a peculiar nt. form yāvā; see yāva 2; or an assimilation of t to ni before c. -- The form yāva mahantaṅ may originally have been a yāvaṅ m.) as yāvaṅ ca "and that," "i. e.," how much, however much, so great S i.149 (passa yāvaṅ ca te idaṅ aparaddhaṅ: see how great a mistake you have made in this); It 91, 92 (passa yāvaṅ ca āraka & santike: see how far and near). yāvaṅ c' idaṅ stands for yad -- idaṅ (see ya' 4) in peculiar use of restriction at M. III.169; S ii.178; A iii.34. -- 3. The nt. form yāvat further occurs in foll. cpds.: 'ayukañ (better as yāvat' than yāvataṅ)" as long as life lasts, for a lifetime Mnvs 3, 41; VvA 196 (as adj. 'ayakā dibba -- sappatti); PvA 66, 73, 133; 'ichchakañ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad -- ichchakañ); "ihāṅ see under yāva (cpds.) -- instr. yāvatā: see sep.
Yāvetadho

Yāvetadho at M ii.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahos(pi) or yāvā -- d -- ev' -- ahosi "was it really so?" or: "did you really have that thought?" Neumann, Mittl. Sammlung2 1921: i.381, trsls "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etado hi pi, leaving us wondering what etado might be. -- Could it be a distorted yāyetar (n. ag. of yāyeti, Caus. yā)?

Yiṭṭha

Yiṭṭha [pp. of yajjati with a petrified sandhi y.; Vedic işṭa] med.: having sacrificed D i.138 (mahā -- yaññaḥ y. rājā), -- pass.; sacrificed, (nt.) sacrifice D i.55 (dīna, y. huta); expld at DA i.165 by "mahāyāga" Vbh 328, (id.); J i.83 (y.+huta); iv.19 (=yajjita C.); v.49; vi.527. -- duyyiṭṭha not properly sacrificed, a sacrifice not according to rites J vi.522. In specific Buddhistic sense "given, offered as alms, spent as liberal gift" Vin i.36; J i.168=ii.44; M i.82. Dh 108 (yañ kiciṭṭhaḥ va hutaḥ va; Dh ii.234= yebhuyyaṇa mangalakirya -- divasesu dīna -- dānāḥ). -- suyiṭṭha well given or spent A ii.44; ThA 40; Vv 3426 (in both senses; VvA 155 expls "mahā -- yāga -- vasena yiṭṭhaḥ").

Yidha

Yidha in mā yidha at Vin i.54 is to be read mā -- y -- idha, the y being an euphonic consonant (see y.).

Yuga

Yuga (nt.) [fr. yuj; Vedic yuga (to which also yoga) = Gr. zugos; Lat. jugum= Goth. juka; Ohg. juh; E. yoke; Lith. junga] 1. the yoke of a plough (usually) or a carriage DhA i.24 (yuga in DhA i.24 (yuga v(y) as a pair of disciples S d.4; Sdhp 468 (of a carriage). Also at Sn 834 in phrase dhamena yugan samagmā which Bdhgh. (SnA 542) expls as "dhuta -- kilesa bhuddhaṇa yuvagahaṇaṃ, " i. e. having attained mastery together with the pure Buddha. Neumann, Sn trsln not exactly: "weil abgeschüttelt ist das Joch" (but dhona means "pure"). See also below "nangala. -- 2. (what is yoked or fits under one yoke) a pair, couple; appld to objects, as -- : dussaṇa pair of robes S v.71.; DhA iv.11; PvA 53; sātaka" id. J i.8, 9; PvA 46; vatthaṇa id. J iv.172. -- tapassita" a pair of ascetics Vv 2210; datta" a pair of messengers S iv.194; sāvaka" of disciples D ii.4; S i.155; ii.191; v.164; in general: purisa" (cattāri p. -- yugāni) (4) pairs of men S iv.272 sq.=It 88; in verse at Vv 4421 and 533; expld at Vism 219 as follows: yugala -- vasena paṭhamamagga -- tīha phala -- tīha ti idam ekan yugalaṇa ti eko cattāri purisa -- yugalāṇi honti. Practically the same as "āṭṭha purisa -- puggalā." Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J i.374: sa mangala -- dosa -- vittavat yuga -- yug' ādhigato na jātum eti; where C. expls yugā as kilesa mentioned in pairs (like kodho ca upanāha, or makkho ca pallaṣo), and yoga as the 4 yojanas or yugas (oghas?), viz. kāma", bhava", diṭṭhi", avijjā". -- Also used like an adj. num. in meaning "two," e. g. yugan và navaṇa two boats Dpvs i.76. -- 3. (connected by descent) generation, an age D i.113 (yāva sattamā pitamahā -- yugā "back through seven generations." Cp. DA i.281: āyupamāṇa,); KhA 141 (id.); J i.345 (purisa). There are also 5 ages (or stages) in the [life of the] sāsana (see Brethren, p. 339): vimutti, samādhī, sīla, suta, dāna. -- anta ( -- vāta) (storm at) the end of an age (of men or the world), whirlwind J i.26. -- adhāhā putting the yoke on, harnessing M i.446. -- ggāha "holding the yoke," i. e. control, dominance, domineering, imperiousness; used as syn. for palasa at Vbh 357=Pug 19 (so read for yuddha), expld by sama -- dhura -- ggahanāha "taking the leadership altogether" at VbhA 492. See further Nd1 177; VvA 71 (yugaggāha -- lakkhaṇo palasso); SnA 542; DhA iii.57 (kathāḥ sarabhakathā); -- "'ganhāti to take the lead, to play the usurper or lord J iii.259 (C. for T. pallāsin); DhA iii.346. -- ggāhīn trying to outdo somebody else, domineering, imperious VvA 140. -- cchidda the hole of a yoke Th 2, 500 (in famous simile of blind turtle). -- nangala yoke and plough (so taken by Bdhgh. at SnA 135) Sn 77= S i.172 ("plough fitted with yoke" Mrs. Rh.D.). -- nandha (with v. 1. "naddha, e. g. at Ps ii.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as adj. congréous, harmonious; as nt. congréuity, association, common cause Ps ii.98=Vism 682; Ps ii.92 sq. ("vagā & "kathā); KhA 27 (nt.); Vism 149 ("dhammā things fitting under one yoke, integral parts, constituents). -- mattaṇ (adv.) "only the distance of a plough," i. e. only a
little (viz. the most necessary) distance ahead, with expressions of sight: pekkhati Sn 410 ("no more than a fathom's length" Rh.D. in Early Buddhism 32); pekkhin Miln 398; dassāvin Vism 19 (okkhitta -- cakkhu+) pekkhamāna SnA 116 (as expln of okkhittacakkhu). -- sātaka (=s. -- yuga) a pair of robes, two robes Dpvs vi.82.

Yugala & Yugala

Yugala & Yugala (nt.) [Class. Sk. yugala; in relation to yuga the same as Lat. jugulum ("yoke -- bone") to jugum. Cp. also Gr. zeu/glh yoking strap] a pair, couple J i.12 (yugala -- yugala -- bhūtā in pairs), 500 (bāhu'); vi.270 (thana' the 2 breasts); Vism 219; VbhA 51 (yugalato jointly, in pairs); the six "pairs of adaptabilities" or "words," Yog. 18 -- 23, Mystic 30 sq.; cp. Dhs 40 sq. Also used as adj. (like yuga) in phrase yugalaj karoti to couple, join, unite Dpvs i.77; VvA 233.

Yugalaka

Yugalaka (nt.) [fr. yugala] a pair Tikp 66; VbhA 73.

Yuja

Yuja (adj.) ( -- ') [either a direct root -- derivation fr. yuj, corresponding to Sk. yuj (or yuk, cp. Lat. con -- jux "conjugal," Gr. o(mo/ -- zuc companion, su/ -- zuc=conjux; Goth. ga -- juka companion); or a simplified form of the grd. *yujja] yoked or to be yoked, applicable, to be studied, only in cpd. duyyuja hard to be mastered, difficult J v.368 (atthe yuñjati duyyuże he engages in a difficult matter; C. reads duyyuñja).

Yujjhā

Yujjhā (adj.) [grd. of yujjhati] to be fought; neg. a" not to be fought, invincible M ii.24 (so read for ayojjha).

Yujjhāti

Yujjhāti [cp. Vedic yudhyate, yudh, given in meaning "sampahāra" at Dhtp 415. -- Etymologically to Idg. *iuudh to shake, fr. which in var. meanings Lat. jubeo to command, juba horse's mane; Gr. u(smi/nh battle, Lith. jundù, jūdra whirlwind; cp. also Av. yaošti agility] to fight, make war. Rare in older literature; our refs. only from the Mahāvaṇsa; e. g. 22, 82 (fut. yuujhissāma, with instr.: Damilehi); 25, 23 (aor. ayuujhi); 25, 58 (ppr. yujjamāna); 33, 41 (aor. yujjhi). To which add DhA ii.154 (mallayuddhan yujjhanto); iii.259 (Ajātasattunā saddhin yujjhanto). -- pp. yuddha. -- Caus. yodheti (q. v.).

Yujjhāna

Yujjhāna (nt.) [fr. yujjhati] fighting, making war J iii.6, 82.

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Yujjhāpana

Yujjhāpana (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

Yuñjati
Yuñjati [Vedic yunakti, yuñjati & yuñkte, yuj; cp. Gr. zeu/gnumi, Lat, jungo to unite, put together (pp. junctus=Sk. yutta, cp. E. junct - ion); Lith. jüngin. The Idg. root *yuge is an enlarged form of *jege "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jūs=P. yūsa. The Dhtp gives several (lit. & fig.) meanings of yuj, viz. "yoge" (No. 378); "samādhimhi" (399); "sangamane" (550)] (lit.) to yoke; (fig.) to join with (instr. or loc.), to engage in (loc.), to exert oneself, to endeavour. All our passages show the applied meaning, while the lit. meaning is only found in the Caus. yojeti. -- Often expld by and coupled with the syn. ghañati & vñati, e.g. at J iv.131; v.369; DhA iv.137. -- Forms: pres. yuñjati Dh 382; J v.369; 2nd pl. yuñjatha Th 2, 346 (karma); imper. yuñja S i.52 (sane); ThA 12; med. imper. yuñjasu Th 2, 5. -- Pass. yuñjati (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. -- Caus. I. yojeti & II. yojāpeti (q.v.) -- pp. yutta.

Yuta

Yutta [pp. of yu, yauti to fasten but Dhtp 338: "missane"] fastened to (loc.), attracted by, bent on, engaged in D. i.57 (sabba -- vārā); Sn 842 (pesuṇeyye; Nd1 233 reads yutta in exegesis, do. at p. 234, with further expln āyuta, payutta etc.), 853 (atimāne); Dāss v.18 (dhiti). -- Note. yuta is doubtful in phrase tejas-āyuta in Niraya passage at A i.142=M iii.183=Nd1 405=Nd2 304iii =J v.266. The more likely reading is either tejas-āyuta (so BSk. M.Vastu 9), or tejas-āyutta (so Nd2 & PvA 52), i.e. endowed with, furnished with, full of heat. -- We find a similar confusion between uyyuta & uyyutta.

Yutti

Yutti [cp. Vedic yukti connection, fr. yuj] "fitting," i.e. 1. application, use Miln 3 (opamma'). -- 2. fitness, vāda', KVA 37; in instr. yuttiyā in accordance with Mhvs 10, 66 (vacana'); Sdhp 340 (sutti'); and abl. yuttito Sdhp 505. -- 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hāra), appld to the exposition of texts, enumd in the 1st section of the Netti; e.g. at Nett 1 -- 3, 103; KhA 18; SnA 551, 552. Thus abl. yuttito by way of correctness or fitness (contrasted to suttato) VbhA 173= Vism 562; and yutti -- vasena by means of correctness (of meaning) SnA 103 (contrasted to anussava). -- 4. trick, device, practice J vi.215. -- kata combined with; (nt.) union, alley VvA 13.
Yuddha

Yuddha (nt.) [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D i.6 (daṇḍa' fighting with sticks or weapons); J iii.541 (id.); Sn 442 (dat. yuddhāya); J vi.222; Miln 245 (kilesa’, as pp.: one who fights sin); Mhvs 10, 45 (‘attha for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāya’ āgata); 32, 12 (yuddhaṇ yujjhati); 32, 13 (maccu’ fight with death); 33, 42; DhA ii.154 (malla’ fist -- fight). -- The form yuddhāya at Sn 831 is to be taken as (archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd1 172 expls as "yuddh’ athāya." -- kāla time for the battle Mhvs 10, 63. -- ṭhā engaged in war S i.100 (so read for "ṭhā). -- maṇḍala fightingring, arena J iv.81; Vism 190; VbhA 356 (in comparison).

Yuddhaka

Yuddhaka [fr. yuddha, for the usual yodha (ka)] a fighter, in malla’ fist -- fighter, pugilist J iv.81.

Yudhikā

Yudhikā (f.) [doubtful] N. of a tree J v.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is yūthikā (q. v.), as is also given in vv.ll.

Yuvan

Yuvan [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jáunas young; Lat. juvenicus "calf"; juvenitus youth; Goth. junda, Ohg. jugund & jung, E. young. -- The n. -- stem is the usual, but later Pāli shows also decl. after a -- stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. -- nom. sg. yuvā D i.80=yobbanena samannāgata DA i.223; Sn 420; Dh 280 (=paṭhama -- yobbane ṭhita DhA iii.409); Pv iii.71 (=taruṇa PVA 205). -- Cp. yava, yuvin & yobbana.

Yuvin

Yuvin (adj. -- n.) [=yuvan with diff -- adj. ending] young J iv.106, 222.

Yūtha

Yūtha (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J i.170 (monkeys), 280 (id.); SnA 322 (go’, of oxen). -- pa the leader of a herd Th 2, 437 (elephants). -- pati same J iii.174 (elephant); DhA i.81 (id.).

Yūthikā

Yūthikā (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J vi.537; Miln 338. So is also to be read at J v.420 (for yodhi) & 422 (yodhikā & yuddhikā). See also yodhikā.

Yūpa

Yūpa [Vedic yūpa] 1. a sacrificial post D i.141; A iv.41; J iv.302; vi.211; Miln 21 (dhamma’); SnA 321, 322; DA i.294. -- 2. a pāśāda, or palace Th 1, 163= J ii.334. -- uṣāpana the erection of the sacr. post DhsA 145 (cp. Miln 21).

Yūsa
Yūṣa [Vedic yūṣa, later Sk. yūṣa; fr. base Idg. *jūs, cp. Lat. jūs soup, Gr. zu/mh yeast, ferment, zwmo/s soup; Obulg. jucha=Ger. jauche manure; Swedish öst cheese; an enlargement of base *jēu to mix, as in Sk. yu to mix: see yuta, to which further *jēge, as in yuṇjati] 1. juice Vin i.206 (akaṭa' natural juice); Mhvs 28, 26; VvA 185 (badara’ of the jujube); Vism 195 (sedā’ sweaty fluid). -- 2. soup, broth. Four kinds of broths are enumd at M i.245, viz. mugga’ bean soup, kulattha’ of vetch (also at Vism 256), kalāya’ (chick --) pea soup, hareṇuka’ pea soup; Miṅ 63 (rañño sūdo yūṣaṇ vā rasaṇ vā kāreyya).

Yebhuyya

Yebhuyya (adj.) [yē=yd in Māgadhī form; thus yad bhūya=yd biyāya "what is more or most(ly)"] abundant, numerous, most. Not found as adj. by itself, except in phrase yebhuyya -- vasena mostly, as a rule ThA 51 and PvA 136, which is identical with the

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usual instr. yebhuyyena occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D i.105 (addāsā davattīsa lakkhanāṇī y. ṭhapetvā āve: all except two); 109; Vin iii.29 sq.; J i.246 (gāmako y. andha -- bāla -- manussēhi yevā ussanno the village was peopled by mostly foolish folk); v.335 (y. astī -- mahāṭhērā, altogether). -- (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D i.17 (saṃyātāmāne loke y. as a rule) sattā Ābhassarasyaṇvaṭṭanīkā honti; expld by half allegorical, half popular etym. at DA i.110 as follows: "yē upari Brahma -- lokēsu v. Āruppesu v. nibbattantī, tadavase sandhāya vutṭan"); D ii.139: yebhuyyena dasasu loka -- dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahuṅkāni SnA 451); Miṅ 6 (y. Himavatam eva gacchantī: usually); DA i.280 (ordinarily); VvA 234 (occasionally), 246 (pihitā -- dvārama eva hoti: usually); PvA 2 (Sattari tattha tattha viharante y. tāya tāya atth’ upappattiyā), 46 (tassā kesa -- sobhāj disvā taruṇa -- janta y. tattha paṭibaddha -- citta adesuṇ invariably). -- na yebhuyyena not as a rule, usually not (at all): nāpi y. ruditenā kāci attha -- siddhi PvA 63.

Yebhuyyasikā

Yebhuyyasikā (f.) [formation fr. yebhuyya like tassa-pāpīyya -- sikā. Originally adj., with kiriyā to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the adhikaranaṃ -- samathas, or means of settling a dispute. -- Vin. ii.84 (anujānāmi bh. adhikaranaṃ yebhuyyasikāvam vīpasametun), 93 (vivād’ adhikaranaṃ dūhi samathēhi sammati: sammukhā -- vinayena ca yebhuyyasikāya ca). As one of the 7 methods of settling a dispute mentioned at Vin iv.207=351 (the seven are: sammukhā -- vinaya, sati -- vinaya, amatāḥa‘, paṭiṭhā, yebhuyyasikā, tassa -- pāpiyyasikā, tīṃ avatthāraka). Expld in detail at M ii.247: if the bhikkhus cannot settle a dispute in their abode, they have to go to a place where there are more bh. in order to come to a vote by majority. Cp. D iii.254 (the seven enumd); A i.99; iv.144.

Yeva

Yeva (indecl.) [=eva with accentusd y from Sandhi. On form and relation between eva & yeva cp. Geiger, P.Gr. § 66, 1. See also eva 2. -- The same form in Prākrit: Pischel, Prk. Gr. § 336] emphatic particle, meaning "even, just, also": occurring most frequently (for eva) after palatal sounds, as ṇ: Sn 580 (pekkhatan yeva), 822 (vivekan); DhA ii.20 (saddhiṇ): PvA 3 (tasmiṇ), 4 (imasmiṇ), 13 (tumḥiṇaṇ): -- further after o: PvA 39 (apaṇīto yeva); -- after ā : Sn 1004 (manasaḥ yeva): -- after i: S ii.206 (vuddhi yeva); PvA 11 (ahosi): -- after e: J i.82 (vihāre yeva; pubbanhe y.); VbhA 135 (na kevalaṇ ete yeva, aññe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; PvA 47.

Yevāpana(ka)
1. yoke, yoking (rare?) J vi.206 (meant here the yoke of the churning -- sticks; cp. J vi.209). -- 2. "bonds" lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. --

Yoga [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogä occurs at D ii.274 in meaning "bonds"] lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. -- 1. yoke, yoking (rare?) J vi.206 (meant here the yoke of the churning -- sticks; cp. J vi.209). --

connection with ( -- *), application to; (natural) relation (i. e. body, living connection); association also conjunction (of stars). mänusaka yoga the relation to the world of men (the human body), opp. dibba yoga:

S i.35 =60; Sn 641; Dh 417; expld at DhA iv.225 as "kāya." <-> association with: D iii.176; application: Vism 520 (+uppāda), yogato (abl.) from being connected with, by association with PAv A 40 (bālaya'), 98 (sammappadhāna'). -- pubbata' connection with a former body, one's former action or life -- history J v.476; vi.480; Miln 2. See pubbe 1. -- adhāyāyoga a "half -- connected" building, i. e. a half -- roofed monastery Vin i.239; Vism 34. -- nakkhatta' a conjunction of planets, peculiar constellation (in astrology) J i.82, 253 (dhana -- vassāpanaka suitable for a shower of wealth); ii.98; DhA i.174; DhsA 232 (in simile). -- 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (Cpd. 1712). There are 4 yogas, which are identical with the 4 oghas viz. kāma', bhava', diṭṭhi', avijjā', or the bonds of craving, existence, false views, and ignorance; enumd in detail at A ii.10; D iii.230, 276; J i.374; cp. Ps i.129 (cattāi yogēhi yutto lokassanīvāso catu -- yoga -- yojito); VbhA 35. Mentioned or referred to at S v.59; Dh 1059 (ogha=, in defn of tanhā), cp. Dhs trsl. 308; Nett 31 (with ogha), 114 (id.); as sabba -- (or sabbe) yogā at Th 2, 4; 76; S i.213; DhA iii.233; severally at It 95 (bhava -- yoga -- yutta āgāmī hoti, +kāma'); ogha+yoga: Pug 21 (āvijjā'); Vism 211, 684; cp. also D ii.274 (pāpīma -- yogāni the ties of the Evil one); It 80 (yogā pamocenti bahujana). -- 4. application, endeavour, undertaking, effort DhA iii.233, 234 (=samma -- ppadhāna').

yoga karoti to make an effort, to strive after (dat.) S ii.131; A ii.93 (āsavānān khayāya y. karāṇīya); Miln 35. yogan āpajjati to show (earnest) endeavour, to be active S iii.11 sq.; Vbh 356 (ātāna'). -- dhamma˚ one who is devoted to the Dhamma A iii.355; yuttas' (bent on, i. e.) earnest in endeavour J i.65; yācā' given to making offerings: see yāca. -- 5. pondering (over), concentration, devotion M i.472; Dh 209 (=yonyiso manaskāra DhA iii.275), 282 (same expln at DhA iii.421); Miln 3; Vbh 324 (yoga -- vihetus kamm' & sipp' -- āyatanesu; VbhA 410 expls: y. vuccati paññāt; -- perhaps better to above 4?). -- 6. (magic) power, influence, device, scheme J vi.212 (yoga -- yogana of spells etc. =tāya tāya yuttīyā C.); PAv A 117 (combd with manta, ascribed to devas). -- 7. means, instrument, remedy J i.380 (vamana' an emetic); vi.74 (ekan yogan datvā; but we better read bhesajjāna tassa datvā for vatvā, and ekan yogan datvā for datvā; taking yoga in meaning of "charm, incantation"); Miln 109 (yena yogena sattānaṃ guṇa -- vadgāhi ... tena hitaṃ upadahati). -- ātigã one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). -- ātigāmin= "ātiga; A ii.12 (same as sabba -- yoga -- visanyutta). -- āvacara "one at home in endeavour," or in spiritual (esp. jhāna -- ) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. -- J i.303, 394, 400; iii.241 (saṃsārasaṅgaṅar taṇanto y.); Ps ii.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi -- study), 587, 637, 666, 708; DhA ii.12 (padhānaṃ padhahanto y.); iii.241 ("bhikkhu"); DhsA 187 (ādikamikā), 246 ("kulayutta"); VbhA 115, 220, 228 (as bhikkhu on alms -- round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374. -- kkhema [already Vedic yoga -- kṣema exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i. e. perfect peace or "uttermost safety" (K.S. ii.132); a freq. epithet of nibbāna [same in BS.: yogaksema, e. g. Divy 98, 123, 303, 498] M i.117 ("kāma"), 349, 357, (anuttara); S i.173 ("adhivāhāna"); ii.195 (anuttara), 226; iii.112 ("kāma, neg."); iv.125; v.130 sq.; A i.50 (anuttara); ii.40, 52 ("ā"); 87, 247; iii.21, 294 sq., 353; D iii.123, 125, 164 ("kāma"); Vin ii.205=It 11 ("ato

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Yoganīya

Yoganīya (adj.) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter -- ish Dhs 584; DhsA 49 (cp. Dhs. trsl. 301). The spelling is also yoganiya, cp. oghaniya.

Yogin

Yogin (adj. -- n.) [fr. yoga, cp. Class. Sk. yogin] 1. ( -- ') applying oneself (to), working (by means of), using Vism 70 (hattha' & patta' using the hand or the bowl; but trsln p. 80: "hand -- ascetic" & "bowl -- ascetic"). <-> 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yog' "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi -- jana); at pp. 366, 393, 404, 417, 418 in old verses. Combd with yogâvacara Miln 366, 404. -- Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhsA 195, 327.

Yoga

Yogga1 (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J vi.31 sq. (paticchanna), 368 (mahā"); DhA ii.151 (mahā" & paticchanna). -- 2. a draughtbullock, ox Vv 848; Pv ii.936 (=ratha -- yuga -- vāhana PvA 127); J vi.221. yoggāni muficati to unharness the oxen PvA 43, 100.

Yogga2 (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J iv.269 (yogga karoti, may be in meaning "training, practice" here: see yogga); VvA 8 (gaha"). -- 2. (adj.) fit for (=yutta), adapted to, suitable; either -- " or with inf.: VvA 291; PvA 25 (here spell yogga), 135 (bhojana"), 152 (kamma -- vipāk' ānubhavana"), 154 (gamana" passable, v. l. yogga), 228 (anubhavana").

Yoggā

Yoggā (f.) [Vedic and Epic Sk. yogga; same as yogga2, fr. yoga] training, practice J ii.165 (yogga karoti to practise); iv.269 (id.); DhA i.52 (lakkha -- yogga karoti to practise shooting). -- adj. ( -- ') katayogga well-practised, trained S i.62, 98 (neg.). Only at these passages, missing at the other dalha -- dhamma -- passages, e. g. at S ii.266; M i.82; A ii.48. -- ācariya a groom, trainer S iv.176=M i.124; M iii.97, 222; Th 1, 1140; J i.505.

Yojana

Yojana (nt.) [Vedic yojana] 1. the yoke of a carriage J vi.38, 42 (=ratha -- yuga). -- 2. a measure of length: as much as can be travelled with one yoke (of oxen), a distance of about 7 miles, which is given by Bdhgh. as equal to 4 gāvutas (DhA i.13). It occurs in descending scale of yojana -- tīgāvuta -- usabha at DhA i.108. <-> Dh 60; J v.37 (yojana -- yojana -- vitthatā each a mile square); SnA 194. More favoured combos
of yojana with numbers are the foll.: 1/2 (aḍhā’): DA i.35; DhsA 142. -- 3: DhA ii.41. -- 4: PvA 113. -- 5: VvA 33. -- 15: DhA i.17; J i.315; PvA 154. -- 18: J i.81, 348. -- 20: DhA iv.112 (20 X 110, of a wilderness). -- 25: VvA 236. -- 45: J i.147, 348; DhA i.367. -- 50: Vism 417. -- 100: D i.117; It 91; Pv i.1014. -- 500: J i.204. -- 1,000: J i.203. -- Cp. yojanika.

Yojanā

Yojanā (f.) [*Sk. yojanā, fr. yojeti] (grammatical) construction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha’), and passim in Commentaries.

Yojanika

Yojanika (adj.) [fr. yojana] a yojana in extent J i.92 (vihāra); Dpvs 17, 108 (ārāma); DhA i.274 (maṇipallanka).

Yojita

Yojita [pp. of yojeti] yoked, tied, bound Ps i.129 (catu- yonga’ fettered by the four bonds); SnA 137 (yotethi y.).

Yojitaka

Yojitaka (adj.) [fr. yojita] connected with, mixed; neg. a’ not mixed (with poison), unadulterated J i.269.

Yojeti

Yojeti [Caus. of yuñjati] 1. to yoke, harness, tie, bind Pv ii.936 (vāhana, the draught -- bullock); Mhvs 35, 40 (yojaya aor.; v. l. for yojapayi); PvA 74 (sindhave). -- 2. to furnish (with), combine, unite, mix, apply J i.252 (suraṇ), 269 (id.); Mhvs 22, 4 (ambaṇ visena y. to poison a mango); 36, 71 (vīṣaṇ phalesu poison the fruit). -- 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); dvāraṇ to put a door right, to fix it properly J i.201; iv. 245 (cp. yojāpeti). -- 4. to engage, incite, urge, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāraṇ naśetuṇ y. incited to destroy the v.); PvA 69. -- 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). -- Caus. II. yojāpeti to cause some one to yoke etc.: D ii.95 (yānāni, to harness); J i.150 (dvāraṇ, to set right); Mhvs 35, 40 (rathe, to harness). -- Pass. yojīyati to become yoked or harnessed J i.57 (nangalasahassāṇ y.). -- pp. yojita.

Yojjha

Yojjha in a’ M ii.24 read yujjha (of yudh).

Yotta

Yotta (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. zeukth_res yoke -- straps; Epic Sk. yoktr one who yokes] the tie of the yoke of a plough or cart S i.172= Sn 77; S iv.163, 282; J i.464; ii.247 (cammma’); iv.82; v.45 (cammay. -- varatta), 47; Vism 269; DhA i.205; SnA 137. As dhura -- yotta at J i.192; vi.253.

Yottaka

Yottaka (nt.) [yatta+ka] a tie, band, halter, rope J vi.252; Miln 53; Vism 254, 255; DhA iii.208.
Yodha

Yodha [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin i.73 (yodhā yuddh’ ābhīnandino... pabbajjan yāciṇiṣu): J i.180; Miln 293. -- ājīva one who lives by battle or war, a soldier S iv.308=A iii.94; A i.284; ii.170, 202; iii.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. -- hathin a war elephant DhA i.168.

Yodhi

Yodhi=yodhikā J v.420.

Yodhikā

Yodhikā (f.) [a var. reading of yūṭhikā (q. v.)] a special kind of jasmine Vv 354; J iv.440 (yoth˚), 442; v.422; VvA 162 (as thalaja and a tree).

Yodhin

Yodhin [=yodha] a warrior; camma° a warrior in cuirass, a certain army grade D i.51; A iv.107.

Yodheti

Yodheti [Caus. of yuujhai] to attack, to fight against (acc.) Dh 40 (yodhetha= pahareyya DhA i.317); J v.183.

Yoni

Yoni (f.) [Vedic yoni] 1. the womb. -- 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jālābja viviparous, sāṃsāra moisture -- sprung, opapātika spontaneous: M i.73; D iii.230; Miln 146; Vism 552, 557 sq. -- class of animals, the brute creation A i.37, 60; v.269; It 92; Pv iv.111; Vism 103, 427; PVA 27, 166; nāga° birth among the Nāgas S iii.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya -- nāga -- yoni); pasu°-tirachchāna° Pva ii.1312; pisāca° world of the Pisācas S i.209; peta° the realm of the Petas PVA 68 (cp. peta). -- kamma° K. as origin A iii.186. -- yoni upaparikkhitatā (okinjātikā etc.) S iii.42. -- ayoni unclean origin Th 1, 219. -- 3. thoroughness, knowledge, insight Nett 40. -- ayoni superficiality in thought S i.203 ("muddled ways" Mrs. Rh. D.). -- yoniso (abl.) "down to its origin or foundation," i.e. thoroughly, orderly, wisely, properly, judiciously S i.203 ("in ordered governance" K.S. i.259); D i.118 (wisely); It 30 (āraddha āsāvānāṁ khayaṇa); Pug 25; Vism 30, 132, 599; PpA 31. Opp. ayoniso disorderly improperly Pug 21; DhA i.327; PVA 113, 278. -- Esp. frequent in phrase yoniso manasīkāra "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (K.S. i.259) Ps i.85 sq.; It 9; J i.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PVA 63. See also manasīkāra. -- Opp. ayoniso manasīkāra disorderly or distracted attention D iii.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniso manasikārah Divy 488; AvŚ i.122; ii.112 (Speyer: "the right & true insight, as the object of consideration really is"). See further on term Dial. iii.218 ("systematized attention"); K.S. i.131; ii.6 ("radical grasp"). -- ja born from the womb Sn 620; Dh 396. -- pamukha principal sort of birth D i.54; M i.517.

Yobbana
Yobbana (nf.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D i.115; A i.68; iii.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv i.76; DhA iii.409; PvA 3. -- mada pride of youth D iii.220; A i.146; iii.72; VbhA 466.

R. R

-- R -- the letter (or sound) r, used as euphonic consonant to avoid hiatus. The sandhi -- r -- originates from the final r of nouns in 'ir & 'ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi -- consonants in the same word, as we find punam -- eva and puna -- d -- eva besides the original puna -- r -- eva (=Vedic punar eva). At J i.403 we read "punar āgata," where the C. expls "puna āgata, ra -- kāro sandhivasena vutto." Similarly: Sn 81 (vutti -- r -- esā), 214 (thambho -- r. -- iva), 625= Dh 401 (āragge -- r -- iva), 679 (ati -- r -- iva), 687 (sarada -- r -- iva), 1134 (hansa -- r -- iva); Vv 6422 (Vajir' āvudho -- r -- iva); Pv ii.87 (puna -- r -- eva) ii.116 (id.); PvA 77 (su -- r -- abhigandha). In the latter cause the r has no historical origin, as little as in the phrase dhir atthu (for *dhig -- atthu) Sn 440; J i.59.

Rāṇṣi & Rasmī

Rāṇṣi & Rasmī [Vedic raśmi. The form rāṇṣi is the proper Pali form, originating fr. raśmi through metathesis like amhi for asmi, tambhā for tasmā etc. Cp. Geiger P.Gr. § 502. The form rasmī is a Sanskritism and later] a rein, a ray. -- 1. In meaning "rein" only as rasmī, viz. at M i.124; Dh 222; J i.57; iv.149. -- 2. In meaning "ray" both rāṇṣi and rasmī: (a) rāṇṣi (in poetry) Sn 1016 (vitta"? perhaps pīta"? See note in P.T.S. ed.); Vv 535 (pl. rāṇṣi=rasmīyo VvA 236); 6327 (sahassa having a thousand rays=suriya VvA 268); Sdhp 124. Also in cpd. rāṇṣi -- jāla a blaze of rays J i.89; PāvA 154; VvA 12 ("sammujja la"), 14 (id.), 166 (id.), -- (b) rasmī (in prose, late) DhA i.27 ("ṣaṃvajjesi"); DhsA 13 (nla -- rasmīyo); VvA 125 (candima -- surīya").

Also in cpd. buddha -- rasmī the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabba) J i.444, 501 ("rasmīyo vissajjento"); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

Rāṇṣika

Rāṇṣika (adj.) [raṇṣi+ka] having rays, radiant, in sahassa" having 1000 rays Vv 645 (=suriya -- maṇḍala viya VvA 277).

Rāṇṣimant

Rāṇṣimant (adj.) [fr. raṇṣi] having rays, radiant; n. sg. raṇṣimā the sun Vv 812 (=suriya VvA 314).

Rakkha

Rakkha (adj.) ( -- "") [fr. base rakkh] guarding or to be guarded; -- (a) act.: dhamma" guardian of righteousness or truth Miln 344. -- (b) pass.: in cpd. du" , v. l. du" hard to guard DhA i.295. "kathā, s. l. rakkha -- ", warding talk ThA 1, in Brethren, 185, cp. note 416.

Rakkhaka

Rakkhaka (adj. n.) [fr. rakkha] 1. guarding, protecting, watching, taking care PAvA 7; f. 'ikā (dāst) DhA iv.103 (a servant watching the house). -- 2. observing, keeping J i.205 (ṣla"). -- 3. a cultivator J ii.110. -- 4. a sentry J i.332.

Rakkhati
Rakkhati [Vedic raksati, rākṣ to Idg. *ark (cp. Lat. arceo etc.) in enlarged form *aleq=Gr. a)le/cw to protect (Alexander!); a)lkh/ strength; Ags. ealgian to protect, Goth. alhs=Ags. ealh temple. Cp. also base *areq in P. agga. The Dhtp 18 expls rakkh by "pālana"] 1. to protect, shelter, save, preserve Sn 220; J iv.255 (maṇ rakkheyāṭha); vi.589 (=pāleti); Pv ii.943 (dhanaj); Miln 166 (rakkhaṇ), 280 (attānaṇ rakkheyya save himself); PvA 7. -- grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyya (in meaning 3) see separately. -- Pass. ppr. rakkhiyamāna J i.140. -- 2. to observe, guard, take care of, control (with ref. to citta the heart, and sīla good character or morals) It 67 (sīla); DhA i.295 (citta rakkha, equivalent with citta dama), 397 (ācāraṇ); J iv.255 (vācaṇ); VvA 59 (sīlāni rakkhi); PvA 66 (sīla rakkhatha, uposathan karotha). -- 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano -- padosāṇ rakkheyya); Miln 170 (vacduccarītaṇ rakkheyya). -- pp. rakkhiya. See also paripāleti & parirakkhati.

Rakkhana

Rakkhana (nt.) [fr. rakkh] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (raḥasa˚ -- athāya so that he should keep the secret); PvA 7. -- 2. observance, keeping VvA 71 (uposatha -- sīla˚); PvA 102 (sīla˚), 210 (uposatha˚).

Rakkhanaka

Rakkhanaka (adj.) [fr. rakkhana] observing, keeping; one who observes J i.228 (pañca -- sīla˚; so read for rakkhānaka).

Rakkhasa

Rakkhasa [cp. Vedic rākṣa, either fr. rākṣ to injure, or more likely fr. rākṣ to protect or ward off (see details at Macdonell, Vedic Mythology pp. 162 -- 164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura˚); J i.127 (daka˚=udaka˚), 170 (id.); vi.469 (id.); DhA i.367 (˚pariggahita -- pokkhara˚); iii.74 (udaka˚); Sdh 189, 313, 366. -- f. rakkhas J iii.147 (r. pajā); Mhvs 12, 45 (rudda˚, coming out of the ocean).

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Rakkhā

Rakkhā (f.) [verb -- noun fr. rakkh] shelter, protection, care A ii.73 (+parittā); Mhvs 25, 3; J i.140 (baḥūhi rakkhaḥi rakkhiyamāna); PvA 198 (˚ṣaṇḍidaḥati). Often in combn rakkhā+āvaraṇa (+guttī) shelter & defence, e. g. at Vin ii.194; D i.61 (dhammikaṇ r. -- v.<> guttij saṇḍidaheyyāma); M ii.101; J iv.292. -- Cp. gorakkhē. -- Note. rakkhā at J iii.144 is an old misreading for rakkhā.

Rakkhita

Rakkhita [pp. of rakkhati] guarded, protected, saved S iv.112 (rakkhitena kāyaṇa, rakkhitīya vācāya etc.); A 1.7 (citta r.); Sn 288 (dhamma˚), 315 (gotā˚); VvA 72 (māt˚, pitu˚ etc.); PvA 61, 130. -- Note. rakkhitaj karoti at Mhvs 28, 43 Childers trsls "take under protection," but Geiger reads rakkhike and trsls "appoint as watchers." -- atta one who guards his character S i.154; J i.412; Sn 324. -- indriya guarding one's senses Sn 697. -- mānasāṇa guarding one's mind Sn 63 (= gopitamānasāno -- rakkhitaj -- citta Nd2 535).

Ranga

Ranga1 [fr. raj, rajati, to be coloured or to have colour] colour, paint Miln 11 (‘palibodha). -- kāra dyer Miln 331. -- jāta colour M i.385; VbhA 331. -- ratta dyed crimson Vin i.185=306.
Ranga

Ranga2 [fr. raj2, irajyati, to straighten, order, direct etc.: see uju. The Dhtp (27) only gives one raj in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 331; J ii.252. -- rangaŋ karoti to play theatre DhA iv.62. -- rangamajhja the stage, the theatre, usually in loc. "mājhe, on the stage, S iv.306; J iv.495; DhA iii.79; same with "maṇḍale J ii.253.

Racati

Racati [rac. later Sk.] to arrange, prepare, compose. The root is defined at Dhtp 546 by "paṭiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." -- pp. racita.

Racanā


Racita


Racchā

Racchā (f.) [Sk. rathyā. This the contracted form. The diaeretic forms are rathiyā & rathikā (q.v.]) a carriage road Vin ii.194; iii.151; iv.271 (= rathiyā); v.205 (raccha -- gata); J i.425; v.335; vi.276 (in its relation to vīthi); Dāvs v.48; PVA 24 (koṇa”).

Rajaka

Rajaka [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at Toev. ii.45 on distinction of washerman & dyer. -- D i.51 (in list of occupations); Vin iii.45; S ii.101=iii.152 (in simile; combd with cittakāra, here perhaps "painter"?); S iii.131; J v.186; VbhA 331 (in simile).

Rajakkha

Rajakkha ( -- ”) (adj.) [rajo+ending ka, in combn *rajas -- ka =rajakkha, like *puras -- kata=purakkkhata. The "ka belongs to the whole cpd.] only in combn with appa’ and mahā” i. e. having little (or no) and much defilement (or blemish of character) M i.169; S i.137 (here further combd with "jātika; cp. BSk. alpa -- rajaskajātīya MVastu iii.322); Vin i.5 (id.); Ps i.121; ii.33, 195; Nd1 358; Nd2 235 No. 3 p2; Vbh 341; Miln 263; Vism 205; VbhA 458.

Rajakkhatā

Rajakkhatā (f.) [abstr. fr. rajakkha] is Kern's (proble- matic) proposed reading (Toev. s. v.) for rājakhāda at Sn 831 (rājakādāya phuṭṭho), which is however unjustified, as the original reading is well -- attested and expld in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only -- ”).

Rajata
Rajata (nt.) [Vedic rajata; see etym. under rajati] silver D i.5 (expld at DA i.78 as a general name for all coins except gold: kahāpaṇas etc.); S i.92; Sn 962 (in simile; expld at Nd1 478 as jātarūpā). J v.50; 416 (hema’ gold & silver); Vv 351 (‘hema -- jāla); DhA ii.42 (‘paṭṭa silver tablet or salver); iv.105 (‘gabba silver money box or cabinet for silver, alongside of kahāpana -- gabba and suvanna’); VbhA 64 (expld as "kahāpana"); PvA 95 (for rtūpiya).

Rajati

Rajati [raj & rañj to shine, to be coloured or light ( -- red); to Idg. *aṛeg to be bright, as in Lat. argus, Gr. a)rg/s & a)rgo/s light; Sk. arjuna (see ajjuna); to which also rajati silver=Lat. argentum, Gr. a)/rguos; Gallic Argento -- ratum (N. of Strassburg); Oir argat.] usually intrs. rajati (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijāteti to disentangle, smoothe) Vin iii.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J i.8 (rajitabba, grd.; dhovitabba+). -- Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some combos with dhovati it clearly means "dye," as at Vin i.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajituṇ). -- Another grd. rajaniya in different meaning (see sep.). Caus. rajeti to paint, colour Th i.1, 1155 (inf. rajetave: (see Geiger, P.Gr. § 204, 1. a). Caus. also rañjeti (see under rañjati). Med. Pass. rajati (q. v.). -- Caus. II. rajāpeti to cause to be bleached Vin iii.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovapeti r. vijātāpeti); J i.197 (ovaṭṭikaṇa sibbāpetvā rajāpetvā).

Rajana

Rajana (nt.) [fr. raj] colouring, dye D i.110 (suddhaṇa vattanā ... sammadeva rajanaṇa patīganheyya); Vin i.50=53 ii.227; Vin i.286 (6 dyes allowed to the bhikkhus: mūla’, khandha’, taca’, patta’, puppha’, phala’, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th i.965; S ii.101 (here either as f. or adj.); J i.220 (washing?). -- kamma (the job of) dyeing J i.118; Vism 65. -- pacana boiling the dye Vism 389 (cp. rajana -- pakka Vin. Texts ii.49). -- bhājana dye -- vessel Vin i.286. -- sālā colouringworkshop, dyeing -- hall Vism 65.

Rajani

Rajani (f.) [fr. raj, cp. rajāntya 2] the night Dāvs i.39; Abhp 69; PvA 205.

Rajanīya

Rajanīya (adj.) [grd. of rajati] of the nature of rajas, i.e. leading to lust, apt to rouse excitement, enticing, lustful. -- 1. As Ep. of rūpa (vedanā saññā etc.) S iii.79; also at D i.152 sq. (dibbāni rūpāni passāmi piya -- rūpāni kāmi’ āpasādhitāni rajanīyāni; & the same with saddāni). In another formula (relating to the 5 kāmaguna): rūpā (saddā etc.) īṭhā kantā manāpā piyārūpā kāmi’ āpasādhitā rajanīyā D i.245; M i.85. The expln of this passage at DA i.311 is: r.=rāgajanaka. -- The expression rajanīyā dhammā "things (or thoughts) causing excitement" is contrasted with vimocanīyā dh. "that which leads to emancipation" at A ii.196. The same takes the places of lobhanīyā dhammā in combn with dosāntyā & mohāntyā dh. at S iv.307; A ii.120; iii.169. Another pair is mentioned at Nett 18, viz. r. dhammā & pariṣuddhīnīyā dh. <> 2. In diff. connections it means simply "delightful, lovely" and is e.g. an Ep. of the night. So at Pv iii.71, where the passage runs "yuvā rajanīyā kāmagunēhi sabbhasā;" youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PvA 205 is expld in a twofold manner viz. first as "ramanjēyē rāguppatti -- hetu -- bhūtehi" (viz. kāmagunēhi), referring to a v. l. rajanjēyē, and then as "rajanē ti vā rättīsu, ye ti nipāṭatmaṭṭaŋ" and "virocasis rattiyaŋ." Thus rajanē is here taken directly as "night" (cp. Abhp 69). -- At Pv iv.62 the passage runs "pamattā rajanīyesu kām’ assād’ ābhinandhino" i.e. not heeding the enjoyment of the taste of craving at nights; here as m. & not f. -- The meaning "lovely" is applied to sounds at Th 1, 1233 (sarena rajantyena); VvA 37 (r. niggosa).

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Rajo

Rajo (rajas) & Raja (nt.) [raj, see rajati & rañjati. Vedic rajah meaning: (a) space, as region of mist & cloud, similar to antariksa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, Altind. Leben 55]. A Forms. Both rajo & rañj occur as noun & acc. sg., e. g. rajo at D ii.19; Sn 207, 334; Dhs 617; rañj at Sn 275; It 83; once (in verse) rajo occurs as m., viz. Sn 662. The other forms are formed from the a-- stem only, e. g. rajassa Sn 406; pl. rajāni Sn 517, 974. In compn we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo --, (b) raja -- and (c) rañā -- (stressed), or in s-- form (d) rajas --; (2) raja --, appearing apostrophed as (e) raj --. B Meanings. (1) (lit.) dust, dirt; usually wet, staining dust D ii.19 (tina+); Sn 662=PvA 116 (sukhomo rajo pativātto: khitto); It 83; Dhs 617 (dhūmo+). adj. rāja: in sa’ & a’ vāta Vin ii.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja -- missaka rasan" at DhA i.375. <--> 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3-- fold blemish of man's character: rāga, dosa, moha, e. g. Nd1 505; SnA 255; DhA iii.485; or as kilesa -- raja at SnA 479. -- Sn 207 (niketā jayate rajo), 334, 665 (rajan ākāra, metaph.), 974 (pañcā rajāni loke, viz. the excitement caused by the 5 bāhirāni āyatanaññi Nd1 505. Also in stanza rāga rajo na ca pana renu vuccati (with dosa & moha the same) Nd1 505=Nd2 590 (slightly diff.)=J i.117=Vism 388, cp. Divy 491 with interesting variation. -- adj. raja in two phrases apagata" VvA 236 & vigata" Nd1 505 = free from defection. -- On raja in similes see J.P.T.S. 1907, 126. Cp. vi", -- C. Compounds. (a) rajo -- : 'jalla dust and (wet) dirt, muddy dirt D ii.18; Vin iii.70; J iv.322; v.241; Miln 133, 195, 258, 410; SnA 248, 291. -- jallika living in dirty mud, designation of a class of ascetics M i.281; J i.390. -- dhūto "dust -- element" (doubtful trsl) D i.54, which DA i.163 explns as "raja -- oki ni," i. e. dusty places. Dial. trsl. "places where dust accumulates," Franke, Dīgha p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sāṃkhya doctrine of rajas?). -- mala dust & dirt J i.24. -- vajalla [this expression is difficult to explain. It may simply be a condensed phrase rajo 'va jalla, or a redupl. cpd. rajo+avajalla, which was spelt rajo -- ovajalla for ava" because of rajo, or represents a contamination of raju -- avajalla and raju -- ojalla, or it is a metric diaeresis of rajo -- jalla] dust and dirt Dh 141 (=kaddama -- limpan' ākāra sarfre sannicita -- rajo DhA iii.77). -- harana dirt -- taking, cleaning; wet rag, floor -- cloth, duster Vin ii.291; A iv.376; J i.117; DhA i.245. -- (b) raja -- : 'reṇu dust and dirt J iv.362; -- vaḍḍhana indulgence in or increase of defection Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga -- raj'ādi -- saṇḍādhana). -- (c) raja -- : 'patha dusty place, dustiness, dust -- hole D i.62, 250; S ii.219; DA i.180 (here taken metaphorically: rāga -- raj'ādīnā uññhāna -- tīhānāna). -- (d) rajas -- : 'sira with dusty head Sn 980; J iv.184, 362, 371. See pankadant. -- (e) raju -- : 'agga a heap of dust, dirt J v.187 (= rakkhandha C.). -- raj'ājāra Vin 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, Toev. s. v.). -- 'upavāhana taking away the dust (or dirt) Sn 391, 392.

Rajja

Rajja (nt.) [Sk. rāja, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A iii.300 (’tā kāreit); Sn 114, 553 (’tā kāreit to reign); J i.57; 64 (ekarattena tīni rajjāni atikkamma; 3 kingdoms); iii.170 (’tā amaccānā niyyāyātvetā), 199 (dukkhaseyyan api rajañ pi kāraye); iv.96, 105, 393 (nava raja new kingship, newly (or lately) crowned king; vi.4 (rajjato me suṣṣitvā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (=J i.64 as above); PvA 73 sq.; Mhvs 10, 52 (raju rajañ akārayi). -- cakkavattī rule of a universal king DhA i.391; deva” reign amongst gods KhA 227; padesa” local sovereignty It 15; Kh viii.12 (cp. KhA 227). -- siri -- dāyikā (devatā) (goddess) giving success to the empire DhA i.17. -- sīma border of the empire Vism 121.

Rajjati

Rajjati [cp. Sk. rajjati, raj or rañj, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S iv.74 (na so rajiṭa rūpesu; =viratta -- citta); Sn 160, 813 (contrasted with virajjati); Ps i.58, 77 sq., 130, 178; Nd1 138; Miln 386 (rajjasi rajantyesu etc.: in combn with dosa & moha or derivations, representing rāga or lobha, cp. lobhāntya); VbhA 11. -- ppr. rajjamāna PvA 3; Pot. rajjeyya Miln 280 (kappeyya+); grd. rajiṭabbha Miln 386 (rajanṭyeyu r.; with dussantyesu and muychantyesu; followed by kampitabba); fut. rajjissati DhsA 194; aer. araṇjī Vin i.36=J i.83 (na yīṭhe na hute araṇjī). -- pp. ratta.
Rajjana


Rajju

Rajju (f.) [Vedic rajju, cp. Lat. restis rope, Lith. rėzgis wicker, basket] a cord, line, rope S ii.128; Vin ii.120, 148 (āvīñchana˚); Nd2 304; J i.464, 483 (fisherman's line); v.173; Mhvs 10, 61; DhA iv.54; VbhA 163; KhA 57; VvA 207; Sdhp 148, 153. -- kāra rope -- maker Miln 331. -- gāhaka "rope -- holder," (king's) land -- surveyor J ii.367=DhA iv.88 (see Fick, Sociale Gliederung 97).

Rajjuka

Rajjuka [rajju+ka] 1. a rope, line J i.164 (bandhana˚); ThA 257. -- 2. = rajjugāhaka, king's land surveyor J ii.367.

Rāñjati

Rāñjati [rañj=raj: see rajati & rajjati -- Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J i.220. <--> 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). -- Caus. rañjeti to delight or make glad D iii.93 (in etym. of rājā (q. v.). -- pp rañjita. -- Caus. II. rañjāpeti to cause to be coloured or dyed DhA iv.106 (v. l. raj˚).

Rāñjana

Rāñjana (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhsA 363 (rañjan' aṭṭhena rāgo; v. l. rajano˚; perhaps better to be read rajjana˚).

Rāñjita

Rāñjita [pp. of rañjeti] coloured, soiled, in raja˚ affected with stain, defiled J i.117. -- See also anu˚ & pari˚.

Rāṭati

Rāṭati [raṭ; Dhtp 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

Rāṭha

Rāṭha (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expld at Nd2 536 as "rāṭhaṅ ca janapadaṁ ca koṭṭhāgāraṁ ca . . . nagaraṁ ca"), 287, 444, 619; J iv 389 ("ṛ aratthaṅ karoti); Pva 19 ("ṛ kāreti to reign, govern). Pabbata˚ mountain -- kingdom SnA 26; Magadha˚ the kingdom of Magadha PvaA 67. -- pinḍa the country's alms -- food ("ṛ bhuñjati) Dh 308 (saddhāya dinna˚); A i.10; S ii.221; M iii.127; Th 2, 110; It 43, 90. -- vāsin inhabitant of the realm, subject DhA iii.481

Rāṭhavant
Ratthavant (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv ii.611 (˚nto khattiyā).

Ratṭhika

Ratṭhika [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J ii.241 (brāhmaṇa gahapati -- r. -- do ārik' ādayo). -- 2. an official of the kingdom [op Sk. rāṣṭriya a pretender; also king's brother in -- law] A iii.76=300 (r. pettanika senāya senāpatika).

Raṇa

Raṇa [Vedic raṇa, both "enjoyment," and "battle." The Dhp (115) only knows of ran as a sound -- base sattathā (=Sk. ran2 to tinkle)] 1. fight, battle; only in Th 2, 360 (raṇaḥ karitvā kāmānaḥ): see discussed below; also late at Mhv 35, 69 (Subhāraṇa raṇe hantvā). -- 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa= enjoyment. Various influences have played a part in determining the meaning & its expln in the scholastic terms of the dogmatists and exegetics. It is often expld as pāpa or rāga. The Tīkā on DhsA 50 (see Expos. 67) gives the foll. explns (late & speculative): (a)=rēnu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. -- The trsln (Expos. 67) takes raṇa as "cause of grief," or "harm," hence araṇa "harmless" and saraṇa "harmful" (the latter trsl as "concomitant with war" by Dhs. trsl. of Dhs 1294; and asaraṇa as opp. "not concomitant"; doubtful). At S i.52 (trsln "quitting corruption"); It 108 (Seidenstücker trsls: "dem -- maker"). At foll. passages: S i.52 (trsln "harmlessness" seems to be fitting. Other passages of araṇa see under araṇa. -- jaha (raṇaḥjaha) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇaḥjaha as "harmless" and saraṇa as "harmful" (the latter trsl as "concomitant with war" by Dhs. trsl. of Dhs 1294; and asaraṇa as opp. "not concomitant"; doubtful). At S i.148 (raṇaḥjaha visosanā) the trsln of DhsA 50 (Expos. 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) -- At M iii.235 araṇa is a quasi summing up of "adukkhā an -- upaghāta anupātāya etc." and saraṇa of their positives. Here a meaning like "harmlessness" & "harmlessness" seems to be fitting. Other passages of araṇa see under araṇa. -- jaha (raṇaḥjaha) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇaḥjaha "victorious in battle" (Notes 83). It is also BS., e. g. Lal. Vist. 50; AvŚ ii.131 (see Speyer's note 3 on this page. He justifies trsln "pacifier, peace -- maker"). At foll. passages: S i.52 (trsln "quitting corruption"); It 108 (Seidenstücker trsls: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

Rata

Rata [pp. of ramati] delighting in (loc. or -- '), intent on, devoted to S iv.117 (dhamme jhāne), 320 sq. (bhava’ etc.); Sn 54 (sanganika’) 212, 250, 327, 330 (dhamme), 461 (yaññī, 737 (upasame); Mhv. 1, 44 (mahākārūṇiko Satthā sabba -- loka -- hite rato); 32, 84 (rato puññī); PvA 3, 12, 19 (˚mānasā).

Ratana

Ratana1 (nt.) [cp. Vedic ratna, gift; the BSK. form is ratna (Divy 26) as well as ratana (AvŚ ii.199)] 1. (lit.) a gem, jewel VvA 321 (not=ratana2, as Hardy in Index); PvA 53 (nānāvidhāni). -- The 7 ratanas are enumd under veḷuṅiya (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, mutta, maṇi, veḷuṅiya, vajīra, pavālā. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J ii.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanaṁ vasseyya vuṭṭhimā "all seven kinds of
gams"); and at DhA i.274, where it is said of a ratana -- maṇḍapa that in it there were raised flags "sattaratanā -- mayā." On ratana in similes see J.P.T.S. 1909, 127. -- 2. (fig.) treasure, gem of ( -- ) Sn 836 (etādisaṇ r.= dibb`i iθhi -- ratana SnA 544); Miln 262 (dussa` a very fine garment). -- Usually as a set of 7 valuables, belonging to the throne (the empire) of a (world -- ) king. Thus at D ii.16 sq.; of Mahā -- Sudassana D ii.172 sq. They are enumd singly as follows: the wheel (caκka) D ii.172 sq., the elephant (hatthi, called Uposatha) D ii.174, 187, 197; the horse (assa, Vaλāhaka) ibid.; the gem (mani) D ii.175, 187; the woman (iθhi) ibid.; the treasurer (gahapati) D ii.176, 188; the adviser (parināyaka) ibid. The same 7 are enumd at D i.89; Sn p. 106; DA i.250; also at J iv.232, where their origins (homes) are given as: caκka out of Cakkadaha; hatthi from the Uposatha -- race; assa` from the clan of Vaλāhassarāja, mani` from Vepulla, and the last 3 without specification. See also remarks on gahapati. Kern, Toev. s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu i.108). As to the exact meaning of parināyaka he is doubtful, which mythical tradition has obscured. -- The 7 (moral) ratanas at S ii.217 & iii.83 are probably the same as are given in detail at Miln 336, viz. the 5: sāla˚, samdhi˚, paññ˚, vimutti˚, vimutti -- nāṇadassana (also given under the collective name sīla -- khkhandha or dhamma -- khkhandha), to which are added the 2: patisambhidā & bojjhanga`. These 7 are usually meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. -- bharita); J vi.414; vi.459; Dpvs i.18. -- kara a pearl -- mine, a mine of precious metals Th 1, 1049; J ii.414; vi.459; Dpvs i.18. -- kāra a pearl -- mine, a mine of precious metals Th 1, 1049; J iii.83 are probably the same as are given in detail at Miln 336, viz. the 5: sīla˚, samdhi˚, paññ˚, vimutti˚, vimutti -- nāṇadassana (also given under the collective name sīla -- khkhandha or dhamma -- khkhandha), to which are added the 2: patisambhidā & bojjhanga`. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. -- bhariτa katvā); -- Very frequent is a Triad of Gems (ratana -- ttaya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna -- traya Dviv 481], e. g. Mhv 5, 81; VbhA 284; VVa 123; PvA 1, 49, 141, -- ākara a pearl -- mine, a mine of precious metals Th 1, 1049; J ii.414; vi.459; Dpvs i.18. -- kūta a jewelled top DhA i.159. -- palivethana a wrapper for a gem or jewel Pug 34. -- ka a jewel Miln 282 (satta -- r. yaθhi); vi.401 (˚matta'); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana1, as indicated clearly by context & C.); Miln 282 (satta -- patiθiho aθha -- ratan` ubbedho nava -- ratan` ayāma -- parināho pāsadiko dassan`yo Uposatho nāgarāja: alluding to ratana1 2!).

Ratana

Ratana2 [most likely=Sk. aratni: see ratan`] a linear measure (which Abbp p. 23 gives as equal to 12 angula, or 7 ratanas=1 yaθhi: see Kerkel, Kosmographie, p. 335. The same is given by Bdgh. at VbhA 343: dve vidatthiyo ratanaţ; satta r. yaθhi) J v.36 (viθan -- sataţ; vi.401 ('mattaţ); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana1, as indicated clearly by context & C.); Miln 282 (satta -- patiθiho aθha -- ratan` ubbedho nava -- ratan` ayāma -- parināho pāsadiko dassan`yo Uposatho nāgarāja: alluding to ratana1 2!).

Ratanaka

Ratanaka ( -- ') (adj.) [ratana+ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase aniggata -- ratanake "When the treasure has not gone out" Vin iv.160, where the chief queen is meant with "treasure."

Ratani

Ratani [Sk. aratni "elbow" with apocope and diaeresis; given at Halayudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. *ole (to bend), cp. Av. arapna elbow; Sk. arαla bent; of which enlarged bases *olen in Lat. ulna, ond *oleq in Lat. lacertus, Sk. lakutaθ=P. lagula. See cognates in Walde, Lat. Wtb. s. v. lacertus] a cubit Miln 85 (aθha ratan`yo).

Ratanika

Ratanika (adj.) [fr. ratana] a ratana in length J i.7 (aďdha'); Miln 312 (aθtha').

Rati
Rati (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S i.133 (= pañcanabhavati), 207; iii.256; Sn 41 (= anukkaññhit' adhivacanaj Nd2 537), 59 (id.), 270, 642, 956 (= nekkhamma -- rati paviveka", upasama" Nd1 457); J iii.277 (kilesa"); DhA iv.225; PvA 77. -- arati dislike, aversion

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S i.7, 54, 128, 180, 197; v.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhsA 193; PvA 64; Svhp 476. -- ratiñ karoti to delight in, to make love Vism 195 (purisā ithisu).

Ratin

Ratin (adj.) ( -- ") [fr. rati] fond of, devoted to, keen on, fostering; f. ratinī J iv.320 (ahiṣṣā").

Ratta

Ratta1 [pp. of rañjhati, cp. Sk. rakta] 1. dyed, coloured M i.36 (dūratta -- vanṇa difficult to dye or badly dyed; MA 167 reads duratta and expls as dūraññhitva -- vanṇa; opp. suratta ibid.); Sn 287 (nānā -- rattehi vattahehi); Vism 415 ("vattha -- nivattha, as sign of mourning"); DhA iv.226 ("vattha"). -- 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta -- suvanṇa the glittering gold), cp. etym. & meaning of rajati and rajana. It may also be taken as "bleached" in ratta -- kambala. In ratta -- phalika (crystal) it approaches the meaning of "white," as also in expln of puñḍarīka at J v.216 with ratta -- paduma "white lotus." -- It is most commonly found in foll. combns at foll. passages: Miln 191 ("lohitya -- candana"); Vism 172 ("kambala"); J i.394 (id.); 372 ("suvañṇa"); DhA i.393 (id.), 248 ("kambala"); iv.189 ("candanarukkha red -- sandal tree"); SnA 125 (where paduma is given as "ratta -- setādivasena"); VvA 4 ("rupaṭṭha"); 65 ("suvañṇa"); 177 ("phalika"); PvA 4 ("vīraḷa -- mālā; garland of red flowers for the convict to be executed, cp. Fick, Sociale Gliederung 104), 157 ("paduma"); SnA 593 reads natta (=P. nattay; the P.T.S. ed. reads nattā); the pl. rattaññhī at "halfnight," i.e. midnight A iii.407; pubba -- ratta.

Ratta2 (nt.) & (poet.) ratta (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho -- rātraṇa. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under ratti] (rarely) night; (usually) time in general. Occurs only -- , with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read rattama -- aha for rattaṇa aho, which corresponds to the Vedic phrase aho -- rātraṇa (=P. aho rata). The P.T.S. ed. reads nattā; Sn 593 reads nattāṇa, but expls as ratta -- divaṇ, whereas Nd2 538 reads rattāṇa & expls: "rattaṇa vuccati ratti, aha (sic lege!) ti divaśa, rattiṇ ca divaṇ ca." -- Otherwise only in foll. adv. expressions (meaning either "time" or "night"); instr. eka -- rattena in one night J i.64; satta' after one week (lit. a seven -- night) Sn 570. -- acc. sg. cira -- rattaṇa a long time Sn 665; digha" id. [cp. BSk. dirgha -- rātraṇa freq.]. Sn 22; M i.445; addha" at "halfnight," i.e. midnight A iii.407; pubba -- ratta. āpararattan one night after the other (lit. the last one and the next) DhA iv.129. -- acc. pl. cira rattāṇi a long time J v.268. -- loc. in var. forms, viz. vassa -- ratta in the rainy season J v.38 (Kern, Toev. s. v. gives wrongly iii.37, 143; addha -- ratta at midnight PvA 152; addha" at night Vv 8116 (= addharaṭṭiyaṇ VvA 315); diva cira ratta ca day & night Vv 315 (= rattiyaṇa VvA 130); cira -- rattaṇa a long time J v.267; Pv i.94. -- andhakāra the dark of night, nightly darkness Vin iv.268 (oggate suriya); M i.448. -- - āparata abstaining from food at night D i.5 (cp. DA i.77). -- ⌂ of long standing, recognised D i.48 (in phrase: r. cira -- pabbajito addhagato etc.; expld at DA i.143 as "pabbajjato paṭṭhāya atikkanāt bhūḥ rattiyo jānāti ti r"); A ii.27 (here the pl. rattanāṇā, as if fr. sg. ratta -- ⌂); Sn p. 92 (there r. cira -- pabbajjātā; the expln at SnA 423 is rather fanciful with the choice of either=ratana -- ⌂, i.e. knowing the gem of
Ratti

Ratti (f.) [Vedic rātrī & later Sk. rātri. -- Idg *lādh as in Gr. lh/qw=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *lhw= (Lat. Latona) Goddess of night; Mhg. luoder insidiously; cp. further Gr. lanqa/nw to be hidden; lh/qh oblivion (E. lethargy). -- The by form of ratti is ratta2] night D i.47 (dosinā); gen. sg. ratyā (for *rattyā) Th 1, 517; Sn 710 (vivasaṅga=ratti -- samatikāme SaN 496); J vi.491. abl. sg. rattyā in phrases abhikkāntāya r. at the waning of night D ii.220; Vin i.26; S i.16; M i.143; & pabhāttāya r. when night grew light, i.e. dawn J i.81, 500. instr. pl. rattisu Vin i.288 (hemantikāsū r.). A loc. ratyā (for *rātryām) and a nom. pl. ratyo (for *rātryā) is given by Geiger, P.Gr. § 583. -- Very often combed with and opp. to diva in foll. conbs: rattin -- diva [cp. BSk. rātrindiva=Gr. nuxqh/meron, AvŚ i.274, 278; ii.176; Divy 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i.e. a 10 -- day week) A v.85 sq.; adverbially satta -- rattin -- diva a week Dhä i.108. As adv. in acc. sg.: rattin -- dīvan night and day A iii.57; Sn 507, 1142; It 93; J i.30; or rattini ca dīvaṇ ca Nd2 538, or rattini opposed to adv. dīva by night -- by day M i.143; Pva 43. -- Other cases as adv.: acc. eka rattin -- diva, or rattin -- diva at midnight D ii.62; Pva ii.97; Pva 42; taṇ rattin that night Mhvs 4, 38; imaj r. this night M i.143; yaṅ car. . . . yaṅ car. . . . etasmin antare in between yon night and yon night It 121; rattin at night Miln 42; rattin rattin night after night Mhvs 30, 16. -- gen. rattitāya ca dīvasassa ca by n. & by day S ii.95. -- loc. rattiyā by night VvA 130, 315 (addhā’ at midnight); Pva 22; and rattin in phrase dīva ca rattto ca Sn 223; Th 2, 32; Dh 296; Vv 315; 8432; S i.33. -- khaya the wane of night J i.19. -- c. (sabba˚) allnight wandering S i.201 (trsl. "festival"). -- cheda interruption of the probationary period (t.t.) Vin i.34 (three such: sahavā, vippavā, anārocanā). -- dhūmāyanā smouldering at night Vism 107 (v. l. dhūp). -- cakka wheel of a chariot A iv.191. -- ûpatthara chariot or carriage S ii.95. -- ûpattharī chariot or carriage pole A iv.191. -- ûpatthari dīvanā at midnight; VvA 78 (500), 267 (=Vim 19). -- pañjara the body (lit. "cage" or "frame") of a chariot Vv 831 (=rath’ āṭpatha VvA 326); J ii.172; iv.60; Dhä i.28. -- yuga a chariot yoke J i.274.

Ratha

Rathā [Vedic rathā, Av. rathā, Lat. rosa wheel, rotundus ("rotund" & round), Oir. roth=Ogh rad wheel, Lith. rātas id., a two -- wheeled carriage, chariot (for riding, driving or fighting S i.33 (ethically); A iv.191 (horse & cart; diff. parts of a ratha); M i.396; Sn 300, 654; Vism 593 (in its compn of akka, cakka, pañjara, tās etc.); J iii.239 (passaddhā' carriage slowing up); Th 2, 229 (caturassaṇaḥ rathaḥ, i.e. a Vimaṇa); Mhvs 35, 42 (gōṇa ratha yuttā); VvA 78 (500), 104, 267 (=Vimaṇa), Pva 74. -- asasaṭṭha a chariot drawn by a she -- mule Vv 208=438; Pvi i.11 i; J vi.355. -- Phussa -- ratha state carriage J iii.238; vi.30 sq. See under ph. -- On ratha in similes see J.P.T.S. 1907, 127. -- athara (rathathara) a rug for a chariot D i.7; Vin i.192; ii.163. -- anika array of chariots Vin iv.108. -- tās carriage pole A iv.191. -- āṭpathha chariot or carriage cover D i.103; DA i.273. -- esabha (ratha+ śabha, Sk. rāṭhaśabha) lord of charioteers. Rathā here in meaning of "charioteer"; Children sees rathin this cpd.; Trenckner, Notes 59, suggests distortion from ratī śubha. Dhpāla at Pva 163 clearly

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understands it as rathā -- =charioteer explaining "rathesu usabha -- sadiso mahā -- ratho ti attho"; as does Ddh. at SnA 321 (on Sn 303): "mahā -- rathesu khattiyesen akampīy aṭṭhena usabha -- sadiso." -- Sn 303 - - 308, 552; Pvi i.131; Mhvs 5, 246; 15, 11; 29, 12. -- kāra carriagebuilder, chariot -- maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, Sociale Gliederung 56, 207, 209 sq.) S i.93; Vin iv.9 (as term of abuse, enumd with other low grades: caṇḍāla vena nesaḍa r. pukkusa), 12 ('jāti); M ii.152, 183 f.; as kārin at Pvi iii.113 (expld as cammakārin Pva 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakārādaha), e.g. at Vism 416; SnA 407. -- cakka wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); Pva 65. -- pañjara the body (lit. "cage" or "frame") of a carriage Vv 831 (=rath’ āṭpatha VvA 326); J ii.172; iv.60; Dhä i.28. -- yuga a chariot yoke J
vi.42. -- renu "chariot -- dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasarenu a mote of dust, atom. It is said to consist of 36 tajjāri's, and 36 ratha -- renu's are equal to one likkhā: VbhA 343. -- vinta "led by a chariot," a chariot -- drive (Neumann, "Eilpost"), name of the 24th Suttanta of Majjhima (M i.145 sq.), quoted at Vism 93, 671 and SnA 446. -- sālā chariot shed DhA iii.121.

Ratha

Ratha2 [fr. ram, cp. Sk. ratha] pleasure, joy, delight: see mano*.

Rathaka

Rathaka1 (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D i.6 (cp. DA i.86: khuddakarathanāj); Vin ii.10; iii.180; M i.226; Miln 229.

Rathaka

Rathaka2 (adj.) [ratha+ka] having a chariot, neg. a’ without a chariot J vi.515.

Rathika

Rathika [fr. ratha] fighter fr. a chariot, charioteer M i.397 (saññāto kusalo ratthassa anga -- paccangānañ); D i.51 (in list of var. occupations, cp. DA i.156); J vi.15 (+patti -- kārika), 463 (id.).

Rathikā & Rathiyā

Rathikā & Rathiyā (f.) [Vedic rathyā belonging to the chariot, later Sk. rathyā road. See also racchā] a carriage -- road. -- (a) rathikā: Vin ii.268; Vism 60; PvA 4, 67. -- (b) rathiyā: D i.83; Vin i.237, 344; M ii.108; iii.163; S i.201; ii.128; iv.344. In compn rathiyā", e. g. rathiyā -- cola "street -- rag" Vism 62 (expld as rathikāya chaḍḍita -- colaka).

Rada

Rada at ThA 257 in cpd. "sannivesa -- visiṭṭha -- rada -- visesa- yutta" is not quite clear ("splitting")?

Radati

Radati [rad: see etym. at Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhana" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhana"] to scratch Dhtp 159; cp. rada & radana tooth Abhp 261.

Randha

Randha1 [for Sk. raddha, pp. of randhati 2] cooked J v.505; vi.24; Miln 107.

Randha

Randha2 [Sk. randhara, fr. randhati 1; the P. form viā *randdha: see Geiger, P.Gr. § 581] opening, cleft, open spot; flaw, defect, weak spot A iv.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd1 165 ("virandham” aparandham” khalitam” gaḷitam” vivaram -- esi ti”); J ii.53; iii.192; SnA 393 (+vivara); DhA iii.376, 377 ("gavesita).
Randhaka ( -- ˚) (adj.) [fr. randhati 2] one who cooks, cooking, a cook J iv.431 (bhatta’).

Randhati

Randhati [radh or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "hiṃsāyaṇ" (148), and "paṅkə" (827). In the former sense given as rand, in the latter randh. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to rend: see Walde, Lat. Wtb. s, v. lumbus] to be or make subject to, (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. randheti=Sk. randhayati). Only in Imper. randhehi J i.332, and in Prohib. mā randhayi J v.121, and pl. mā randhayuṇ Dh 248 (=mā randhantu mā mathantu DhA iii.357). See also randha2. -- 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaṇ randheyya). -- pp. randha1.

Rapati

Rapati [rap] to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also lapati.

Rabhasa

Rabhasa [rabh=labh, which see for etym. Cp. also Lat rabies. -- Dhtp 205 expls rabh (correctly) by ārambha & Dhtm 301 by rābhassa] wild, terrible, violent D i.91, expld by "bahu -- bhāṇin" at DA i.256. There are several vv. ll. at this passage.

Rama

Rama ( -- ˚) (adj.) [fr. ram] delighting, enjoyable; only in cpd. dū (≡duh) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87=S v.24; and mano° gladdening the mind (q. v.).

Ramaṇa

Ramaṇa (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA ii.202 ("ṭhāṇa").

Ramaṇaka

Ramaṇaka (adj.)=ramaṇa J iii.207.

Ramaṇtya

Ramaṇtya (& "nīya") (adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D i.47 ("nīyā dosinā ratti, cp. DA i.141); Sn 1013; Mhvs 15, 69 (ṇ); PvA 42, 51 (exlpn for rucira). As ramaṇeyya at S i.233. Cp. ramaṇeyya(ka).

Ramati

Ramati [ram; defd by Dhtp 224 & Dhtm 318 by "ktlā- yaṇ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S i.1.79; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya -- ppavedite dhamme sadā r. pāndito); subj. 1st pl. ramāmase Th 2, 370 (cp. Geiger, P.Gr. 126); med. 1st sg. rame J v.363; imper. rama Pv ii.1220 (r. deva mayā saha; better with v. l. as ramma); -- fut. ramissati PvA 153. -- ger. ramma Pv ii.1220 (v. l. for rama), grd. rama & ramāṇtya (q. v.). -- pp. rata. -- Caus. I. rameti to give pleasure to, to please, to fondle Th 1, 13; J v.204; vi.3 (pp. ramayamāna); Miln 313. -- pp. ramita (q. v.). <> Caus. II. ramāpeti to enjoy oneself J vi.114.

Ramita
Ramita [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyà); Dh 305 (id.=abhirata DhA iii.472); Pv ii.1221 ('mhi tayà saha).

Rambati

Rambati (& lambati) [lamb] to hang down. Both forms are given with meaning "avasaṅsane" at Dhtp 198 and Dhtm 283.

Rambhā

Rambhā (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

Ramma

Ramma (adj.) [grd. of ramati] enjoyable, charming, beautiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

Rammaka

Rammaka (adj.) [Sk ramyaka] N. of the month Chaitra J v.63.

Raya

Raya [fr. ri, riñāti to let loose or flow, which is taken as ray at Dhtp 234, defd as "gamana," and at Dhtm 336 as "gati." The root ri itself is given at Dhtm 351 in meaning "santati," i. e. continuation. -- On etym. cp. Vedic retaḥ; Lat. rivus river=Gall, Rēnos "Rhine." See Walde, Lat. Wtb. s. v. rivus] speed, lit. current Abhp 40. See rava1.

Rava

Rava1 [for raya, with v. for y as freq. in Pāli, Dhtm 352: ru "gate"] speed, exceeding swiftness, galloping, in combn with dava running at Vin ii.101; iv.4; M i.446

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(better reading here dav` atthe rav` atthe for dhāve ravatthe, cp. vv. ll. on p. 567 & Neumann, Mittl. Sammlg. ii.672 n. 49). Note. At the Vin passages it refers to speaking & making blunders by over -- hurrying oneself in speaking. -- The Dhtm (No. 871) gives rava as a synonym of rasa (with assāda & sneha). It is not clear what the connection is between those two meanings.

Rava

Rava2 [fr. ru, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J ii.110; iii.277; DhA i.232 (sabba -- rava -- ūññu knowing all sounds of animals); Miln 357 (kāruñña`). See also rāva & ruta.

Ravaka

Ravaka=rava, in go` a cow's bellowing M i.225.

Ravana
Ravana (adj. - nt.) [fr. rAVaTI] roaring, howling, singing, only in cpd. 'ghaṭa a certain kind of pitcher, where meaning of ravaṇa is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading pelā -- ghaṭa, but see App. p. 870 ravaṇa")= VbhA 68 (where v. l. yavana", with?).

**Ravati**

Ravati [ru: Idg. *re & *re, cp. Lat. ravanus "raw, hoarse," raucus, rūmur "rumour"; Gr. w)rου/νai to shout, w)rudo/n roaring, etc.; Dhtp 240: ru "sadde"] to shout, cry, make a (loud) noise Miln 254. -- aor. ravi J i.162 (buddha -- ravaṇ ravi); i1.110; i1.102; PvA 100; arāvi Mhvs 10, 69 (mahā -- ravaṇ); and arāvi Mhvs 32, 79. <-> pp. ravita & ruta. -- Cp. abhi", vi".

**Ravi**


**Ravita**

Ravita [pp. of ravati] shouted, cried, uttered Miln 178 (sakunā -- ruta").

**Rasa**

Rasa1 [Vedic rasa; with Lat. ros "dew," Lith. rasā id., and Av Ranhā N. of a river, to Idg. *eres to flow, as in Sk. arṣati, Gr. α/γγρος (to r(e/w); also Sk. ṛṣabhā: see usabha1. -- Dhtp 325 defines as "assādane" 629 as "assāda -- snehanesu"; Dhtm 451 as "assāde." -- The decl. is usually as regular a -- stem, but a secondary instr. fr. an s -- stem is to be found in rasaśā by taste A i1.63; J iii.328] that which is connected with the sense of taste. The defn given at Vism 447 is as follows: "jīvā -- paṭīhanana -- lakkhaṇa raso, jīvā -- viṇānassā visaya -- bhāvo raso, tass' eva gocara -- paccupaṭṭhānā, mūla -- raso khandha -- raso ti ādīnā nayena anekavidhō," i.e. rasa is physiologically & psychologically peculiar to the tongue (sense -- object & sense -- perception), and also consists as a manifold object in extractions from roots, trunk etc. (see next). -- The conventional encyclopaedic defn of rasa at Nd1 240; Nd2 540, Dhs 629 gives taste according to: (a) the 6 -- fold objective source as mūla -- rasa, khandha", taca", patta", puppṛa", phalā", or taste (i.e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and -- (b) the 12 -- fold subjective (physiological) sense -- perception as ambila, madhura, tittika, kathaka, khetika, lambala (Mīn 56: ambila), kasāvā; sādu, asādu, sīr, unha, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: ambila, lavana, tittaka, kathaka, kasāya, madhura. -- 1. juice [as applied in the Veda to the Soma juice, e.g. in the folk. combs: ucchu' of sugar cane, extract of sugar, cane syrup Vin i.246; VvA 180; patta" & puppṛa" of leaf & flower Vin i.246; madhura" of honey PvA 119. -- 2. taste as (objective) quality, the sense -- object of taste (cp. above defns). In the list of the āyatanas, or senses with their complementary sense -- objects (sentient and sensed) rasa occupies the 4th place, following upon gandha. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate): jīvāya rasaṇā sāyitvā (or viṇānaye). See also āyatana 3 and rūpa. -- M iii.55 (jīvā -- viṇānaye r.), 267; D iii.244, 250; Sn 387; Dhs 609; PvA 50 (vāṇaṇaṇḍha -- rasa -- sāmanṇa bhojana: see below 5). -- 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhāpyeyas or thānas), similar to rasa as special distinction of the Mahāpurisa (see cpd. ras -- agga) S iv.275 =Pv ii.958; A iv.242. -- 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rasues gedha, see materialistic exegesis at Nd2 540), 854 (rasae na anugijjati; perhaps better rasesu, as SnA); A iii.237 (puriso agga" -- parittī: perhaps to No. 2). -- 5. flavour and its substance (or substratum), e.g. soup VvA 243 (kakkata" crabsoup), cp. S v.149, where 8 soup flavours are given (ambila, tittaka, kathaka, madhura, khetika, akhārika, loṇika, alonika); Pv i1.115 (aneka -- rasa -- vaṇājana "with exceptionally flavoured sauce"); J v.459, 465. gorasa" 'flavour of cow, i.e. produce of cow: see under go. Also metaphorically: "flavour, relish, pleasure": Sn 257 (pariveka", dhamma -- pi", cp. SnA 299 "assāḍd aṭṭhena" i.e. tastiness); PvA 287 (vimuttī relish of salvation). So also as atthā", dhamma", vimuttī" Ps i1.89. -- 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour)
(see Childers s. v. natya -- rasa) Miln 340 (with opammina and lakkhaṇa: perhaps to No. 7); PvA 122 ("rasa as ending in Np. Angīrāsa, expld as jutiyā adhivacanaṇ, " i. e. brightness, excellency). -- 7. at t. t. in philosophy "essential property" (Expos. 84), combd with lakkhaṇa etc. (cp. Cpd. 13, 213), either kicca' function or sampatti" property DhsA 63, 249; Vism 8, 448; Miln 148. -- 8. fine substance, semi -- solid semiliquid substance, extract, delicacy, fineness, dust. Thus in paṭhavī" "essence of earth," humus S i.134 (trsln "taste of earth," rather abstract); or rasapathavī earth as dust or in great fineness, "primitive earth" (before taking solid shape) D iii.86 sq. (trsl. "savoury earth," not quite clear), opp. to bhūmipappatāka; Vism 418; pabbata -- rasa mountain extract, rock -- substance J iii.55; suvaṇṇa' gold dust J i.93. -> 9. (adj. -- ˚) tasting Vv 1611 (Amatarasā f.=nibbānasāvinī VvA 85). -- agga finest quality (of taste), only in further compn with 'aggita (ras -- agga -- s -- aggita) most delicate sense trsln Dial.) D iii.167, and 'aggin (ras -- agga -- s -- aggin, cp. MVastu ii.306: rasa -- ras'āgrin) of the best quality (of taste, cp. above 2), said of the Mahāpurisa D ii.18= iii.144 (cp. trsln Dial. ii.15 "his taste is supremely acute"). The phrase & its wording are still a little doubtful. Childers gives etym. of rasaggas -- aggin as rasa -- ggas -- aggin, ggas representing ras to swallow (not otherwise found in Pāli), and expls the BSk. ras'āgrin as a distortion of the P. form. -- añjana a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin i.203. -- āda enjoying the objects of taste M iii.168. -- āyatana the sphere of taste D iii.243, 290; Dhs 629, 653, 1195 (insert after gandha'" see Dhs. trsln 319). -- ārammana object of taste Dhs 12, 147, 157. -- āsā craving for tastes Dhs 1059. -- garuka bent on enjoyment SnA 107. -- tanhā thirst for taste, lust of sensual enjoyment D iii.244, 280; J v.293; Dhs 1059; DhA iv.196. -- saññā perception of tastes D iii.244 (where also "sañcetanā, -- haranī (f.) [ph. "haraniyo, in compn haranī] taste -- conductor, taste -- receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J v.293 (khobhettvā phari); Dha i.134 (anuphari); KhA 51 (only as ?); SnA 107 (paṭhama -- kabalē mukhe pakkhita -- mate satta rasa -- haranī -- saññāni amaten' eva phutāni ahesuŋ). Older passages are: Vin ii.137; D iii.167 (referring to the Mahāpurisa: "sampajjasā r -- haranī susanāñtā", trsln: erect taste -- bearers planted well [in throat]).

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Rasa

Rasa2 ( -- "") is a dial. form of "dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa -- rasa, pannarasa), 17 (sattarasa) & 18 (aṭṭhārrasa, late). The Prk. has gone further: see Pischel, Prk. Gr. § 245.

Rasaka


Rasati

Rasati [ras] to shout, howl J ii.407 (vv. ll. rayati, vasati; C. expls as "nadati")=iv.346 (v. 1. sarati).

Rasatta

Rasatta (nt.) [fr. rasa] taste, sweetness SnA 299.

Rasavatī

Rasavatī (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin i.140.

Rasāvin

Rasāvin (adj. [fr. rasa] tasting VvA 85 (nibbāna').
Ras[yati

Ras[yati [Pass. -- Demon. -- formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A iv.387 (bhāsitassa), 388 (C.: tussati, see p. 470).

Rasmi

Rasmi see ra[ñši.

Rassa


Rassatta


Rahati

Rahati [rah, defd at Dhtp 339 & 632 by ”cāga,” giving up, also at Dhtm 490 by ”cāgasmin,” 876 by cāga and gata] to leave, desert: see pp. rahita & der. rahas, rahassa.

Rahada

Rahada [Vedic hrada, with diaeresis & metathesis *harada >rahada; the other metathetic form of the same hrada is *drahaz-daha] a (deep) pond, a lake D i.50 ( ni vippasannā uḍānaṇ); S i.169=183 (dhammo rahado sīla -- tītho); Sn 721 =Miln 414 (rahado pūro va paṇḍito); It 92 (rahadā va nivāto), 114 (r. sa -- ummi sāvaṇṭo sagaho); DhA ii.152. -- As udaka” at D i.74, 84; A iii.25 (ubbhid -- odako); Pug 47. -- On r. in similes see J.P.T.S. 1907, 127.

Rahas & Raho

Rahas & Raho (nt.) [Vedic rahas. The Pāli word is restricted to the forms raho and rahā” (=*rahaḥ); a loc. rahasi is mentioned by Childers, but not found in the Canon. -- To rahati] lonely place, solitude, loneliness; secrecy, privacy. -- 1. raho: occurring only as adv. ”secretly, lonely, in secret,” either absolutely, e. g. S i.46; Sn 388; Pvi.716 (opp. āvi openly); iv.140 (raho nisīna); Vism 201 (na raho kariṇī pāpāṇi: arahāṇ tena vuccati); or in cpds. e. g. ”gata being in private, being alone D ii.134 (+paṭisallīna); Sn p. 60. See also under paṭisallīna; ”gama ”secret convention, secret intercourse," fig. a secret adviser J vi.369 (after Kern, not found!); ”vāḍa secret talk M iii.230. See also anu'. -- 2. rahā”, only in cpd. rahā -- bhāva secrecy, in defn of arahant at DA i.146=Vism 201 (rahābhāvena ten' esa arahan ti). See also der. rāhā -- seyyaka. Note. Hardy's reading yathā rahaṇ at Pvi.923 & Pva 78 is not correct, it should be yathā 'arahāṇ (cp. similarly puj -- āraha). In the same sense we would preferably read agg' 'asan' ādi -- arahāṇaṇ "of those who merit the first seat etc." at J i.217, although all MSS. have aggāsaṇādi -- rahāṇaṇ, thus postulating a form raha="arahāra.

Rahassa

Rahassa (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassaṇ); instr. rahassena (as adv.) secretly Mhvs 36, 80; acc. rahassaṇ id. Pvi iv. 165. -- kathā secret speech, whispered words J i.411; ii.6.
Rahassaka

Rahassaka (adj.) [fr. rahassa] secret Miln 91 (guyhaṅ na kātabbaṅ na rahassakaṅ).

Rahāyati

Rahāyati [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M ii.119.

Rahita

Rahita [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchāi rahitaḥ bhīṣanakaṁ mahāvaṇaṁ). -- 2. deprived of, without ( -- *) J i.iii.369 (bhuddihāyā rahitā sattā); DA i.36 (avaṇṇā); PvA 63 (bhogaṅ); 67 (ācāraṅ), 77 (gandhaṅ). Note. samantarahaṅta is to be divided as sam -- Antarahaṅta.

Rāga

Rāga [cp. Sk. rāga, fr. raj: see rajati] 1. colour, hue; colouring, dye Vin ii.i.107 (angaṅ "rougeing" the body: bhikkhū angarāgaṅ karonti); ThA 78; SnA 315 (nānāvidhaṅ). -- 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in combn with dosa, & moha, as the three fundamental blemishes of character: passion or lust (uncontrolled excitement), ill -- will (anger) and infatuation (bewilderment): see dosa2 & moha; cp. sarāga. -- These three again appear in manifold combns with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (tānā ḍha ḍha etc.), or all that which is an obstacle to nibbāna. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). -- Some of the combns are e. g. the 3 (r. d. m.)+kilesa; +kodha; very often fourfold r. d. m. with māna, these again with diṭṭhi: see in full Nd2 s. v. rāga (p. 237), cp. below ussada. -- Of the many passages illustrating the contrast rāga -- nibbāna the foll. may be mentioned: chandarāga vinodanāṅ nibbānapadaṅ accutaṅ Sn 1086; yo rāgakkhayo (etc.): idaṅ vuccati amataṅ S v.8; yo rāgakkhayo (etc.): idaṅ vuccati nibbānaṅ S iv.251; ye 'dha pajahanti kāmaraṅgaṅ bhavaraṅgaranu -- sayāṅ ca pahāya . . . parinibbāna -- gati Vv 5324; kusalo jahati pāpakaṅ . . . rāga dosa -- mohakkhayā parinibbuto Ud 85. -- Personified, Rāga (v. l. Ragā), Tānṭā & Arati are called the "daughters of Māra" (Māradhistā): Sn 835; DhA iii.199; Nd1 181. -- For further detail of meaning & application see e. g. -- (1) with dosa & moha: D i.79, 156; iii.107, 108, 132; S i.184; iv.139, 195, 250, 305; v.84, 357 sq.; M ii.138 (rasaṅ the excitement of taste); A i.52, 156 sq., 230 sq.; ii.256; iii.169, 451 sq.; iv.144; It 56, 57; Vism 421; VbhA 268, 269 (saṅ & vittā). -- (2) in other connection: D iii.70, 74, 146, 175, 217, 234 (arūpāṅ), 249 (cittaṅ pariyaṅdāya tiṭṭhati); S ii.231=271 (cittaṅ anuddhaṅseti); iii.10; iv.72, 329; v.74 (na rāgaṅ jāneti etc.); A i.149 (tiṅba -- rāga -- jātiko rāgaṇaya dukkhāṅ patisaṅvedeti); iii.233, 371 (kāmesu vittā); iv.423 (dhammaṅ); Sn 2, 74, 139, 270=S i.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tiṅbaṅ = bahala -- rāga DhA iv.68); Ps i.80 sq.; ii.37 (rūpāṅ), 95 (id.); Vbh 145 sq. (=tānṭā), 368 (=kiṅcana), 390; Tikp 155, 167; DA i.116. -- Opp. virāga. -- aggi the fire of passion D iii.217; S iv.19; It 92 (r. dahati mace ḍha kāmesu mucchitā; +dosaggi & mohaggi); J i.61 ("imhi nibbuthe nibbutaṅ nāma hoti"). -- ānusaya latent bias of passion (for=dat.) S iv.205 (the 3 anusayas: rāgaṅ, paṅgīṅaṅ, avijjāṅ); It 80 (yo subhāya ḍhatuyā rāgo so paduyati). -- ussada conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd1 72. -- khkhyā the decay (waning) of p. S iii.51, 160: iv.142, 250, 261; v.8, 16, 25; VbhA 51 sq. -- carita one whose habit is passion, of passionate behaviour Miln 92; Vism 105 sq. (in det.), 114 (+dosaṅ, mohaṅ), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) -- tṭhāṅya founded on passion A i.264; AA 32. -- patha way of lust, lustfulness, passion, sensuality S iv.70; Sn 370, 476 (with expln "rāgo hi duggatiṅaṅ pathattā rāgapatho ti vuccati" SnA 410). -- rati passionate or lustful delight DhA iii.112; -- ratta

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affected with passion S i.136; Sn 795 (as rāgin, cp. Nd1 100=kāma -- guṇeṣu ratta).
Rāgin

Rāgin ( -- 'rt) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd1 100); S i.136; Vism 193, 194 (with var. characterisations).

Rājaka

Rājaka (adj.) ( -- 'rt) [rāja+ka, the ending belonging to the whole cpd.] characteristic of the king, king -- ; in cpds. arājaka without a king J vi.39 (raṭṭhe); sarājaka including the king Tīkp 26; f. sarājikā Vin i.209 (parisā). Also in phrase anikkhanta -- rājake (loc. abs.) when the king has not gone out Vin iv.160.

Rājaṇa

Rājaṇa [fr. rājā, cp. Vedic rājanya] "royalty"; a high courtier, a khattiya (= rājabhogga, cp. Fick, Sociale Gliederung 100) D i.103 (Pasenadi rājā . . . ugehi vā rājaniyehi vā kaścid eva mantana manteyya); DA i.273 (=anabhisittā kumārā, i. e. uncrowned princes); Miṅ 234; VvA 297 (Pāyāsi r.).

Rājatā

Rājatā (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J i.119 (anuttara -- dhamma˚ being a most righteous king).

Rājati


Rājā (Rājan)

Rājā (Rājān) [cp. Vedic rājā, n -- stem. To root *reg, as in Lat. rego (to lead, di -- rect, cp. in meaning Gr. h(gemw/n): see etym. under uju. Cp. Oir. rt king, Gallic Catu -- rfx battle king, Goth reiks=Ohg. ríhhi=rich or Ger. reich. Besides we have *reig in Ags. rācean= reach; Ger. reichen. -- The Dhtp only knows of one root rāj in meaning "ditti" i. e. splendour] king, a ruling potentate. The defn at Vin iii.222 is "yo koci rajañ käreti." The fanciful etym. at D iii.93= Vism 419 is "dhammena pare rañjet ti rājā" i. e. he gladdens others with his righteousness. -- At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being mahar-- sammata (general consent) and khattiya (the land -- aristocrats). -- Cases. We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diaeretic and (in the pl.) a new formation with -- . Thus gen. & dat. sg. rāṇā [Sk. rājñah] Vin iii.107; iv.157; J ii.378; iii.5; Vv 744; and rājino Sn 299, 415; Th 2, 463; J iv.495; Mhvs 2, 14; instr. sg. rāñña Vin iii.43; J v.444; Dха i.164; PvA 22; VbhA 106; and rājinā [Sk. rajñah] Mhvs 6, 2; acc. sg. rājanaṇa Vin iv.157; loc. rāṇe PvA 76; voc. rāja Sn 422, 423. pl. nom. rājano A i.68; gen. dat. rāñnah [Sk. rājñah] D i.87; Mhvs 18, 32; and rājanaṇa Vin i.228; Ud 11; J ii.104; iii.487; SnA 484; PvA 101, 133; instr. rāñnahi A i.279 rājūhi Ud 41; M ii.120; J i.179; iii.45; Mhvs 5, 80; 8, 21; and rājubhi D ii.258. Cp. Geiger, P.Gr. § 921. -- 1. rājā is a term of sovereignty. The term rājā as used in Buddhist India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a khattiya, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsln like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successor (crowned) monarch, but also in the meaning of a distinguished nobleman, or a local chieftain, or a prince with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva= king. Note that rājā never takes the place of deva in the meaning king, but that mahārājā is used in voc. equivalent to deva a world -- king, over -- lord, a so -- called cakkavatti rājā. This is an office (as "Universal King") peculiar to the Mahāpurisa or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sāmmā -- sambuddha, or a just Ruler of the earth in the worldly sense, a King of
Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e. g. Sn p. 106; Sn 1002, 1003; D iii.142; A i.76). His power is absolute, and is described in the standard phrase "e. dhammiko dhamma -- rājā cāturanto vijjāvī janapadattāvāriya -- ppatto satta -- ratana -- samānāgāto," e. g. D iii.59. Dhammapāla gives the dignity of a being by the first "human sovereign powers" (PvA 117). <<

The four iddhī's of a C. are given (quite crudely) at M iii.176: he is beautiful, lives longer than others, is of a healthier constitution than others, is beloved by the brahmmins and householders. Other qualities: how his remains should be treated=D ii.141; deserves a thūpa D ii.142 sq.; his four qualities D ii.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapati, samanas are pleased with him). See under cakkavatti & ratana. -- In a similar sense the term dhāma -- rājā is used as Ep. of the Buddha Sn 554 (rāj āśaṃ damsi dh -- x. anuttaro); J i.262; and a reflection of the higher sphere is seen in the title of politeness (only used in voc.) mahārājā, e. g. Sn 416 (addressed to Bimśāra) PvA 22 (id.); J vi.515. -- (b) [in a larger constitutional state] the crowned (muddhāvasita) monarch (i. e. khattiya) as the head of the principality or kingdom. The defn of this (general) rājā at Nd2 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddhā bhisひと viyjita -- sangāma niha...a crowning of rājā, a being victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukhaṇ manussanān) Vin i.246=Sn 566. Cp. D i.7; Sn 46 (rāṭṭhaṇ vijitam paṭaya); J v.448 and passim. See also below 3. 4 & 6. -- In similes: see J.P.T.S. 1907, 128; & cp. Vism 152 (r. va sant' antagato), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "deva -- rājā," e. g. DhA iii.269, 441; PvA 62. -- (c) [in an oligarchic sense] member of a khaṣṭha of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājakulaṇṇā in J. v.413 sq., or at least the heads of those kulas. Cp. B. Ind. p. 19. -- (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājāno, thus indicating their lesser importance, e. g. A v.22 (kuḍḍa -- rājāno raṭṭhaṇa cakkavattisetta anuyuttā bhavanti: so read for anyuyantā); Sn 553 (bhojaṇa similar to rājāno bhogiyā bhogaḥ as given at SnA 453); A ii.74 sq. (dhammikā & a); J iv.495. Similarly at Vin i.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhimā r., nīcā r. Here also belongs the designation of the 4 lokapāla (or Guardians of the World) at cattāro mahā -- rājāno, the mahā being added for sake of politeness (cp. Note A on mahā), e. g. A iv.242. See also paṭirājā & cp. below 4 c. -- (e) A wider range of meaning is attached to several sub -- divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the defn of what is termed "rājāno" (pl. like d) at Vin iii.47, viz. rājā, padesa -- rājā, mandalikā, antarabhogikā, akkhandassā, mahāmattā, ye vā pana chejjashejan anusāsānti (i. e. those who have juridical power). See also below 4 b, and "putta, "bhoggā [& other cpds.]. -- 2. It would fill a separate book, if we were to give a full monograph of kingship and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula -- santakaṇ rajjaj J i.395; ii.116; iv.124; but we sometimes read of a king being elected with great pomp: J i.470; PvA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the mahāmattā, the active head of the state. His 10 duties are -- 569 --
i.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmans: rājā rājaputtā brāhmaṇa gahapatikā negama -- jānapadā A ii.74 sq.; rājāno rāja -- mahāmattā khattiya br., gah., titthiyā D iii.44 (trsln Dialogues too weak "rājas & their officials"); rājā rājabhoggā br., gah. Vin iii.221. -- 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) rājā & khattiya. All kings were khattiyas. The kh. is a noble kat(e)coxt/n (cp. Gr. h(gemw/n) as seen fr. defn jātī -- khattiya at SnA 453 and var. contexts. Already in the Rig Veda the kṣatriya is a person belonging to a royal family (RV x.109, 3), and rājanya is an Ep. of kṣatriya (see Zimmer, Altindisches Leben 213). -- rājā khattiya mudhāvassito "a crowned king" D i.69; iii.61 sq.; Vin iv.160; A i.106 sq.; ii.207 (contrasted with brāhmaṇa mahāsāla); iiii.299 (if lazy, he is not liked by the people); M iii.172 sq. (how he becomes a cakkavatti through the appearance of the cakka -- ratana). -- Without mudhāvassita: rājāno khattiyā Dh 294=Nett 165. Cp. khattiya bhoja -- rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J vi.515. rājāno corresponds directly to khattiyā on p. 517 (saṭṭhisahasā); cp. expression khattiya -- kula J i.217 as equivalent to rājā -- kula. (b) rājā & mahāmatta. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called rājā himself: Vin iii.47 where styled "akkhadassa mahāmatta." Otherwise he is always termed rājā -- mahāmattā "royal minister," or "H.R.H. the Premier," e. g. Vin i.172; A i.279; Vin i.228 (also as Magadha -- mahāmattā); and called himself a khattiya D iii.44. -- (c) rājā & cora. A prominent figure in the affairs of State is the "robber -- chief" (mahā -- cora). The contrast -- pair rājano (so always pl.) & cora is very frequent, and in this connection we have to think of rājāno as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J iii.34 the compn form of rājā -- purisā. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias "policeman") won't catch you": utṭhehi cora mā taṇ gaheṣuṇa rājāno. Other passages are e. g.: D i.7 (rājā -- kathā & corakathā)=Vin i.188; M iii.163 (rājāno coraṇa āgucāriṅ gahetvā); A i.68, 154; It 89 (rājā ābhīnīta+cor); & in sequence rājāno corā dhuttā (as being dangerous to the bhikkhus) at Vin i.150, 161. -- 5. On the question of kingship in Ancient India see Zimmer, Altind. Leben pp. 166 -- 175, 212 sq.; Macdonell & Keith, Vedic Index ii.210 sq.; Fick, Soc. Gl. 63 -- 90; Foy, Die Königinl. Gewalt nach den altind. Rechtsbüchern (Leipzig 1895); Rh. Davids, Buddhist India pp. 1 -- 16; Hopkins, E. W., The social and military position of the ruling caste in A. I. in J.A.O.S. 13, 179 sq.; Banerjea, Public Administration in A. I. 1916, pp. 63 -- 93. -- 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udena (DhA i.185); Okkākā; Dighī (of Kosala; Vin i.342); Parantapa (of Kosambī; DhA i.164); Pasenadi (of Kosala; D i.87, 103; Vin iv.112, 157); Bimbisāra (of Magadha; Vin iv.116 sq.; Sn 419); Bhaddiya; etc. -- 7. (fig.) king as sign of distinction ("princeps"), as the lion is called rājā migāñān Sn 72; Vism 650; the Himavant is pabbata -- rājā A i.152; iii.44; and Gotama's horse Kanthaka is called assa -- rājā J i.62=VvA 314. -- Note. The compn form of rājā is rāja", -- āgāra a king's (garden -- or pleasure -- ) house D i.7 ("ka"); DA i.42. -- anga royal mark, characteristic or qualification; king's property Vin i.219 (rājanaṇa haṭthi: the elephants belong to the king), cp. A i.244: asājānīyo raṇño angan t eva sankhan gacchati is called king's property. -- angana royal court A i.279; Vin i.228 (also as Magadha -- mahāmattā); and called himself a khattiya D iii.44. -- without maṇḍūkāmaṇḍū: rājanaṇa karoti to inflict); ii.197; iii.18, 232, 351; iv.42; vi.18; PāvA 242. -- āنقūhāva king's power, majesty, authority, army PāvA 279. -- antepura the royal harem A v.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). -- ābhīnīta brought by a king It 89 (+corābhīnīta). -- ābhīrājā "king of kings" Sn 553; DhsA 20. -- āmacca royal minister J v.444 ("majhe"), -- āyatana N. of a Tree: "Kingseat tree," the royal tree (as residence of a king of fairies), Buchanan latifolia Vin i.3 sq. (where MVastu iii.303 reads śrīkā, i. e. milk -- giving tree); J i.80; iv.361 sq.; DhsA 35; VbhA 433 ("cetiya"). -- iddhi royal power PāvA 279. -- isī a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. rājaṛṣi, freq. in Mibhārata & Rāmā yana) Th 1, 1127 (read rāja -- d -- isi); It 21 (rājśayo, with var v. Il. not quite the same meaning); J vi.116, 124, 127, 518; DaA iv.29. Kern, Toev. s. v. proposes reading rájasi. -- upāṭhāna attendance on the king, royal audience Vin i.269; J i.269, 349; iii.119, 299; iv.63. -- āupabhoga fit for use by the king Miṅ 252. -- uyyāna royal garden or pleasure ground J iii.143; Mhvs 15, 2. -- orodbhā a lady from the king's harem, a royal concubine Vin iv.261. -- kakuddha -- bhānda an ensign of royalty (5: khagga, chatta, unītsa, pādukā, vālavījānti) DaA 356. See under kakuddha. -- - kathā talk about kings (as tiracchānakathā in disgrace), combd with corakathā (see above 4 c) D i.7; iii.36, 54; Vin i.188. -- kammika a royal official, one employed by the king J i.439; iv.169. -- kutumba the king's property J i.439. -- kundha a "crook of a king" DhA i.56. -- kumāra a (royal) prince (cp. khattiya -- kumāra) Vin i.269; J iii.122; VbhA 196 (in comparison). -- kumbhakāra a "royal potter," i. e. a potter being
"purveyor to the king" J v.290. -- kula the king's court or palace A i.128; ii.205; Vin iv.265; J ii.301; DhA ii.44; 46; iii.124. -- khādāya puṭha at Sn 831 is according to Kern, Toev. to be read as rajakkhātāya ph. (fr. rajakkhα). The old Niddesa, however, reads 'khādāya & expls the word (Nd1 171) by rājabhajantyena, i. e. the king's food, which is alright without being changed. -- guna "virtue of a king" M i.446 (trick of a circus horse; -- 570 --

+rāja -- vanṣa). -- daṇḍa punishment ordered by the king PvA 216; 217. -- dāya a royal gift D i.127; DA i.246. -- dūta king's messenger Sn 411; 412; in meaning of "message," i. e. calling somebody to court, summons at J ii.101, 305. -- dhāma "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enumd at J iii.274 as "dāna, sṭla, pariccāga, ajjvā, maddava, tapa, akkodha, avihinā, kanti, avirodha," i. e. alms -- giving, morality, liberality, straightness, gentleness, self -- restriction, non -- anger, non -- hurtfulness, forbearance non -- opposition. These are referred to as dasa rājadhammā J i.260, 399; ii.400; iii.320; v.119, 378; usually in phrase "dasa rāja -- dhāma akopetvā dhammaṃa rajuṇ kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J v.112, viz. "vitathan kodhaḥ hāsaṇ niśviyāye" (expld as giving up musāvāda, kodha & adhāma -- hāsa). -- dhānā a royal city (usually combd with gāma & nigama) A i.159; ii.33; iii.108; Vin iii.89; J v.453; Pv 1318. -- dhittā king's daughter, princess J i.207; PvA 74. -- nivesana the king's abode, i. e. palace DhA iv.92. -- parissā royal assembly Vin ii.296. -- pīla (?) DhA i.323. -- putta lit. "king's son," prince, one belonging to the royal clan (cp. similarly kula partapuṣṭa), one of royal descent, Rājput Sn 455; Miln 331; Vbha 312, 319 (in simile); PvA 20. f. putt princess J iv.108; v.94. -- purisa "king's man," only in pl. purissā the men of the king, those in the king's service (as soldiers, bodyguard, policeman etc.) J iii.34; Vbha 80 (ānubandha -- corā), 109. -- porisa (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D i.135; M i.85=Nd2 199; A iv.281, 286. See also porisa. -- bali royal tax J i.354. -- bhāta king's hireling or soldier Vin i.74, 88; SnA 38 (in simile) -- bhaya fear of the king's punishment) Vism 121. -- bhāga the king's share J i.378. -- bhogga 1. royal, in the service of the king, in foll. phrases: rāja -- bhoggaṇa raṇnā dinnaṇ rāja -- dāyaṇ brahma -- deyyaṇ jai i.87, of a flourishing place. Dial. i.108 trsls "with power over it as if he were king," and expls with: "where the king has proprietary rights." The C. rather unmeaningly expls as "rāja -- laddha" (DA i.245). The BSk. has a curious version of this phrase: "rājā -- agni- dattena brahmadeyya dattaṇ" (given by the king in the place of agni?) Divy 620. -- Further at Vin iii.221 in sequence rājā r -- bhogga, brāhmaṇa, gahapati, where the C. expls (on p. 222) as "yo koci raṇṇo bhatta -- vetan' āhāro." (We should be inclined to take this as No. 2.) -- Thirdly, in stock phrase "rājāraha rājabhogga raṇṇo angan t' eva sankhaṇ gacchati," i. e. worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A i.244= ii.113; of a soldier (yodh' ajjvā) at A i.284; of an elephant at J ii.370 (where it is expld as "rāja paribhoga"). Also as "royal possessions" in general at DhA i.312. 13. -- Fick, Soc. Gl. 99 does not help much, he takes it as "king's official." -- 2. royal, of royal power, one entitled to the throne. Either as bhogga, bhogiyā (SnA 453) or (khattiyā) bhogga -- rājāṇo (Sn 553). Thus at Vin iii.221, where it takes the place of the usual khattiyā "royal noble" & Sn 553, where it is combd as bhoga rājano with khattiyā. See also bhoga & cp. (antara) bhogika and rājāṇa. -- mahāmatta king's prime minister (see above 4 b, to which add:) D iii.44; A i.154, 252, 279; iii.128; Vbh A 312 (simile of 2), 340. -- mālakāra royal gardener J v.292. -- mudā the royal seal DhA i.21. -- muddikā id. SnA 577. -- ratha the king's chariot DhA iiii.122. -- rukkha "royal tree," Cathartocarpus fistula VvA 43. -- vara the best king, famous king Vv 321 (= Sakka VvA 134). -- vallabha the king's favourite, or overseeer Mhvs 37, 10; Vbha 501 (in simile). -- vibhūti royal splendour or dignity PvA 216, 279. -- haṃsa "royal swan," a sort of swan or flamingo Vism 650 (svaṇṇa’, in simile).

Rāji

Rāji [cp. Sk. rājī] a streak, line, row Sn p. 107 (nīla -- vana =dark line of trees, expld as nīla -- vana rukkha -- panti SnA 451); Vv 644 (nabhya sata -- rājī -- cittiṭā "coloured with 100 streaks"; VvA=lekhā); 646 (vejuriya’); pabbata’ a mountain range J i.417; dhīga’ (adj.) of long lineage PvA 68; dvangula’ a band 2 inches broad Dāvs v.49; roma’ a row of hair (on the body) J v.430.
Rājī2 [fr. rāga?] dissension, quarrel, in phrase sangha` (+sanghabheda) Vin ii.203 (quoted at VbhA 428); iv.217.

Rājikā

Rājikā (f.) [cp. Sk. rājikā] a certain (gold) weight (a seed- corn of Sinapis ramosa) Th 1, 97=862 (kaṇḍa sata˚ 100 mustard seeds in weight, i. e. very costly); J vi.510 (kaṇḍa sovana˚ satarājike).

Rājita

Rājita: see vi˚.

Rājin

Rājin (adj.) [fr. rāji] having streaks or stripes, in uddhagga˚ having prominent stripes (of a lion) J iv.345.

Rājimant

Rājimant (adj.) [fr. rāji1] having streaks or stripes; f. rājimati˚ shining, radiant Vv 321 (v. l. rājāputti), expld at VvA 134 as follows: "rājati vijjotati ti rāji: rājī ti matā paññātā rājimati" (thus connecting `mant with man).

Rājula

Rājula [cp. Sk. rājila] a certain reptile Abhp 651.

Rāti

Rāti [Sk. rā to give, bestow; given at Dhtp 369 & Dhtm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

Rādheti

Rādheti1 [Caus. of rādh to succeed, rādhyate. The root is given at Dhtp 420 & Dhtm 656 in meaning "sāṇiddhiyān," i. e. of success. See etym. at Walde, Lat. Wtb. s. v. reor.] to please: see cpds. abhi˚ apa˚, vi˚.

Rādheti

Rādheti2 [rādh? Given at Dhtp 424 & Dhtm 656 in meaning "hinśāyān," i. e. of hurting] no refs.

Rāma


Rāmaṇeyyaka

Rāmaṇeyyaka (adj. nt.) [orig. grd. of rāmeti, ram, cp. Sk. rāmaṇya. On e for ī see Geiger, P.Gr. § 10] pleasant, agreeable, lovely A i.35, 37; Dh 98 (= ramaṇya DhA iii.195); nt. delightfulness, lovely scenery M i.365 (four seen in a dream: ārāma˚, vana˚, bhūmi˚ pokkharani°).
Rāva

Rāva [fr. rava, cp. rava] crying, howling; shout, noise J i.162 (baddha’ the cry of one who is caught); iv.415 (id.); vi.475 (of the cries of animals, known to an expert); Miln 254 (bherava -- ravañ abhiravati); Mhvs 10, 69 (mahā -- ravañ arāvi).

Rāsi

Rāsi [Vedic rāsi] 1. heap, quantity, mass It 17; usually -- ’, e. g. angāra’ heap of cinders J i.107; kaṇikiṟapuppha’ of k. flowers VvA 65; kahāpana’ of money PvA 162, tila’ of seeds VvA 54; dhañña’ of corn A iv.163, 170; etc. -- rasiñ karoti to make a heap, to pile up Mhvs 29, 28; VvA 157. -- 2. (store of) wealth, riches; in ’agga -- dāna gift of the best treasures (of one’s property), one of the 5 ”donations of the best,” viz. khett’, rās’, koṭṭh’, kumbh’, bhojan”; SnA 270. See also ”vaḍḍhaka -- 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkaṭa, sīha, kañña, tulā, vicchikā, dhanu, makara, kumbha, mīna; or the ram, bull, twins, crab, lion, virgin, balance, scorpion bow, capricorn, waterpot, fish) PvA 198. -- 4. (fig.) at t. t. in logic: group, aggregate, category, congery; freq. in Abhidhamma -- literature, where 3 ”accumulations” are spoken of, viz. micchatta -- niyato rasi, sammatta -- niyato r., anivato r. or ”wrong doing entailing immutable evil results, that of

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well -- doing entailing immutable good results, and of that of everything not so determined” (Dialogues iii.210); D iii.217; Kv u 611; Nett 96; cp. Kv u trsl. 356 Dhs trsl. 26, 253. In the 5 factors of individuality (body and mind) khandañ are explained as meaning rasi, e. g. Asl. 141; B. Psy. 42. In other connections: S v.146 (kusala’, akusala’); 186: A iii.65 (akusala’); Tikp 45. -- Note. In BSk. we find only 2 of the 3 categories mentioned at MVastu i.175, viz. mithyātvaniyato & aniyato rāsiñ. -- vaḍḍhaka one who increases wealth, i. e. a treasurer D i.61 (trsl: ”increases the king’s wealth”; DA i.170 simply defines ”dhañña -- rasiñ ca dhana -- rasiñ ca vaḍḍheti ti r. v.”); J i.2; Mhbv 78.

Rāsika


Rāhaseyyaka

Rāhaseyyaka (adj.) [rahas+seyya+ka or rāha (for rāhā’)+seyyaka] ”having one’s bed in loneliness,” living in seclusion or secrecy, in manussa” ”fit to lie undisturbed by men” Vin i.39 (+paṭisallāna -- sāruppa); M ii.118.

Rāhu

Rāhu [Vedic rāhu] N. of an Asura: see under Proper Names. -- rāhumukha ”mouth of Rāhu,” designation of a certain punishment for criminals (M i.87; iii.164; Nd1 154 (in list of tortures)=Nd2 604=Miln 197.

Riñāti

Riñāti see under raya.

Riñcati

Riñcati [ric, in Vedic & Sk. rinakti; cp. Av. irinaxti to leave; Gr. lei/pw id., loipo/s left; Lat. linquo id.; Goth. leihvan=Ohg. lthan to lend; Ags lāen= loan, cp. E. leave etc. -- The defn of the root at Dhtp is given
in two forms, viz. ric as "virecane" (No. 396; cp. Dhtm 517 "kharane," i. e. flowing; 610 "recane"), and riñc as "riñcane" (No. 44) to leave, abandon, leave behind, give up, neglect Vin i.190 (also fut. riñcissati); M i.155 (riñcissati), 403; S iv.206; A iii.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 1052; Sn 156; Miln 419; J v.403. -- ppr. med. with neg.: ariñcam! Sn 69; ger. riñcitvā (for Sk. riķtvā) Th 2, 93. -- pp. ritta. -- Pass. riccati [Sk. ricyate] to be left: see ati˚.

Riñcana

Riñcana (nt.) [fr. riñc] leaving behind, giving up Dhtp 44.

Ritta

Ritta [pp. of riñcati; cp. atireka] devoid, empty, free, rid (of) M i.207 (+tuccha), 414; Vin i.157=ii.216; Sn 823 (emancipated: rito muni=vivitta etc. Nd1 158), 844 (opp. to aritta); Th 2, 265 (see rindi); J i.29 (v. 222); iii.492; Miln 383. -- assāda finding one's taste in empty things A i.280 (+bāhir -- assāda. Kern, Toev. s. v. reads rittāsa and trslns "impure (of food)," not according to the sense at all). -- āsana an empty seat Sn 963 (expdl at Nd1 481 as "opportunity for sitting down which is free from unbefitting sights"). -- pesuña free fr. slander Sn 941 (expdl at Nd1 422: "yassa pesuñña paha" etc.). -- muṭṭhi an empty fist (˚sadisa: comparing someone as regards ignorance) SnA 306=DhA iv.38. -- hattha (adj.) empty -- handed J v.46; Sdhp 309.

Rittaka

Rittaka (adj.) [ritt+ka] empty, void, without reality Th 1, 41; 2, 394 (= tuccha anto -- sāra -- rahita ThA 258); Pv iii.65 (of a river=tuccha PV A 202); PV A 139 (=suñña, virahita). Usually in combn with tucchaka as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D i.240; M i.329; S iii.141.

Rindī

Rindī at Th 2, 265 is doubtful. The T. reading is "te rindī va lambante 'nodaka,'" said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka -- bhaṭṭā viya). We have to read either with Morris, J.P.T.S. 1884, 94 "rittī va" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "therī ti va" ("like an old woman"). The trsln (Sisters, p. 124) takes the C. expln of udaka -- bhaṭṭā as equivalent to T. reading rindī, in saying "shrunk as skins without water"; but rindī is altogether doubtful & it is better to read therī which is according to the context. We find the same meaning of therī ("old woman") at Pv ii.116.

Rissati

Rissati [Vedic riṣ, risyati] to be hurt, to suffer harm M i.85 (dāṇṣa -- makasa -- vāṭ' ātapa -- siriṃsapā -- samphassehi rissamāno; where Nd2 199 in same passage reads samphassamāno).

Ruka

Ruka in cpd. aḍḍha˚ at Vin ii.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic rukma (a certain ornament worn on the chest)?

Rukkha

Rukkha [Vedic vrkṣa. See Geiger, P.Gr. § 13, with note. Pischel, Prk. Gr. § 320 puts rukkha to Sk. rukṣa (shining which as Pischel, following Roth. says has also the meaning "tree" in Rgveda). The Prk. form is rukkha. Cp. Wackernagel, Alth. Gr. 1, § 184 b. We find a byform rakkha at J iii.144. Cp. Brethren, pp. 185, 416, where the Bn MS. has rukkha kathā the meaning being rakkha˚] a tree. In the rukkha -- mūlik'
by the ascetics for meditation: D i.71, where several such lonely places are recommended, as araṇī, r -- m., pabbata, kandara, etc. -- DA i.209 specifies as "yaṃ kiṃci sanda -- cchāyaṃ vivittaṃ rukkha -- mūlaŋ); A ii.38; iv.139, 392; S i.199 ("gahana"); It 102; Sn 708, 958; Nd1 466; Pug 68; PvA 100 (v. l. sukka -- nadi), 137 (Gandamba", with ref. to the Buddha). -- "gata one who undertakes living at the foot of a tree (as an ascetic) A iii.353; v.109 sq., 207, 323 sq.; Pug 68. -- "senāsana having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin i.58 (as one of the 4 nissayas: pindīyā ālopa -- bhōjana, paṇḍukūla -- cīvara, r. -- m. s., pūtī -- mutta bhesaja), 96 (id.); A iv.231. -- mūlika (a) one who lives at the foot of a tree, an open air recluse M i.282; iii.41; A iii.219; J iv.8 (araṇī, paṇḍasālaṅ akatvā r., abbhokāsika): (b) belonging to the practice of a recluse living under a tree "tree rootman's practice" (Vism trsl 84); as 'anga one of the (13) dhutanga -- practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the ārannik' anga & the abbhokāsīk- anga). -- mūlikā the practice of living (alone) under a tree M iii.41 (mentioned with paṇḍukūlikā & pindapātikā); A iii.109 (id.). -- "pānaka "tree dog," a cert. animal J vi.538 (C. in expln of naḷa -- sannihī "reed -- coloured"). -- sustira a hollow tree PvA 62.

Ruca

Ruca ( -- rukkha) & Rucā (f.) [fr. ruc] N. of a plant, or tree, alias "mukkhaka" (read mokkhaka) "principal" J i.441, 443 (gloss mangala -- rukkha).

Rucaka

Rucaka (nt.) [cp. Sk. rucaka a golden ornament] (gold) sand Vv 351; VvA 160 (= suvaṇṇa -- vālikā).
Ruci (f.) [fr. ruc, cp. Vedic ruc (f.) light, Classic Sk. ruci in meaning "pleasure"] 1. splendour, light, brightness Sn 548 (su’ very splendid; SnA 453= sundara -- sartrappabha). -- 2. inclination, liking, pleasure PvA 59 (’µ uppàditi to find pleasure, to be satisfied). -- aruci aversion, dislike Th 2, 472. -- ruci object of pleasure J v.371. -- ruciyà (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciyà (attano citta -- ruciyà); as one pleases, by one's own free will, ad lib. J i.106; iv.281; PvA 59; parasra r. pavattati to live by the pleasure (gratïa) of somebody else, i.e. to be dependent on others DA i.212. -- yathà ruciyà according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PvA 88, 126, 242. <> 3. In dogmatic language used in the sense of "will" or "influence" in combn dîñthi, khanti, ruci one's views, indulgence & pleasure (= will), i.e. one's intellectual, emotional & volitional sphere, e.g. Vin i.70; Sn 781 (without khanti, but see defn at Nd1 65); also with saddhà, anussavo, àkàrâparivàtakke, dîñthiñjhânàkhànti M ii.170, 218; 234; contrasted with dhamma D iii.40; Vbh 245 (in defn of "idha": cp. same at Ps i.176 and Nd2 145), 325, 328. aûnàatra ruciyà under the influence of someone else's will S ii.115; iv.138. See also bhâva 2a.

Rucika

Rucika (---) (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase aûnà’ being dependent on someone else's will or under another's influence, together with aûñâdiñthika and aûnà -- khanti characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D i.187=M i.487. Rhys Davids (Dial. i.254) trsls: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of aûnà, taking it subjectively. Neumann (Majjhima Übs. ii.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).

Rucira

Rucira (adj.) [fr. ruc, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv i.109 (=rama “ya dassan “ya); J i.207; v.299; Vv 402 (so read for rurira); Mhvs 11, 11; 18, 68; Dâvs iv.29; Miln 2, 398; DhA i.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

Ruccati

Ruccati [*rucyati Med. of ruc: see rocati. Same in Prk. -- Originally Caus. formation like Epic Sk. rocyate for rocatye] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etañ ce r. bhoto buddha -- sàsanà); with khami to be pleased and to approve of, M ii.132; often used by Bdhg in C. style: yathà r. tathà paññasabbañ Khà 78; "yañ r. tañ gahetabbañ SnA 23, 43, 136, 378" "to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). -- ger. rucvità VvA 282 (r. pùresi "to find thorough delight in," expln for abhirocesi). <> pret. 1st pl. ruccadinhasa Pv i.118 (=ruccàma rucin uppàdema, tañ attano ruciyà pivissàma ti atho PvA 59). -- Prohibitive mà rucci (pl. mà rucittha) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin ii.198 (alañ Devadatta mà te rucci sangha -- bheda); DhA i.13 (mà vo àvuso evàñ rucittha).

Ruccana

Ruccana (& à” f.) (nt.) [fr. ruccati] choice, pleasure DhA i.387 (tava ”thâne according to your own liking); DA i.106 (”a).

Ruccanaka

Ruccanaka (adj.) [fr. ruccana, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J i.211 (”maccha the fish you like); ii.182 (tava ”n karosi you do whatever you like). à” unpleasant, distasteful DhA i.251 (attano aruccanakañ kiñci kammañ adisvà).
Rujaka

Rujaka [fr. ruj?] a lute -- player J vi.51, 52, given by Kern, Toev. s. v. as conjecture (vīṇā) va rujaka for virujaka. The conjecture is based on C. reading "rujaka=vīṇāvādaka."

Rujati

Rujati [ruj, representing an Idg. *leug, as in Gr. leugale/os, lugro/s sad, awful; Lat. lugeo to mourn; Lith. lūžti to break; German lücke, loch etc. -- A specific Pāli l -- form is lujjati. A der. fr. ruj is roga illness. -- The Dhtp (469) defines ruj by "bhanga" i. e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J i.7 (pādā rujanti), 396 (pādā me rujanti my feet ache); iv.208 (khandhena rujantena with hurting back); vi.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA i.10, 21 (akkhāni me rujiṇsu); ii.3. -- fut. rucchiti [cp. Sk. roṣyate] J vi.80 (v. l. B.B. rujjati; C. takes wrongly as "rodissati," of rodati). -- pp. lugga. -- Cp. lujjati & combns.

Rujana

Rujana (nt.) [fr. ruj, cp. ruj] hurting, feeling pain J ii.437 (roga=rujana -- sabhāvattañ); J iv.147 (yāva piṭṭhiyā rujana -- ppamānañ until his back ached).

Rujanaka


Rujā

Rujā (f.) [fr. ruj, see rujati; cp. Sk. rujā] disease, pain Miln 172 (rujañ na karoti); Vism 69; DhA iv.163 (accha˚ a bad pain).

Rujjhati

Rujjhati [Pass. of rundhati] to be broken up, to be destroyed J iii.181 (pāṇā rujjhanti; C. expls by nirujjhati). Cp. upa˚, vi˚.

Ruṭṭha

Ruṭṭha [pp. of ruṣ; Sk. ruṣṭa] vexed, cross, enraged J iv.358 (opp. to tuṭṭha v. l. atuṭṭha) v.211 (gloss kuddha); Dāvs iii.37.

Ruṭṭhati

Ruṭṭhati see luṭṭhati & cp. rudda.

Ruṇ

Ruṇ a sound -- particle, denoting a heavy fall, something like "thud" J i.418.

Ruṇṇa & Roṇṇa

Ruṇṇa & Roṇṇa [pp. of rudati for Sk. rudita, after analogy of other roots in -- d, as tud>tunna, pad>panna, nud>nunna. The BSk. forms are both ruṇḍa (MVastu
ii.218, 224) and ruṇṇa (MVastu iii.116); Prk. ruṇṇa (Pischel § 566). See rudati & cp. āruṇṇa] i. (pp.)
crying, in combn ruṇṇa -- mukha with tearful face J vi.525 (C. rudam’); Miln 148. -- 2. (nt.) weeping,
crying, lamentation Th 1, 554; A i.261; Sn 584 (+soka); Pv i.43; Milo 357. As ruṇṇa at A iv.197, 223; Th 1,
555; J iii.166.

Ruta

Ruta (nt.) [pp. of ravati: see rava & ravati] noise, sound- (ing); cry, singing Th 1, 1103; J i.207 (T. reading
ruda is expld in C. as ruta with 'da for 'ta: ta -- kārassa dakāro kato); iii.276 (sabba -- ruta -- jānana --
mana: spell of knowing all animal -- sounds; T. reads rūta; cp. sabbarāva -- jānana J iii.415); vi.475
(rudaññu=ruta -- jīna C.; same meaning); Miln 178 (sakuṇa -- ruta -- ravita); VvA (karavīka").

Rutta

Rutta in du’ & su’ at DhsA 396 is to be read as dur -- and su(r) -- utta (see utta).

Ruda

Ruda stands for ruta (cry) at 2 Jātaka passages, viz. J i.207; vi.475 (ruda -- ūṇṇu knowing the cries of all
animals, expld as "ruta -- jīna, sabba -- rāvaṇ jānāti" C.).

Rudati & Rodati

Rudati & Rodati [rud, the usual Sk. pres. being rodati, but forms fr. base rud’ are Vedic and are later found
also in Prk. (cp. Pischel Prk. Gr. § 495): ruyai besides royai & rodasi. -- The Idg. root is *reud, being an
enlargement of *reu, as in ravati (q. v.). Cp. cognates Lat. rudo to cry, shout, bray; Lith. raudū wailing; Ohg.
riozan= Ags. reotan. -- The Dhtp expls rud by "rodane" (144), the Dhtm by "assu -- vimocane" (206)]
to cry, lament, weep, wail. -- Forms I. rud˚ (the older form): pres. rudati (not yet found); ppr. rudanto D
i.115; Sn 675, 691; rudamāna M i.341; A ii.95; Pug 62; Miln 275; Sdhp 281; and rudāṇ Pv i.84; also in cpd.
rudam -- mukha with weeping face J vi.518 (assu -- netta+); Pv i.112; ger. rudītvāna Mhvs 35, 24; fut.
rucchati J v.366 and rucchiti J vi.550 (=rodissati C.; see also rujiati). --> II. rod˚ (the younger form & the
one peculiar to prose): pres. rodati J i.55; iii.169 (socati+); Pv i.87 (socati+); i.124; PVA 17, 18; Pot.
rode Pv i.85 (=rudeyyaṇ PVA 64); ppr. rodatto J i.65; f. rodatī PVA 16; med. rodamāṇa PVA 6; DA i.284.
-- aor. rodi J i.167; Dha ii.17 (+hasi); fut. rodissati J vi.550; ger. rodītvā Mhvs 9, 7; inf. rodituj J i.55. --
Caus. ii. rodāpeti to make someone cry DhA ii.86. -- pp. ruṇṇa, rudita & rodita.

Rudita

Rudita (nt.) [pp. of rudati, equivalent to ruṇṇa] crying, weeping PVA 18 (+assu -- mocana, in expln of
ruṇṇa), 63 (=paridevita).

Rudda

Rudda (adj.) [cp. Sk. raudra & Vedic rudra (a fierce demon or storm -- deity; "the red one," with Pischel
from rud to be ruddy. See Macdonell, Vedic Mythology 74 -- 77). The usual Pāli form is ludda. At Dhtp
473 & Dhtm 135 a root ruth (or luth) is given in meaning "upaghāte" i. e. killing, which may represent this
rud: see luthati] fierce, awful, terrible J iv.416 (so luddako rudda -- rūpo; v. l. ludda"); v.425, 431 (su --
ruddho, spelling for su -- ruddo, very fierce, expld as su -- luddo supharuso); Mhvs 12, 45 (rudda --
rakkhasi, prob. with ref. to the demon Rudra; trsln "fearsome female demon"); vv. ll. ruda’, ruddha”,
dudda”).
Ruddha


Rudhira

Rudhira (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. e) ruqro/s red; Oicel. rodra blood, Goth. raups=Ger. rot=E. red] blood DhA i.140; PvA 34 (for lohita; v. l. ruhira). See the more freq. words rohita & lohita; a form ruhira (q. v.) occurs e. g. at Pv i.91.

Rundhati

Rundhati [rundh or rudh, both roots in Vedic Sk. -- Dhtp (375, 425) expls by ”avārane”; id. Dhtm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. iii.107; Miln 313 (+upa˚). -- 2. to conceal, hide, cover up Th 2, 238 (ppr. rundhanto); PvA 88 (ppr. rundhamāna). -- 3. in phrase nagara r. to surround or besiege a town J i.409 (aor. rundhi); iii.159 (˚itv !); iv.230 (˚isu). -- Pass rujjhati; pp. ruddha & ruddhato. <->

See also upa˚, pa˚ & iv˚, vi˚. Note. The roots rudh & rundh are also found in Prk. (see Pischel § 507); besides we have a by -- form rubh in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. rumbhati.

Ruppa

Ruppa in ruppa -- rūpakañ (nt.) Th 2, 394 is not clear. It refers to something which is not rūpa, yet pretends to be rūpa, i. e. a sham performance or show. Thus ruppa may correspond to *rūpya & with rūpaka mean "having the form (i. e. the appearance) of form, i. e. substantiality." The Cy. (ThA 259) interprets as "rūpiya -- rūpasadisa sārañ sārañ upaṭṭhahantañ asārañ ti attho"; and Mrs. Rh. D. (Sisters, p. 154) trsls: "deluded by puppet shows (seen in the midst of the crowd)."

Ruppati

Ruppati [rup=ulp, one of the rare cases of P. r. representing a Sk. 1., whereas the opposite is frequent. The same sound change Idg., as Lat. rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. -- The root has nothing to do with rūpa, although the P. Commentators combine these two. -- Cp. also Sk. rōpe hole; Ags. rōfan to break, rōaf (theft)= Ger. raub, rauben, and many other cognates (see Walde s. v. rumpo). -- The root rup is defd at Dhtm 837 in meaning "ropana] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (salla -- viddha va r.) 1121; Nd1 5 (=kuppati, ghaṭṭiyati, piliyati); Nd2 543 (=kuppati pilayati ghaṭṭayati). -- ppm. gen. ruppati S i.198 (salla -- viddhassa r.; expld at K.S. 320 by "ghaṭṭan -- athena")= Sn 331 (reads salla -- viddhāna ruppati, i. e. pl. instead of sg.); Th 1, 967 (salla -- viddhassa ruppati (C. sārāvīkāraṇ āpajjato, Brethren, 338); J ii.437 (C. ghāṭṭiyamāna pilayamāna)=Vism 49 (dukkhitassa r.); J iii.169 (salla -- viddhassa r.ghaṭṭiyamāna C.). -- ruppati to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of rūpa, thus at S iii.86: "ruppati ti tasmā rūpan ti vuccati kena r.? sītena, unhena etc. (all kinds of material dukkha: dukkha ii.3b) ruppati." -- Or at Sn 1121 (ruppanti ruppa), & at other passages given under rūpa (A). See also ruppana.

Ruppana

Ruppana (nt.) [fr. rup) molestation, vexation, trouble J iii.368 (=ghaṭṭana dūsana kuppama C.). Frequent in allegorical exegesis of rūpa, e. g. at DhsA 52 (naman' athena nāmañ ruppañ' athena rūpañ), 303 (rup'ādhī ruppana -- bhāva -- dīpana); VbhA 4 (ruppan' athena rūpañ in expln of passage S iii.86 (mentioned under ruppati); KhA 78, 79 (ruppan' athena . . . rūpañ rūpañ ti vuccati).

Rumbhati
Rumbhati [so read for rumhati (Trenckner, Notes 599; the root is another form of rudh (as in Prk.): see rundhati. The Dhtm (547) defines by "upplana"] to obstruct, surround, besiege (=rundhati 3) J vi.391 (where spelling rumhati; in phrase nagaraṇ r.). See also ni˚, sanni˚.

Rumma

Rumma (adj.) [put down (rightly) by Geiger, P.Gr. § 53 as different fr. Sk. rukma (shining); Morris, J.P.T.S. 1893, 12 tried the etym. rumma=Sk. rumra "tawny," or rukma (rukmin) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to ruppa in sense of ruppati, or to ruj, or even rudda. The C. expln of all the rumma -- & rummin passages is anañjita, i. e.

Rummin=rumma

Rummin=rumma (dirty -- soiled) J iv.322 (v. l. dummi); vi.194 (do.).

Rumhaniya

Rumhaniya at M i.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (combd with ojavant), as also indicated by v. l. ruh˚. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppati in meaning "ropana" (Dhtm 837), or ruh (see rūhati). Kern, Toev. s. v. trsls "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

Ruyhati

Ruyhati is Med. of rūhati (rohati), q. v.

Rurira

Rurira at Vv 402 is misprint for rucira.

Ruru


Rusita

Rusita [pp. of ruṣ to be vexed. The DhTp defines by "rose" (306, 450), "pārusiye" (626); Dhtm has 2 roots viz. one with "ālepe" (442), the other with "hiṃśāṇ" (443)] annoyed, irritated, offended Sn 932, 971 (expld by Nd1 498 as "khuṇsita, vambhita, ghaṛṭṭita" etc.). See rosa, roseti etc.

Rusṣati

Rusṣati at SnA 121 for dussati.
Ruha

Ruha1 (adj.) (--) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati’, dharaṇi’, mahti’, etc.

Ruha

Ruha2 [poetical for ruhira (rohita)=lohita] blood, in cpd. ruhaṅghasa blood -- eater, a name for panther J iii.481 (=ruhira -- bhakkha lohita -- pāyin C.).

Ruhira

Ruhira (nt.) [fr. rudhira] blood M iii.122; Th 1, 568; Vin ii.193; Miln 125, 220; Sdhp 38. -- akkhita (ruhir' akkhita) "besmeared with blood" J iv.331, is to be read as ruhir' ukkhita of ukṣ).

Rūta

Rūta at J iii.276 read ruta (q. v.).

Rūpa

Rūpa (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). -- The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. -- A. Definitions. According to P. expositors rūpa takes its designation fr. ruppati, e. g. "ruppanato rūpaṇ" Vism 588; "ruppani aññena r." VbhA 3; "rūpa -- rūpaṇ= ruppana sabbhāvena yuttā" Cpd. 1567 (where ruppati is, not quite correctly, given as "change"), "ruppati tī: tasmā rūpaṇ ti vuccati" S iii.86; other defns are "rūpayati ti rūpaṇ" (with cakkhu & the other 10 āyatana) VbhA 45; and more scientifically: "paresu rūp' ādisu cakkhu -- patīhanana lakkhānaṇa rūpaṇ" Vism 446. -- Of modern interpretations & discussions see e. g. Dhs. trsl. introd. ch. vi. (pp. 41 -- 63, or 248 -- 71); Dial. ii.244; Expos. 67n; Cpd. 270 sq. (where objections are raised to trsln "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also loka for similar etym. -- B. (lit.) appearance, form, principle of such & such a form, like, kind, of a certain condition or appearance. In this appln very frequent & similar to E. -- hood, or Ger. -- heit, i.e. an abstract formation. Often untranslatable because of the latter character. It is similar to kāya (cp. expln of ātara<> rūpa Vv 8314 by abhidutta -- kāya Vva 328), but not so much with ref. to life & feeling as to appearance and looks. E. g. aneka’ Sn 1079 (=anekaviḍha Nd2 54); adissamāna’ invisible PvA 6 (lit. with invisible form); unmatta’ as if mad, under the appearance of madness, like a madman Pv i.81; ii.63; eva’ in such a condition Pv ii.15; tappasi’ appearing to be an ascetic Pv i.32; tāraka’ the (shapes of the) stars Dhs 617; deva’ as a deva PvA 92. Pleonastically e. g. in: anupatta’ attaining Pv iv.166; tāramāna’ quickly Pv ii.62; yutta’ fit PvA 157; succīta’ variegated Pv i.109. -- Cases ad verbally: citta -- rūpaṇ according to intention Vin iii.161; iv.177; cetabba - - rūpaṇ fit to be thought upon J iv.157. (= yuttakaṇ C.). -- atta -- rūpena on my own account S iv.97; godha -- rūpena as an iguana Mhvs 28, 9. -- D. (as philos. t. t.) principle of (material) form, materiality, visibility. -- There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the material, gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadows the purely philosophical & speculative aspect. A detailed (Abhidhammatic) discussion of rūpa in var. aspects is to be found at Dhs § 585 -- 980. <> l. rūpa as āyatana or sense object. It is the object of the activity or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bāhirāni āyatanāni (see e. g. Nd2 p. 238 A -- E & āyatana3) with "cakkhnā rūpaṇ
disvā" (the others: sota→sadda, ghāna→gandha, jivhā→rasa, käya→phoṭhhabba, mano→dhamma), cp. cakkhu - viññeyyā rūpā itthā kantā etc. D i.245; M i.266; cakkhanā rūpaṇā passati itthā → rūpaṇ kanta → rūpaṇ etc. S iv.126; -- see further: Vin i.34 (sabbañ ādittā: cakkhanā ādittā, rūpa ādittā etc. with sequence of other āyatana); D ii.308 sq., M iii.366 sq.; M iii.18 (yañ kho rūpaṇ paṭicca uppaṭjati sukaññ somanassā, ayañ rūpe āsādo; cp. Ps ii.109 sq.), 291 (ye te cakkhu → viññeyyesu rūpesu avittā → rāgā etc.); Ps i.79; ii.38 (rūpī rūpāni passattī ti vimokkho); Dhs 617, 653, 878; Tikp 28. <>. 2. (metaphysically) as the representative of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (rūpa-bhava) as compared with the incorporeal (arūpa - bhava), being itself above, and yet including the kāma - bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in combns with loka or dhātu (see dhātu 2 a & d), or avacara. See e. g. D i.17; iii.215 ("dhātu"), 216 ("bhava"); Kv 370 sq. ("dhātu"); Dhs 499 ("āvacara"), 585 ("dhātu"); Vbh 17 ("āvacara"), 25 (as garu → pariṇāma & dandha → nirodha compd with arūpa). A similar sequence rūpa arūpa & nirodha (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santaratā, arūpehi nirodho santataro). On indriya → rūpa "faculty as form" see indriya B. -- (b) individually in the sphere of sānja sā as one (i. e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa -- kkhandha, vedanā, saññā, sankhāra, viññāna; otherwise called rūpa upādāna -- kkhandha etc. (e. g. D iii.223, 278; Vism 443). See khandha ii. B. -- In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātus (mahābhūtāni or else bhūtā -- rūpa primary matter) and 24 upādāturūpāni (i. e. derivative forms or accidents). These are given in extenso in the rūpakhandha section of the Vism (pp. 443 -- 450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jivhā, käya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jivitindriya, hadaya<>

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vatthu, käya -- viññatti, vaćī -- viññatti, ākāsa -- dhātu, (rūpasa) lahutā mudutā kammāññatā, upacaya santati jaratā aniccātā, kabalīnkār -- āhāra; cp. deñ at Nett 73: cātu -- mahābhūtikār rūpaṇ catunnañ ca mahābhūtānā upādāya rūpasa paññatti. The rūpakhandha shares with the others the qualities of soullessness, evanescence and ill (anattā, anicca, dukkha); e. g. rūpañ ca h' idañ attā abbhāvissa, na y' idañ rūpaṇ ābadhāya sañvatteyya Vin i.13, cp. similarly M iii.282 sq.; S iii.66; quoted and expld in detail at Vism 610; rūpaṇ aniccañ Vin i.14; M i.228; iii.18 (also expld at Vism 610); S iii.48, 66, 88; rūpe aniceñ anupaññanā Ps ii.186 sq. -- See also D ii.301; iii.233; Ps i.23, 53, 104; ii.96, 102, 109 (rūpas a dhamno); Vbh 1 sq., 12 sq. (in detail); Kv 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.=S iii.142 (with var. similes); DhA iv.100. -- (c) in the making up of the individuality as such (nāma -- rūpa), where in contrast with nāma (as abstract, logical, invisible or mind -- factor) rūpa represents the visible (material) factor, resembling käya (cf. phrase nāma -- käya in same sense). The foll. are current defns of nāma -- rūpa: nāma -- käya=vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta -- sankhāra), rūpa= käya=cattāro maññā bhūtā catunnañ m -- bhūtānā upādāya rūpaṇ (otherwise köya -- sankhāra) S ii.4; iii.59 sq.; Ps i.183; with expls at Vism 586 & VbhA 169. Defined at Nett 15: "ye phassa → pañcamakā dhāmmā: idañ nāmañ, yāni pañic indriyāni rūpāni: idañ rūpaṇ, tad ubhayañ nāmarūpaṇ viññāna -- sampayuttaν."

Discussed in detail also at Vism 586 (=VbhA 173, 174), 587 -- 597; cp. DhsA 392 (Expos. 500, where "mind -- matter" is given as corresp. couple in trsln, do. Cpd. 271 sq. "mind and body"). See also under pañca -- samuppāda. -- 3. various references: D iii.102, 212, 225, 244, 273; M i.84 (Gotamo kāmāñā pariññā paññāpetī, rūpāñā, vedanāñā); S ii.198; iii.11 (evañ → rūpo siyañ, evañ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd1 425; Tikp 36, 38, 54, 262; Vism 625 (uppañjanaka). -- āraññama a visible thing as form Dhs 146, 365; DhA 310 (cp. Expos. 407). -- āvacara world of form, sphere of matter (cp. Expos. 67, 216n, 264) Pva 163. -- upāga (satta) (a being) living in (bodily) form It 62; Sn 754. -- upājavīvī f. a woman living on her beauty, i. e. a harlot Pva 46, 201. -- ānu knowing (var.) bodily forms M i.220=A v.347. -- tānha craving after form D ii.309; iii.216, 244, 280; VbhA 179 (in det.). -- - dakkha one clever in forms, viz. an artist (accountant?) Mn 344 (in the Dhamma → nagara). -- dhātu the element of form, material element Vism 486; Nett 32, 97. See above D 2. -- nimitta sign of form Ps i.92. -- patta beautiful J i.61. -- pamāñika measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A ii.71 & Pug 53), viz. rūpa*, ghosa*, lākha*, dhamma* DhA iii.113; the same four similarly at SnA 242. -- pāṭubbhā appearance of form (also as "antara" intermediate form) SnA 245. -- bhava material existence: see above D 2. -- rāga lust after rebirth in rūpa D iii.234 (+arūpa); Nett 28 (pañic indriyāni rūpāni rūpa → rāgassa padoṭhānañ. -- rūpa material form
Rūpaka

Rūpaka (nt.) [fr. rūpa] form, figure; likeness of, image ( -- "'); representation Vin ii.113 (rūpak' okiṇṇāi pattāni, of painted bowls); Th 2, 394 (see ruppa'); DhA i.370 (maṇi' jewelled image); i.69 (assā' toy horse); Mhv s 25, 26 (rāja'); 27, 30 (devatā' shape of devas); VvA 213. -- dūrūpaka of squalid appearance J i.167; cp. durūpa.

Rūpatā

Rūpatā (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhavya -- rūpatāya "by appearance of likelihood" A ii.191 (in hearsay formula, where it is missing in id. passage at Nd2 151).

Rūpatta

Rūpatta (nt.) [abstr. fr. rūpa] lit. "form -- hood," i. e. shaping (being) shape(d) S iii.87 (rūpaṇ rūpattāya sankhātaṇ).

Rūpavant

Rūpavant (adj.) [rūpa+vant] 1. having bodily form S iii.16 & passim (in formula of sakkāya -- diṭṭhi); Dhs 1003. -- 2. having the form of ( -- "') Mhv s 14, 3 (gokaṇṇa'). -- 3. beautiful Mhv s 10, 30 (f. rūpavatt).

Rūpika

Rūpika (adj.) [fr. rūpa] having shape; neg. a" formless Sdhp 236 (rūp' ārūpika).

Rūpin

Rūpin (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. rūpī is nearly always combd & contrasted with ārūpī formless, incorporeal (see rūpa D 2 a), cp. combn rūpi ārūpi saññī asaññī nevasaññimāsaññī Nd2 617 and similarly lt 87=Mīl 217. -- D i.34 (attā dibbo rūpi), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attaṭilābhō r. manomayo); iii.111, 139; M ii.229; S iii.46 (r. ārūpi saññī etc.); iv.202, 402; A ii.34; Nd1 97, 137; Ps ii.38 (rūpi ārūpi passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpi); Nett 28 (puñc' indriyāṇi rūpiṇī), 69 (five ārūpiṇī indriyāṇi & five ārūpiṇī); DA i.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). -- 2. ( -- "') having the appearance of, resembling: see rumma'.

Rūpiya

Rūpiya (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin iii.239 (here collectively for any transactions in "specie," as expld by C. p. 240: rūpyanāma satthu -- vaṇṇo kahāpano lohamāsako dārumāsako jatūmāsako; i. e. copper, wood & lac); S i.104 (suddha r.); ii.233; Dhs 584. -- maya made of silver Vin ii.112; S iii.144 (sovanmaya+); Pv ii.64 (where in sequence sovanī, maṇī, loha' r.; expld as "rajatamaya" PvA 95); Dha i.29.
Rūpiya

Rūpiya2 see ruppa.

Rūpeti

Rūpeti [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. l. ropeti). -- 2. to be formed, to appear, to come to notice, in defn of rūpa at VbhA 45: "rūpayati ti rūpaṃ."

Rūla

Rūla [doubtful spelling; perhaps for rūlha, evidently identical with rudda, as Trenckner suggests in Notes 6319] awful, terrible Miln 275 (synonymous with bhīma).

Rūlha

Rūlha1 [pp. of rohati; of ruh; Sk. rūḍha] 1. grown Sn 20 ("tiṇa). -- 2. (see rūhati) healed up Miln 291 ("vaṇa one whose wound has healed): cp. rūhanā.

Rūlha

Rūlha2 at Miln 217 & 218 is a by -- form of ruddha, pp. of rundhati (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, Toev. s. v. trsls (as rūlha1) by "overgrown."

Rūli

Rūli (f.) [fr. rūlha, pp. of rohati, cp. Sk. rūḍhi] lit. ascent, growth see vi”. -- fig. what has grown by custom, tradition, popular meaning of a word ("sadda). The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. rūliyaṃ by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paṇṇatti); rūlihito id. VbhA 2; rūlihyā id. SnA 430; Pva 163; also rūli -- vasena VvA 42; or with sadda: rūli -- sadda usual meaning Vism 333; DhsA 205; "saddena in popular language, in ordinary speech, customarily, commonly speaking Tik p 253; Vism 310; DA i.239, 294: SnA 135, 400.

Rūhati

Rūhati1 [the specific P. form of the usual Sk. P. rohati (q. v.). The root ruh is given at Dhtp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J iv.408 (akkhīṇi rūhiṇsu; also ppr. med. ruyhamāna); v.368; vi.360. -- 2. to heal (of a wound), close up Vin i.206 (vaṇo na rūhati); -- 3. to have effect in (loc.), to be effective Vin ii.203=It 87 (vādo tumhi na rūhati). - - pp. rūlha2. See also rūhita (pp. of Caus. rūheti=roheti).

Rūhati

Rūhati2 [for rundh (rumbh, rudh) or Pass. rujjh”; see also rumbhati & ropeti2] to be broken or (fig.) to be suspended Vin ii.55 (dhammatā rūhati the liability is cancelled). -- pp. rūlha1.

Rūhanā

Rūhita

Rūhita (nt.) [fr. rūhati] a boil, a diseased growth (lit. "healed") Vin iv.316 (expld as "yāñ kiñci vaño"; v. l. rudhita).

Re

Re (indecl.) [shortened for are, q. v.] a part. of exclama- tion, mostly implying contempt, or deprecation, (DA i.276) "hilanavasena āmantanā" i. e. address of disdain: heigh, go on, get away, hallo. -- D i.96, 107; J iii.184 (C.=āmantane nipāto); often combd with similar particles of exhortation, like cara pi re get away with you! M ii.108; Vin iv.139 (so read for cara pire which the C. takes as "para," amamaka); or ehi re come on then! J i.225; ha re look out! here they are! PVA 4; aho vata re wish I would! P v.i.945 (re ti ālapanaṇ PVA 131); no ca vata re vattabbe but indeed, good sir . . . (Kvu 1).

Rekhā

Rekhā (f.) [fr. rikh, for which the Pāli form is likh, cp. Sk. rekhā], Lat. rīma, Ohg. rīga row] line, streak Abhp 539. See lekhā.

Recana


Reṇu

Reṇu [cp. Vedic reṇu] 1. dust; pl. reṇu particles of dust. -- Vin i.32 ("hatā bhūmi"); Vism 338=Nd1 505=J i.117 (rāgo rajo na ca pana reṇu vuccati); J iv.362 (okiṇṇā raja -- reṇhi); C. expls by "paṃśūti"); Miñ 274 (pl.); SnA 132 (reṇuṇ vūpasāmeti allays). -- 2. pollen (in this meaning found only in the so -- called Jātaka - - style) J i.233 (mahā -- tumba -- matta), 349 (pupphato reṇuṇ gaṇhāti); iiii.320; v.39 (puppha); vi.530 (padumakinjakkha); DhA iv.203 ("vaṭṭhi").

Reruka


Roga

Roga [Vedic roga: ruj (see rujati), cp. Sk. rujā breakage, illness] illness, disease. -- The defn of roga at J ii.437 is "roga rujana -- sabhāvattan." There are many diff. enumerations of rogas and sets of standard combns, of which the foll. may be mentioned. At sn 311 (cp. D iii.75) it is said that in old times there were only 3 diseases, viz. ichchā, anasana, jarā, which gradually, through slaughtering of animals, increased to 98. Bdhgh at SnA 324 hints at these 98 with "cakkhu -- rog' adinā -- bhedena." Beginning with this (cakkhu) affection of the eye we have a list of 34 rogas at Nd1 13 (under pākaṭa -- parissayā or open dangers=Nd1 360= Nd2 420) & Nd2 3041 B, viz. cakkhu' & the other 4 senses, sīsa", kaṇṇa", mukha", danta", kasa, sasa, pinasa, dha, jara; kucchiroga, mucchā, pakhandikā, stūla, visūcikā; kuṭṭhaṇ, gaḍo, kilāso, soso, apamāro; daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita <> pitta, madhumeho, aṣā, piṭakā, bhagandālā. This list is followed by list of 10 ābādhas & under "dukkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A v.110. The 10 ābādhas (Nd2 3041 C.) occur at A ii.87 & Miñ 308 (as āgantuka -- rogā). The 4 "rogas" of the Sun (miñ 273, cp. Vin ii.295) are: abbha, mahikā, megha, Rāhu. -- Another mention of roga together with plagues which
attack the corn in the field is given at J v.401, viz. visa -- vāta; mūsika -- salabha -- suka -- pāñaka; setatthika -- roga etc., i.e. hurtful winds, mice, moths & parrots, mildew. -- The combn roga, gānda, salla is sometimes found, e.g. M ii.230; Vism 335. Of other single rogas we mention: kucchi (stomach -- ache) J i.243; ahiyātaka" Vin i.78; Ji ii.79; iv.200; DhA i.231; pāṇḍu' jaundice Vin i.206; Ji ii.102; DhA i.25; tināppuppha' hay -- fever Miln 216. -- See also āṭanka & ābāḍha. On roga in similes see J.P.T.S. 1907, 130. <> D i.11, 73; iii.182; S iii.32; iv.64; A ii.128, 142 sq.; iv.289.; Ndl 148; Vism 236 (as cause of death), 512 (in simile); VbhA 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (roghena phuttha), 75 (sarīrī r. uppajjī); PVA 86 (kacchu"), 212 (roghena abhībhūta). -- Opp. aroga health: see sep. -- āṭanka affliction by illness A ii.174 sq.; v.169, 318. -- nīḍha the nest or seat of disease Dh 148 (cp. DhA iii.110); as "nīla at It 37. -- mūla the root of disease Sn 530. -- vyāsana distress or misfortune of disease D iii.235 (one of the 5 vyāsanāni: nāti", bhoga", roga", sīla", diṭṭhi"); Miln 196 (id.).

Rogin

Rogin (adj.) [fr roga] having a disease, suffering from ( -- "); one who has a disease Vism 194 (ussanna -- vyādhi dukkhassā); Sdhp 86. -- pāṇḍu' one who has the jaundice J ii.285; iii.401.

Rocati

Rocati [Vedic rocate, ruc, ldg. *leuq, as in Lat. luceo to be bright (cp. lūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & rukṣa light; Av. raocantshining; Gr. amfith play. -- leuq light, leuko/s white; also with 1: Sk. loka world, locate to perceive, locana eye; Lith. laukti to await; Goth. liuhap light=Ohg. liohp. E. light; Oir lóche lightning. -- The Dhtp (& Dhtm) gives 2 roots ruc, viz. the one with meaning "ditti" (Dhtp 37), the other as "rocana" (Dhtp 395), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing"] 1. to please, i.e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāsa rocatu). Cp. BSk. rocyate Av ii.158. -- 2. to find pleasure in (loc.) Miln 338 (bhave). -- Caus. roceti: 1. to be pleased, to give one's consent DhA i.387 (gloss K rucitha ruceyy tha). <> 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S i.41 (vadha); J i.142 (Devadattassa laddhi r.); v.178 (pabbajja roc' aha =rocemi C.), 226 (kamma rocaya); <> Freq. with dhamma to approve of a doctrine or scheme, e.g. at Vin ii.199 (Devadattassa dhamman); S i.133; Sn 94 (asata dh.), 398 (dhamman ima rocaye); J iv.53 (dh. asata na rocayāma). -- Cp. abhi", ā", vi".

Rōṇa

Rōṇa see runṇa.

Rodati

Rodati see rudati.

Rodana

Rodana (nt.) [fr. rud] crying, weeping DhA i.28; PVA 63, 64; Dhtp 144.

Rodha


Rodha
Rodha2 (nt.) [fr. rudh] bank, dam A iii.128 (where id. p. at A. i.154 reads gedha, cave; v. l. also gedha, cp. v. l. rodhi˚ for gedhi˚ at Nd2 585).

Rodhana

Rodhana (nt.) [fr. rudh] obstructing J v.346; Sdhp 57.

Ropa

Ropa ( -- ') [fr. rop=Caus. of ruh] plantation; in vana˚ & ārāma˚ S i.33.

Ropaka

Ropaka [ropa+ka] sapling J ii.346 (rukkha˚).

Ropana


Ropaya

Ropaya (adj.) ( -- ') [for *ropya, fr. ropeti1] to be healed, only in cpd. du˚ hard to heal (of a wound) Vin i.216 (vaṇa).

Ropāpeti

Ropāpeti see ropeti1.

Ropita

Ropita [pp. of ropeti1] 1. planted Pv ii.78. -- 2. growing up Pv 970 (read "pi ropitañš for viropitañš). -- 3. furnished with, powdered with ( -- ') Vv 6415 (Ed. vosita; VvA 280 expls by ullitta, vicchurita). -- 4. accused, brought forward (of a charge) Vin iv.36.

Ropima

Ropima (nt.) [fr. ropeti1] 1. what has been planted Vin iv.267. -- 2. a kind of arrow M i.429 (contrasted with kaccha; Neumann trsls ropima by "aus Binsen"). <> 3. (adj.) at Vv 4413 aropima ("not planted") is an attribute of trees. It is not expld in VvA.

Ropeti

Ropeti1 [Caus. of rtṛhati1] 1. to plant or sow J i.150 (nivāpa- tiṇaš); Mhvs 15, 42 (amb' aṭṭhikaš); 19, 56; DhA ii.109. -- 2. to put up, fix J i.143 (sūlāš). -- 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). -- 4. (fig.) to fix, direct towards, bring up against: see ropeti2 2. -- pp. ropita. Caus. II. ropāpeti to cause to be planted D ii.179; J vi.333; Mhvs 34, 40; DhA ii.109. -- Cp. abhi˚, abhini˚, ā˚.
Ropeti² [Caus. of ṛthati². See lumpati] 1. to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin ii.261 (bhikkhūhi bhikkhunīnaṃ kammaṇaṃ ropetvā bhikkhunīnaṃ niyyādetuṇ, i. e. by the bhikkhus is an act of the nuns to be passed off and to be referred to the nuns). -- 2. to make confess or accuse of (acc.: āpattīn a guilt) Vin ii.2 (first codeti, then sāreti, then ropeti & lastly (sanghaṇ) āppeti), 85 (id.); iv.36, (aṭṭhavādākaṇ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti¹. Cp. Vin. Texts ii.334. -- To ropeti² belong the cpds. oropeti (cut off) & voropeti (deprive). They are better to be taken here than to ava+ruh.

Roma

Roma (nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J v.430 (where in roma -- rājīyā maṇḍita -- udārā as expln of loma -- sundati); Sdhp 119 (*kūpa).

Romaka

Romaka (adj.) [fr. roma] feathered (?) J ii.383 (C. wrong!).

Romañca


Romanthaka

Romanthaka (adj.) [fr. romanthati] chewing the cud, ruminating Vin ii.132.

Romanthati & Romantheti

Romanthati & Romantheti [to romantha; cp. Lat. rumen & ruminare=E. ruminate] to chew the cud, to ruminante Vin ii.132 ('ati); J iv.392 ('eti).

Romanthana


Rorava


Rosa


Rosaka

Rosaka (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S i.85, 96; Sn 133; Vv 528 (=paresaṇ ros' uppañānena r. VvA 226); J ii.270.

Rosanā
Rosanā (f.) [abstr. fr. rosati] making angry, causing anger, being angry Vbh 86 (hiṃsanā+), expld at VbhA 75 by ghaṭṭanā. Cp. BSk. roṣaṇī AvŚ i.178.

Rosaneyya

Rosaneyya (adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. a” not to be angered, not irritable Sn 216.

Rosita

Rosita [pp. of rus, to smear: Sk. rūṣita; given as root rus at Dhtm 442 with meaning "ālepa"] smeared (with), anointed J iv.440 (=vilitta C.).

Roseti

Roseti [Caus. of rosati, rus; see rusita] to make angry, to annoy, to irritate S i.162; A ii.215 (so read for rosati); iii.38; Sn 125, 130, 216; J i.432; iv.491.

Rohaṇṇā


Rohati

Rohati: for the Sk. rohati of ruh to grow we find the regular P. correspondent rūḥati: see rūḥati1. The Caus. of this verb is ropeti (to make grow): see ropeti! -- Another root, restricted to the Pāli, is seen in rūḥati2 (with pp. rūḥha) and is equal to rundh (rudh, rumbh) to break. The Caus. of this root ( ropeti2) is either an indirect formation from it or (more likely) a direct representative of rup=lup as in P. lumpati. To the latter belong the prep. cpds. oropeti & voropeti.

Rohicca


Rohiṇī

Rohiṇī (f.) [cp. Vedic rohiṇī red cow or mare] 1. a red cow A i.162=iii.214. -- 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvś 19, 47. -- 3. N. of a river SnA 357.

Rohita

Rohita (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J v.405 (i.e. a special kind of fish), and of deer at J v.406 in same passage (i.e. a special kind of deer). Otherwise only in standing term rohita -- maccha the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e.g. J ii.433; iii.333; DhA ii.132 (four), 140; KhA 118.

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L. La
La syllable of abbreviation, corresponding to our "etc." : see peyyāla.

Lakaṭṭhika

Lak -- aṭṭhika at VvA 222 is doubtful; aṭṭhika means "kernel," lak" may be a misspelling for labujak" (?) .

Lakanaka


Lakāra

Lakāra [for alankāra, lit. "fitting up," cp. Hindi & Marāṭhī langara, Tamil ilankaran "in meaning anchor."] a sail J ii.112; Miln 378; Dāvs iv.42; Vism 137 (v. l. BB. lankāra).

Lakuṭa

Lakuṭa [see lagula for etym.] a club, cudgel Miln 255 (in sequence daṇḍa -- leḍḍu -- lakuṭa -- muggara), 301, 367, 368. See also lagula.

Lakuṇṭaka

Lakuṇṭaka [dialectical] a dwarf Mhvs 23, 50 (śārtratta); VbhA 26 ("pāda -- purisa, cpd. with arūpa); PugA 227; C. on S i.237.

Lakuṇṭakatta

Lakuṇṭakatta (nt.) [fr. lakuṇṭaka] dwarfishness J vi.337.

Laketi

Laketi [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

Lakkha

Lakkha (nt.) [fr. lakṣ (see lakkaṇa), or (after Grassmann) lag "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, Altind. Leben 287)] 1. a mark Miln 102. -- 2. a target Miln 418; DāsA i.52 ("yogga target practice, i. e. shooting). -- 3. a stake at gambling J vi.271. -- 4. a high numeral, a lac or 100,000 (but cp. P vA 255, where lakka of Pv iv.338 is taken as a "period of time," equal to 100 koṭis); Dāvs v.66.

Lakkhaṇa

Lakkhaṇa (adj.) [fr. lakkaṇha, cp. BSo. lakṣaṇa diviner Divy 474] connected with auspices, auspicious, in phrase "lakkhaṇa vata bho dosinā ratti" (how grand a sign, friends, is the moonlight night! trsln) D i.47=J i.509 (expld at DA i.141 as 'divasa -- mās -- ādinaṇ lakkhaṇaṇ bhavitun yuttā'); J v.370 ("sammata considered auspicious").

Lakknaṇa
Lakkhaṇa (nt.) [Vedic laksman nt. sign; adj. laksmaṇa; later Sk. laksmaṇa nt. In the defn of grammarians syn. with anka brand, e. g. Dhtp 536 "anka lakkhaṇe lakkha dassane," or Dhtm 748 "lakkha=dassanaaṅke"; cp. J i.451 lakkhaṇena anketi to brand. <-> The Sk. Np. Lakkhaṇa appears also in Prk. as Lakkhaṇa: Pischel, Prk. Gr. § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in Dial. i.19 somewhat lengthily, after Bdgh, trsls lakkhaṇa by "signs of good & bad qualities in the folk. things and of the marks in them denoting the health or luck of their owners") D i.9 (a long list, as forbidden practice of fortune -- telling, like maṇi' from jewels, danda' from sticks, asi' from marks on swords etc.); Sn 360 (pl. lakkhaṇā, here as fortune -- telling together with supina telling fr. dreams, cp. SnA 362: danda', vattha' etc. referring to D i.9), 927 (with Āṭhubbana, supina & nakkhatta, all kinds of secret sciences; expld at SnA 564 as "maṇi -- lakkhaṇādi") 1018 (gottaṇ brūhi sa' "with its distinguishing marks"); J vi.364 (sign of beauty); Mhvs 35, 109 (ithi' auspicious signs in women); PvA 161, 219; SnA 386. A long enumn of all sorts of (perfect) marks (tatha -- lakkhaṇāni) is found at DA i.62 sq. Cp. tādi -- lakkhaṇa marks of such (a being), with ref. to good luck etc. J iii.98; SnA 200; VVa 95. -- 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J i.451, cp. cdpl. 'ahata. -- (b) the (32) marks of a mahā -- purisa or a great being, either destined to be a rājā cakkavatti, or a sammā -- sambuddha. These are given at Sn 1019 (pl. lakkhaṇā), 1021, 1022 as only 3 (viz. mukhaṇ jivhāya chādeti, unṇ' assa bhamuk' antare, kos' ohiṭaṇ vattha -- guyhaṇ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D ii.16 sq.; iii.142 sq. (the Lakkhaṇa Suttanta); referred to at D i.88, 105; J i.56; Mhvs 5, 91; cp. paripuṇṇa -- kāya Sn 548 (with expln lakkhaṇeṇi puṇṇaṭṭiyā at SnA 452). -- 3. (in spec. sense:) pudendum J v.197 (subha', the male member), 366. -- 4. (adj.) ("") having the marks (of), characterized by, of such & such character A i.102 (kamma'; bāla' & paṇḍita', together with bāla -- & paṇḍitaṇimitta); Milm 111 (sata -- puṇṇa', of the Buddha); VVa 71 (para -- sampatti -- usuuyā -- lakkhaṇā issā); & Va 17, 120. -- 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to nimitta more a substantial attribute or primary characteristic (cp. VbhA 261). Compared with other terms of definition we get the foll.: rasa essential property, paccaupatthāna recurring phenomenon, padattaṇa immediate occasion DhsA 63 (tssl Expos. i.84), cp. Cpd. 13 (where padattaṇa is trsln as "proximate cause"). -- Ps i.54 sq. (khandhānaṇ); ii.108 (saccanāṇ), VbhA 85, 136 (with ref. to the Patīcassamuppaḍa, cp. Vism 528), 261 (fourfold, of keśa etc.); Vism 278 (with ref. to kammattāna) 351 (4, of the dūtus: thadha', abandhana', paripācana', vitthambhaṇa'), 363 sq. (id.), 495 (ariya -- saccanāṇ); VvA 38 (compd with ārammaṇa with ref. to jhāna). -- The 3 properties (tilakkhaṇan) of existing things or of the phenomenal world are anicca, dukkha, anatta, or impermanence, suffering, unreality: thus at J i.48 (dhamma -- desanā ti -- I -- 'mutta'), 275; iii.377 (through contemplating them arises vipassanā & pacceka -- bodhi -- ānāṇa). -- abl. lakkhaṇato "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style combd with var. similar terms (athato, kamato, nimittato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācana for uṇhatta); SnA 343. -- Cp. upa', vi', sa'.

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-- āhata affected with a mark (of punishment or disgrace), branded Vin i.76; VVa 66. -- kusala clever at interpreting bodily marks or at fortune -- telling from signs (cp. nemittaka) M i.220; J i.272. -- kusalatā cleverness at (telling people's fortune by) signs VVa 138. -- paṭiggāhaka one who reads the signs, a soothsayer, wise man J i.56. -- pāṭhaka an expert in (interpreting) signs, fortune -- teller J i.455; ii.194; v.211. -- manta the secret science of (bodily) marks Sn 690 (but expld at SnA 488 as "lakkhaṇāni ca vedā ca," thus taking it as Dvandva); DhA iii.194. -- sampatti excellency of marks J i.54. -- sampanna endowed with (auspicious) signs Sn 409; J i.455. the 3 lakkhaṇas at Sn 1022 refer to the brahmin Bāvari.

Lakkhaṇa & 'ya

Lakkhaṇa & 'ya (adj.) [fr. lakkhī] belonging to auspices, favoured by good luck Sdhp 105 ('ya); usually neg. alakkhaṇa unlucky, unfortunate, ill -- fated; either with appa -- puṇṇa of no merit, e. g. S v.146=J ii.59; Vv 508 (= nissīrīka, kālakaṇṇi VvA 212); or pāpa wicked Vin ii.192 (of Devadatta).
Lakkhita

Lakkhita [pp. of lakkheti] see abhi˚.

Lakkhī

Lakkhī (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J iii.443 (combd with sirī splendour; expld by parivāra -- sampatti & paññā respectively); iv.281 (expld as "sirī pi puññam pi paññā pi"). <> 2. splendour, power Dāvs i.6 (rajarī "royal splendour"); iv.38 (id.). -- 3. prosperity Dāvs v.35 ("nidhāna Anurādhapura").

Lakhketi


Lagati & Laggati

Lagati & Laggati [with variant langati; the spelling with gg is the usual one. Root lag, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double g has been generalized in P.; but see Geiger, P.Gr. § 136); perhaps to Lat. languio, E. languid, from meaning "to lag," but doubtful: see Walde, Lat. Wtb. s. v. langueo. <> The Dhṭp 23 gives lag in meaning "sanga," which is the customary syn. in the commentaries. Cp. langtī to adhere to, stick (fast) to (loc.), to hang from Vin i.202; J iii.120; Dha i.131; iii.298 (ppr. alaggamī); DA i.257 (for abhisajjati); aor. laggi PvA 153 (tīre); ger. laggitva J iii.19; Dha iv.25. <> Caus. II. laggāpeti to cause to fasten or stick, to make stick, to obstruct J iii.241; Mhvs 33, 11; 34, 48 (kalāna); Dha iv.183. -- Cp. alaggeti.

Lagana & Laggana

Lagana & Laggana (nt.) [fr. lag] 1. adhering J i.46 (g.; v.281); with gg: J iii.202 (=sanga); Nd2 p. 188 (s. v. nissita, in sequence l., bandhana, palibodha); Miln 105; Dha iii.433. -- 2. slinging round, making fast VvA 212.

Lagula

Lagula [cp. Sk. laguda, Marāthī lākūdā, Hindī lakuṭa stick. The word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be *lakṛtā= lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. le/kranā, la/c; Old Prussian alknis elbow; and distantly related E. leg. See Walde, Lat. Wtb. s. v. lacertus. Cp. P. bhūja1 & ratana] a club, cudgel Vin iii.77 (enm. with var. weapons of murder, like asi, satti, bhendī, pāsāna etc.); Miln 152, 351 (kodana -- lagula -- muggara), 355 (kilesā'); J vi.394; Vism 525 ("abhīghāta").

Lagga

Lagga (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd2 107; Miln 346 (laggaṇ disvā mahiṇ); DhsA 127 (alagga -- bhāva); Dha i.361 ("mānaṇa). Neg. alagga unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apatiṭṭhiho apalibuddho Miln 388 and elsewhere. -- Cp. olagga.

Laggāpana

Laggita

Laggita [pp. of lag(g)ati] stuck, adhering; obstructed J iv.11. Often in exegetical style in sequence lagga, laggita, palibuddha, e. g. Nd2 p. 188 (s. v. nissita), cp. No. 107.

Laghima

Laghima (langhima) in phrase aṇīma -- laghim' ādikāṇ is doubtful in reading & meaning at KhA 108=Vism 211 (spelt langh’ here).

Lankāra

Lankāra see lakāra.

Langī

Langī (f.) [fr. lag] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M i.142, 144; Pug 21; Dhs 390; VbhA 141.

Langula

Langula (nt.) [cp. Sk. lāngula & lāngūla; also the ordinary P. forms nangula & nanguṭṭha, to lag] the tail of an animal Mhv 6, 6 (lālento langulaŋ; v. l. nangulaŋ). See also nangula & (concerning l>n) landhati (=nandhati); nalāta (for laḷāta).

Langhaka


Langhati

Langhati [langh, a by -- form of lagh, as in laghu (see lahu) light, quick; Idg. *legh & *lengh, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. elaxu’s little, e)lafr/o’s quick; Lat. levis (fr. *leghūis), Goth. leihto= E. light; Ohg. lungar quick, Ger. ge -- lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. -- The Dhtp 33 defines lagh (langh) by "gati -- sosanesu"] 1. to jump over (acc.) step over, to hop J iii.272; v.472 (langhamāno yāti); Miln 85. -- 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. -- Cp. abhilanghati, ullanghati. -- Caus. langheti (=langhati) to jump over (acc.), lit. to make jump J v.472 (vatiṇ); Th 2. 384 (Meruṇ laghetuṇ icchasi); Miln 85. -- ger. langhayivā ThA 255, & (poet.) langhayīvāna J i.431 (=attānaṇ langhayīvā C.); Mhv 25, 44 (pākāraṇ). <-> Cp. olangheti.

Langhana


Langhamayā
Langhamayā (pl.) at J v.408 is problematic. We should expect something like langhiyo or langhimayā in meaning "deer," as it is combd with eneyyaka. The C. reads langhimayā ("like deer; jumping"?) & expls by nānā -- ratana -- mayā "made of var. jewels," rather strange.

Langhāpana

Langhāpana (nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

Langhi (Langhi)

Langhi (Langhi) (f.) [fr. langh] 1. a kind of deer (?) J vi.537. -- 2. doubtful of meaning & origin in phrase langhī -- pitāmahā at J ii.363=iii.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J ii.363 expls rather strangely as follows: langhī vuccati ākāse langhanato megho "(a) jumping deer is called the cloud because of its jumping in the air," balākā ca nāma megha -- saddena gabbha gaṃhantī ti "the cranes conceive by the sound of the cloud," meghasaddo balākānaṇaṇaḥ pitā megho pitāmahi ti "the sound of the cloud is the father of the cranes & the cloud the grandfather."

Lajjati

Lajjati [lajj; Dhtp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati);

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ppr. lajjamāna DhA i.188; PvA 88; fut. lajjissati J iii.218; inf. lajjituṇ DhA i.72; ger. lajjitvā J i.208; grd. lajjitabba (nt.) what one has to be ashamed of, something disgraceful J vi.395; also (an odd form) lajjitāya (so read: see Geiger, P.Gr. § 203 against Trenckner, Notes, 6627) Dh 316. -- 2. to have regard of (gen.), to consider, to respect J iv.128. -- Caus. II. lajjāpeti to cause to be ashamed, to put to the blush J iii.137; v.296. -- pp. lajjīta.

Lajjana


Lajjanaka


Lajjava

Lajjava (nt.) [fr. lajj] shamefacedness D iii.213 (where Dhs 1340 has maddava); cp. A i.94.

Lajjā

Lajjā (f.) [fr. lajj] shame, bashfulness, modesty M i.414; DA i.70; DhA ii.90; instr. lajjāya out of shame PvA 47, 112, 283. Cp. nillajja.

Lajjāpaniṁā

Lajjāpaniṁā (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J v.284 (kula˚ bringing disgrace on the clan).
Lajjita

Lajjita [pp. of lajjati] ashamed, bashful Sdhp 35. -- f. lajjitā as n. abstr. "bashfulness" DhA i.188.

Lajjitabbaka

Lajjitabbaka (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J vi.395.

Lajjin

Lajjin (adj.) [fr. lajj] feeling shame, modest, afraid, shy, conscientious (expld as "one who has hiri & ottappa" by C. on S i.73: see K.S. 320 & cp. Dhs. trsln p. 18) D i.4, 63; iii.15; S i.73; A ii.208; iv.249 sq.; Pug 57; Pv ii.915 (expld as one who is afraid of sin); Miln 373; DA i.70. -- pl. lajjino Vin i.44. -- dhamma (lajji˚) modesty, feeling of shame Vin ii.53 sq.

Lacchati

Lacchati fut. of labhati (q. v.).

Lañca

Lañca [cp. Sk. lañca] a present, a bribe J i.201; ii.186; v.184; vi.408 (gahita, bribes received); DhA i.269 (’t adāsi); iv.1; PvA 209. The word is a word peculiar to the "Jātaka" literature. -- khādaka "eater of bribes," one who feeds on bribes J ii.196; v.1. -- gāhā taking of bribes J v.109. -- daṇḍaka a staff given as a present (?) J vi.450 (v. l. volañjanaka˚). -- dāna gift of bribes, bribery J iii.205. -- vittaka one who gets rich through bribes J i.339.

Lañcaka

Lañcaka: Hardy in ed. of Netti, p. 278 suggests writing lañjaka & trsld "making known," "exposition" (cp. Sk. lañj to declare], found only at Miln 137 & 217 in cpd. Sanyutta -- nikāya -- vara -- lañcaka (trln Rh. D.: "most excellent"); at Miln 242 & 258 in Majjhimanikāya vara˚; at Miln 362 in Ekuttara -- nikāya -- vara˚; and at Nett 2 in cpd. nayalañjaka. Trenckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

Lañcana

Lañcana in "kārāpesi tilañcana˚" at Dpvs 20, 10 is not clear. We may have to correct reading into lañchana or lañchaka. Oldenberg in his trsln (p. 211) leaves the word out and remarks: "Probably this passage refers to the three pupphāyāna mentioned in the Mahāvaṇṭa (33, 22, where Geiger reads "pupphādhaṇāṇi tīṇi," with trsln "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here (tilañcana˚)."

Lañcha

Lañcha [fr. lañch] a mark, an imprint J ii.425; VbhA 52.

Lañchaka

Lañchaka [fr. lañcha; doubtful] one who makes marks (expld by Cy. as "lakkhāna -- kāraka") J iv.364, 366 (tī˚, so expld by Cy. v. l. ni˚). See nillañchaka & cp. lañcana (tī˚).

Lañchati
Lañchati [lañch Dhtp 54 "lakkhanē"] to stamp, to seal DhA i.35 (sāsanañ rāja -- muddāya lañchanto). -- Caus. lañcheti. -- 1. to seal J i.452 (spelt lañjetvā); ii.326; vi.385; SnA 577 (rāja -- muddikāya); DhA i.21. -- 2. to mark, paint, smear Vin ii.107=266 (mukhañ). <= Caus. II. lañchāpeti to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"; trsl.). -- Cp. nilaccheti.

Lañchana

Lañchana (nt.) [fr. lañch] 1. stamp, mark, imprint VvA 89 (sasa˚, of the moon); Dvvs ii.23 (pada˚). -- 2. the seal (of a letter or edict) SnA 172. -- Cp. lañcana.

Lañchita

Lañchita [pp. of lañcheti] sealed J i.227 (pihita -- lañchitvā loha -- cātiyo).

Lañjaka

Lañjaka [see lañcaka] in dīpa' stands as equivalent of dīpavañsa thus "story of the island" Dpvs 18, 2. Oldenberg (trsl. p. 204) translates "the island of Lankā."

Lañjeti

Lañjeti see lañchati and valañjeti.

Laṭuṅkikā

Laṭuṅkikā (f.) [Dimin. fr. latvāka; dial.] the Indian quail, Perdix chinensis D i.91; M i.449 (l. sakuñikā); J iii.44, 174 sq. (quoted at SnA 358 & DhA i.55); v.121; Miln 202; DA i.257. -- Cp. Cunningham, Bharhut Tope, p. 58.

Laṭṭhaka

Laṭṭhaka (adj.) [Kern, Toev. s. v. compares Sk. laṭṭaha, ladaha, dialectical] beautiful, auspicious, lovely J iii.464, 493; iv.1, 477; DA i.284.

Laṭṭhi

Laṭṭhi (f.) [Sk. yaṣṭi, with I for y; also in Prk. see Pischel, Prk. Gr. § 255 & cp. Geiger, P. Gr. § 462. The doublet yaṭṭhi also in Pāli] 1. a staff, stick D i.105 (patoda’ goad), 126 (id.); VvA 64 (id.); J iv.310 (laṭṭhī hatā= laṭṭhiyā hatā G.); v.280; Miln 27. -- 2. stick of sugar cane (ucchu˚) PvA 257. -- 3. sprout of a plant, offshoot J iii.161 (in simile); usually -- "", as in anga’ sprout ThA 226; dālika’ of the d. creeper Th 2, 297; beluva’ of the Vilva tree KhA 118; sala’ of the Sal tree A ii.200. Found also in names of places, as Laṭṭhivana (J i.83 etc.). -- madhu(ka) "cane -- honey," i. e. liquorice J iv.537; DhA iv.171 (‘ka).

Laṭṭhikā

Laṭṭhikā (f.)=laṭṭhi, only in Npl. as -- " (cp. laṭṭhi 3), e. g. Amba’ the grove of mango sprouts DA i.41.

Laṇḍa

Laṇḍa (nt.) [cp. Sk. laṇḍa (dial.). The Dhtm under No. 155 gives a root lad in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (haṭṭhi’), e. g. at J ii.19; DhA i.163, 192; iv.156 (here also as assa’ horse dung.) Cp. laṇḍikā.
Laṇḍikā

Laṇḍikā (f.) [fr. laṇḍā], only in aja’ goat’s dirt, pellet of goat’s dung J i.419; PvA 283.

Latā

Latā (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lithe; also Ohg. lie(ena) lime tree; Gr. ἐλα/θ fir tree] 1. a slender tree, a creeping plant, creeper A i.202 (māluvā’); Vv 355 (=vallī VvA 162); 474 (kosātakī l); J i.464 (rukha’i, here perhaps better “branch’”); DhA i.392 (“pasādhana: see under mahā’”); Miln 253, 351; VvA 12 (kappa’); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhāṇḍi, sāmā, kālavalli, pūtīlāṭā). -- nāga’ the iron wood tree: see under nāga; pūtī’ a sort of creeper (q. v.). On latā in similes see J.P.T.S. 1907, 130. -- 2. (fig.) an epithet of tanhā (greed), as much as it strangles its victim Dhs 1059, 1136; Nett 24, 121. -- 3. (fig.) streak, flash, in vijjul -- latā flash of lightning J i.103. -- kamma creeper -- work (combd with mālā -- kamma) Vin ii.117, 152.

Laddha

Laddha [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J v.171; Mhvs 5, 133 (kiñci laddhan); 10, 37 (kañña laddhā); PvA 5. -- laddhatvan at J iv.406. is to be corrected to uddhatvā. -- Cp. upa’, pa’.

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-- adhippāya one who obtains his wishes Nd 2 542. -- assāsa getting one's breath again, coming to (out of a swoon) J iv.126. -- upon the one who has obtained ordination PvA 54. -- jaya victorious Mhvs 25, 98. -- jīvika revived PvA 40. -- nāma so -- called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l -- n. petaloka), 52 (mīra l -- n. naraka), 57 (kuñjara l -- n. hatthi), 107 (sūcikā jighacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata -- rājā), etc.

Laddhā

Laddhā is ger. and 3rd sg. aor.; laddhāna ger. of labhati (q. v.).

Laddhi

Laddhi (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭṭhi (cp. Kvu trsl. introd. p. 47) J i.142 (Devadattassa), 425; iii.487; v.411; Dāvs ii.86 (dulladdhi wrong view); DA i.117; PvA 254; Sdhp 65. Cp. upa’.

Laddhika

Laddhika ( -- ”) [fr. laddhi] having a (wrong) view or belief, schismatic J i.373 (evañ’); Dpvs vii.35 (puthu’).

Landhati

Landhati see nandhati & pilandhana. Concerning l>n cp. langula.

Lapa

Lapa (adj. n.) [fr. lap: see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A ii.26; Th 1, 959=It 112; Vism 26 (doubled: lapa -- lapa)= Nd1 226 (as lapaka -- lapaka).
Lapaka

Lapaka [fr. lap] one who mutters, a droner out (of holy words for pay) D i.8 (cp. Dial. i.15); A iii.111; J iii.349; Miln 228; DA i.91.

Lapati

Lapati [lap, cp. Russ. lépet talk, Cymr. llêf voice. The DhTp 188 & 599 defines lap with "vacana"] to talk, prattle, mutter Sn 776; It 122; Pv i.81; ii.63. -- Cp. ullapati, palapati, samullapati. -- Caus. lapeti (and làpeti, metri causà) to talk to, to accost, beg S i.31 (here meaning "declare"); Sn 929 (janaŋ na làpayeyya=na lapayeeyya lapanà pajaheyya Nd1 389); DhA ii.157. <> Infin. lapetave (only in Gàthà language cp. Geiger, P.Gr. § 204) Ud 21. -- pp. lapita. -- Caus. II. lapàpeti DhA ii.157.

Lapana

Lapana (nt.) & lapanà (f.) 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D i.8; A ii.26; iii.430; Ndt 389; Nett 94; Miln 383. As f. lapanà at Vbh 352; Vism 23 & 27 (def.); VbhA 482. -- 2. the mouth, in cpd. lapana -- ja "mouth born," i. e. tooth J vi.218 (= mukhaja C.). <> Cp. álapana álapanatà, ullamana.

Lapâpana

Lapâpana (nt.) [fr. Caus. II. lapàpeti of lap] causing to speak, speaking ThA 78.

Lapita

Lapita [pp. of lapati] talked, uttered, muttered It 98.

Lapila

Lapila see lambila.

Labuja

Labuja [cp. Sk. labuja] the bread -- fruit tree, Artocarpus lacucha or incisa D i.53; J iv.363; v.6, 417; PVA 153 (sa˚, read as salala", like Vv 355, expld at VvA 162).

Labbhamanatta

Labbhamanatta (nt.) [abstr. fr. ppr. med. of labhati] the fact of being taken PVA 56.

Labbhà

Labbhà (indecl.) [best to be taken, with Pischel, Prk. Gr. § 465, as an old Opt. 3rd sg., like sakkà which corresponds to Vedic śakyàt. Thus labbhà= *labhyàt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thuse Prohibitive!) Sn 393 na l. phassetu; SnA p. 376 expls by "sakkà"), 590; Pv ii.610; J i.64 (na l. tayà pabbajitu), 145 (id.), PVA 96 (=laddhuñ sakkà).

Labha

Labha ( -- ˚) (adj.) [a base -- formation fr. labh] receiving, to be received, to get; only in dul” hard to get Sn 75; S i.101; J i.307; Pug 26; Miln 16; Sdhp 17, 27; and su” easy to obtain Pv ii.319.
Labhati [later Vedic labh for older rabh, cp. rabhate, rabha, rabhasa. Related are Gr. lamba/nw to get, la/furon booty; Lat. rabies=E. rabies; Lith. lõbis wealth. -- The Dhtp (204) simply defines as "labhe." On the Prk. forms see Pischel, Prk. Gr. § 484. -- See also rabhasa] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. -- 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajitu sace lacchami" if I am allowed to receive the pabbajja Mhv 18, 5; or "labham no niccam pi khādītu -- kāmo 'mhi" if I get the chance I should always like to eat J i.478; and passim (cp. Pass. labhātī below). The paradigm of labhātī shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. Pres. Ind. labhātī rare (late, e. g. Vism 136); usually med labhāte Th 1, 35; Sn 185, 439; 1st sg. labhe Pv i.64; 2nd sg. labhāse J ii.220; 3rd pl. labhare S i.110. -- ppr. med. labham na S i.122 (ot ra˚, cp. iv.178; M i.334); also in Pass. sense "getting taken" PvA 71. -- Opt. 3rd sg. labhe Sn 458, & (med.) labhetha Sn 45, 46, 217; Pv ii.97; also (usual form) labheyya PvA 115. -- Imper. 2nd sg. labhetho (=Sk. ˚th) Sn 833. -- 1st pl. (as Hortative) labhātā D ii.150; 1st pl. (as Hortative) labhāmase Pv i.55 (= labhāma PvA 27); & labhmāhase Pv iii.224. -- Fut. 3rd sg. lachchasi (Sk. lāchchasi) S i.114; Pb ii.46; iii.37; J ii.60 (Māro otāraṇ i.), 258; Miln 126; DhA i.29; SnA 405; ThA 69 (Ap.); 1st sg. lachchāmi M ii.71; 2nd sg. lachchasi Vv 835; Pv v.160; 1st pl. lachchāmā J i.54; iv.292; & lachchāmāse (med.) Vv 329. Also (the Com. form) labhissati PvA 190; VvA 136. -- Cond. 1st pl. alabhissma J iii.35; med. 3rd sg. alabhisattha D ii.63. -- Pret. (& aor.) (a) 3rd sg. alaththa D i.176 (alaththa pabbajja); M ii.49; S iv.302; J iv.310; VvA 66, 69; 1st sg. alaththā D ii.268; Vv 8122; Th 1, 747; DhA iii.313; 2nd sg. alaththa S i.114; 1st pl. alaththama M ii.63; 3rd pl. alaththu D ii.274, & alaththuṣṇa S i.48. -- (b) (Prohib.) mā labhā (3rd sg. med.) shall not receive (Sk. alabhā) J iii.138. <-> (c) labhi Sn 994; 1st sg. labhī Th 1, 218; 2, 78; J ii.154; VvA 68; & alabhitha J i.54; PvA 96. -- Ger. laddhu J ii.352; DhA iii.117; PvA 96. -- Gen. laddhā (poet.) Sn 306, 388, 766, 924; laddhāna (poet.) Sn 67 (= laddhā, laddhitvā Nd2 546); It 65; and (ord.) labhītha J i.150; iii.332; PvA 95. <-> Grd. (a): labbhiya (only neg. alabbbhiya what cannot be got) J iv.86; Pv ii.69; labhaneyya (a˚) (in Com. style as expln of labbhanṛya) J iv.86 ("thāna"); PvA 65 ("vatthu"); and labbhanṛya (as a˚ -- "thānāmi impossible things) A iii.54 sq. (five such items), 60 sq. (id.); J iv.59. -- (b): laddhabba J iii.332; PvA 112, 252. -- (c): laddhīya Pv iv.325. -- Caus. labbbeta (for *labbheti, a diff. formn fr. Sk. lambhayati, which is found in P. pab -- lambheti) to make someone get, to procure, in 1st sg. aor. alabbesi Vin iv.5=J i.193; DhA iii.213 (v. 1. labbā); and in pres. 3rd sg. labbbetti J iii.353 (=adhihameti C.). -- Pass. labbbahi (fig.) to be permitted, to be possible or proper; (or simply:) it is to be Mhv 30, 43; KhA 192 (vattuq), 207 (id.). -- pp. laddha. -- Cp. upā, pati˚, vi˚.

Labhana

Labhana (nt.) [fr. labh] taking, receiving, gift, acquisition DhA i.271 ("bhāva"); PvA 73 ("thāna"); 121 (id.).

Lamba

Lamba (adj.) ( "") [fr. lamb] hanging down, drooping, pendulous S iv.341, 342 ("cūlakā bhata hirelings with large or drooping top -- knots"); J ii.185 ("thana with hanging breasts"); iii.265 ("cūla -- vihangama"); Dāvs ii.61. -- alamba not drooping, thick, short J v.302; vi.3 ("thāniyo"). -- Cp. a˚, vi˚ & ālambana.

Lambati

Lambati [lamb; cp. Lat. limbus "limb," which may be also in E. limp, lit. "hanging down." -- The Dhtp defines the root as "ramba lamba avasaṃsane" (No. 199),

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as does Dhtm 284] to hang down, to droop, fall Mhv 32, 70 (laggāni lambiṇṣu), 71 (ākāse lambamāṇāni).

 <-> Fut. lambahīti (poet.) J v.302 (=lambiṣati). -- Caus. lambeti to cause to hang up or to be suspended, to hang up Mhv 34, 48. -- Caus. II. lambāpeti id. Mhv 21, 15. -- pp. lambita. -- Cp. abhi˚, pa˚, vi˚."
Lambita

Lambita [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

Lambin

Lambin (adj.) [fr. lamb] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin iii.35 ("tassa bhikkhussa angajatān dfghan hoti lambati, tasā lambī ti vutto" Sam. Pās. i.278).

Lambila

Lambila (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd1 240; Nd2 540; Dhs 629; DhsA 320 (reads lapila, v. l. lampila; expld as "badara -- sālava -- kapiṭṭha -- sālava' ādi"); Miln 56 (reads ambila).

Lambheta

Lambheta [Caus. of labh, for which usually labbheti (q. v. under labhati). The Sk. form is lambhayati. -- The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. pa" in this special meaning: "labhi vañcane"] see palambheti (to deceive, dupe). It may be possibile that reading lamphetvā at A ii.77 (v. l. lambitvā) is to be corrected to lambhetvā (combd with hāpetvā). -- alambhavissa at S v.146 is to be read alam abhavissa, as at J ii.59.

Laya

Laya [cp. Sk. laya: see līyati] 1. a brief measure of time, usually combd with other expressions denoting a short moment, esp. frequent as khaṇa laya muhutta Vin i.12; iii.92; A iv.137; cp. Dpvs i.16 (khaṇe khane laye Buddho sabbaloka’ avakkhati). -- Vism 136 (isakam pi layaṇ yanṭaṇ pagghaneth' eva mānasāṇ). -- 2. time in music, equal time, rhythm Dāvs iv.50; VvA 183 (dvādasanāṇ laya -- bhedānaṇ vasena pabheda).

Laḷaṭi

Laḷaṭi [lal, onomat.: cp. Lat. lallo "lull"; Sk. lalallā; Gr. la/los talkative; lale/w talk; Ger. lallen. The Dḥtp distinguishes 2 roots: lal (=icchā) & la [= vilāsa & upasevā]) to dally, sport, sing J ii.121 (ppr. laḷamāṇā); VvA 41 (laḷantī; with kilati), 57 (id.). -- Caus. laḷeti J i.362 (ppr. laḷentā); Vism 365; cp. upa" -- pp. laḷita: see pa’.

Laḷāṭa

Laḷāṭa see nalāṭa (cp. langula).

Lava

Lava [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 ("odaka).

Lavaka


Laṇaṇa

Lavana


Lavāpeti

Lavāpeti Caus. of lunāti (q. v.).

Lasagata

Lasagata (hattha) at A ii.165 is to be read (with v. l.) as lepagata, i. e. sticky (opp. suddha).

Lasati

Lasati [represents las to gleam, shine; sport, play; as well as laṣ to desire, long for. Cp. Lat. lascivus; Gr. līliai/omaï; Goth. lustus=E., Ger. lust etc. -- The Dhtp 324 def. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhīlāsa, upalāseti, alasa, vilāsa. -- Caus. lāseti to sport, to amuse (oneself) Vin ii.10 (with vādeti, gāyati, naccati).

Lasīkā

Lasīkā (f.) [cp. Sk. *lasīkā] the fluid which lubricates the joints, synovic fluid Vin i.202; D ii.293; M iii.90; S iv.111; Sn 196; J i.146; Miln 382. In detail at Vism 264, 362; VbhA 247.

Lasī

Lasī (f.) [etym.?] brains J i.493 (=matthalunga C.)= DhA i.145.

Lasuṇa & Lasuna

Lasuṇa & Lasuna (nt.) [cp. Sk. laṣuna] garlic Vin ii.140; iv.258; J i.474; Vv 436; VvA 186.

Lahati

Lahati to lick: see ullahaka, palahati, & lehati.

Lahu

Lahu (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A i.10, 45. -- lahuṇ karotī to make light, to be frivolous J ii.451. -- nt. lahuṇ (adv.) quickly Pv iv.160; Dpvs i.53; Mhvs 4, 17. -- Usually as lahuka (q. v.), -- citta light -- minded S i.201; J iii.73. -- ṭhāna lightness of body, bodily vigour, good health M i.437, 473; D i.204; Ud 15; Miln 14. [Cp. BSk. laghūṭṭhānātā Divy 156.] -- parivatta quickly or easily changing VbhA 408.

Lahukā

Lahukā (adj.) [Jahu+ka] 1. light (opp. garuka); trifling Vin i.49; A ii.48 (āpatti); iv.137 (jīvitaṇ paritattā l.); Miln 344 (āpatti). -- 2. light, buoyant Th 1, 104 (kāyo); Dhs 648; Miln 105; PVA 280. atilahukaṇ (adv.) too
soon Vin ii.215. -- 3 (as tt. in grammar) light (of letters or syllables), opp. garuka DA i.177 (with ref. to the 10 fold vyañjana of the dhamma).

Lahutā

Lahutā (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

Lahusa

Lahusa (adj.) [fr. lahu] easily offended, touchy D i.90; expld by DA i.256 as follows: "lahusā ti lahukā, appaken' eva tussanti vā russanti vā udaka -- piṭṭhe lābukaṭāhaṇ viṇa appakena pi uppilavanti." Cp. rabhasa.

Lahuso

Lahuso (adv.) [orig. abl. of lahu] quickly A iv.247 (sabbā'); Vism 238.

Lākhā

Lākhā (f.) [cp. Sk. dākṣā] lac; lac -- dye; enumd with other colourings at M i.127=S ii.101=A iii.230. -- SnA 577; Vism 261 (as colour of blood). -- ācariya expert in lac -- dyeing SnA 577. -- gula a ball of lac SnA 80. -- gula id. SnA 577. -- tamba copper coloured with lac Th 2, 440 (=lākhā -- rasaratthi viṇa tambhehi lomewa samannāgata Th 270). -- rasa essence of lac, used for dyeing; lac -- colouring J v.215 ('ratta -- succhavi); vi.269 (id.); KhA 62, 63; ThA 270.

Lāja & Lājā

Lāja & Lājā (f.) [cp. Vedic lāja: Zimmer, Altind. Leben 269] 1. fried grain, parched corn: occurring only in combn madhu -- lāja fried grain with honey, sweet corn J iii.538; iv.214, 281. -- 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase lāja -- pañcamāṇi pupphāni ("a cluster of flowers with lāja as the fifth") DhA i.112; VvA 31; J i.55 (pañcamakāṇi p.); cp. J ii.240 (vippakīṇṇa -- lāja -- kusuma -- maṇḍita -- talā); vi.42 (vippakīṇṇa -- lāja -- kusuma -- vāsa -- dhūp′ andhakāra); DhA i.140 (vippakīṇṇa -- valika pañcavaṇṇa -- kusuma -- lāja -- puṇṇaghaṇṭa -- paṭimandita).

Lājeti

Lājeti [fr. lāja] to fry or have fried J vi.341 (v. l. lañc′, lañj′), 385 (lañcchetvā; v. l. lañci′, lañje′).

Lāpa

Lāpa1 [fr. lap] talk: see cpds. abhi′, pa′, sal′.

Lāpa

Lāpa2 [also fr. lap, lit. "talker," cp. similar semantics of E. quail>Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as lāba] a sort of quail, Perdix chinesis S v.146=J ii.59. As lāpaka -- sakuna also at J ii.59. -- Another name for quail is vātṭaka.

Lāpana

Lāpana (nt.) [fr. lāpeti, Caus. of lap] muttering, utterance, speech It 98; A i.165 (lapita′). Perhaps also to be read at Th 2, 73. -- Cp. upa′.
Lāpin
Lāpin ( -- ') (adj.) [fr. lap] talking (silly) S iii.143 (bāla").
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Lāpu
Lāpu (f.) [short for alāpu or ālābu, cp. Geiger, P.Gr. § 396] a kind of cucumber J i.336, 341. See also lābuka. -- latā the cucumber creeper or plant Miln 374.
Lāpeti
Lāpeti: see lāpati & cp. upalāpeti.
Lābu
Lābu (f.) & Lābuka=ālāpu (alābu) gourd or pumpkin, often used as receptacle J i.158 ('ka), 411 ('kumbhaṇḍa vessel made of the gourd); v.37 ('ka), 155 (addha -- lābu -- samā thanā); DhA ii.59 ('ka); SnA 227 (lābumhi catumadhuraṇ pūretukāmo). -- katāha a gourd as receptacle Vism 255, 359; VbhA 63.
Lābha
Lābha [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D i.8; ii.58, 61; M i.508 (ārogya -- paramā lābhā); iii.39; A i.74; iv.157 sq., 160 (lābhena abhībhubuṇ pariyaṇḍinacitto Devadatto, cp. J i.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd2 548); It 67 (vitta"); J iii.516 (yasa", dhana"); Vism 93, 136 ('n lābhati), 150 ('assa bhāgaṇa getting riches); PvA 113, 280. -- A dat. sg. lābhā (for lābhāya) is used adverbially with foll. genitive in meaning of "for my (our) gain," "it is profitable," "good for me that" etc.; e.g. Miln 17 (lābhā no tāta, suladdhāṇ no tāta), 232 (lābhā vata tasaṇṇa devatānaṇṇa); A iii.313 (lābhā vata me suladdhāṇ vata me), expld at Vism 223; DhA i.98 (lābhā vata me, elliptically); ii.95 (l. vata no ye mayaṇ... upaṭṭhahinma). -- agga highest gain J iii.125; Miln 21. -- āsā desire for gain A i.86. -- kamāya (abl. out of desire for gain Sn 854, 929 (=lābha -- hetu Nd1 389); -- tanhā craving for possession DhA iv.38. -- macchariya selfishness in acquisitions A iii.273; D iii.234; Pug 19, 23; Dhs 1122. -- mada pride of gain VbhA 466. -- sakkāra gain and honour, usually combd with "siloka fame; the two first e. g. at Vin ii.196; It 73; J i.185, 186; v.75; the three combd e. g. at M i.192; S ii.227, 237; A ii.73; iii.343 sq., 377; Vbh 352 sq.; lābha -- siloka alone at Vism 67.
Lābhaka
Lābhaka (adj. nt.) [fr. lābh] one who receives; reception; a" not getting, non -- receiving Vin iii.77.
Lābha
Lābha see under lābha.
Lābhin
Lābhin (adj.) ( -- "') [fr. labha] receiving, getting, having, possessed of M iii.39 (as n. "a receiver, recipient"); A i.24; ii.85; iv.400; Pug 51; Vbh 332 (nikāma"); J i.140. -- 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA i.106, 120.
Lāmaka

Lāmaka (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectical origin. Has it anything to do with omaka?] insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. -- Vin ii.76; Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khadda); PugA 229 (nīca lāmakā= onata); KhA 150 ('desanā, cp. ukkaṭṭha); DHA ii.77; iv.44 ('bhāva); VvA 116; PVA 15 (for pāpa); 103 (=pāpaka), 125 ('purisa=kāpurisa); SdhP 28, 253, 426, 526 (opp. ukkaṭṭha). -- f. lāmikā J i.285; ii.346 (for itarā); DHA ii.61 (pāpikā l. diṭṭhi). -- Cp. Dhs. trsl.2 § 1025.

Lāmajjaka


Lāyaka

Lāyaka ( -- " [fr. lāyati] cutter, reaper A iii.365=S iii.155 (read babbaja").

Lāyati

Lāyati. [for. *lāvati, lū, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, P.Gr. § 462. -- The Dhtp. has a root lā in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. lāyitvā A iii.365; J i.215; iii.226; Vin iii.64; Pvi.81 (=lāvītvā PVA iv.40). -- pp. lāyita.

Lāyana

Lāyana (nt.) [fr. lāyati] cutting J v.45 (tiṇa -- lāyana asi, sickle); DHA iii.285 (v. l. for dāyana).

Lāyita

Lāyita [pp. of lāyati, lāyeti] cut, reaped J iii.130 (tiṇaṣa lāyita -- pubbaṇ); Vism 419 ("ṭhāna place where one has reaped).

Lāla


Lālaka


Lālapati & Lālappati

Lālapati & Lālappati [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pvi.52 (=vilapati PVA 260); J iii.217; Miln 148, 275; Mhvs 32, 68. <-> pp. lālappita.

Lālappa

Lālappa [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps i.38; Nett 29; VbhA 104 (=punappuṇaṣa lapanan).
Lāla(p)pana

Lāla(p)pana (nt.) & "ā (f.)=lālappa, together with lāla(p)- pitatta (nt.) in exegesis of parideva at Nd2 416; Vbh 100, 138; VbhA 104; DA i.121.

Lālappita


Lāla

Lāla (f.) [cp. lalati] saliva J i.61, 248; vi.357; Vism 259; DhA i.307 (mukhato lāla galati).

Lālana

Lālana (nt.) [fr. lal] swaying, dalliance, sport DA i.197; Sdhp 387; as lālanā at ThA 243.

Lāleti

Lāleti see lalati.

Lāvaka

Lāvaka [fr. lāvati] a cutter, reaper Miln 33 (yava˚); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

Lāvati & Lāveti

Lāvati & Lāveti [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. lū. Another Caus. II. is lavāpati (q. v.). See also layati] to cut, to mow PvA 40 (lāvitvā), Mhvs 10, 30 (lāvayati).

Lāsa

Lāsa [of las] sporting, dancing: see abhi˚, vi˚.

Lāsikā

Lāsikā (f.) [fr. las] a dancer, Miln 331.

Lāseti

Lāseti see lasati.

Likkhā

Likkhā (f.) [*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). -- Connected with Lat. ricinus a kind of vermin (see Walde, Lat. Wtb. s. v.)] a kind of measure VbhA 343 (36 rattareṇus equal to one likkhā, 7 likkhās equal to 1 ūkā); KhA 43 ("matta").

Likhati
Likhati [likh; Vedic likhati, also rikh in Ved. ārikhati (R.V. vi.53, 7), cp. with palatal rišati, lišati. Connected with Gr. e)rei/kw to tear; Lith. rēkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. -- Dhtp 467 simply expls by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M i.127 (rūpāni); J i.i.372 (suvaṇṇa -- patte); iv.257 (id.), 488, 489 (jāti -- hingulakena); DhA i.182; PVA 145 (nāmaṅ likhi wrote his name). -- paṅga l. to write a letter J ii.174; vi.369 (paṅga on a leaf). -- 2. to shave (off), plane Vni.112 (inf. likhituṇ). -- pp. likhita. -- Cp. vi.' -- Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vni ii.110; Sn 577; to cause to be written Miln 42.

Likhana

Likhana (nt.) [cp. late Sk. likhana; fr. likh] scratching, cutting, writing J v.59 (a golden tablet for writing on). Cp. ullikhana.

Likhā

Likhā in likhā -- paṅga at PVA 20 is faulty for lekhā" (lekha") letter, cp. lekha -- pattra letter Mālatīm 172, 7.

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Likhita

Likhita [pp. of likhati] 1. carved, cut, worked (in ivory etc.), in cpd. sankha' brahmacariya the moral life, like a polished shell D i.63; S ii.219, expld at DA i.181 as "likhita -- sankha -- sadīsa dhota -- sankha -- sapaṭṭihāga."<> 2. written, inscribed J iv.7 (likhīti akkhaṇī); Miln 42 (lekha l.). -- 3. made smooth, shaved J vi.482 (cāpa). -- 4. marked, proscribed, made an outlaw Vin i.75. <> Cp. ullikhita.

Likhitaka

Likhitaka (adj.) [likhita+qualifying ending ka] one who has been proscribed, an outlaw Vin i.75 (cora).

Linga

Linga (nt.) [fr. ling; late Vedic & (pre -- eminently) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M i.360; S v.278; Sn 601 sq. (= saṃṭhāna SnA 464); Vin iv.7 (two: hīna & ukkaṭṭha); J i.18; iv.114 (ghi'), 130; Miln 133 (sāsana'), 162 (dve saṃṭhāna lingāni), 405 (lingato ca nimitatto ca etc.); Vism 184; DhsA 64 (= saṃṭhāna Tikā: Expos. 86). -- 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin iii.35 (purisa'); J v.197 ('saṃṭhāna); KhA 110 (itti'); SnA 48 ('sampaṭṭhi), 51 (id.), 300 (itti'); DhsA 321 sq. (itti'). -- 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. 'vipallāsa change or substitution of gender PVA 7, 33, 58, 87, 157.

Lingāla


Lingika

Lingika (adj.) [fr. linga] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).

Lingeti

Lipi

Lipi [fr. lip; late Sk. lipi] the alphabet; a letter of the alphabet; writing Miln 79.

Limpati

Limpati [lip, cp. repa stain, lepa ointment, stain; Gr. li/pos grease, fat, liparo/s fat, a)lei/fw to anoint; Lat. lippus; Lith. limpū to stick, Goth. bi -- leiban, Ohg. bılfban to stay behind, to stay, E. leave & live, Ger. leben. The Dhtp (385) simply expls by "limpana"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both limpati & lippati are found as readings, e. g. Sn 778 in Text lippati, but Niddesa reading limpati (Nd1 55); Sn 811 lipp’, Nd1 133 limp’; Sn 1040, 1042 limp’, Nd2 549 limp.’ -- Pass. lippati to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (alippamāna prr.). -- pp. litta: see ava˚, vi.˚ -- Cp. also ālimpeti, palimpeti, vilimpati. -- Caus. I. lepeti to cause to be plastered J vi.432. -- Caus. II. limpāpeti to cause to be plastered or anointed Mhvs 34, 42 (cetiyan āpetvāna).

Limpana


Lisati

Lisati [cp. dial. Sk. liśate=Vedic riśate] to break off, tear off, pull; only at Dhtp 444 expld by "lesa."

Lihati

Lihati [lih, Sk. leḍhi or ṭṛ̥he, also lihati. Cp. Lat. lingo, Gr. lei/xw; Goth. bilaigōn, Axs. liccian=E. lick, Ger. lecken. -- The Dhtp 335 expls lih by "assādane," i. e. taste] to lick; pres. lehati J ii.44; aor. lehayi’su PvA 198 (v. l. for palahi’su). Cp. parilehisa Vv 8121; VvA 316; ger. lehitvā DA i.136 (sarīrāṇā); VvA 314. <> pp. līha (?). Cp. leyya.

Līna

Līna [pp. of līyati] clinging, sticking; slow, sluggish; shy, reserved, dull, A i.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S v.277, 279 (ati’). Often combd with uddhata as "sluggish or shy" and "unbalanced," e. g. at S v.112; Vism 136; VbhA 310. alīna active, open, sincere Sn 68 (`citta), 717 (id.); J i.22 (v. 148; ‘viriyā siha).

Līnātā

Līnātā (f.) [abstr. formation fr. līna instead of līy’]= līyanā Vism 469. alīnātā open -- mindedness, sincerity J i.366; SnA 122.

Līnattā

Līnatta (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase cetasō līnattāṇa immobility of mind S v.64, 103; A i.3=iv.32; v.145 sq.; Nett 86, 108; VbhA 272 (=cittassa lm’ ākāra).

Līyi

Līyati
Līyati [lī, Vedic līyati; *lei to stick to or cleave: see Walde, Lat. Wtb. s. v. lino, which he separates in meaning fr. *lei to smear, polish] to stick. The Dhtp evidently favours the separation when interpreting lī by "silesana -- dravīkaraṇa," i. e. to make slip or run (Dhtp 441; Dhtm 681) 1. to stick, adhere, cling to: see cpds. all", o", ni", paṭīsaΐ". -- 2. to melt, slip: see cpd. pavi" (to dissolve). -- pp. līna.

Līyana

Līyana (nt.) [fr. līyati] sticking to, adhering, resting Sdhp 190 ("ṭṭhāna resting -- place).

Līyanā

Līyanā (f.)=līyana; cleaving to, sluggishness, shyness Dhs 1156.

Līyitatta

Līyitatta (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=līyana Dhs 1156.

Līlā

Līlā (līlā) (f.) [cp. Epic Sk. līlā or *līdā] play, sport, dalliance; probably for līlāh at J v.5 & 157, both times combd with vilāsa. -- aravinda a lotus serviceable for sport VvA 43 (līl').

Līlāhā

Līlāhā (f.) [abstr. of līlā, Sk. līḍha, pp. of līh, lit. being polished, cp. ullīḍha polished] grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīḍhā), e. g. J i.155; DhA i.33; iii.79. So in phrase Buddhaliḍhāya dhammaṃ deseti "to expound the doctrine with the Buddha's mastery" J i.152, 155; iii.289; VvA 217 (spelling wrongly līḍhā). Of the B's gait: J i.93, 149; DhA ii.41. The combn with vilāsa, as mentioned by Childers, applies to līlā (q. v.), which may stand for līlāhā at the passages mentioned, although not used of the Buddha.

Lugga

Lugga [pp. of rujati; corresponding to Sk. rugṇa] broken (up), rugged (of a path) Miln 217, 218. Cp. vi'.

Lujjati

Lujjati [Pass. of ruj, corresponding to Sk. rujyate. Dhtp 400 gives luj as sep. root with meaning vināsa. See rujati] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A i.283=Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, Toev. s. v. lujjati does, a by -- form of luccati, luñcati. The Pug C. 215 expls by "nassati"); Vin i.297; ii.123; S iv.52 (in etymologizing interpretation of loka: "lujjati kho loko ti vuccati"; quoted at Nd2 550 on Sn 1119); Th 1, 929. -- Cp. olujjati, palujjati. -- pp. lugga.

Lujjana

Lujjana (nt.) [fr. lujjati; a word peculiar to Pali dog- matics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana -- palujjan' atṭhena vaṭṭaṇ), 308 (id.); Vism 427 (id.).

Luñcati
Luñcati [Vedic luñcati, luc or luñc, to Lat. runco to pull up weeds; Gr. r(uka/ nh plane. The Dhtp 43 expls by apanayana] to pull out, pluck (a bird), tear, peel J i.244, 476; ii.97, 363; iii.314; iv.191; v.463; Mhvs 23, 46 (aor. aluñci ); 28, 26 (ger. luñcitv); Vism 248 (kese). -- Caus. II. luñcæpeti DhA ii.53 (kese), and loceti Th 1, 283 (kesamassu alocayin). -- pp. luñcita.

Luñcita

Luñcita [pp. of luñcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsls "pressed"; Nyânatiloka "cut"); PfA 47 (villäna -- kesa+).

Luṭhati

Luṭhati [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luth, lunth, loth of lul to shake. The Dhtp (474) & Dhtm (136) both give ruth & luth with meaning "upaghâte"] to rob, plunder.

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Luta

Luta seems to be a legitimate spelling representing either lutta or lûna, in meaning "cut, cut off" [cp. lu for lû under lunätä]. Thus at S i.5 (nalo va harito luto)= 126=J vi.25; and at Sn 532 (lutâni bandhanâni; vV. ii. luttâni & lunâni; expld as "chinnâni padâlitâni" at SnA 432).

Lutta

Lutta [cp. Epic Sk. lupta; pp. of lumpati] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

Ludda

Ludda (adj.) [the usual P. form of rudda, corresponding to Sk. raudra] 1. fierce, terrible; cruel, gruesome S i.143; A ii.174 (pâpa, l., kibbisa); v.149; Pug 56; Vv 845 (=dårûnä pisäc' -- âdino VvA 335); J v.243 (thänañ= niraya); Sdhp 286. The spelling ludra occurs at J iv.46=vi.306, which is ludda at J v.146. -- 2. a hunter, sportsman Sn 247 (dussülâ); SnA 289: ludda ca kurûra -- kammantâ lohita -- pânitâya, macchaghâtakamigabhânda -- sãkunîk'dâdayo idha adhippetä); Vv 631; J ii.154 ("putta=luddaka); iiii.432 (Bharata by name); Pug 56 (mägavika, sãkunika, l., macchaghâtaka etc.; expld by dårûnâ kakkhalà at Pug A 233); Vism 245= VbhA 259; VbhA 228.

Luddaka

Luddaka=ludda 2, i. e. hunter Vin i.220; J iv.416; Pf iii.72 (miga+; expld as "dårûnä" PfA 206); Miln 222; VbhA 266 (miga+, in simile); PfA 34, 168. Cp. Fick, Sociale Gliederung 143, 207. Note. The expression sunakha -- luddaka at DhsA 273 is not quite clear ("doghunter"?). It applies to a female & Maung Tin (Expositor ii.361) reads "luddhikä" (sic), with trsls "dog -- mistress," remarking that Pýt reads luddako "hunter -- dog" (?)..

Luddha

Luddha [pp. of lubhhati] greedy, covetous A iiii.433 (with pharusa -- váca & samphappaläpin); It 84; Miln 92 (duṭṭha, mûlha, l.); J i.124.

Lunana
Lunana (nt.) [for lūn(a), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanañ lunanañ uppātan).  

Lunāti  

Lunāti [lū, given as lu at Dhtp 504 ("chedana") & Dhtm 728 ("paccheda"). For etym. cp. Gr. lu/w to loosen, Lat. luo to pay a fine, Goth. fraliusan to lose; Ger. los, E. lose & loose] to cut, cut off, mow, reap Miln 33 (yavalavakā yavañ lunanti); DhsA 39. -- pp. lūna (& luta). -- Caus I. lāvayati Mhvs 10, 30; Caus. II. lavāpeti to cause to mow Vin ii.180. -- A Pass. lāyati [fr. lu] is found at D i.141 (aor. lāyīṣu) and at corresponding passage Pug 56 (imper. lūyantu, where dūbbā is to be corrected to dabbhā). -- See lava, lavaka, lavana, lāyati, lavati.

Lubbhati  

Lubbhati [Vedic lubh hayat, lubh, cp. Lat. lubet & libet it pleases, libido longing; Goth. liufs=Ger. lieb & lob; E. love, etc. -- Dhtp 434: lobhe] to be lustful or greedy, to covet, desire, to desire It 84 (lobhaneyye na lubbhati); Vism 465, 468. -- ger. lubbha (?) in olubbha is to be referred to lamb rather than lubh. A grd. formation in lobhaneyya or lobhanitya (q. v.). -- pp. luddha.

Lubbhana  

Lubbhana (nt.) [fr. lubh] being greedy, greediness, a scholastic word, only found in exegesis of word lobha, e. g. at Dhs 32 (where also the enlarged abstr. formation lubbhitatta) & Vism 465, 468 (lubbhana -- mattan lobha).

Lumpati  

Lumpati [lup, Epic Sk. lumpati, found also as rup in Pali: see ruppati. Connected with Lat. lugeo to be sorry (cp. rujati, roga; Gr. lu/ph sorrow) and rumpo to break. Defns at Dhtp 386 & 433 (chedana) and at Dhtm 618 & 669 (cheda, vinása) to break, harm, injure; to attack, plunder; with a strong touch of affection (sympathy or desire) lubh in it [cp. lup: Gr. lu/ph; ruj: roga], which is still more evident in Intens. loluppa (q. v.). -- DhsA 365 (in expln of loluppa). -- pp. lutta. -- Cp. ullumpana, ullopa, lopa, vilumpati, vilopa.

Lulati & Luṭati  

Lulati & Luṭati [cp. Ep. Sk. loṭh to move & dial. luḍ, loḍayati, to stir, agitate, which is a by -- form of lūl, lolati to move, Caus. lolayati to set in motion. Etym. connected with Slavonic ljuljati to rock, Ags. lāl a (flexible) rod, rood; root due to onomat. formation. <-> Another form is lubhati. The Dhtp (117) expls lut by "loṭane" (cp. vilōṭana & vilō[la], and lul (510) by "manthane") to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (calati kuhbbhati l. āvilati). -- pp. luḷita.

Lulīta  

Lulīta [pp. of lulati] stirred, moved, disturbed; lively; turbid (of water) S v.123=A iii.233; (udapatta āvila l.); D ii.128=Ud 83 (udakañ paritāñ lūlītañ āvilāñ); J vi.63; Nd1 488 (āvila+); Miln 35, 177, 220 ("citta"); DhsA 328 (indriyāni paripakkāni alulitāni avissadāni).

Lūka  

Lūka [apocope form of ulūka, arisen through wrong syllable -- division] owl J vi.497 (=ulūka C.).

Lūkha
Lūkha (adj.) [Vedic rūkṣa; Prk. lūha & lūkka; BSk. lūha, e. g. Divy 13 (prahena), 81 (cīvara), 425, 427] rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meagre, wretched. Opp. paṇīta (e. g. Vin i.212; S ii.153; A iv.10; J i.228; VvA 64). 1. rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meagre, wretched. Opp. paṇīta (e. g. Vin i.212; S ii.153; A iv.10; J i.228; VvA 64). 2. (of men) low, wretched, rough, miserable, offensive Vin i.199; iii.110 (kisa l. dubba); S i.175 (= jiṇṇa C, see K.S. 320; trsln "looking worn"); M i.77=J i.390. 2. (of men) low, wretched, rough, miserable, offensive Vin i.199; iii.110 (kisa l. dubba); S i.175 (= jiṇṇa C, see K.S. 320; trsln "looking worn"); M i.77=J i.390. -- lūkhaṭṭha a miserable, offensive character (opp. siniddhapuggala) Vism 132; VbhA 282. -- ājīva leading a hard or rough life D i.161; iii.44, 47; S ii.200; A v.190. -- cīvara (adj.) wearing a shabby robe, badly clad Vin iii.263; Miln 342 (cp. cīvara lūkha bad condition of clothes A ii.71=Pug 53; lūkhaṭcīvara -- dhara A i.25). -- ppamāṇa (& 'ika) taking unpleasantness or misery as one's standard A ii.71=Pug 53 (cp. PugA 229); DhA iii.114; SnA 242; cp. rūpa -- ppamāṇa. -- ppaśanna believing in shabbiness or mediocrity, having (bodily) wretchedness as one's faith Vin ii.197; A ii.71=Pug 53. -- ppaśana miserably clad S i.175; DhA iv.8, 9.

Lūkhata


Lūkhasa

Lūkhasa (adj.) [fr. lūkha] rough, harsh; miserable, self-mortifying Sn 244 (= nīrasa atta -- kilamath' ānuyutta SnA 287).

Lūtā

Lūtā (f.) [*Sk. lūtā] spider Abhp 621.

Lūna

Lūna [pp. of lunāti] cut, mowed, reaped Th 2, 107 ('kest'); J ii.365; Dāvs i.32. Cp. vi”.

Lūyati

Lūyati: Pass. of lunāti (q. v.).

Lekha

Lekha [fr. likh, cp. Sk. lekha & lekhā] 1. writing, inscription, letter, epistle J vi.595 (silā” inscription on rock); Mhvs 5, 177 (lekhē sutvā); 27, 6; 33, 40 (”nj vissajjayi); Dāvs 5, 67 (cārītta’); Miln 42; SnA 164 (“vācāka reciting), 577. -- 2. chips, shavings Vin ii.110 (v. l. likha).

Lekhaka

Lekhaka [fr. lekha] one who knows the art of writing, a scribe, secretary Vin iv.8 (as a profession); iv.10 (=muddieka & gaṇakā, pl.); Miln 42.

Lekhaṇṭ

Lekhaṇṭ (f.) [fr. likh; cp. Epic Sk. lekhaṇṭ stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A ii.200; J i.230.
Lekhana


Lekhā

Lekhā (f.) [fr. likh; Vedic lekhā. See also rekha & lekha] 1. streak, line VvA 277 (=rāji); canda’ crescent moon [cp. Epic candralekhā Mbh 3, 1831] Vism 168; DhsA 151. -- 2. a scratch, line A i.283; Pug 32; J vi.56 (lekha kaḍḍhati). -- 3. writing, inscription, letter Vin iii.76 ("ṇ chindati destroy the letter"); J i.451 (on a phalaka); Miln 349 ("ācariya teacher of writing"); PvA 20 ("pañña, letter so read for likhā"). -- 4. the art of writing or drawing [=lipi Hemacandra], writing as an art. It is classed as a respectable (ukka ha) profession (sippa) Vin iv.7; and mentioned by the side of mudda and gaṇa Vin iv.7, 128=ii.77; cp. Vin iv.305.

Lekhita

Lekhita [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

Lekheti

Lekheti [Caus. of likhati or Denom. of lekha] to (make a) scratch J iv. 402. -- pp. lekhita.

Leṣṭa

Leṣṭa [dial. Sk. leṣṭa>leṣṭha>leṣṭu-leṣṭu; also Prk. ledu & leṭṭha: Pischel, § 304; cp. Geiger, P.Gr. § 62] a clod of earth S v.146=ii.59 ("ṭhāṇa"); J i.19, 175; iii.16; vi.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsln "stone"), 360 ("khaṇḍādmi"), 366 (containing gold), 419; VbhA 66 ("khaṇḍā"); VvA 141; PvA 284. -- The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with danda (stick) and sattha (sword), or as leṣṭa -- daṇḍādi, e. g. at M i.123; D ii.338 (v. 1. leṣṭa); J ii.77; iii.16; vi.350; Vism 419; DhA i.399 (v. 1. leṣṭa); iii.41: iv.77; VvA 141. -- Note. leṣṭupaka in cuṇḍaṇa and telanα and leṣṭupakena etc. at DhsA 115 read as vālaṇḍupakena, as at Vism 142. -- pāta "throw of a clod," a certain measure of (not too far) a distance Vin iv.40; Vism 72; DhsA 315 (trsln "a stone's throw").

Leṣṭuka

Leṣṭuka=leṣṭa; Vism 28.

Leṇa

Leṇa (& lena) (nt.) [*Sk. layana, fr. It in meaning "to hide," cp. Prk. leṇa] 1. a cave (in a rock), a mountain cave, used by ascetics (or bhikkhus) as a hermitage or place of shelter, a rock cell. Often enumd with kuṭi & guhā, e. g. Vin iv.48; Miln 151; Vbh 251 (n.). At Vin ii.146 it is given as collective name for 5 kinds of hermitages, viz. vihāra, aḍḍhayoga, pāśāda, hammīya, guhā. The expln of leṇa at VbhA 366 runs as follows: "pabbataṇa khanītāva v pabhārassā appahonakaṭṭhāṇe kuḍaṇa utṭhāpetvā v katasaṃsāraṇaṁ," i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin i.206=ii.248 (pabhāraṇā sodhāpeti leṇaṇa kuttakāmō) Mhvs 16, 12; 28, 31 sq. (n); Miln 200 (mahā). -- 2. refuge, shelter, (fig.) salvation (sometimes in sense of nibbāna). In this meaning often combd with tāna & sarana, e. g. at D i.95; S iv.315 (maṇα -- leṇa refuge with me+maṇṭaṇā); iv.372 (=nibbāna); A i.155 sq. (n); J ii.253; DA i.232. Cp. Vin iii.155. leṇaṭṭhaṇ for refuge Vin ii.164 (n); J i.94. -- alena without a refuge Ps i.127; ii.238; Pv ii.25 (as araṇa PvA
80). -- gavesin seeking shelter or refuge J ii.407=iv.346. -- guhā a mountain cave J iii.511. -- dvāra the door of the (rock) hermitage Vism 38; DhA iii.39. -- pabhāra "cave -- slope," cave in a mountain DhA iv.170.

Lepa

Lepa [fr. lip, see limpati; cp. Classic Sk. lepa stain, dirt] 1. smearing, plastering, coating over Vin iv.303 (bāhira’); J ii.25 (mattikā”). -- 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in taṇhā” the stain of craving, & diṣṭhi” of speculation Nd1 55; Nd2 271iii. -- Note. lasagata at A ii.165 read with v. l. as lepa -- gata, i. e. sticky. -- Cp. ā”, pa”

Lepana

Lepana (nt.) [fr. lip] smearing, plastering, anointing Vin ii.172 (kuḍḍa’); A iv.107 (vāsana”), 111 (id.); J ii.117. Cp. abhi”, ā”, pa”

Lepeti

Lepeti see limpati.

Leyya

Leyya (adj. nt.) [grd. of lih: see lihati] to be licked or sipped; nt. mucilaginous food (opp. peyya liquid) A iv.394 (+peyya); Miln 2 (id.).

Lesa

Lesa [cp. Sk. leṣa particle; as Kern, Toev. s. v. points out, it occurs in Sk. also in the P. meaning at Mbh v.33, 5 although this is not given in BR. -- As "particle" only at Dhtp 444 in defn of liṣati] sham, pretext, trick Vin iii.169 (where ten lesas are enumd, viz. jāti”, nāma”, gotta”, linga”, āpatti”, patta”, civa”, upajjāya”, ācariya”, senāsana”); J ii.11; vi.402. -- lesa -- kappa pretext Vin ii.166; Vv 8443 (=kappiya -- lesa VvA 348); Th 1, 941; DA i.103.

Lehati

Lehati see lihati.

Loka

Loka [cp. Vedic loka in its oldest meaning "space, open space." For etym. see rocati. To the etym. feeling of the Pāli hearer loka is closely related in quality to ruppati (as in pop. etym. of rūpa) and rujati. As regards the latter the etym. runs "lujjati kho loko ti vuccati" S iv.52, cp. Nd2.550, and loka= lujjana DhsA 47, 308: see lujjana. The Dhtp 531 gives root lok (loc) in sense of dassana] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecifed) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds, thus, ‘man, mankind, people, beings.” -- Loka is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsln of "sphere, plane, division, order" interchanges with "world." Whenever the spatial element prevails we speak of its "regional" meaning as contrasted with "applied" meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (loka=lujjati). -- 1. Universe: the distinctions between the universe (cp. cakkavāla) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by sabbā -- loka (e. g. S i.12; iv.127, 312; v.132; It 122; Mhvs 1, 44; cp. sabbāvanta loka D i.251; iii.224), otherwise even the smaller
Discussions as to whether loka is sassata or antavā are found e.g. at M i.426, 484; ii.233; S iii.182, 204; iv.286 sq.; A ii.41; v.31, 186 sq.; Ps i.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D iii.137; cp. S ii.19 sq. Cp. also the long and interesting discussion of loka as suñña at S iv.54 sq.; Ps ii.177 sq.; Nd2 680; -- as well as M ii.68 (upantyati loko addhuvo, and "attāna loko, assakoloko" etc.); "lokassa anto" is lit. unattainable: A ii.50=S i.62; iv.93; but the Arahant is "lok'antag", cp. A iv.430. -- As regards their order in space (or "plane") there are var. groupings of var. worlds, the evidently popular one being that the world of the devas is above and the nirayas below the world of man (which is "tiriya vāpi majjhe"): Nd2 550. The world of men is as ayañ loko contrasted with the beyond, or paro loko: D iii.181; S iv.348 sq.; A i.269; iv.226; Sn 779 ("n'asinsati loka ima pari ca"); or as idhaloka D iii.105. The defn of ayañ loko at Nd1 60 is given as: sak'atthāhava, sakā -- rūpa -- vedanā etc., ajhāt' āyatanañi, manussa -- loka, kāmabhūtā; with which is contrasted paro loko as: parattabhāva, para -- rūpavedanā, bāhir'āyatanañi, devaloka, rūpa -- arūpadhātā. -- The rise and decay of this world is referred to as samudaya and atthangama at S ii.73; iii.135; iv.86; A v.107. -- Cp. D iii.33 (attā ca loko ca); Mhv 1, 5 (lokañ dukkha pamocetān); 28, 4 (loko 'yañ pilito); PvA 1 (vijjā -- carana -- sampannañ yena niyanti lokato). -- Other divisions of var. kinds of "planes" are e.g. deva' A i.115, 153; iii.414 sq.; Brahma' Vbh 421; Mhv 19, 45; Yama' Dh 44; S i.34; nara' Mhv 5, 282. See also each sep. head -- word, also peta' & manussa'. -- The division at Nd1 550 is as follows: niraya', taraçchāna', pittivisaya', manussa', deva' (=material); upon which follow khandha', dhātu', āyatana' (=immaterial). Similarly at Nd1 29, where apāya' takes the place of niraya', taraçchāna', pittivisaya'. -- Another threefold division is sankhāra', satta', okāsa' at Vism 204, with explns: "sabbe sattā ahāra -- tihitikā ti= sankhāraloka; "sassato loko ti vā assasatto loko ti= sattaloka; "yāvattā candima -- surīyā pariharanti disā 'bhatti virocamānā" etc. (=M i.328; A ii.227; cp. J i.132) =okāsalo. The same expln in detail at SnA 442. -- Another as kāma', rūpa', arūpa': see under rūpa; another as kilesa', bhava', indriya' at Nett 11, 19. Cp. sankhāra -- loka VbhA 456; dasa lokadhātuyā (see below) S i.26. -- 3. Ordinary & applied meaning. -- (a) division of the world, worldly things S i.1, 24 (loko visattikā attachment to this world; opp. sabba -- loke anabhārati S v.132). -- loke in this world, among men, here D iii.196 (ye nibbutā loke); It 78 (loke upajjati); DA i.173 (id.); Vbh 101 (yañ loke piya -- rūpañ etc.); Pv ii.113 (=sāñ C.); KhA 15, 215. See also the diff. defns of loke at Nd2 552. -- loka collectively "one, man": kiccañ loko āpanno jāyati ca jāyati ca, etc. D ii.30. Also "people": Lanka -- loka people of Ceylon Mhv 19, 85; cp. jana in similar meaning. Derived from this meaning is the use in cpds. (" -- ) as "usual, every day, popular, common": see e.g. āyata', vajja', vohāra. -- (b) "thing of the world," material element, physical or worldly quality, sphere or category (of "materiality"). This category of loka is referred to at Vbh 193, which is expld at VbhA 220 as follows: "etha yo ayañ ajjhāt' ādi bhedo kāyo pariggahito, so eva idha -- loka nāma." In this sense 13 groups are classified according to the number of constituents in each group (1 -- 12 and No. 18); they are given at Nd2 551 (under lokantarag S ni.133) as follows: (1) bhavaloka; (2) sampatti bhavaloka, vipatti bhavaloka; (3) vedanā; (4) āhāra; (5) upādāna -- khandhā; (6) ajjhāttīkāni āyatanañi (their rise & decay as "lokassa samudaya & atthangama" at S iv.87;); (7) viññānañṭṭhitīyo; (8) loka -- dhammā; (9) sat'tāvāsā; (10) upakkilesā; (11) kāmabhāvā; (12) āyatanañī; (18) dhātuyo. They are repeated at Ps i.122=174, with (1) as "sabbe sattā ahāra -- tihitikā; (2) nāmañ ca rūpañ ca; and the remainder the same. Also at Vism 205 and at
SnA 442 as at Ps i.122. Cp. the similar view at S iv.95: one perceives the world ("materiality": loka -- saññin and loka -- mānīn, proud of the world) with the six senses. This is called the "loka" in the logic (vinaya) of the ariyā. -- A few similes with loka see J.P.T.S. 1907, 131. -- akkhāyikā (f., scil. kathā) talk or speculation about (origin etc. of) the world, popular philosophy (see lokāyata and cp. Dialogues i.14) Vin i.188; D i.8; M i.513; Miln 316; DA i.90. -- agga chief of the world. Ep. of the Buddha ThA 69 (Ap. v.11). -- anta the end (spatial) of the world A ii.49 (na ca appatā lokantañ dukkhā attī pamocanañ). -- antagā one who has reached the end of the world (and of all things worldly), Ep. of an Arahant A ii.6, 49 sq.; It 115, Sn 1133; Nd2 551. -- antara the space between the single worlds J i.44 (v.253: Avicimini na uppañjanti, tathā lokantañ ca). -- antarika (scil. Niraya) a group of Nirayas or Purgatories situated in the lokantara (i.e. cakkavāl, antaresu J i.76), 8,000 yojanas in extent, pitch dark, which were filled with light when Gotama became the Buddha J i.76; Vbh 4; Vism 29 ("vāsa life in the l. niraya"); cp. BSk. lokantarikā Divy 204 (andhās tamaso 'ndhakāra -- tamisrā). -- âdhipa lord or ruler of the world A i.150. -- âdhipateyya "rule of the world," dependence on public opinion, influence of material things on man, one of the 3 âdhipateyyas (atta˚, loka˚, dhamma˚) D iii.220; Vism 14. -- ânukampā sympathy with the world of men [cp. BSk. lokānugraha Divy 124 sq.] D iii.211; It 79. -- ânisa worldly gain, bait of the flesh M i.156; ii.253; Th 2, 356. -- ayata what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (Dial. i.171) puts it: "name of a branch of Brahman learning, probably Nature -- lore "; later worked into a quasi system of "casuistry, sophistry." Franke, Dīghan trsln 19, trsrls as "logisch beweisende Naturerklä rungen" (see the long note on this page, and cp. Dial. i.166 -- 172 for detail of lokāyata). It is much the same as lok -- akkhāy(ika) or popular philosophy. << D i.11, 88; Vin ii.139; Sn p. 105 (=vitañcā -- vādasañcātha SnA 447, as at DA i.247); Miln 4, 10, 178; A i.163, 166; iii.223. Cp. BSk. lokāyata Divy 630, 633, and lokāyatika ibid. 619. See also Kern's remarks at Toev. s. v. -- ayatiya (brāhmaña) one who holds the view of lokāyata or popular philosophy S ii.77 (trsrln K.S. 53: a Brahmin "wise in world -- lore"); Miln 178; J vi.486 (na seveyayatāk; expld as "anathanissatā . . . viñcana -- sallāpañ lokāyatiyā -- vādāna na seveyya," thus more like "sophistry" or casuistry). -- issara lord of the world Sdhp 348. -- uttara see under lokīya. -- cintā thinking about the world, worldphilosophy or speculation S v.447; A ii.80 (as one of the 4 acinteyyāni or thoughts not to be thought out: buddha -- visaya, jhāna -- visaya, kamma -- vipāka, l -- c.). Cp. BSk. laukika citta Divy 63, 77 etc. -- dhammā (pl.) common practice, things of the world, worldly conditions S iii.139 sq.; Sn 268 (expln loke dhammā; āvā lokappavatti tāva -- anivattikā dhammā ti vuttañ hoti KhA 153, cp. J iii.468); Miln 146. Usually comprising a set of eight, viz. lābha, alābha, yaso, ayaso, nindā, pasanā, sukhañ, dukkhañ D iii.260; A iv.156 sq.; v.53; Nd2 55; Ps i.22, 122; Vbh 387; Nett 162; DhA ii.157. -- dhātu constituent or unit of the Universe, "world -- element": a world, sphere; another name for cakkavālā. Dasa -- sahasrī -- lokadhatu the system of the 10,000 worlds Vin i.12; A i.227. -- D iii.114; PV ii.961; Kvu 476; Vism 206 sq.; Vbh 336; Nd1 356 (with the stages from one to fifty lokadhatu's, upon which follow: sahasrī cūlanikā l -- dh.; dvisahasrī majhimikā; tisahasrī; mahāsahasrī); J i.63, 212; Miln 237; VbhA 430, 436. See also cūlanikā. -- nātha saviour of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VvA 165;

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PvA 42, 287. -- nāyaka guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhvs 7, 1; Miln 222. -- nirodha destruction of the world It 121 (opp. 'samudaya). -- pāla ("devatā) guardian (governor) of the world, which are usually sepcified as four, viz. Kuvera (=Vessavanā), Dhatarañña, Virūpakkha, Virūhaka, alias the 4 mahārājāno Pv i.42; J i.48 (announce the future birth of a Buddha). -- byṭha "world -- array," pl. byṭhā (devā) N. of a class of devas J i.47; Vism 415 (kāmāvacara -- deva's). -- marīyādā the boundary of the world VvA 72. -- vajja common sins Miln 266; KhA 190. -- vaṭṭa "world -- round," i. e. saṃsāra (opp. vivaṭṭa =nibbāna) Nett 113, 119. See also vaṭṭa. -- vidu knowing the universe, Lp. of the Buddha D iii.76; S i.62; v.197, 343; A ii.48; Sn p. 103; Vv 3426; Pug 57; expld in full at SnA 442 and Vism 204 sq. -- vivaranā unveiling of the universe, apocalypsis, revelation Vism 392 (when humans see the devas etc.). -- vohāra common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

Lokīya
Lokiya (& lokika) (adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i.e. -- (a) world -- wide, covering the whole world, famed, widely known Th 1, 554; J vi.198. <> (b) (-'-) belonging to the world of, an inhabitant of (as lokika) Pv i.62 (Yama’). -- (c) common, general, worldly. Vism 89 (samādhī); DhA iv.3 (mahājana) PvA 131 (parikkhaka), 207 (sukha), 220 (sabhāva). See also below 3. -- 2. (special meaning) worldly, mundane, when opposed to lokuttara. The term lokuttara has two meanings -- viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e.g. fol. 1.91; DhA i.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbāna M ii.181; pl. 1. dhammā M iii.115. -- (b) (in later canonical literature) beyond these worlds, supra -- mundane, transcendent, spiritual. In this meaning it is applied to the group of nava lokuttarā dhammā (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala’s, and the addition of nibbāna), e.g. Dh 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsln "engaged upon the higher ideal" (Dhs. tsrl. Introd. p. 98), since meaning (b) has too much of a one -- sided philosophical appearance. On term cp. Cpd. 913. -- 3. lokiya (in meaning "mundane") is contrasted with lokuttara ("transcendental") at many passages of the Abhidhamma, e.g. at Ps ii.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Ku 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (lokika), 390; Vism 10, 85, 438; Da i.331; DhA 47 sq., 213; VbhA 128, 373; DhA i.76 (lokika); i.150; iii.272; iv.35.

Locaka

Locaka (adj.) [fr. loc. Caus. of luñc; cp. Sk. luñcaka] one who pulls out D i.167 (kesa -- massu’, habit of cert. ascetics); M i.308 (id.).

Locana

Locana1 [fr. loc or lok to see; Dhtp 532 & Dhtm 766: loc = dassana] the eye; adj. ( -- ') having eyes. (of . . .) Pv i.115 (miga -- manda’); PvA 57, 90 (pingala’).

Locana2 (nt.) [fr. loc. Caus. of luñcati] pulling, tearing out D i.167 (kesa -- massu’); A i.296; Pug 55.

Loceti

Loceti see luñcati.

Loṭana


Loṇa

Loṇa (nt.) [cp. Sk. lāvaṇa, for which see also lāvaṇa. The Prk. form is lōṇa] salt; as adj., salty, of salt, alkaline. -- Vin i.202 (loṇāni hēsajjāni alkāline medicine, among which are given sāmuddañ kālalonañ sindhavañ ubbhidañ bilaj as var. kinds of salt), 220=243 (as flavouring, with tela, tāṇḍula & khādaniya); A i.210, 250; iv.108; Miln 63; DhA iv.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukka -- kummāsa, unsalted). On loṇa in similes cp. J.P.T.S. 1907, 131. -- ambila acid and salt J i.505; ii.171, 394. -- odaka salt water J vi.37; VvA 99 (’udaka). -- kāra salt -- maker Vin i.350 (’gāma); A ii.182 (’dāraka); J vi.206 (kara); Miln 331. -- ghaṭa a pitcher with salt S ii.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaḥagaṭaka. -- dhūpana salt -- spicing VbhA 311 (viya sabba vyāñjanesu; i.e. the strongest among all flavourings). -- phala a crystal of (natural) salt [phala for phaṭa= sphaṭa, cp. phalaka] A i.250 (in simile). -- rasa alkaline taste A iv.199, 203. -- sakkhara a salt crystal (cp. ’phala), a
(solid) piece of (natural) salt S ii.276 (in simile, cp. A i.250); SnA 222 (aggimhi pakkhitta l -- s., in the same simile at DhA iv.176: uddhane pakkhitta -- lona). -- sakkharikā a piece of salt -- crystal, used as a caustic for healing wounds Vin i.206. -- Sovraka salted sour gruel Vin i.210; VvA 99.

Lonika & Loniya

Lonika & Loniya (adj.) [fr. lona] salty, alkaline Dhs 629. -- loniya -- teliya prepared with salt & oil J iii.522; iv.71. -- alonika unsalted 426 ('aka); VvA 184; J i.228; iii.409.

Lodda

Lodda [cp. *Sk. rodhra; on sound changes see Geiger, P.Gr. 44, 622] N. of a tree J v.405; vi.497.

Lopa

Lopa [fr. lup; see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabella -- loka -- vohāra'); SnA 12, 303, 508; VvA 79; often in anunāsika’ dropping of (final) न SnA 410; VvA 154, 275. At S v.342 read pindīy ālopena for pindiyā lopena. -- Cp. ālopa, nillopa, vilopa, vilopiya.

Lobha

Lobha [cp. Vedic & Epic Sk. lobha; fr. lubh: see lubh - bhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayaṇaḥ ṛabhahati, lubbhana -- mattam eva va taṇā," with several comparisons following. <-

Lobhana

Lobhana (nt.) [fr. lobha] being greedy Th 2, 343 (=lobb' uppāda ThA 240).

Lobhaniya ('Tyā, 'eyya)


Loma

Loma (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J v.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D ii.18 (ekeka', uddhagga', in characteristics of a Mahāpurisa); S ii.257 (asi', usu', suṭṭi' etc.); A ii.114; Vin iii.106 (usu’ etc.); Sn 385; J i.273 (khaggo lomesu allīyā); VbhA 57; DhA i.126; ii.17

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hairless J vi.457; puthu` having broad hair or fins, name of a fish J iv.466; Vv 4411. haṭṭha` with hairs erect, excited Mhvs 15, 33. -- loma in similes see J.P.T.S. 1907, 131. -- lomañ pāṭeti to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [pāṭeti formed fr. pat after wrong etym. of panna in panna -- loma `with drooping hairs,' which was taken as a by -- form of patita: see panna -- loma]: Vin ii.5 (=pannalomo hoti C.); iii.183; M i.442. ↔ Cp. anu`, pati`, vi`. -- kūpā a pore of the skin J i.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.). -- padmaka a kind of plant J vi.497 (reading uncertain: v. l. lodda`). -- sundarī (f.) beautiful with hairs (on her body) J v.424 (Kurangavit 1.; expld on p. 430 as `roma -- rājjyā maṇḍita udarā`). -- haṭṭa having hair, excitement with fear or wonder, thrill D i.49; A iv.311 sq. (sa`); Sn 270; Vbh 367; Miln 22; Vism 143; DA i.150. -- haṃsana causing horripilation, astounding, stupendous Sn 681; J iv.355 (abbhuta+); Pv iii.93; iv.35; Miln 1; Mhvs 17, 55 (abbhuta+). -- haṭṭha having the hair standing on end, horrified, thunderstruck, astounded D i.95; S v.270; Sn p. 15; Miln 23; SnA 155. -- cp. haṭṭha -- loma above.

Lomaka

Lomaka ( -- `) (adj.) [fr. loma] having hair, in cpd. caturanga` having fourfold hair (i. e. on the diff. parts of the body?) Vin iv.173. It may refer to the 5 dermatoid constituents of the body (see pañcaka) & thus be characteristic of outward appearance. We do not exactly see how the term caturanga is used here. ↔ Cp. anulomika.

Lomasa

Lomasa (adj.) [cp. Vedic romaśa] hairy, covered with hair, downy, soft M i.305; Pv i.92. At J iv.296 lomasā is expld as pakkhino, i. e. birds; reading however doubtful (vv. ll. lomahaṭṭa & lomassā).

Lomin

Lomin ( -- `) (adj.) [fr. loma] having hair, in cpds. ekanta` & uddha`, of (couch -- ) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin i.192=ii.163; D i.7; cp. DA i.87.

Lola (Loḷa)

Lola (Loḷa) (adj.) [fr. lul: see lulati; cp. Epic & Classic Sk. lola] wavering, unsteady, agitated; longing, eager, greedy S iv.111; Sn 22, 922; J 1.49 (Buddha -- mātā lola na hoti), 111, 210, 339 (dhana -- lola); ii.319 (`manussa); iii.7; Pug 65; Nd1 366; Dāvs iv.44; Miln 300. -- alola not greedy, not distracted (by desire), self -- controlled S v.148; Sn 65. -- bhava greediness, covetousness ThA 16.

Lolatā

Lolatā (f.) [fr. lola] longing, eagerness, greed Miln 93; SnA 35 (āhāra`).

Lolita

Lolita [pp. of loleti] agitated, shaken Th 2, 373 (=ālolita ThA 252).

Lolupa

Lolupa (adj.) [fr. lup, a base of lumpati but influenced by lubh, probably also by lola. See lumpati] covetous, greedy, self -- indulgent Dāvs ii.73. a` not greedy, temperate Sn 165. Cp. nil`. -- f. lolupā as N. of a plant at J vi.537.

Loluppa
Loluppa (nt.) [abstr. fr. lolupa] greediness, covetousness, self -- indulgence, desire; in the language of the Abhidhamma often syn. with jappā or taṇhā. At DhsA 365 loluppa is treated as an adj. & expld at "punappuna visaye lumpati ākāddhati tī," i.e. one who tears again & again at the object (or as Expos. ii.470: repeated plundering, hauling along in the fields of sense). -- J i.340, 429; DhsA 365; Vism 61; & with exegetical synonyms loluppāyanā & lollupāyitattaṇ at Dhs 1059, 1136.

Loleti

Loleti [Caus. fr. lul], see lulati to make shake or unsteady A iii.188 (khobheta+). -- pp. lolita.

Loñt

Loñt see āloñi.

Loha

Loha (nt.) [Cp. Vedic loha, of Idg. *(e)reudh "red"; see also rohita & lohita] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the classification of loha at VbhA 63, where it is said lohan ti jātilohan, vijāti’, kittima’, piśāca’ or natural metal, produced metal, artificial (i.e. alloys), & metal from the Pisāca district. Each is subdivided as follows: jāti‘=ayo, sajjha, suvaṇṇā, tipu, śīṣaṇ, tambalohan, vekantakalohan; vijāti‘=nāga -- nāsika‘; kittima‘=kaṇsalohan, vaṭṭa‘, ārakītta‘; piśāca‘=morakkhaṇa, puthukaṇa, malinakaṇa, capalakaṇa, ṛṭakaṇa, bhallakaṇa, duśilohan. The description ends "Tesu pañca jātilohanā pāliyaṃ visuṇ vuttant’ eva (i.e. the first category are severally spoken of in the Canon).

Tambalohan vekantakan ti imehi pava dvtī jātilohehi saḍhaṇaṃ saśaṇaḥ pa śabdam pi idha lohan ti veditabhaṇaḥ." -- On loha in similes see J.P.T.S. 1907, 131. Cp. A iii.16=S v.92 (five alloys of gold: ayo, loha, tipu, śīṣaṇ, sajjha); J v.45 (asi‘); Miln 161 (suvaṇṇam pi jātivaṇṇaḥ loheṇa bhijjati); PvA 44, 95 (tamba‘=loha), 221 (tatta -- loha -- secanaḥ pouring out of boiling metal, one of the five ordeals in Niraya). -- kaṭāha a copper (brass) receptacle Vin ii.170. -- kāra a metal worker, coppersmith, blacksmith Miln 331. -- kumbhī an iron cauldron Vin ii.170. Also N. of a purgatory J iii.22, 43; iv.493; v.268; SnA 59, 480; Sdhp 195. -- īla an iron (or metal) ball A iv.131; Dh 371 (mā ‘gill panmatto; cp. DhA iv.109). -- jāla a copper (i.e. wire) netting PvA 153. -- thālaka a copper bowl Nd 126. -- thāli a bronze kettle DhA i.126. -- pāsāda ‘copper terrace,’ brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA i.131; Mhvs passim. -- pinda an iron ball SnA 225. -- bhaṇḍa copper (brass) ware Vin ii.135. -- māya made of copper, brazen Sn 670; Pv ii.64. -- māsa a copper bean Nd 448 (suvaṇṇa -- channa). -- māsaka a small copper coin KhA 37 (jatu -- māsaka, dāru -- māsaka+); DhsA 318. -- rūpa a bronze statue Mhvs 36, 31. -- salākā a bronze gong -- stick Vism 283.

Lohatā

Lohatā (f.) [abstr. fr. loha] being a metal, in (suvaṇṇa) aggalohatā the fact of gold being the best metal VvA 13.

Lohita

Lohita (adj. -- nt.) [cp. Vedic lohita & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e.g. M ii.17), usually in cpds. e.g. "abhijāti the red species (q.v.) A iii.383; "kasiṇa the artifice of red D iii.268; A i.41; Dhs 203; Vism 173; ‘candana red sandal (unguent) Miln 191. Otherwise rohita. -- 2. (nt.) blood; described in detail as one of the 32 ākāras at KhA 54 sq.; Vism 261, 360; VbhA 245. -- Vin i.203 (āmaka’), 205 (‘n mocetun); A iv.135 (saṭṭhi -- mattaṇha bhikkhūṇaḥ unhaṇ 1. mukhato uggāñchi; cp. the similar passage at Miln 165); Sn 433; Pv i.67; i.91 (expld as ruhira PvA 44; Vism 261 (two kinds; saṇnicita‘ and saṃsarāṇa‘), 409 (the colour of the heartbeat in relation to states of mind); VbhA 66; PvA 56, 78, 110. -- akkha having red (blood -- shot) eyes (of snakes & yakkinhas) Vv 522 (cp. VvA 224: ratta -- nayanā;
yakkhānaññi hi nettāni ati -- lohitāni honti); J vi.180. -- uppāda (the crime of) wounding A Tathāgata, one of the anantariya -- kammas VbhA 427; cp. Tathāgata'ssa lohitān uppādeti Miln 214. -- uppādana one who sheds the blood of an Arahant Vin i.89, 136, 320; v.222.

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-- kumbhi a receptacle for blood Ud 17 (with ref. to the womb). -- doni a bloody trough Vism 358; VbhA 62. -- pakkhandika (or 'pakkhandik' abadha) bloody diarrhoea, dysentery M i.316; D ii.127; Ud 82; J ii.213; Miln 134, 175; DhA iii.269. -- homa a sacrifice of blood D i.9; DA i.93.

Lohitaka

Lohitaka (adj.) [fr. lohita] 1. red M ii.14; A iv.306, 349; Ap. 1; Dhs 247, 617. -- upadhāna a red pillow D i.7; A i.137; iii.50; iv.94, 231, 394; 'sāli red rice Miln 252. -- 2. bloody Pv i.78 (pīti gabbha); Vism 179, 194.

Lohitanka

Lohitanka [lohit+anka] a ruby A iv.199, 203; Ap 2; Vv 363; VvA 304. See masāragalla for further refs. < Note. The word is not found in Vedic and Class. Sk.; a later term for "ruby" is lohitaka. In the older language lohitāna denotes the planet Mars.

L. Ĺiyati

Ļiyati is given at Dhtp 361 as a variant of dī to fly (see Ĺeti), and expld as "ākāsa -- gamana." Similarly at Dhtm 586 as "vehāsa -- gamana."

V. V

-- V -- euphonic (sandhi -- ) consonant, historically justified after u (uv from older v), as in su -- v -- ānaya easy to bring (S i.124); hence transferred to i, as in ti -- v -- angika threefold (Dhs 161), and ti -- v -- angula three inches wide (Vism 152, 408); perhaps also in anu -- v -- icca (see anūvicca).

Va

Va1 the syllable "va" KhA 109 (with ref. to ending 'vā in Bhagavā, which Bdhgh expls as "va -- kāraññ dighañ catvā," i. e. a lengthening of va); SnA 76 (see below va3).

Va2 (indecl.) [the enclitic, shortened form of iva after long vowels. Already to be found for iva in RV metri causā] like, like as, as if; only in poetry (as already pointed out by Trenchner, Miln 422): It 84 (tālapakkaññ va bandhanā), 90 (chavāññatā va nasati); Dh 28; Sn 38 (vañña visālo va: see C. expln under va3); Pv i.81 (ummatta -- rūpo va; =viya PvA 39); i.116 (nañña va chinno); Miln 72 (chāyā va anapāyinī); J iii.189 (kusamuddo va gosava); iv.139 (aggīva surīya va); DhA iii.175.

Va3 (indecl.) [for eva, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi -- dādho va tappati); J i.138, 149 (so pi suvañña -- vañña va ahosi), 207; SnA 76 (vakāro avadhāraññ attho eva -- kāro va ayaññ, sandhi -- vasen' etha e -- kāro naññho: wrong at this passage Sn 38 for va2= iva!); PvA 3 (eko va putto), 4 (īññatamattā va).
Va

Va4 is (metrically) shortened form of vā, as found e.g. Dh 195 (yadi va for yadi vā); or in correlation va -- va either -- or: Dh 108 (yitthaṃ va hutant va), 138 (ābāḍhaṃ va citta-khepaṇaḥ va pāpuṇe).

Vañ̄a

Vañ̄a [Vedic vañ̄a reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vañ̄so viśālo va; vañ̄so expld at Nd2 556 as "velugumba," at SnA 76 as "velū"), ibid. ("kalāra"; J vi.57; Vism 255 ("kalāra"); KhA 50 (id.). -- 2. race, lineage, family A ii.27 (ariya' of noble family); S v.168 (caṇḍāla"); J i.89, 139; iv.390 (caṇḍāla"); v.251 (uju"); Mhvs 4, 5 (pitu -- ghātaka -- vañ̄so a parricidal race). -- 3. tradition, hereditary custom, usage, reputation Miln 148 (ācariya"), 190 (Tathāgatānaṇaḥ); KhA 12 (Buddha"); Dpvs 18, 3 (saddhama" -- kovidā therā). -- vañ̄ṣaṃ nāseti to break family tradition J v.383; vañ̄ṣaṃ ucchindati id. J v.383; or upacchindati J iv.63; opp. patiṭṭhāpeti to establish the reputation J v.386. -- 4. dynasty Mhvs 36, 61 (kassa v. thassati). -- 5. a bamboo flute, fife Miln 31; VvA 210. -- 6. a certain game, at D i.6 in enumn of pastimes and tricks (caṇḍālavānṣa -- dhopana), a passage which shows an old corruption. Bdgh at DA i.84 takes each word separately and expls vañ̄ṣa as "veṇuṣ uṣāpetvā kīḷanāḥ" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vañ̄ṣa -- ghātikā "a kind of game" Divy 475), against Dial. i.9 "acrobatic feats by Caṇḍālas." Cp. J iv.390 in same passage. Franke (Đīgha trsln) has "bamboo -- tricks"; his conjecture as "vañ̄ṣa -- dhamana," playing the bamboo pipe (cp. Miln 31: "vañ̄ṣadhamaka"), as oldest reading is to be pointed out. <=- On vañ̄ṣa in similes see J.P.T.S. 1907, 134. -- āgata come down fr. father to son, hereditary Mhvs 23, 85. -- āṇupālaka guarding tradition Sdhp 474 (ariya"). -- āṇurakkhaka preserving the lineage, carrying on the tradition J iv.444; Vism 99 (+paveṇī -- pālaka); DhA iii.386. -- coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J v.406 (C. for veluka). -- ja belonging to a race Mhvs 1, 1 (suddha") -- nāḍa born of good family A ii.27. -- dhara upholding tradition Miln 164. -- dharaṃ id. Miln 226. -- nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: nalaka). -- nāla id. Miln 102. -- rāga the colour of bamboo, a term for the veluriya gem J iv.141. -- vañ̄ṣa the veluriya gem Abhp 491.

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Vañšika

Vañšika ( -- " (adj.) [fr. vañ̄ṣa] descended from, belonging to a family (of) S v.168 (caṇḍāla").

Vaka

Vaka1 [Vedic vrka, Idg. *gṛk̑qa=Lat. lupus, Gr. lu/kos, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in poetry Sn 201; J i.336; ii.450; v.241, 302.

Vaka

Vaka2 (indecl.): a root vak is given at Dhtp 7 & Dhtm 8 in meaning "ādāne," i. e. grasping, together with a root kuk as synonym. It may refer to vaka1 wolf, whereas kuk would explain koka wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka1, e. g. J v.302).

Vakula


Vakka

Vakka1 (adj.) [Vedic vakra; the usual P. form is vanka] crooked J i.216.
**Vakka**

**Vakka2** (nt.) [Vedic vrkka] the kidney Sn 195; Kh iii.; Miln 26; DhsA 140. In detail described as one of the 32 ākāras at Vism 255, 356; VbhA 60, 239, 356. -- pañcaka the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka: VbhA 249.

**Vakkanga**

Vakkanga [vakṣa+ga] a term for bird, poetically for sakuṇa J i.216 (tesañ ubhosu passesu pakkhā vankā jātā ti vakkangā C.).

**Vakhanti**

Vakhanti is fut. of vac: he will say, e.g. at Vin ii.190; iv.238. See vatti.

**Vakkala**

Vakkala [cp. BSk. valkala (e.g. Jtm 210): see vāka] 1. the bark of a tree J ii.13 (˚antara); iii.522. -- 2. a bark garment (worn by ascetics): see vakkali.

**Vakkalaka**

Vakkalaka ("bark -- like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads dāṇḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly cakkalaka.

**Vakkali**


**Vakkalika**

Vakkalika (adj.) ( -- ˚) [fr. vakkala] in danta˚ peeling bark with one's teeth, designation of a cert. kind of ascetics DA i.271.

**Vagga**

Vagga1 [Vedic varga, fr. vrj; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin i.58 (du', ti' ), 195 (dasa' a chapter of 10 bhikkhus). -- 2. a section or chapter of a canonical book DhsA i.158 (eka -- vagga -- dvi -- vagga -- mattam pi); DhsA 27. -- uposatha celebration (of the uposatha) in groups, "incomplete congregation" (trsln Oldenberg) Dpvs 7, 36. More likely to vagga2! -- gata following a (sectarian) party (Bdhgh identifies this with the 62 diṭṭhigatikā SnA 365) S i.187; Sn 371. - - bandha, in instr. 'ena group by group Mhvs 32, 11. -- bandhana banded together, forming groups Dха iv.93, 94. -- vagga in crowds, confused, heaped up J vi.224; PVa 54. -- vādaka taking somebody's part Vin iii.175. -- sārin conforming to a (heretic) party Sn 371, 800, 912; Nd1 108, 329.

**Vagga**

Vagga2 (adj. -- nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious Vin i.111 sq., 129, 160; iv.53 (sangha); A i.70 (parisā); ii.240. -- instr. vaggena separately, secessionally, sectariously Vin i.161; iv.37, 126. -- ārāma fond of dissociation or causing separation M i.286; It 11 (+adhamma -- ṭha; trsln Seidenstücker not quite to the point: rejoicing in parties,
i. e. vagga1) = Vin ii.205. -- kamma (ecclesiastical) act of an incomplete chapter of bhikkhus Vin i.315 sq. (opp. sam<-> agga -- kamma). -- ráta=˚ārāma.

Vaggati

Vaggati [valg, to which belong Oicel. valka to roll; Ags. wealkan=E. walk] to jump Vv 649 (expld at VvA 278 as "kádáci pade padań" [better: padapadan?] nikkhipantā vagganena gamane [read: vagga -- gamanena] gacchanti); J ii.335, 404; iv.81, 343; v.473.

Vaggatta


Vaggana

Vaggana see vaggati (ref. of Vv 649).

Vaggiya

Vaggiya ( -- ˚) (adj.) [fr. vagga1] belonging to a group, forming a company, a party of ( -- ˚), e. g. pañcavaggiyā therā J i.57, 82; bhikkhū M i.70; ii.94; chabbaggiyā bhikkhū (the group of 6 bh.) Vin i.111 sq., 316 sq. & passim; sattarasa -- vaggiyā bhikkhū (group of 17) Vin iv.112.

Vaggu

Vaggu (adj.) [cp. Vedic valgu, fr. valg; freq. in combn with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D ii.20 ("ssara"); S i.180, 190; Sn 350, 668; Vv 53, 361, 364 ("rūpa"), 5018 (girā), 636, 6410 (ghoso suvaggu), 6420, 672, 8417; Pv i.113; ii.121; iii.34; J ii.439; ii.21; v.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as explns of vaggu: abhirūpa, căru, madhura, rucira, savanīya, siniddha, sundara, sobhana. -- vada of lovely speech or enunciation Sn 955 (=madhura -- vada, pemiṇiya -- vada, hadayangama˚, karavikaruda -- mañju -- ssara Nd1 446).

Vagguli & ˚

Vagguli & ˚ (m. & f.) [cp. Sk. valgulI, of valg to flutter] a bat Vin ii.148; Miln 364, 404; Vism 663 (in simile); DhA iii.223. -- rukkhā a tree on which bats live Vism 74. -- vata "bat -- practice," a certain practice of ascetics J i.493; iii.235; iv.299.

Vanka

Vanka (adj. -- n.) [cp. Vedic vanka (& vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcata to waver, walk crooked. Cp. Lat. con -- vexus "convex," Ags. wōh "wrong." Goth. wāhs; Ohg. wanga cheek, and others. -- The Dhtp 5 gives "koṭilya" as meaning of vanka. Another Pāli form is vakka (q. v.). The Prk. forms are both vakka & vanka: Pischel, Prk. Gr. § 74], I. (adj.). -- 1. crooked, bent, curved M i.31 (+jimha); S iv.118 (read v -- dañḍā); Vin ii.116 (suttā vankā honti); J i.9 (of kāja); iv.362 ("dañḍa"), PvA 51. With ref. to a kind of víṇā at Vv 281. -- 2. (fig.) crooked, deceitful, dishonest J iii.313 (of crows: kākānaññ nāmaññ C.); vi.524; Pv iv.134 (a"); Sn 270 (probably to be read dhanka as SnA 303, =kāka). -- 3. doubtful, deceitful, deceptive, i. e. haunted Vv 843, cp. VvA 334. -- II. (m.) -- 1. a bend, nook, curve (of ponds) J i.189; vi.333 (sahassa˚). -- 2. a hook J v.269. -- 3. a fish-hook D ii.266; Th 1, 749; J vi.437. -- On vanka in similes see J.P.T.S. 1907, 131. -- angula a crooked finger A iii.6. -- ātivankin having curves upon curves (in its horns), with very crooked antlers J i.160 (said of a deer). -- gata running in bends or crooked
(of a river) J i.289. -- ghasta (a fish) having swallowed the hook D ii.266; J vi.113. -- chidda a crooked hole DA i.112. -- dātha having a bent fang (of a boar) J ii.405.

Vankaka

Vankaka (nt.) [fr. vanka] a sort of toy: Rh. D. "toy-plough" (Dial. i.10); Kern "miniature fish-hook" (Toev. s. v.). Rh. D. derives it fr. Sk. vṛka (see P. vaka1). Bdhgh at DA i.86 takes it as "toy-plough." See D i.6; Vin ii.10 (v. l. vangaka & vankata); iii.180 (v.l. cangaka); A v.203 (T. vanka; v. l. vankaka); Miln 229. At ThA 15 vankaka is used in general meaning of "something crooked" (to explain Th 2, 11 khujja), which is specified at Th 1, 43 as sickle, plough and spade.

Vankatā

Vankatā (f.) & Vankatta (nt.) [abstr. fr. vanka] crookedness A 1 112 (tt); Dhs 1339; VbhA 494.

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Vankeyya

Vankeyya (adj.) [grd. formation fr. vanka] "of a crooked kind," crooked -- like; nt. twisting, crookedness, dishonesty M i.340; A iv.189; v.167.

Vanga

Vanga at DA i.223 is syn. with kāna and means some kind of fault or flaw. It is probably a wrong spelling for vanka.

Vangati

Vangati [cp. *Sk. vangati, to which belongs vañjula. Idg. *yag to bend; cp. Lat. vagor to roam, vagus=vague; Ohg. wankon to waver] to go, walk, waver; found only in Dhtp (No. 29) as root vang in meaning "gamana." Perhaps confused with valg; see vaggati.

Vaca

Vaca (nt.) a kind of root Vin i.201=iv.35. Cp. vacattha.

Vacatā

Vacatā (f.) [abstr. fr. vaco] is found only in cpd. dub-bacatā surliness J i.159.

*Vacati

*Vacati [vac] see vatti.

Vacattha

Vacattha (nt.) a kind of root Vin i.201=iv.35.

Vacana
Vacana (nt.) [fr. vac; Vedic vacana] 1. speaking, utterance, word, bidding S ii.18 (alaṇṇa vacanāya one says rightly); iv.195 (yathā bhūtaṇ); A ii.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv ii.27; SnA 343, 386. -- mama vacanena in my name PvA 53. -- dubbacana a bad word Th 2, 418 (=dur -- utta -- vacana Th A 268). -- vacanā ṭaroti to do one's bidding J i.222, 253. <= 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmantaṇa' term of address KhA 167; SnA 435; paccattaṇa' expression of sep. relation, i. e. the accusative case SnA 303; piya' term of endearment Nd2 130; SnA 536; puna' repetition SnA 487; vattamāṇa' the present tense SnA 16, 23; vissisatābaṇa qualifying (predicative) expression VvA 13; sampadāna' the dative relation SnA 317. At SnA 397 (combd with linga and other terms) it refers to the "number," i. e. singular & plural. -- attha word - - analysis or meaning of words Vism 364; SnA 24. -- kara one who does one's bidding, obedient; a servant Vv 165; 8421; J i.129; iv.41 (vacanā -- kara); v.98; PvA 134. -- khama gentle in words S ii.282; A iv.32. - - paṭivaṇcana speech and counterspeech (i. e. reply), conversation DhA ii.35; PvA 83, 92, 117. -- patha way of saying, speech M i.126 (five ways, by which a person is judged: kālena vā akālena vā, bhūttaṇ & a', saṃheṇa & pharusena, attha -- saṃheṭena & an', metacāṭṭa & dosantarā); A ii.117, 153; iii.163; iv.277, cp. D iii.236; Vv 6317 (=vacanā VvA 262); SnA 159, 375. -- bheda variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bheda SnA 471. -- vyattaya distinction or specification of expression SnA 509. -- sampaṇṇa one says right; the rest of the words PvA 14, 18, 103.

Vacanīya

Vacanīya (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D i.175; Sn p. 140.

Vacasa

Vacasa (adj.) ( -- ) [the adj. form of vaco=vacas] having speech, speaking, in cpd. saddheyya' of credible speech, trustworthy Vin iii.188.

Vacī

Vacī (" -- ) [the composition form of vaco] speech, words; rare by itself (and in this case re -- established from cpds.) and poetical, as at Sn 472 (yassa vacī kharāṭ; expld at SnA 409 by "vācā"), 973 (cudito vacī=vrācā SnA 574). Otherwise in cpds, like: -- gutta controlled in speech Sn 78. -- para one who excels in words (not in actions), i. e. a man of words J ii.390. -- parama id. D iii.185. -- bheda "kind of words," what is like speech, i. e. talk or language Vin iv.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākyā -- vācā & vācaṇ bhindati. -- viññatti intimation by language Vism 448; Miln 370; Dhs 637. -- vipphāya (adj.) to be spoken to, or to be answered D i.175; Sn p. 140. Otherwise in cpds, like: -- gutta controlled in speech Sn 78. -- para one who excels in words (not in actions), i. e. a man of words J ii.390. -- parama id. D iii.185. -- bheda "kind of words," what is like speech, i. e. talk or language Vin iv.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākyā -- vācā & vācaṇ bhindati. -- viññatti intimation by language Vism 448; Miln 370; Dhs 637. -- vipphāya dilating in talk Miln 230, 370. -- samācāsa good conduct in speech M ii.114; iii.45; D iii.217. <= Often coupled (as triad) with kāya' & mano' (=in deed & in mind; where vācā is used when not compounded), e. g. in (vacī) -- kamma (+kāya' & mano') deed by word M i.373, 417; iii.207; D iii.191, 245; "duccarita misbehaviour in words (four of these, viz. musāvāda, pisunā vācā, pharsuṇa vācā, samphappalāpa A i.141 D iii.52, 96, 111, 214, 217; Nd i.386; VbhA 167; Vism 531; "sahicetānā intention by word VbhA 144; "sucarita good conduct in speech A i.141 (the 4: sacca -- vācā, apisuṇa vācā, saṃhā vācā, mantā bhāsā).

Vaco

Vaco (& vaca) (nt.) [Vedic vacas, of vac] speech, words, saying; nom. & acc. vaco Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; J i.188; Nd i.553 (=vacana byāpatha ānusandhi); Pv i.1112. instr. vacasā Vin ii.95 (dhammā bahussutā honti dhātā v. paricētā); iii.189; S i.12 (+manasā); Sn 365, 663, 890 (=vacanena Nd i.299); Vism 241; Mhvs 19, 42. -- As adj. ( -- ) vaca in combn with du' as dubbacā having bad speech, using bad language, foul -- mouthed M i.95; S ii.204; A ii.147; iii.178; v.152 sq.; J i.159; Pug 20; Sdhp 95, 197. Opp. suvacā of nice speech M i.126; A v.24 sq.; Pv iv.133 (=subbaca PvA 230). -- Cp. vacī & vācā.
Vacca

Vacca (nt.) [cp. BSk. vaccah AvŚ i.254] excrement, faeces Vin ii.212; iv.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; PvA 268. -- vacça or osajjati, or karoti to ease oneself J i.3; PvA 268. -- kuṭī (& kuṭī) a privy Vin ii.221; i.161; ii.10; Vism 235, 259, 261; VbhA 242; DhA ii.55, 56; PvA 266, 268. -- kūpa a cesspool Vin ii.221; J v.231; Vism 344 sq.; DhA i.180. -- ghaṭa a pot for excrements, chamber utensil, commode Vin i.157=ii.216; M i.207. -- doṇikā id. Vin ii.221. -- magga "the way of faeces," excrementary canal, opening of the rectum Vin ii.221; iii.28 sq., 35; J i.502; iv.30. -- sodhaka a privy -- cleaner, night -- man Mhvs 10, 91.

Vaccasin

Vaccasin (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D i.114 (brahma˚; Dial. i.146 "fine in presence," cp. DA i.282). See also under brahma. <- Note. The P. root vacc is given at Dhtm 59 in meaning of "ditti," i. e. splendour.

Vaccita

Vaccita [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin ii.212, 221.

Vaccha

Vaccha1 [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. e)tos year, Sk. vatsara id., Lat vetus old, vitulus calf; Goth. wiprus a year old lamb=Ohg. widar=E. wether] a calf Dh 284; J v.101; Vism 163 (in simile), 269 (id.; kūta˚ a maimed calf); DhsA 62 (with popular etym. "vadati vaccho"); VvA 100, 200 (taruna`). <-> On vaccha in similes see J.P.T.S. 1907, 131. -- giddhini longing for her calf S iv.181. -- gopālaka a cow -- herd Vism 28. -- danta "calf -- tooth," a kind of arrow or javelin M i.429; J vi.448. -- pālaka cow -- herd Vv 512.

Vaccha

Vaccha2 [=rukkha, fr. vṛkṣa] a tree; only in mālā˚ an ornamental plant Vin ii.12; iii.179; Vism 172; DhA ii.109.

Vacchaka

Vacchaka [Demin. fr. vaccha1] a (little) calf J iii.444; v.93, 433; Miln 282 (as go -- vacchaka). -- pālaka a cow -- herd J iii.444. -- sālā cow -- shed, cowpen J v.93; Miln 282.

Vacchatara

Vacchatara [fr. vaccha; the compar. suffix in meaning "sort of, -- like." Cp. Sk. vatsatara] a weaned calf, bullock D i.127, 148; S i.75; A ii.207; iv.41 sq.; Pug 56; DA i.294. -- f. vacchatarti D i.127; S i.75; Vin i.191; Pug 56.

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Vacchati

Vacchati is fut. of vasati to dwell.

Vacchara
Vacchara [cp. Class. Sk. vatsara] year Sdhp 239. See the usual saνvacchara.

Vacchala


Vaja

Vaja [Vedic vraj: see vajati] a cattle -- fold, cow -- pen A iii.393; J ii.300; i.270, 379; Vism 166, 279; DhA i.126, 396. -- giribbaja a (cattle or sheep) run on the mountain J iii.479; as Npl. at Sn 408.

Vajati

Vajati [Vedic vraj, cp. Ved. vjinga enclosure=Av. vāraziṇa -- , with which cp. Gr. ei)/rgnumi to enclose, ei(rgmo/s, Lat. vero to turn; Gaelic fraigh hurdle; Ags. wringen=E. wring=Ger. ringen, E. wrinkle =Ger. renken, and many others, see Walde, Lat. Wtb. s. v. vero. -- The DhP (59) defines vaj (together with aj) by "gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. vrj, vrṇakti, pp. vrktā, which latter coincides with vratta of vṛt in P. vatta: see vatta1 & cp. vajjeti to avoid, vajjita, vajjana etc.) Sn 121, 381, 729 (jātimarana -- saṃsārān), 1143; J i.iii.401; iv.103 (nirayān); Pv iv.172 (Pot. vajeyya); Nd2 423 (=gacchati kamati); Mhvs 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubbajati, upabb*, pabb*, paribb*.

Vajalla

Vajalla see rajo -- vajalla.

Vajira

Vajira1 [cp. Vedic vajira, Indra's thunderbolt; Idg. *ugā=Sk. vajj. cp. Lat. vegeo to thrive, vigeo=vigour; Av. vaζra; Oicel. vakr=Ags. wacor=Ger. wacker; also E. wake etc. See also vajjeti] a thunderbolt; usually with ref. to Sakka's (=Indra's) weapon D i.95=M i.231 (ayasa); Th 1, 419; J i.134 (vajira -- pūrītā viya garukā kuechi "as if filled with Sakka's thunderbolt." Dutoit takes it in meaning vajira2 and trsλs "with diamonds"); SnA 225 ("āvudha the weapon of Sakka"). -- paṇin having a thunderbolt in his hand (N. of a yakka) D i.95=M. i.231.

Vajira2 (m. & nt.) [cp. Sk. vajjira=vajira1] a diamond A i.124 ("upamacitta")=Pug 30; Dh 161; J iv.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 ("sankhāta -- kāya"); DhA i.387 ("panti row of diamonds"), 392 sq.

Vajula

Vajula [cp. Sk. vañjula. Given as vañjula at Abhp 553] N. of several plants, a tree (the ratan: Halāyudha 2, 46) J v.420. See also vangati.

Vajja

Vajja1 (nt.) [grd. of vajjati, cp. Sk. varjya] that which should be avoided, a fault, sin D ii.38; S i.221; Vin ii.87 (thuλa a grave sin); A i.47, 98; iv.140; Ps i.122; Dh 252; VbhA 342 (syn. with dosa and garahitabba); KhA 23 (paññatti & pakati*), 24 (id.), 190 (loka*); DA i.181 (=akusala -- dhamma). Freq. in phrase: aνumattesu vajjesu bhaya -- dāssāvin "seeing a source of fear even in the slightest sins" D i.63; S v.187 and
passim. -- "dassin finding fault Dh 76 (expld in detail at DhA ii.107). -- anavajja & sāvajja, the relation of which to vajja is doubtful, see avajja.

Vajja

Vajja2 (adj. -- nt.) [cp. Sk. vādyā, grd. of vad] 1. "to be said," i. e. speaking D i.53 (sacca=r sacca -- vacana DA i.160). See also mosa -- vajja. -- 2. "to be sounded," i. e. musical instrument J i.500 ("bheri)

Vajja, vajjā, vajju

Vajja, vajjā, vajjuṇ: Pot. of vad, see vadati.

Vajjati

Vajjati1 [vrj, Vedic vrṇakti & varjati to turn; in etym. related to vajjati. Dhtp 547: "vajjane"] to turn etc.; only as Pass. form vajjati [in form=Ved. vrjyate] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 ("itabba, in pop. etym. of Vajjī"). -- Caus. vajjeti (*varjayati) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. pari, vi.

Vajjati

Vajjati2 Pass of vad, see vadati.

Vajjana

Vajjana (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); DhA iii.417.

Vajjanīya

Vajjanīya (adj.) [grd. formation fr. vajjati1] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.

Vajjavant

Vajjavant (adj.) [vajja1+vant] sinful S iii.194.

Vajjha

Vajjha (adj.) [grd. of vadhati] to be killed, slaughtered or executed; object of execution; meriting death Vin iv.226; Sn 580 (go vajjho viya); J ii.402 (cora); vi.483 (=vajjhappatta cora C.); Vism 314; KhA 27. -- avajjha not to be slain, scathless Sn 288 (brāhmaṇa); Miln 221=J v.49; Miln 257 ("kavaca invulnerable armour"). -- ghāṭa a slaughterer, executioner Th 2, 242 (cp. ThA 204). -- cora a robber (i. e. criminal) waiting to be executed PvA 153. -- pataha -- bheri the execution drum PvA 4. -- bhāvapatta condemned to death J i.439. -- sūkariyo (pl.) sows which had no young, barren sows (read vañjha") J ii.406.

Vajjhaka

Vajjhaka (adj.) ( --")=vajjha DhsA 239.

Vajjhā
Vajjhā (f.) [cp. Sk. vadhyā] execution; only in cpd. (as vajjhā) "ppatta condemned to death, about to be executed Vin iv.226; J ii.119, 264; vi.483.

Vajjheti

Vajjheti [Denom. fr. vajjha] to destroy, kill J vi.527 (siro vajhayitvāna). Kern, Toev. s. v. vaddha" proposes reading vaddhayitvāna (of a root vadh to cut), cutting off is perhaps better. The expression is hapax legomenon.

Vañcati

Vañcati [vañc; see etym. under vanka. -- The Dhp distinguishes two roots vañc, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J i.214 (inf. "itu=tadacāra -- gamanena gantu C.). -- 2. Caus. vañceti to cheat, deceive, delude, elude D i.50; Sn 100, 129, 356; J iii.420 (aor. avañcayi=vañcesi C); vi.403 ("etu -- kāma"); Pv iii.42; Miln 396; Mhvs 25, 69 (tomaraṇ avañcayi). <-> pp. vañcita.

Vañcana

Vañcana (nt.) [fr. vañc, cp. Epic Sk. vañcana] deception, delusion, cheating, fraud, illusion D i.5; iii.176; A ii.209; Sn 242; Pv iii.95; Pug 19; J iv.435; DhsA 363 (for māyā Dhs 1059); DA i.79; DhA iii.403; PvA 193. -- vañcana in lit. meaning of vañcati 1 is found in avañcana not tottering J i.214.

Vañcanika

Vañcanika (adj.) [fr. vañcana] deceiving; a cheat D iii.183; Th 1, 940; Miln 290.

Vañcaniya


Vañcita

Vañcita [pp. of vañceti] deceived, cheated J i.287 (vañcit' ammi=vañcitā amhi).

Vañjula

Vañjula see vajuła.

Vaṇjhā

Vaṇjhā [adj.] [cp. Epic & later Sk. bandhya] barren, sterile D i.14, 56; M i.271; S ii.29 (a'); iv.169; v.202 (a'); Pv iii.45 (a²=anipphala C.); J ii.406 ("stukariyo: so read for vajjha"); Miln 95; Vism 508 ("bhāva"); DhA i.45 ("itthi"); DA i.105; PvA 31, 82; VvA 149; Sdh 345 (a²).

Vaṭa

Vaṭa [cp. Epic Sk. vaṭa. A root vaṭ, not connected with this vaṭa is given at Dhtm 106 in meaning "vēṭhana": see vaṭāṇja] the Indian fig tree J i.259 ("rukkha"); iii.325; Mhvs 6, 16; DhA i.167 ("rukkha"); PvA 113.

Vaṭa
Vatā at Pug 45, 46 (tuccho pi hito pūro pi vaṭo) read ti pihito pūro vivaṭo. See vivaṭa.

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Vatāṇaṣa

Vatāṇaṣa [for vatāṇaṣa: see Geiger, P.Gr. § 661; cp. Sk. avatāṇaṣa with t; Prk. vaṇaṣa] a kind of head ornament, perhaps ear -- ring or garland worn round the forehead Mhvs 11, 28 (C. expls as "kannalpilandalvan vatāṇasakan ti vuttaḥ hoti"). Usually as vatāṇasaka Vin ii.10; iii.180; Th 1, 523; Vv 385 (expld as "ratanamayaḥ kaṇnikā") (pl.) at VvA 174; J vi.488; VvA 178, 189, 209. -- Note. The root vat given as "vēṭhana" at Dhtm 106 probably refers to vatāṇaṣa.

Vatāka

Vatāka [cp. *Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in mulāla" the (edible) tuber of the lotus J vi.563 (C. kaṇḍaka).

Vatākara

Vatākara [probably distorted by metathesis from Sk. vaṭārakā. Fr. vaṭa rope. On etym. of the latter see Walde, Lat. Wtb. s. v. volvo] a rope, cable J iii.478 (nāvā sa -- vaṭākarā).

Vatūma

Vatūma (nt.) [cp. Vedic vartman, fr. vṛt] a road, path D ii.8; S iv.52 (chinna); J iii.412; Vism 123 (sa˚ & a°). Cp. ubbaṭuma & parivaṭuma.

Vatā

Vatā1 (adj. -- nt.) [pp. of vṛt, Sk. vṛtta in meaning of "round" as well as "happened, become" etc. The two meanings have become differentiated in Pāli: vaṭa is not found in meaning of "happened." All three Pāli meanings are specialized, just as the pres. vaṭati is specialized in meaning "behoves"] 1. round, circular; (nt.) circle Pva 185 (āyata+); KhA 50 ("nāli"). See cpd. "anguli. -- 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saṅsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to vivaṭa "rolling back" or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi -- ] motion, so to speak) S iii.63; iv.53 (pariyādīnna°), cp. M iii.118; Th 1, 417 (sabba°: "all constant rolling on" trsln); SnA 351 (=upādāna); DhsA 238. -- There are 3 vaṭas, (te -- bhūmaka vaṭa, see also tivaṭa) embracing existence in the stages of kamma -- vaṭa, kilesa° and vipāka°, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmakā°); Dha i.289 (kilesa°); iv.69 (tebhūmakā°). See also Māra; and "dūkkha, vivaṭa below. -- 3. "what has been proffered," expenditure, alms (as t. t.) J vi.333 (dāna° alms -- gift); Dha ii.29 (pāka° cooked food as alms); Vva 222 (id.); Mhvs 32, 61 (alms -- pension); 34, 64 (salāka -- vaṭṭabhatta). - Cp. vi°: -- anguli a rounded (i. e. well -- formed) finger; adj. having round fingers Vv 6413 (=anupubbato v., i. e. regularly formed, Vva 280); J v.207, 215. -- angulika same as last J v.204. -- ānugata accompanied by (or affected with) saṅsāra J i.91 (dhana). -- āṣapacheda destruction of the cycle of rebirths A ii.34=It 88; A iii.35; Vism 293. -- kathā discussion about saṅsāra Vism 525; DA i.126; VbhA 133. -- kāra a worker in brass. The meaning of vaṭa in this connection is not clear; the same vaṭa occurs in "loha ("round" metal?). Kern, Toev. s. v. compares it with Sk. vardhra leather strap, taking vaṭa as a corruption of vaḍḍha, but the connection brass>leather seems far -- fetched. It is only found at Mil 331. -- dukkha the "ill" of transmigration (a Commentary expression) Vism 315; Dha iv.149; Vva 116. -- patiḥgātaka° (vivaṭṭa°) (a devolution) destroying evolution, i. e. salvation from saṅsāra SnA 106. -- bhaya fear of saṅsāra VbhA 256. -- mūla the root of saṅsāra Dha iii.278. -- vivaṭa (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cuṇḍa -- vicuṇḍa in
intensive -- iterative meaning), 'vasena in direct and inverse succession, all round, completely J i.75. Cp. also vatta -- paṭivatta. -- (2) saṃsāra in ascending and descending lines, evolution ("involution") and devolution, or one round of transmigration and the other. It is dogmatically defined at Nett 113 as "vaṭṭaṃ saṃsāro vivaṭṭaṃ nibbānaṃ" (similarly, opposed to vaṭṭa at DA i.126) which is however not the general meaning, the vivaṭṭa not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning "the total round of existences," after the fashion of cpds. like bhavabhava. -- loha "round metal" (?), one of the 3 kittima -- lohini mentioned at VbhA 63 (kaṇṣa', vaṭṭa', ārakīṭa); also at Miln 267 (with kāla', tamba' & kaṇṣa', where in the trsln Rh. D. does not give a def. expln of the word).

Vāṭṭa

Vāṭṭa2 ("rained"): see abhivaṭṭa and vaṭṭha (vuṭṭha); otherwise only at DhA ii.265.

Vañṭaka

Vañṭaka (nt.) [fr. vṛt, or P. vaṭṭa] a cart, in haṭṭha' hand-cart Vin ii.276.

Vañṭakā

Vañṭakā (f.) (& vaṭṭaka") [cp. Sk. vartakā & Ved. vartikā] the quail M iii.159 sq.; J i.172, 208 (vaṭṭaka -- luddaka); iii.312; DhA iii.175 (loc. pl. vaṭṭakesu). -- The Vaṭṭaka -- jātaka at J i.208 sq. (cp. J v.414).

Vatṭati

Vatṭati [Vedic vṛt. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of *vartate (with vaṭṭana), viz. "turning round," is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. vaṭṭeti. The defn of vaṭṭ (literal meaning) at Dhtp 89 is "vaṭṭana," and at Dhtm 107 "āvattana"] 1. to turn round, to move on: doubtful in "kattha vaṭṭaṇa" S i.15; preferably with v. l. as vaṭṭuṇi. -- Caus. I. vaṭṭeti to turn or twist J i.338 (rajju'); to cause to move or go on (in weaving; tasara' v. to speed the shuttle) SnA 2 65, 266. Should we read vaṭṭhetai? Cp. āvatteti. -- Caus. II. vaṭṭāpeti to cause to turn J i.422. -- 2. to be right or fit or proper, to behove; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. stācāra -- sampannena bhavitun vaṭṭati J i.188; kātānunā bhavitun v. J i.122. -- See e. g. J i.376; ii.352, 406; Miln 9; Vism 184; DhA ii.38, 90, 168; SnA 414 (vatṭuṇ to say); VvA 63, 69, 75; PvA 38 (dātuṇ). The noun to vaṭṭati is vatta (not vaṭṭa!).

Vatṭana


Vatṭanā

Vatṭanā (f.) [fr. vṛt] in "vālt is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M i.80, 81 (seyyathā v. evaṅ me piṭṭhi -- kaṇṭakā unnaṭ āvanato hoti; Neumann trsls "wie eine Kugelkette wurde mein Rückgrat mit den hervor -- und zurücktretenden Wirbeln") and at J v.69 (spelt "vaṭṭhanā -- vali -- sankāsa piṭṭhi te ninnat' unnaṭā," with C. expln "piṭṭhika -- tḥāne āvunītvā ṭhāpitā vaṭṭhanā -- vali -- sadiśā"). The J trsln by Dutot gives "einer Reihe von Spinnwirteln dein Rücken gleicht im Auf und Nieder"; the E. trsln has "Thy back like spindles in a row, a long unequal curve doth show."

Vatṭani

Vatṭani (f.) [cp. Vedic varan circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani -- riva; expld at ThA 259 as "lākhāya gulikā viya," trsln Sisters 154; "but a little ball").
Vaṭṭī

Vaṭṭī (f.) [represents both Epic Sk. varti and vr̥tti, differ-entiated derivations from vr̥t, combining the meanings of "turning, rolling" and "encircling, round"] 1. a wick S ii.86=iii.126=iv.213; J i.243 (dīpā’); DhA 393; ThA 72 (Ap. v.45: nom. pl. vaṭṭīni); Mhvs 32, 37; 34, 35. -- 2. enclosure, lining, film, skin Vism 258 (anta’ entrails), 262 (udara’); J i.260 (anta’, so read for "vaddhi"). -- 3. edge, rim, brim, circumference Vin

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ii.120 (aggala’ of the door), 148 (id.); S iii.141 (patta’ of a vase or bowl); iv.168 (id.); DhA ii.124 (nemi’). Often as mukha -- vaṭṭī outer rim, border, lining, e. g. cakkavāla’ J i.64, 72; DhA i.319; iii.209; patt’ J v.38; pāsāda’ DhsA 107. -- 4. strip, fringe Vin ii.266 (dussa’); J v.73 (camma’); Mhvs 11, 15. -- 5. a sheath, bag, pod J iii.366 (tiṇā’); Mhvs 26, 17 (marica’ red pepper pod); DhA iv.203 (reṇu’). -- 6. a lump, ball DhA iii.117 (pubba’, of matter). -- 7. rolling forth or along, a gush (of water), pour J i.109 (or to vṛṣ?).

Vaṭṭikā

Vaṭṭikā (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. -- 2. a brim Mhvs 18, 28. -- 3. a pod Mhvs 26, 16 (marica’).

Vaṭṭin

Vaṭṭin ( -- ') (adj.) in munḍa’ porter (?) is not clear. It is a dern fr. vaṭṭi in one or the other of its meanings. Found only at Vin ii.137, where it is expld by Bdgh as "veṭṭhin." It may belong to vaṭṭaṇḍa or vaṭa (rope): cp. Dhtm 106 "veṭṭhana" for vaṭṭaṇḍa.

Vaṭṭula

Vaṭṭula (adj.) [fr. vr̥t, cp. late Sk. vartula] circular Abhp 707.

Vaṭṭha

Vaṭṭha [pp. of vassati, for the usual vuṭṭha] rained, in nava’ newly rained upon DhA i.19 (bhūmi).

Vaṭṭhara

Vaṭṭhara (adj.) [cp. BSk. vaṭṭhara MVastu ii.65. A root vaṭh is given at Dhtm 133 in meaning "thūlattane bhave" i. e. bulkiness] bulky, gross Abhp 701.

Vaḍḍha

Vaḍḍha (nt.) [fr. vr̥dh] wealth, riches J iii.131 (vaḍḍhaṇ vaḍḍhataṇ, imper.). Or should we read vaṭṭa? <-> Vaḍḍha is used as Np. at KhA 119, perhaps in meaning "prosperous."

Vaḍḍhaka

Vaḍḍhaka [fr. vaḍḍheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J i.2 (rāsi’ the steward of an estate). -- 2. a maker of, in special sense (cīvara’ robecutter, perhaps fr. vardh to cut: see vaddhetai) a tailor J i.220.

Vaḍḍhaki
Vāḍḍhati (Vedic varadhati, vrdh, cp. Av. varodaichi to increase. To this root belongs P. udda "high up" (=Gr. orqos straight). Defd at Dhtp 109 simply as "vadhane"! primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S i.15 (read vadh for vat'); ii.206 (vaṇṇena); iv.73, 250; A v.249 (paṇṇāya); Sn 329 (paṇṇā ca sutañ ca); J iii.131 (porāṇaṇa vadhana vadhataṇ, imper. med. 3rd sg.); v.66 (sadda so vadhate rājā sukka -- pakkhe va candimā); P v.12 (dātā paṇṇēna v.); Pug 71; Miln 9; Mhvs 7, 68 (putta -- dhitāhi vadhivā having numerous sons & daughters); 22, 73 (ubho vadhiniṣu dārākā, grew up); SnA 319; PvA 94. -- ppr. vadhāmāna (1) thriving KhA 119 (read as Vadh’, Np.); -- (2) increasing J i.199 (putta -- dhitāhi); Mhvs 23, 34 (‘chāyāyaṇ as the shadows increased). -- See also pari'. -- pp. vadhā, vadhha, vuddha, vaddha, vuḍḍha. -- Caus. I. vadhāti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the foll. senses: to increase, to make move on (cp. vv. II. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vadhaka ’maker', i. e. tailor; vadhaki id., i. e. carpenter; vadhana, etc.). The latter development into "make" is late. -- 1. to increase, to raise Sn 275 (rajaṇ); DA i.115; Mhvs 29, 66 (mangaṇa to raise the chant); PvA 168 (+brāhṛeti). -- 2. to cultivate (vipassanaṇ insight) J i.117 (aor. ’esi); PvA 14. -- 3. to rear, to bring up Mhvs 35, 103 (aor. vadhāsi). -- 4. (with ref. to food) to get ready, arrange, serve in (loc.) J iii.445 (pāṭiyā on the dish); iv.67 (karotiyaṇ), 391. -- 5. to exalt J i.338 (akulina vadhassati). -- 6. to participate in, to practise, attend to, to serve (acc.) S ii.109 (tanaṇ); A ii.54 (kaṭasīn to serve the cemetery, i. e. to die again and again: see refs. under kaṭasī); Vism 111 (kasinaṇ), 152. -- 7. to make move on, to set into motion (for vaṭṭeti?); in tasaraṇ v. SnA 265, 266. -- 8. to take up Mhvs 26, 10 (kuntaṇ). -- pp. vadhīta. -- Caus. II. vadhāhpeti: 1. to cause to be enlarged Mhvs 35, 119. <= 2. to cause to be brought up or reared J i.455. -- 3. to have attended to Vin ii.134 (massuṇ). -- 4. to cause to be made up (of food) J iv.68.

Vāḍḍhana

Vāḍḍhana (nt. & adj.) [fr. vadhetti; see also vadhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M i.518 (hāyana decrease & increase); J iii.422 (kula’s, spelling dhū); Mhvs 35, 73 (ayussa); DhSA 406; PvA 31; Miln 320 (bala strengthening); Dhtp 109; Sdhp 361. -- 2. indulgence in, attachment; serving, practising Sn 1084 (takka); J i.146 (kaṭasī, q. v. & cp. vadhēti 6); Vism 111 (‘āvadhana), 152, 320. Here belong the phrases raja’ & loka’. -- 3. arrangement J vi.11 (paṭhavī -- vadhana -- kamma the act of attending to, i. e. smoothing the ground). -- 4. serving for, enhancing, favouring Pv iii.36 (rati -- nandi’). -- 5. potsher [connected with vadh? See vadhetti] J iii.226 (C. kathalika; uncertain). -- 6. a kind of garment, as puṇṇa’ (full of costliness? but perhaps not connected with vadh’ at all) Mhvs 23, 33 & 37 (where C. expls: anagghāi evaṇṇamikīṇāi vattha -- yugāni). Cp. vadhāmāna.

Vāḍḍhanaka

Vāḍḍhanaka (adj.) [fr. vadhana, cp. vadhetai 4] serving, in f. ‘ikā a serving (of food), a dish (bhatta’) DHA 188 (so read for vadhīnikā).

Vāḍḍhamāna
Vāḍḍhamāṇa (nt.) at Dpvs xi.33 is probably equivalent to vāḍḍhana (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vāḍḍheti [BSk. vardhate] "to bid higher (at a sale)," as in Divy 403; AvŚ i.36, and explain as "that which causes higher bidding," i.e. very precious. The passage is doubtful. It may simply mean "costly" (belonging to nandiyāvaṭṭan); or is it to be read as vāṭṭamāna?

Vāḍḍhamānaka

Vāḍḍhamānaka (adj.) [ppr. of vāḍḍheti+ka] growing, increasing, getting bigger; only in phrase vāḍḍhamānaka -- cchāyāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA i.96, 416; ii.79; Mhvs 19, 40.

Vāḍḍhi

Vāḍḍhi (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vāḍḍhi] 1. increase, growth (cp. Cpd. 251 sq.) S iv.250 (ariya’); J ii.426 (=phāti); Miln 109 (gūṇa’); DhsA 327; DhA iii.335 (avāḍḍhī= pārihāṇī). -- 2. welfare, good fortune, happiness J v.101; vi.330. -- 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa -- vāḍḍhi ThA 271); DA i.212, 270; VbhA 256 (in simile); SnA 179 (‘gāhana).

Vāḍḍhika

Vāḍḍhika (adj.) [fr. vāḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta’, equal to aparīhā- niya).

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Vāḍḍhita

Vāḍḍhita [pp. of vāḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su -- su’); DA i.115; DhsA 188, 364; J v.340 (‘kāya). -- 2. grown up DhA i.126. <-> 3. brought up, reared J i.455. -- 4. served, indulged, supplied: see kaṭasi” (S ii.178 e. g.).

Vāna

Vāna (nt. & m.) [cp. Vedic vraṇa; Serbian rana; Obulg. varē, both "wound"] a wound, sore Vin i.205 (m.), 218 (vāṇo rūlho); iii.36 (m; angajāte), 117 (angajāte); S iv.177 (vāṇaṅ ālimpeti); A v.347 sq., 350 sq.; 359; Nd2 540; PugA 212 (purāṇa -- vaṇa -- sadisa -- citto); DhA ii.165 (ŋ bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On vana in similes see J.P.T.S. 1907, 132. -- ālepana putting ointment on a sore SnA 58 (in sim.). -- colaka a rag for dressing a wound Vism 342; VbhA 361. -- paṭikamma restoration or healing of a wound DhA ii.164. -- paṭicchādana dressing of a wound DhA i.375. -- paṭṭa id., bandage SnA 100. -- bandhana id. Vin i.205. -- mukha the opening of a sore A iv.386 (nava ’āni); VvA 77 (id.).

Vani


Vanijja

Vanijja (f.) [Vedic vanijjā, fr. vanijj’ (vanik) merchant, cp. vānija & vaṇibbaka] trade, trading M ii.198; Sn 404 (payojaye dhammikan so vaṇijjaṇ); A ii.81 sq.; Pv i.56 (no trade among the Petas); J i.169; PvA 47
Five trades must not be carried on by lay followers of the Buddha, viz. sattha’ trade in swords, satta’ in living beings, mañña’ in meat, majja’ in intoxicants, visa’ in poisons A iii.208, quoted at DA i.235 and SN 379.

Vanīta

Vanīta [pp. of *vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv ii.24; J i.150; Sdhp 395.

Vanippattha

Vanippattha [vaṇik+patha, in meaning patha 2] trading, trade Vin i.229=D ii.87= Ud 88 (with ref. to Pāṭaliputta).

Vanibbaka

Vanibbaka [vanibba+ka. The form *vanibba, according to Geiger, P.Gr. § 461, distorted fr. vaniya, thus "travelling merchant, wayfarer." Spelling wavers between vaṇibb” & vanibb”. The BSk. form is vanīpaka, e. g. at AvŚ i.248; ii.37; Divy 83; occurring also as vaṇṭayaka at Divy 83] a wayfarer, beggar, pauper Sn 100 (n); J iv.403, 406 (n); v.172 (=bhujaputta C.; n); vi.232 (n); DA i.298 (n); PVA 78 (n), 112 (n); VvA 5 (n). Often combd with similar terms in phrase kapaṭ addhika [iddhika] vaṇṭibaka -- yācakā indigents, tramps, wayfarers & beggars, e. g. D i.137 (n); Miln 204 (n); DhA i.105 (n). Other spurious forms are vaṇṭipaka PVA 120; vanīpaka Cp. i.49.

Vanibbin

Vanibbin (adj. -- n.) [fr. *vaṇibba] begging, a beggar, tramp J iii.312; iv.410 (=yācanto C.). Spelling at both places n. See also vanin.

Vanīyati

Vanīyati see vanīyati.

Vaneti

Vaneti [Caus. of van (see etym. under van2), cp. vaṇi (van). It may be derived directly fr. vṛ, vṛpāti=P. vanāti, as shown by vanīmha. A Denom. fr. vani is vanīyati] to wish, desire, ask, beg J v.27 (spelt vaṇṇeti; C. expls as vāreti icchatī); pres. med. 1st pl. vaṇīmha (=Sk. vṛṇmahe) J ii.137 (= icchāma C.). As vanayati at KhA 111 (vanayati ti vanāñ).

Vanṭa

Vanṭa (nt.) [Epic Sk. vrnta] a stalk S iii.155=D i.73 (=chinna with its stalk cut); J i.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA ii.42; iv.112; VvA 44. avanta (of thana, the breast of a woman) not on a stalk (i. e. well -- formed, plump) J v.155. So to be trsl d here, although vaṇṭa as medical term is given in BR with meaning "nipple." -- See also tālaṇṭa

Vanṭaka

Vanṭaka (adj. ( -- ’) [vaṇṭa+ka] having a stalk; a” not fastened on stalks J v.203.

Vanṭati
Vanţati [dial. Sk. vaṇṭ] to partition, share; is given as root vaṇṭ at Dhtp 92, 561 and Dhtm 787 in meaning "vibhājana." -- Another root vaṇṭ is found at Dhtm 108 with unmeaning expln 'vaṇṭ' attē.

Vanţika

Vanţika (adj.) ( -- " ) [vaṇṭa+ika] having a stalk; only in phrase ekato" & ubhato" having a stalk on one or on both sides (of a wreath) Vin ii.10; i.iii.180; DhA i.419.

Vañña

Vañña [cp. Vedic varṇa, of vr: see vunāti. Customary definition as "vaṇñana" at Dhpt 572] appearance etc. (lit. 'cover, coating'). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows, -- 1. colour Sn 447 (meda˚); S v.216 (chavi˚ of the skin); A iii.324 (sankha˚); Th 1, 13 (nīl'abhā); Vv 4510 (danta˚=ivory white); Pv iv.39; DhA ii.3 (aruṇa˚); SnA 319 (chavi˚); VvA 2 (vicitta˚); PvA 215. Six colours are usually enumd as vaṇña, viz. nīl' pita lohitaka odāta maṇjētthā pabhassara Ps i.126; cp. the 6 colours under rāpa at Dhs 617 (where kāla kā pabbassara); J i.12 (chabbāna˚ -- buddha -- rāmiyo). Groups of five see under paṇḍa 3 (cp. J i.222). -- dubbāna of bad colour, ugly S 1.94; A v.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. suvaṇṇa of beautiful colour, lovely A v.61; It 99. Also as term for "silver." -- As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. vaṇṇato by colour, with saṇṭhānato and others: Vism 184 ('kāla vā odāta vā manguracchavi vā'), 243=VbhA 225; Nett 27. -- 2. appearance S i.115 (kassaka -- vaṇṇā abhinimmānītvā); J i.84 (id. with māṇavaka˚); Pv ii.110 (=chavi -- vaṇṇa PvA 71); iii.32 (kanakassa sannibha˚); VvA 16; cp. 'dhātu. -- 3. lustre, splendour (cp. next meaning) D i.ii.143 (suvaṇṇa˚, or=1); Pv ii.962 (na koci devo vaṇṇena sambuddhañ atirocati); iii.91 (suriya˚); Vv 291 (=saya˚ obhāsa VvA 122); PvA 10 (suvaṇṇa˚), 44. -- 4. beauty (cp. vaṇṇavant D i.ii.220 (abhikkanta˚); M i.142 (id.); D iii.68 (āyu˚+); Pv i.910 (=rāpa -- sampatti PvA 117). Sometimes combd with other ideals, as (in set of 5): āyu, sukha, yasa, sagg A iii.47; or āyu, yasa, sukha, ādhīpa cc J iv.275, or (4): āyu, sukha, bala A iii.63. -- 5. expression, look, specified as mukha˚, e. g. S iii.2, 235; iv.275 sq.; A v.342; Pv iii.91; PvA 122. <- 6. colour of skin, appearance of body, complexion M ii.32 (parama), 84 (setţha˚); A iii.33 (dibba˚); iv.396 (id.); Sn 610 (doubtful, more likely because of its combn with sara to below 8!), 686 (anoma˚); Vism 422 (eva˚=odato and sāmo vā). Cp. 'pokkharatā. <- In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term Dial. i.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV ii.12, 9; iii.34, 9; see Zimmer, Altind. Leben 113 and in greater detail Macdonell & Keith, Vedic Index ii.247 sq.). The customary enum is of 4 such grades, viz. khattiya˚ brāhmaṇa˚ vessā suddā Vin ii.239; A iv.202; M ii.128, but cp. Dial. i.99 sq. -- See also Vin iv.243 (here applied as general term of "grade" to the alms -- bowls: tayo pattasa vaṇṇā, viz. ukkaţţha, majjhima, omaka, cp. below 7); D i.13, 91; J iii.34; Miln 225 (khattiya˚, brāhmaṇa˚). -- 7. kind, sort Miln 128 (nānā˚), cp. Vin iv.243, as mentioned under 6. -- 8. timbre (i. e. appearance) of voice, contrasted to sara intonation, accent; may occasionally be taken as "vowel." See A i.229 (+sara˚); iv.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (girān vaṇṇ upasaṇhitā, better than meaning "comment"); Miln 340 (+sara˚). <- 9. constitution, likeness, property; adj. ( -- " ) "like": aggi˚ like fire Pv iii.66 (=aggi -- sadisa PVA 203). -- 10. ("good impression") praise DhA i.115 (magga˚);

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usually combd and contrasted with vaṇṇa blame, e. g. D i.1, 117, 174; A i.89; ii.3; iii.264; iv.179, 345; DA i.37. -- 11. reason ("outward appearance") S i.206 (=kāraṇa K.S. i.320); Vv 846 (=kāraṇa VvA 336); Pv iv.16 (id. PVA 220); iv.148. -- āroha (large) extent of beauty Sn 420. -- kasina the colour circle in the practice of meditation VbhA 251. -- kāraka (avaṇṇe) one who makes something (unsightly) appear beautiful J v.270. -- da giving colour, i. e. beauty Sn 297. -- dada giving beauty A ii.64. -- dasaka the ten (years) of complexion or beauty (the 3rd decade in the life of man) Vism 619; J iv.497. -- dāst "slave of beauty," courtezan, prostitute J i.156 sq., 385; ii.367, 380; iii.463; vi.300; DhA i.395; iv.88. -- dhātu composition or condition of appearance, specific form, material form, natural beauty S i.131; Pv i.31; PVA
137 (= chavivāṇa); DhsA 15. -- patha see vaṇṇu*. -- pokkharaṅgā beauty of complexion D i.114, 115; A i.38; ii.203; Pug 66; VbhA 486 (defd); DhA iii.389; PvA 46. -- bhū place of praise J i.84 (for "bhūmi: see bhūti). -- bhūta being of a (natural) species PvA 97. -- vādin saying praise, praising D i.179, 206; A ii.27; V.164 sq.; Vin ii.197. -- sampannya endowed with beauty A i.244 sq., 288; ii.250 sq.

Vaṇṇaka

Vaṇṇaka (nt.) [fr. vaṇṇa] paint, rouge D ii.142; Th 1,960; Dpvs vi.70.

Vaṇṇatā


Vaṇṇanā

Vaṇṇanā (f.) [fr. vaṇṇeti] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada*); PvA 2. -- pāli” explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakathā) VbhA 291. -- 2. praise DhA ii.100 (vana*).

Vaṇṇantiya

Vaṇṇantiya (adj.) [grd. formation fr. vaṇṇeti] to be de-scribed; a” indescribable J v.282.

Vaṇṇavant

Vaṇṇavant (adj.) [fr. vaṇṇa] beautiful A iv.240 (cātūm- mahārājikā devā dhīgh’āyukā vaṇṇavanto; v. l. ’vantā); Pug 34; Pv iii.212 (=rūpasampanna PvA 184); DhA i.383.

Vaṇṇita

Vaṇṇita [pp. of vaṇṇeti] 1. explained, commented on SnA 368. -- 2. praised, extolled Pug 69; J i.9; Miln 278 (+thuta & pasattha); PvA 116 (=pasaṅsita), 241; VvA 156 (=pasaṅsita).

Vaṇṇin

Vaṇṇin ( -- *) (adj.) [fr. vaṇṇa] 1. having colour Th 1, 1190 (accharā nānattavaṃṇiyo "in divers hues"). -- 2. belonging to a caste, in cātū” (suddhi) (purity of) the fourfold castes M ii.132. -- 3. having beauty Sn 551 (uttama*). -- 4. having the appearance of A ii.106= Pug 44 (āma’, pakka’); J v.322 (vijju”).

Vaṇṇiya

Vaṇṇiya (nt.) [fr. vaṇṇeti] colouring; having or giving colour, complexion M i.446 (in phrase assaṅ assa-- damako vaṇṇiyaṃ ca valiyaṃ ca anuppavecchati, trsld by Neumann as “lässt der Rossebändiger noch die letzte Strähung und Striegelung angedeihen”; still doubtful); A iii.54 (dubbaṅṇiyaṃ bad complexion); It 76 (dub’ evil colour).

Vaṇṇu

Vaṇṇu (f.) [cp. late Sk. varṇu, N. of a river ( -- district)] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. vaṇṇupatha a sandy place, quicksand, swamp J i.109; Vv 843 (=valu -- kantāra VvA 334); Pv iv.32 (=petena nimmitat mudu -- bhūmi -- magga Pva 250, so read for vaṇṇapatha); shortened to vaṇṇu at Vv 8411 (where MSS vaṇṇa).
Vaṇṇeta

Vaṇṇeta [Denom. fr. vaṇṇa] 1. to describe, explain, comment on J i.2, 222; KhA 168; SnA 23, 160, 368. <-
> 2. to praise, applaud, extol J i.59, 84; PvA 131 (+pasaṇṣati). -- pp. vaṇṇita.

Vata

Vata1 (indecl.) [Vedic bata, post -- Vedic vata] part of exclamation: surely, certainly, indeed, alas! Vin
iii.39 (puris' usahbo vat' āyañ "for sure he is a human bull"); Th 2, 316 (abbhutañ vata vācañ bhāsasi); Sn
178, 191, 358; Vv 4713; Pv i.85; J iv.355; PvA 13, 61, 75, 121. Often combd with other emphatic particles,
like aho vata Pv ii.945 (=sādhu vata PvA 131); lābhā vata no it is surely a gain that Sn 31; DhA ii.95; vata
bho J i.81.

Vata

Vata2 (m. & nt.) [cp. Vedic vrata vow. fr. vr, meaning later "milk" (see Macdonell & Keith, Vedic Index
ii.341)] 1. a religious duty, observance, rite, practice, custom S i.143, 201; iv.180; A iv.461 (stla, vata,
tapas, brahmacariya); v.18; Sn 792, 898; Vv 8424; J iii.75; VvA 9; PvA 60. -- subbata of good practice Vv
346. Cp. patibbata, silabbata. -- 2. manner of (behaving like) a certain animal (as a practice of ascetics), e.
g. aja" like a goat J iv.318; go" like a cow M i.387; J iv.318; vagguli" bat practice J i.493; iii.235; iv.299;
hatti" elephant behaviour Nd1 92 (here as vatta; see under vatta1). -- pada an item of good practice Vv
403, 324 (where 7 are enumd, viz. devotion to one's mother & father, reverence towards elder people, speaking
the truth, gentle speech, open speech, unselfishness); Miln 90 (where 8 are given in detail, differing from
the above). See also vatta1 2. where other sets of 7 & 8 are quoted. -- samādāna taking up a (good) practice,
observance of a vow J i.157.

Vatavant

Vatavant (adj.) [vata2+vānt] observant of religious duties, devout Sn 624 (= dhuta -- vatena samannāgata
SnA 467); Dh 400 (with same expln at DhA iv.165 as as SnA 467).

Vati

Vati1 (f.) [later Sk. vṛti, fr. vr, a fence J i.153; iii.272; v.472; Vism 186 (vattī, v. l. vati); SnA 98 (v. l. for
gutti), 148 (v. l. for "vati̊ka").

Vati

Vati2 (f.) [fr. vr, cp. Sk. vṛti] a choice, boon DhA i.190 (pubbe Sāmā nāma vatiya pana kāritattā Sāmāvatti
nāma jātā).

Vatika

Vatika (adj.) ( -- "') [vata2+ika] having the habit (of), acting like M i.387 (kukkura").

Vatikā

Vatikā (f.) [fr. vati1] a fence SnA 148 (kaņṭaka" & rukkha").

Vatta
Vatta1 (nt.) [orig. pp. of vattati] 1. that which is done, which goes on or is customary, i.e. duty, service, custom, function Vin ii.31; Sn 294, 393 (gahaṭṭha’); Vism 188 (cetiṭ'angaṇa’ etc.); DhA i.92 (ācariya’); VbhA 354 (gata -- paccāgata’); VVa 47 (gāma’). -- 2. (for vata2) observance, vow, virtue D iii.9 (the 7 vattapadānī, diff. from those enumd under vata -- pada); Nd1 66 (silaṇ ca vattaṇ ca), 92 (hattī’ etc.: see vata2 2), 104 (’suddhi, 106 (id.), 188 (giving 8 dhutangas as vattas). -- paṭivatta all kinds of practices or duties J i.67; ii.103; iii.339; iv.298; Miln 416 (sucarita’); DhA i.13 sq.; ii.277; iv.28. -- bbata the usual custom DhA iv.44; C on S i.36 § 2 and on S ii.18 § 4 sq. -- sampanna one who keeps all observances VbhA 297 (where the foll. vattāni are enumd: 82 khuddaka -- vattāni. 14 mahā’, cetiyangaṇa’, bodhiyangaṇa’, pāṇiyamāla’, uposathgāra’, ägantuka’, gamika’).

Vatta


Vatta

Vatta3 [vyatta, Sk. vyātta, of vi+a+dā] opened wide Vin iii.37; J v.268 (vatte mukhe).

Vatta4 at J v.443 is corrupt for vanṭha cripple.

Vattaka

Vattaka (adj.) [fr. vatta1] doing, exercising, influencing; in vasa’ having power, neg. avasa’ having no free will, involuntary PvA 64.

Vattati

Vattati [Vedic vartate; vṛt. A differentiated P. form is vattati. -- Cp. Av. varat to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. r(ata/nh; Goth. waírpan=Ger. werden (to become, E. "turn"); Goth. -- waírps=E. -- wards; Obulg. vřeteno spindle; and many others (e. g. Lat. vertex, vortex), q. v. Walde, Lat. Wtb. s. v. verto) to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv ii.944 (vatteyya); Miln 338 (na ciraṇ vattate bhavo). -- grd. vattabba to be proceeded, or simply "to be" Vin ii.8 (so read for vatth˚): nissāya te v. "thou must remain under the superintendence of others" (Vin. Texts, ii.344). -- Often equal to aththi or (pl.) santi, i. e. is (are), e. g. J vi.504; SnA 100 (bālḥā vedanā vattanti); PvA 40. -- ppr. med. vattamāna see sep. -- pp. vatta. -- Caus. vatteti to make go on, to keep up, practise, pursue Sn 404 (etaṅ vattayaṇ pursuing this); freq. in phrases vasaṅ vatteti to exercise power, e. g. PvA 89; and cakkaṅ vatteti to wield royal power, to govern (cp. expression cakkavattini & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma -- cakkaṅ); J iii.412. -- grd. vattitabba to be practised Vin ii.32. -- pp. vattita.

Vattana

Vattana (nt.) [fr. vattati] moving on, upkeep, existence, continuance Sn 698 (cakka’ continuance of royal power); Mhs 3, 38.

Vattanī
Vattanț (& "i) (f.) [cp. Sk. vartanț, fr. vrț] a track, a road J i.196, 395, 429; iii.200. -- kañha” leaving a black trail, Ep. of the fire J iii.140.

Vattamāṇa

Vattamāṇa (adj. -- nt.) [ppr. med. of vattati] being in exist- ence, going on, happening at the time; nt. process, progress, (as "--") in progress SnA 4 ("uppana"); PvA 55. -- "vacana the present tense SnA 16, 23.

Vattamāṇaka

Vattamāṇaka (adj.) [fr. last] going on, being, existing; "bhave in the present existence or period Miln 291.

Vattar

Vattar [n. ag. of vatti, vac] one who speaks, a sayer, speaker M i.470; S i.63; ii.182; vi.94, 198; D i.139; A iv.32; v.79 sq., 226 sq.; Th 1, 334 (read ariya -- vattā for "vattā"); J i.134; SnA 272; PvA 15.

Vatti

Vatti [Vedic vakti, vac] to speak, say, call; pres. not found (for which vadati); fut. 1st sg. vakkhāmi J i.346; 3rd vakkhati S i.142; J i.356; ii.40; vi.352; VbhA 51; 1st pl. vakkhāma S iv.72; M iii.207; Vism 170, 446; 3rd vakkhanti Vin ii.1; pte. fut. vakkhamāṇa PvA 18. -- aor. 1st sg. avacaŋ J iii.280; DhA iii.194, & avocaŋ Th 2, 124; Vv 797; S i.10; DhA iii.285; 2nd avaca Th 2, 415, avoca Dh 133, & avacāsi Vv 357; 539; 3rd avaca J i.294; Pv ii.319; PvA 65 (mā a.); avoca Th 2, 494; S i.150; Sn p. 78; J ii.160; PvA 6, 31, 49, & avacāsi J vi.525; 1st pl. avacumha & avocumha M ii.91; iii.15; 2nd avacuttha Vin i.75 (mā a.); ii.297; J ii.48; DhA i.73; iv.228, & avocuttha J i.176; Miln 9; 3rd pl. avacum J v.260, & avocum M ii.147. -- inf. vattuŋ Sn 431; J vi.351; Vism 522=VbhA 130 (vattukāna); SnA 414; DA i.109; DhA i.329; ii.5. -- ger. vatvā SnA 398; PvA 68, 73, & vatvāna Sn p. 78. --> grd. vattabba Miln 276 (kiñ vattabban what is there to be said about it? i.e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. -- ppr. med. vuccaŋ Vin i.60; iii.221; PvA 13. -- Pass. vuccati D i.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J i.129 (vuccare, 3rd pl.); PvA 24, 34, 36, 76; -- pp. vutta (q. v.). -- Caus. vāceti to make speak, i.e. to read out; to cause to read; also to teach, to instruct Sn 1018, 1020; J i.452 (read); PvA 97. -- pp. vācita (q. v.). -- Desid. vavakkhati (see Geiger, P.Gr. § 184=Sk. vivakṣati) to wish to call D ii.256.

Vattika=vatika

Vattika=vatika Nd1 89 (having the habit of horses, elephants etc.).

Vattita

Vattita (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

Vattin

Vattin (adj.) (""") [fr. vrț] engaged in, having power over, making, doing; only in cpds. cakka” & vasa’ (q. v.).

Vattha

Vattha1 (nt.) [Vedic vastra, fr. vas, vaste to clothe; Idg. *u̯es, enlargement of *eu (: Lat. ex -- uo); cp. Lat. vestis "vest( -- ment)", Gr. ε(θ)νυμί to clothe, εις_μα dress; Goth. wasjan to clothe; wasti dress] 1, cloth; clothing, garment, raiment; also collectively: clothes; M i.36 sq.; A i.132, 209, 286; ii.85, 241; iii.27
Vattha

Vattha2 as pp. of vasati1 occurs only in cpd. nivattha. The two passages in PvA where vatha is printed as pp. (vatthāni vatha) are to be read as vattha -- nivattha (PvA 46, 62).

Vatthabba

Vatthabba at Vin ii.8 is to be spelt vattabba (see vattati).

Vatthi

Vatthi (m. & f.) [Vedic vasti in meaning 1; the other meanings later] 1. the bladder Vin iii.117; J i.146; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta"), 362; DA i.161; VbhA 248. -- 2. the pudendum: see 'kosa. -- 3. a clyster ( -- bag): see 'kamma. -- 4. a membranous sheath enveloping the sexual organ of a male DA i.275 ("kesena vatthaguyha: so read for 'kesena); VvA 252 ('mukha orifice of the pudendum of an elephant).

Vatthu

Vatthu1 (nt.) [Class. Sk. vastu, fr. vas1] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu?) A ii.209 (khettā", where khettā in lit. sense, cp. No. 2). Here belongs the defn of kāma as twofold: vatthu -- kāma and kīleśa -- kāma, or desire for realities, objective kāma, and desire as property of stained character, i. e. subjective kāma, e. g. Nd1 1; SnA 99, 112; DhsA 62. -- On vatthu as general philos. term cp. Dhs. trsln §§ 455, 679, 1229, also introd. p. 86; Cpd. 15, 31, 1741. -- 2. (appld meaning) object, item Vin i.121 (antima -- vatthu ajjhāpannaka guilty of an extreme offence?); v.138 (the 10 āghāta -- vatthūni, as at Vbh 86); D ii.312 (seven niddesa"), 255 (eight kusīta"), 258 (eight dāna"); S ii.41, 56 sq.; Vbh 71 (cakkhu" etc.), 306 sq., 353; Nett 114 (ten); SnA 172; DhA i.275 (akkosa"), PvA 8, 20 (dāna"), 26 (left out in id. p. KhA 209), 29, 65 (alabhaneyya"), 96 (id.), 119, 121 (iţṭha"), 177, 220. Cp. 'bhūta. -- 3. occasion for, reason, ground A ii.158 (+khettā [in fig. sense!], āyatana & adhikaraṇa); iv.334; D i.13 sq. (āṭṭhadāsihavi vatthūhi etc.); J ii.5 (avathumhi chandaţ mākāri do not set your heart on what is unreasonable); vatthunā (instr.) because PvA 118; vatthuto (abl.) on account of PvA 241. -- 5. basis, foundation, seat, (objective) substratum, substance, element J i.146 (kāyo paridevānaţ v.), VbhA 404 (+ārammaṇa). See most of the cpds. -- 5. subjectmatter, subject, story, account SnA 4; DhA i.66; PvA 77, 92, 263, 269. Cp. 'gathā & titles like Petavatthu, Vimāṇavatthu. -- kata made a foundation or basis of, practised thoroughly J ii.61; v.14 and passim (+bhāvita etc.). In phrase tālavathukata (=tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāla. -- gathā the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). -- dasaka
tenfold substance or material basis VbhA 22. -- bhūta being an object, i. e. subject to J v.210. -- rūpa substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. -- visadakiriyā clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhsA 76 ("kiriyaṭā; trsln Expos. 101 "cleansing of things or substance"); Vism 128; VbhA 276.

Vatthu

Vatthu2 [Vedic vāstu; fr. vas] site, ground, field, plot Vin iii.50 (ārāma" & vihāra"), 90 (id.); Sn 209, 473 (sakhetta", cp. vatthu1 4), 769 (khetta+), 858 (id.); Th 1, 957 (khetta+vatthu, cp. Brethren p. 3371 & Vin. Texts iii.389 sq.); Miln 279 (khetta" a plot of arable land); DA i.78 (contrasted with khetta, see khetta 1 and cp. vatthu1 1); PvA 88 (gageha the back yard of the house); haunted by fairies (pariganhanti) D ii.87. -- kamma "act concerning sites," i. e. preparing the ground for building D i.12 (trsln: fixing on lucky sites for dwellings), cp. DA i.98: akāta -- vatthumhi gehapatiṭṭhapanā, -- devatā the gods protecting the grounds, field -- gods, house -- gods Pv i.41 (=ghara -- vatthuṇ adhivatthā devatā PvA 17). -- parikirā offerings over the site of a house ("consecrating sites" trsln) D i.12 (cp. DA i.98=balikamma -- karaṇā), -- vijjā the science of (building -- ) sites, the art of determining a suitable (i. e. lucky) site for a house D i.9 (see expln at DA i.93); S iii.239; Nd1 372; Vism 209 (in comparison); KhA 237. See also Dial ii.92 & Fick, Sociale Gliederung 152.

Vatthuka

Vatthuka (adj.) ( -- ˚) [fr. vatthu1] 1. having a site or founda- tion or ground, in ucca˚ (high) and nīca˚ (low) Vin ii.117, 120; Mhvs 33, 87. -- 2. having its ground in, founded on, being of such & such a nature or composition S iv.67 (vācā"); Ps i.130 (micchādiṭṭhi", correct in Index J.P.T.S. 1908!); Vbh 319 (uppanna"; +ārammaṇa), 392 (micchādiṭṭhi"), VbhA 403 (uppanna" etc.).

Vada

Vada (adj.) ( -- ') [fr. vad] speaking, in cpd. vaggu˚ speaking pleasantly Sn 955 (ep. Nd1 446; SnA 571=sundaravada); suddhi˚ of clean speech Sn 910.

Vadaññu

Vadaññu (adj.) [cp. Sk. vadāniya, which also in P. avadā- niya] lit. "(easily) spoken to," addressable, i. e. liberal, bountiful, kind S i.43; A ii.59, 61 sq.; iv.271 sq., 285, 289, 322; Sn 487; Pv iv.133, 342, 1011, 154; VvA 281.

Vadaññutā


Vadati

Vadati [vad, Ved. vadati; Dhtp 134 vada=vacana] to speak, say, tell A iv.79; Sn 1037, 1077 sq.; Pug 42; PvA 13, 16, 39; Pot. 1st sg. vade (so read for vado?) M i.258; 3rd sg. vadeyya Pv i.33; aor. 3rd pl. vadiṣṇu PvA 4. -- Cp. abhi", upa", pa", vi". -- Another form (not Caus.: see Geiger, P.Gr. § 1392) is vadeti D i.36; Vin ii.1; Sn 825; Sn p. 140 (kiṃ vadetha); J i.294; imper. vadehi PvA 62; Pot. med. 1st pl. vademase D iii.197; fut. vadessati Sn 351; aor. vadesi Dha iii.174. -- A specific Pāli formation is a Caus. vadiṣṇati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādiṣṇati Sn 824=892, 832; expld as vadati SnA 541, 542, or katheti bhanti etc. (the typical Niddesa expln of vadati: see Nd2 555) Nd1 161. In contracted (& shortened) form Pot. 2nd sg. vajjesi (*vadiṣṇesi) you might tell, i. e. please tell Pv ii.116 (= vadeyyāsi PvA 149); iii.67 (same expln p. 203). The other Pot. forms from the same base are the foll.: 1st sg. vajjan
Th 2, 308; 2nd sg. vajjâ Th 2, 307; J iii.272; vi.19; and vajja Th 2, 323; 3rd sg. vajjâ Sn 971 (cp. Nd1 498); J vi.526 (=vadeyya C.); 3rd pl. vajjuñ Sn 859 (=vadeeyyâjñ katheeyuñ etc. Nd2 555); J v.221. -- Caus. vâdeti to make sound, to play (a musical instrument) J i.293; ii.110, 254 (vâdeyyâma we might play); Ap 31 (aor. vâdesuñ); PvA 151 (vâmañ vâdento). -- Pass. vajjati (*vâdiyati) to be played or sounded J i.13 (vajjantî bheriyo); Ap 31 (ppr. vajjamâ & aor. vajjiñsu). <-> Another form of ppr. med. (or Pass.) is vâdâna (being called, so -- called) which is found in poetry only (contracted fr. vadamâna) at Vin i.36=J i.83. -- pp. udita2 & vâdita (q. v.). -- Caus. II. vâdâpeti to cause to be played Mhvs 25, 74 (tûriyân).

Vadana


Vadâna

Vadâna see vadati.

Vadâniya

Vadâniya [another form of vadaññu] see a˚.

Vadâpana

Vadâpana (nt.) [fr. vâdâpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read vâd").

Vaddaliikâ

Vaddaliikâ (f.) [cp. late Sk. vârdala & BSk. vârdalikâ MVastu iii.301; Divy 500] rainy weather Vin i.3; J vi.52 (loc. vaddaliike); DhA iii.339; VbhA 109.

Vaddha

Vaddha1 (adj. -- n.) [pp. of vaddhâti; see also vaddha, vuddha & vuddha. The root given by Dhtp (166) for vrdh is vadh in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J i.219 three kinds of vaddha are distinguished: one by nature (jäti"), one by age (vayo"), one by virtue (guna"); J v.140 (=paâññâya vuddha C.). Usually combd with apacâyati to respect the aged, e. g. J i.219; and in cpd. vaddh -- apacâyika respecting the elders or those in authority J iv.94; and "apacâyin id. Sn 325 (=vaddhânañ apaciti -- karaña SnA 332); Dh 109; DhA ii.239 (=buddhatare gunavuddhe apacâyamâna). Cp. jetth' apacâyin. -- 2. glad, joyful; in cpd. "bhûta gladdened, cheerful J v.6.


Vaddhaka

Vaddhana

Vaddhana (nt.) [fr. vṛdh; see the usual vaḍḍhana] increase, furthering J iii.422 (kula’); Sdhp 247 (pīṭha’), 307 (id.).

Vaddhava

Vaddhava (nt.) [fr. vaddha1 2] joy, pleasure J v.6 (but C.=pandaṭa -- bhāva).

Vaddhavya

Vaddhavya (nt.) [fr. vaddha1 1] (old) age J ii.137 (=vuḍḍha- bhāva, mahallakā C.).

Vaddhi

Vaddhi in anta’ at J i.260 is to be read as vaṭṭi.

-- 600 --

Vaddheta

Vaddheta [fr. vardh to cut, cp. vaḍḍhaka & vaḍḍhakṭ] to cut off, is Kern’s proposed reading (see Toev. s. v.) at J vi.527 (siro vaḍḍhayitvāna) for vajjheta (T. reading vajjhayitvāna).

Vadha

Vadha [fr. vadh] striking, killing; slaughter, destruction, execution D iii.176; A ii.113; Pug 58; J ii.347; Milan 419 (”kata”); Da i.69 (pāṇa”+pāṇa -- ghāta), 80, 296; Da ii.39; VbhA 382. -- vadhaṇḍi to flog J iv.382. -- atta’ self -- destruction S ii.241; piti” parricide DA i.153; migu” hunting J i.149. -- bandhana flogging and binding (imprisoning). In this connection vadha is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A ii.209; v.206; Sn 242 (vadha -- cheda -- bandhana; v. is expld at SnA 285 as "sattānaṇa daṇḍaḥ ādihi ākoṭanana” i. e. beating) 623 (=poṭhana SnA 467); J i.435; iv.11; VbhA 97.

Vadhaka

Vadhaka [fr. vadh] slaying, killing; murderous; a murderer S iii.112 (in simile); iv.173 (id.); A iv.92 (id.); Th 2, 347; D iii.72 (”citta”); KhA 27; VvA 72 (”cetanā murderous intention”); Vism 230, 231 (in sim.); Sdhp 58. <> f. vadhikā J v.425 (pl. ’āyo).

Vadhati

Vadhati [Vedic vadḥ; the root is given at Dhtp 169 in meaning of "hiṃsā"] to strike, punish; kill, slaughter; slay; imper. 2nd pl. vadhetha Vism 314; ger. vadhitvā M i.159; D i.98; J i.12; iv.67; SnA 257 (hiṃṣitvā+); fut. vadhissati Mhvs 25, 62; aor. vadhi J i.18 (cp. ud -- abbadhī); cond. 1st sg. vadhissan Milan 221. -- grd. vajjhā: see a’.-- Caus. vadheti J i.168; Milan 109. <> pp. vadhita.

Vadhita

Vadhita [pp. of vadheti] smitten Th 1, 783=M ii.73 (not with Kern, Toev. s. v.= vyathita).

Vadhukā
Vadhukā (f.) [fr. vadhū] a daughter-in-law, a young wife A ii.78; DhA ii.260.

Vadhū

Vadhū (f.) [Ved. vadhū; to Lith. vedū to lead into one's house] a daughter-in-law VvA 123.

Vana

Vana1 (nt.) [Ved. vana. -- The P. (edifying) etymology clearly takes vana as belonging to van, and, dogmatically, equals it with vana2 as an allegorical expression ("jungle") to tanhā (e. g. DhsA 364 on Dhs 1059; DhA iii.424 on Dh 283). -- The Dhtp (174) & Dhtm (254) define it "sambhattiyañ", i. e. as meaning companionship) the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) defns of vana may be mentioned: SnA 24 (vanute vanott ti vanan); KhA 111 (vanayatti ti vanan); DhA 364 (tan tañ ārammañ vanati bhajati allīyatti ti vanañ, yacati vå ti vanañ [i. e. vana2]. vanatho ti vyañjanena padañ vaññhitα . . . balava -- tanhāyetañ nāma); DhA iii.424 (mahānā rukkanhā vanan nāma, khuddakā tasmān vane thitattā vanathā nāma etc., with further distinguishing detail, concerning the allegorical meanings). -- D ii.256 (bhikkuññan samitiñ vanañ); A i.35, 37; Dh 283 (also as vana2); Sn 272, 562 (siho nadati vane), 1015 (id.), 684 (Isivhaya v.; Sn p. 18 (Jetavana), p. 115 (Icchantaka); Th 2, 147 (Añjanavanā; a wood near Sāketa, with a vihāra); J v.37 (here meaning beds of lotuses); Miln 219 (vanañ sodheti to clear a jungle); DhA 1059 ("jungle"=tanhā); Pv ii.65 (araññā -- goçara); Vism 424 (Nandanā etc.); DhA iv.53 (tanhā the jungle of lust). Characterized as amba mango grove DhA ii.126 and passim; ambātaka plum grove Vii.17; udumbara of figs Dha 1.284; tapo (forested, alder forest ThA 136; DhA iv.53; nāgā elephant forest M i.175; brahā wild forest A i.152; iii.44; Vv 633; J v.215; mahā great forest Th 2, 373 (rahitañ & bhijisakanjan). -- vanaranj (with compar. suffix) thicker jungle, denser forest Miln 269 (vanato vanatan pavisāma). -- On similes see J.P.T.S. 1907, 133. Cp. vi. -- anta the border of the forest, the forest itself Sn 708, 709; Pv iii.310 (=vana C.). -- kammikā one who works in the woods J iv.210 (purisa); v.427, 429. -- gahana jungle thicket Vism 647 (in simile). -- gumba a dense cluster of trees Vv 817 (cp. VvA 315). -- caraka a forester SnA 51 (in simile). -- cetya a shrine in the wood J v.255. -- timira forest darkness; in eyes like the leaves of the forest darkness. Kern compares Sk. vanajapatt'. -- devatā one who works in the woods J iv.210 (*purisa); v.427, 429. -- vanatho ti vyanjanena padañ -- akkh in at J iv.285=v.284, which Kern (Toev. s. v.) changes into *patt -- akkh, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapattr'akhś Mbh i.171, 43, and vanaja -- locanā Avad. Kalp. 3, 137. The Cy. explns are "vana -- timira -- puppha -- samān akkh"; and "giri -- kaññika -- samān -- nettā"; thus taking it as name of the plant Clitoria terna. -- dahaka (& dañhana) burning the forest (aggi) KhA 21 (in simile). -- devatā forest deva S iv.302. -- ppagumba a forest grove VbhA 196. -- pati (& vanaspati) [cp. Vedic vanaspati, Prk. vanapahai] "lord of the forest," a forest tree; as vanappati only at Vii iii.47; otherwise vanaspati, e. g. S iv.302 (osadhi+tiña+v.; opposed to herbs, as in R.V.); A i.152; J i.329; iv.233 (tiña -- latā -- vanaspatiyo); DhA i.3. -- patthā a forest jungle D i.71; iii.38, 49, 195; M i.16, 104; Vii i.146; A i.60; iii.138 (arañña'); Pug 59, 68; DA i.210. -- pantha a jungle road A i.241. -- bhanga gleanings of the wood, i. e. presents of wild fruit & flowers A iv.197. -- mūla a wild root D i.166 (+phala); A i.241 (id.); Miln 278. -- rati delight in the forest DhA ii.100. -- vanāñ prājñā praise of the jungle DhA ii.100. -- vaisin forest -- dweller SnA 56 (Mahā -- tassatthera). -- vanā jungle -- thicket, dense jungle D i.87, 117; S iii.109 (tibba v. avijjā adhivacana); A iii.30; J i.82, 170; DhA i.313; ii.100.

Vana

Vana2 (nt.) [van; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunsce=E. wish, giwon=E. wont; also "to win." The spelling sometimes is van: see vañī. -- The defn at Dhtp 523 is "yācane" (i. e. from begging), at Dhtm 736 "yācāyañ"] lust, desire. In exegetical literature mixed up with vana1 (see definitions of vana1). -- The word to the Pāli Buddhist forms a connection between vana and nibbāna, which is felt as a quāsi derivation fr. nibbana= nis+vana: see nibbana & cp. nibbāna II. B 1. -- S i.180 (so hañ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th 1, 691 (vanā nibbananā āgatañ). -- A Denom. fr. vana2 is vanāyetī (like vanīyetī fr. vañī).

Vanaka
Vanaka (adj.) [fr. vana1] belonging to the forest, forest-like; adj. in cpd. ku' (kubbanaka, q. v.) brushwood Sn 1134.

Vanati, Vanute, Vanoti

Vanati, Vanute, Vanoti [van; Sk. vanoti & vanute. See also vana2, vanī, vanēti] to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhsA 364 (vanati, bhajati, allīyati). Caus. vanayati KhA 111.

Vanatha

Vanatha [vana+tha; same in BSk. e. g. MVastu i.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA iii.424; q. v. under vana1. Another defn is given at SnA 24: "ṭāṇha pariyūthāna -- vasena vanaṭī tanotī ti vanatho, tāṇha 'anusayass' etan adhivacanaṇa." -- The fig. meaning is "lust, desire," see e. g. S i.186; Th 1, 338; Dh 344; Sn 16 ("ja"); Dhs 1059 (as epithet of tāṇhā); J ii.205 (vanathanā na kāyirā); Nett 81, 82. -- nibbanatha free from desire S i.180; DhsA 364.

Vanāyati

Vanāyati [Denom. fr. vana2, cp, vanāyati] to desire, wish, covet, to hanker after M i.260; S iii.190. See also allīyati.

Vanika

Vanika=vanaka; only in cpd. nāga' one belonging to the elephant forest, i. e. an elephant -- hunter M i.175; iii.132.

Vanin

Vanin (adj. -- n.) [either fr. Sk. vāni (=P. vaṇī) in meaning "begging," or poetical abbreviation of vaṇībbīn] poor, begging; one who asks (for alms) or begs, a mendicant J vi.232 (=vanībaka C.).

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Vanībaka see vaṇībaka

Vanībaka see vaṇībaka.

Vanīyati


Vaneja

Vaneja [vane (loc. of vana1)+ja] born in the woods J ii.446.

Vanta

Vanta [pp. of vamati] 1. vomited, or one who has vomited Miln 214; PVA 80. As nt. vomit at Vin i.303. -- 2. (fig.) given up, thrown up, left behind, renounced M i.37 (+catta, mutta & pahīna). Cp. BSk. vāntyī -- bhāva, syn. with prahāna AvŚ ii.188. -- āda refuse -- feeder, crow J ii.439. -- āsa one who has given up all wishes, an Arahant Dh 97 (=sabbā āsa imīnā vantā DhA i.187). -- āsika eating what has been vomited, a
certain class of Petas Miln 294. -- kasāva one who has left behind all fault Dh 10 (=chaḍḍita’ DhA i.82). --
gamana at Vism 210=DA i.34 read either as v’ antagamana or c’ anta’. -- mala stainless Dh 261. -- lokāmisa
renouncing worldly profit Dh 378.

Vandaka

Vandaka (adj.) [fr. vand] disposed to veneration; f. ’ikā Th 2, 337.

Vandati

Vandati [vand, originally identical with vad; the defn at Dhtp (135 & 588) is "abhivādana & thuti"] to greet
respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028;
Pv ii.16; Mhvs 15, 14 (+pūjīti); Miln 14; SnA 191; PvA 53 (sirasa with the head, a very respectful way of
greeting), 67; VvA 71, imper. vanda Vv 211 (=abhivādaya VvA 105); pl. vandantu Sn 573; ppr. vandamāna
Sn 598; aor. vandi Sn 252; J i.88; PvA 38, 61, 81, 141, 275; inf. vandituṇḍr PuA 77; grd. vandīya (neg. a’)
Vin ii.162. -- Caus. II. vandāpeti to cause somebody to pay homage J i.88; iii.11. -- pp. vandita.

Vandana

Vandana (nt.) & Vandanā (f.) [fr. vand, cp. Vedic vandana] salutation, respect, paying homage; veneration,
adoration A i.294 (ā); ii.203 (+pūjā); J i.88; PuA 19; 24; Mhvs 15, 18; Miln 377; PuA i.53; SnA 492; ThA
256; Sdhp 221, 540.

Vandāpana

Vandāpana (nt.) [fr. vandāpeti; Caus. of vandati] causing to do homage J i.67.

Vandita

Vandita [pp. of vandati] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn
702 (akkuṭṭha+); Th 2, 388 (id.); J i.88.

Vanditar

Vanditar [nt. ag. fr. vandita] one who venerates or adores, a worshipper J vi.207 (vandit’ assa=vanditā
bhaveyya C.).

Vapakassati

Vapakassati see vavakassati.

Vapati

Vapati1 [vap, Vedic vapate. Defn at Dhtp 192; btja- nikkepe] to sow Sn p. 13 (kasati+); J i.150 (nivāpaṇa
vapitvā); PuA 139. -- Pass. vappate S i.227 (yādisanā v. btjaṇ tādisanā harate phalan), and vuppati [Vedic
upyate] Th 1, 530. -- pp. vutta. -- Caus. I. vāpeti: see pp. vāpita1. -- Caus. II. vāpāpeti to cause to be sown
Vin iii.131 (khettā); J iv.276 (sāliṇī).

Vapati

Vapati2 [vap, probably identical with vapati1] to shear, mow, to cut, shave: only in pp. of Caus. vāpita2 (q.
v.).
Vapana

Vapayāti
Vapayāti [vi+apa+yā] to go away, to disappear, only at Vin. i.2=Kvu 186 (kankhā vapayanti sabbā; cp. id. p. MVastu ii.416 vyapayanti, to be read as vyapayanti).

Vappa
Vappā1 (m. or nt.) [orig. grd. fr. vap=Sk. vāpya] to be sown, sowing; or soil to be sown on, in paṇṣu’ sowing on light soil & kalala’ on heavy soil SnA 137. -- Note. The defn of a root vapp at Dhtm 541 with “vārane” refers to P. vappa bank of a river (Abhp 1133)=Sk. vapra, which is not found in our texts. -- kamma the act or occupation of sowing J i.340 (+kasi -- kamma). -- kāla sowing time Sn p. 13; S i.172 (=vapanakāla, biṭa -- nikkhepa -- kāla SnA 137). -- mangala ploughing festival J i.57; DhA ii.113; SnA 141.

Vappa
Vappā2 [cp. Epic. & Class. Sk. bāśpa] a tear, tears Vin i.345 (vappāṇ puñchitvā wiping the tears).

Vabhācitāṇ
Vabhācitāṇ is a a/(pac legome/non at M i.172; read perhaps better as vabhāyitaṇ: see p. 545. Neumann trsls only “thus spoken” (i. e. bhāsitam etān).

Vamati
Vamati [vam, Idg. *gemo, cp. Lat. vomo, vomitus=va-ma-thu; Gr. e)me/w (E. emetic); Oicel. vaema seasickness. -- The defn at Dhtp 221 & Dhtm 315 is “uggirāṇa”] to vomit, eject, throw out, discharge Sn 198=J i.146; J v.255 (fut. vamissati); Pv iv.354 (=udāyati chaḍḍayati PvA 256). -- Caus. vameti Miln 169. -- pp. vanta.

Vamathu
Vamathu [fr. vam] vomiting; discharged food PvA 173 ("bhatta; +ucchiṭṭha").

Vamaṇa
Vamaṇa (nt.) [fr. vam] an emetic D i.12; A v.219; cp. J.P.T.S. 1907, 452.

Vamantiya
Vamantiya [grd. of vamati; cp. Sk. vāmanṭya; ā often interchanges with with a before I & m, like Caus. vameti & vāmeti] one who has to take an emetic Miln 169.

Vambhanā
Vambhanā (f.) [abstr. fr. vambheti] contempt, despite Vin iv.6; M i.402 (att’ukkaṇṣana: para -- vambhana), Nd2 505; Vism 29; VbhA 484; Pgdp 100. -- Spelt vamhanā at J i.454 (vamhana -- vacana) & at DhSA 396 (kuṇṣana").
Vambhanīya

Vambhanīya (adj.) [grd. of vambhēti] to be despised, wretched, miserable PvA 175, 176.

Vambhayita

Vambhayita (nt.) [pp. of vambhēti] being despised or reviled M i.172; Sn 905; Nd1 319 (=nindita, garahita, upavādita).

Vambhin

Vambhin (adj.) ( -- ˚) [fr. vambh] despising, treating with contempt, disparaging M i.95 (paraś, opp. to att' ukkanāja-saka).

Vambheti

Vambheti (& Vamheti) [Caus. of vambh, a root of uncertain origin (connected with vam?!)]. There is a form vambha given by Sk. lexicographers as a dial. word for vanśa. Could it be a contraction fr. vyambheti=vi+Denom. fr. ambho 2, part. of contempt? -- The Dhtp (602) defines vambh as "garahāyaṇ"] to treat with contempt, despise, revile, scold; usually either combd with khuṣjeti or opposed to ukkanṣeti, e. g. Vin ii.18; iv.4; M i.200 (=Sn 132 avajānti), 402 sq.; D i.90; A ii.27 sq.; Th 1, 621; DA i.256 (=hīleti); DhA iv.38; VvA 348. -- pp. vambhayita. -- vamheti is found at J i.191, 356; cp. vamhaṇa. -- Note. The spelling bh interchanges with that of h (vambhēti), as ambho shows var. ambho. Trenckner (introd. to M 1. p. 1) gives vambhēti (as BB reading) the preference over vamhēti (as SS reading). Morris’ note on vambhēti in J.P.T.S. 1884, 96 does not throw any light on its etymology.

Vamma

Vamma (nt.) [Vedic varman, fr. vṛ to cover, enclose] armour J ii.22.

Vammika

Vammika (adj.) [fr. vamma]=vammin Vin i.342.

Vammita

Vammita [pp. of vammeti, cp. Sk. varmita] armoured, clad in armour J i.179 (assa); ii.315 (hatthi); iii.8; v.301, 322; DA i.40.

Vammin

Vammin (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J iv.353 (= keṭaka -- phalaka -- hattha C.); v.259, 373; vi.25; Miln 331.

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Vammika & vammika

Vammika & vammika (m. & nt.) [cp. Vedic vammiṣṭa; Idg. *vrmiṣṭi]; cp. Av. maoiris, Sk. vamraḥ, Gr. mu/mrhz, Lat. formica, Cymr. mor; all of same origin & meaning] ant -- hill: (a) "iṣṭa: M i.142 sq.; J iii.85; iv.30 ("bila the ant's hole); v.163. -- (b) "iṣṭa: J i.432; iv.30; Vism 183 (described), 304 ("muddani), 446; DhA ii.51; iii.208; iv.154.
Vammeti

Vammeti [Denom. fr. vamma] to dress in armour, to armour J i.180; ii.94 (mangala -- hatthi). -- pp. vammita.

Vamha

Vamha [for vambha: see vambheti] bragging, boasting, despising J i.319 (‘vacana).
557); "bhatta excellent food (opp. lāmaka") J i.123; "lañcaka excellent gift (?) (Trenckner, Miln p. 424): see under lañcaka. <-> dhamma the best norm Sn 233; nagara the noble city Vv 166 (=uttama`, Rājagahaṇ sandhāya vuttaṇ VvA 82); ratana` the best of gems Sn 683; rāja` famous king Vv 321 (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa -- vara -- lakkhana full of the best marks Sn 408; nari -- vara -- gana a crowd of most lovely women Sn 301; esp. frequent in comb in with predicate gata: "gone on to the best of," i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. upari -- vara -- khandha vara -- gata PV A 75, 216, 279, -- nt. varaṇ in compar. or superl. function: better than (instr.); the best, the most excellent thing A iv.128 (katamaṇ nu kho varaṇ: yaṇ . . . yaṇ); Dh 178 (ādhipaccena sotāpattiphalan v.), 322 (varaṇ assatarā dantā . . . attadanto tato varaṇ). -- anganā a noble or beautiful woman Mhvs 33, 84. -- ādāyin acquiring the best S iv.250; A iii.80. -- āroha (1) state elephant Vv 51 (=varo aggo seṭho āroho ti varāroho VvA 35); (2) (f.) a noble lady J vi.562 (Maddi varārohā rājaputti).

Vara

Vara2 (m. & nt.) [fr. vr to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke varaṇ dadāti to grant a wish or a boon J iv.10; VvA 260; PV A 20. varaṇ gāṇhāti to take a wish or a vow J v.382; varaṇ vuṇṇāti (varati) id. J iii.493 (varaṇ varassu, imper.); PV v.940, 42; Miln 227. -- varaṇ yācati to ask a favour J iii.315 (varāni yācāmi).

Varaka

Varaka1 [cp. *Sk. varaka] the bean Phaseolus trilobus J ii.75 (where equal to kalāya); Miln 267; DhA i.311.

Varaka

Varaka2 (adj.) [fr. vr wishing or asking (in marriage) Th 2, 406.

Varāṇa

Varaṇa [cp. Sk. varana rampart, causeway, wall] the tree Crataeva roxburghii J i.222, 317 (˚rukkha), 319=DhA iii.409 (˚kaṭṭhabhaṇja); J vi.535.

*Varati

*Varati [vr] & der. ("to choose" as well as "to obstruct") see vuṇṇāti.

Varatta

Varatta (nt.) & Varattā (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Halāyudha ii.66] a strap, thong, strip of leather S i.63; A ii.33; Sn 622; Dh 398 (fig. for tanhā); J ii.153; v.45. As "harness" at J i.175; as straps on a ship's mast (to hold the sails) Miln 378. -- Cp. vārattika. -- khaṇḍa strip of leather, a strap M i.244=ii.193= iii.259=S iv.56=A iii.380.

Varāka

Varāka (adj.) [cp. Epic Sk. varāka] wretched, miserable S i.231; J iv.285; Vism 315; VvA 101; PV A 120 (syn. for kapaṇa), 175 (id.).

Varāha
Varāha [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J v.406=vi.277; Miln 364; Sdhp 378.

Valaṇja

Valaṇja (-'--) [see valaṇjeti] 1. track, line, trace, in pada’ track, footprint J i.8; ii.153 (v. l. lañca & lañcha); iv.221 (valaṇcha T.), 383; DhA ii.38. -- 2. that which is spent or secreted, i. e. outflow, faeces, excrement, in sartra’ faeces J i.70, 80, 421 ('ṣa muñcati to ease oneself); iii.486; DhA ii.55. -- 2. design, use; only neg. avalaṇja useless, superfluous Vin iv.266; VvA 46 ('ṣa aakaṣu rendered useless); DhA iv.116.

Valaṇjana

Valaṇjana (nt.) [fr. valaṇjeti] 1. resorting, acting as, behaviour VvA 248. -- 2. giving off, evacuation, easing the body J i.161 ('ṣa -- kuti privy); DhA iii.270 (sarra’).

Valaṇjanaka

Valaṇjanaka (adj.) (-'--) [fr. valaṇjana] being marked off, being traced, belonging to, behaving, living (anto’ in the inner precincts, bahi’ outside the bounds) J i.382, 385, 398.

Valaṇjita

Valaṇjita [pp. of valaṇjeti; cp. BSk. valaṇjita used, MVastu iii.276] traced, tracked, practised, travelled J iii.542 (magga).

Valaṇjeti

Valaṇjeti [customarily expld as ava+lañj (cp. Geiger P.Gr. § 661), the root lañj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of

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others (see Mon. Williams s. v. lañj). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. lañja is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in lañjh a by -- form of lañch, which is a variant of lañk "to mark" etc. (cp. lañcha, lañchaka, "ana," "ita"). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. explns. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. -- The Dhtm (522) laconically defines valaṇj as "valaṇjane"] 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58. -- 2. to use, use up, spend J i.102; iii.342; vi.369, 382, 521. -- ppr. Pass. (a -- )valaṇjiyamāna (not any longer) in use J i.111. -- pp. valaṇjita.

Valaya

Valaya (m. & nt.) [Epic Sk. valaya, fr. Idg. *gel to turn; see Sk. roots vṛ to enclose, and val to turn, to which belong the foll.: varutra upper robe, ṛṣmi wave, fold, valita bent, vilayaṭi to make roll, valli creeper, vaṭa rope, vāṇa cane. Cp. also Lat. volvo to roll, Gr. e)lu/w to wind, e)/lic round, e)/lutron cover; Goth. waļjan to roll on, Ohg. welzan & walzan=Ags. wealtan (E. waltz); Ags. wylm wave, and many others, q. v. in Walde, Lat. Wtb. s. v. volvo. -- The Dhtp (274) gives root val in meaning saγvaraṇa, i. e. obstruct, cover. See further vuṇatī a bracelet Vin ii.106; J ii.197 (dantakāre valay’ -- udini karonte disvā); iii.377; vi.64, 65; DA i.50; DhA i.226 (danta’ ivory bangle); PvA 157 (sankha’); Mhvs 11, 14 ('anguli -- veṭhakā).
Valähaka

Valähaka [valähā+ka; of dial. origin; cp. Epic Sk. balā- haka] 1. a cloud, dark cloud, thundercloud S i.212= Th 2, 55; A ii.102; v.22; Th 1, 760; Pug 42, 43; Vv 681; J iii.245; 270 (ghana˚); Vism 285 ("patala"); Miln 274; DhsA 317; VvA 12 (=abbhā); -- 2. N. of mythical horses S i.145. -- käyikā (devā) groups of cloud gods (viz. sita˚, unha˚, abbha˚, vāta˚, vassa˚) S i.254.

Valāhassa

Valāhassa [valāhā-assa] cloud -- horse J ii.129 (the Valā- hassajātaka, pp. 127 sq.); cp. BSk. Bālāhāśva (-- rājā) Divy 120 sq. (see Index Divy).

Vali & Valī

Vali & Valī (f.) [cp. Epic Sk. vali; fr val. Spelling occa- sionally with ] a line, fold, wrinkle, a streak, row; Vin ii.112 (read valiyo for valiŋ?); Th 2, 256; J iv.109; Shhp 104. -- mutt -- vali a string of pearls VvA 169. For vaṭṭanā -- valt see vaṭṭanā. See also āvali.

Valika


Valita

Valita [pp. of val: see valeti] wrinkled A i.138 (acc. khaṇḍa- danta palita -- kesaṇ vīlūṇaṇ khalitaṇ sitro -- valitaṇ tilak˚hata -- gattaṇ; cp. valin with passage M i.88= iii.180, one of the two evidehtly misread); PvA 56, 153. In compn with taca contracted to valittaca (for valittacā) "with wrinkled skin" DhA ii.190 (phalitakesa+); with abstr. valittacatā the fact of having a wrinkled skin M i.49 (pālīccha+; cp. MA 215); A ii.196 (khaṇḍicca pālīccha+).

Valin

Valin (adj.) [fr. vali] having wrinkles M i.88 (acc. palita- kesaṇ vīlūṇaṇ khalita -- siraṇ valinaṇ)=iii.180 (palitakesaṇ vīlūṇaṇ khalita -- siraṇ valinaṇ etc.) See valita for this passage. -- In compn vali -- mukha "wrinkled face," i. e. monkey J ii.298.

Valiya

Valiya at M i.446 is not clear. It is combd with vāṇiya (q. v.). See also note on p. 567; v. l. pāṇiya; C. silent.

Valikaṇaṇ

Valikaṇaṇ [cp. Sk. vyaliKaṇaṇ] read for valikaṇ at Th 2, 403, in meaning "wrong, fault"; ThA 266 expls as "vyālīkaṇa dosaṇ." So Kern, Toev. s. v.

Valīmant


Valeti
Valeti [cp. Sk. væleti, Caus. of val to turn: see valaya] 1. to twist, turn, in gţvţ to wring (a fowl’s neck) J i.436; iii.178 (gţvţ valitvţ: read ’etvţ). -- 2. to twist or wind round, to put (a garment) on, to dress J i.452 (sţtake valetuţ; v. l. valaţcetuţ). -- pp. valita.

Vallâkī

Vallâkī (f.) cp. Epic Sk. vallakt, BSk. valliķī Divy 108; MVastu i.227] the Indian lute Abhp 138.

Vallabha

Vallabha [cp. Epic & Class. Sk. vallabha & BSk. valla- bhaka a sea monster Divy 231] a favourite J iv.404; vi.38, 371; rţja˚ a king’s favourite, an overseer J i.342; Mhvs 37, 10; VbhA 501. -- f. vallabhā (a) beloved (woman), a favourite J iii.40; VvA 92, 135, 181.

Vallabhatta

Vallabhatta (nt.) [abstr. fr. vallabha] being a favourite Dâvs v.7.

Vallârī

Vallârī (f.) [cp. Class. Sk. vallart, Halâyudha ii.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.

Vallikā


Vallibha

Vallibha [cp. late Sk. valibha wrinkled] the plant kum- bha i. e. a kind of gourd Abhp 597 (no other ref.?).

Vallī

Vallī (f.) [cp. Sk. valli; for etym. see valaya] 1. a climbing plant, a creeper Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?). -- santânaka˚ a long, spreading creeper VvA 94, 162. -- 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M i.190 (Neumann, "Binse"); J iii.52 (satta rohita macche uddharitvă valliyă ävnitină netvă etc.), 333 (in similar connection); DhA iii.118. -- 3. in kaňna˚ the lobe of the ear Mhvs 25, 94. -- The compn form of vallī is valli˚. -- kott the tips of a creeper J vi.548. -- pakka the fruit of a creeper Vv 3330. -- phala=˚pakka J iv.445. -- santâna spreadings or shoots of a creeper KhA 48. -- hăraka carrying a (garland of) creeper Vism 523=VbhA 131 (in comparison illustrating the paţicca -- samuppâda).

Vallura

Vallura (nt.) [cp. Class. Sk. vallûra] dried flesh S ii.98; J ii.245.

Vala

Vala at Vism 312 is to be read vâla (snake), in phrase vâlehi upadduta "molested by snakes."
Valabhā

Valabhā [=valavā?] is not clear; it occurs only in the expression (is it found in the Canon?) valabhā -- mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vādavā -- mukha (Halāyudha i.70; iii.1).

Valabhī

Valabhī (f.) [cp. late (dial.) Sk. vādabhī] a roof; only in cpd. "ratha a large covered van (cp. yogga1) M i.175 (sabba -- setena valabhī -- rathena Savatthiyā niyyāti divā divaṇa); ii.208 (id.), but vālavabhī -- rathena); J vi.266 (vālabhiyo=bhaṇḍa -- sakaṭiya C.). The expression reminds of vālavā -- ratha.

Vālavā

Vālavā (f.) [cp. Vedic vādavā] a mare, a common horse D i.5; Pug 58; Mhvs 10, 54; J i.180; vi.343; DhA i.399; iv.4 (assatarā vālavāya gadrabhaṇa jāṭa). -- ratha a carriage drawn by a mare D i.89, 105, 106. The expression reminds of valabhī -- ratha.

Valīna

Valīna at J vi.90 is not clear (in phrase jātaṇ valīnaṇ vankagataṇ). The C. reads valīnaṇ, paraphrased by ākulaṇ. Fausböll suggests malīnaṇ. Should we accept reading valīnaṇ? It would then be acc. sg. of valin (q. v.).

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Vavakaṭṭha

Vavakaṭṭha [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA ii.103 ("kāya).

Vavakassati

Vavakassati [v+ava+kṛṣ, would correspond to Sk. vya- vakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either combd with avakassati or stands by itself. The readings are: Vin ii.204 (apakāsanti avapakāsanti) =A v.74 (avakassati avapakassati); A iii.145 (bhikkhu n’ālaṇ sanghamhā ‘vapakāsitiṇu read vavakāṣitiṇu or "kāssitiṇu), 393 (vapakassat’ eva Satthārā, vapakassati garuṭṭhāniyehi). See also apakāsati, avakassati, avapakāsati. -- pp. vavakaṭṭha .

Vavakkhati

Vavakkhati see vatti.

Vavatthapeti & 'ṭṭhāpeti

Vavatthapeti & 'ṭṭhāpeti [Caus. of vi+ava+sthā] to determine, fix, settle, define, designate, point out J iv.17 (disaṇ ’ṭṭhapetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. -- ppr. Pass. vavatthāpiyamāṇa DhA i.21, 35. -- pp. vavathitha & vavatthāpita.

Vavatthāna
Vavatthāna (nt.) [fr. vi+ava+sthā; cp. late Sk. vya- vasthāna which occurs in Ep. Sk. in meaning "stay"]
determination, resolution, arrangement, fixing, analysis Ps i.53; Vin iv.289; Vism 111, 236 (=nimitta), 347
defn); Miln 136; KhA 23.

Vavatthāpita

Vavatthāpita [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su").

Vavathita

Vavathita [pp. of vi+ava+sthā, cp. vavathapeti & late Sk. vyavasthita "determination"] 1. entered on,
arranged, fixed, determined, settled M iii.25; DhsA 36. -- 2. separated (opp. sambhinna) Vin ii.67 sq.

Vavattheti

Vavattheti [unusual pres. (Med. -- Pass.) formation fr. vi+ ava+sthā, formed perhaps after vavathita] to be
determined or analysed Ps i.53, 76, 84.

Vavassagga

Vavassagga [vi+ava+srj; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution
A i.36; J vi.188 (handā ti vavassagg' atthe nipāto); DA i.237 (here anda is expld as vavasā'y atthe nipato).
<-> Kern, Toev. s. v. wrongly "consent."

Vasa

Vasa (m. & nt.) [cp. Vedic va$; va$ to be eager, to desire] power, authority, control, influence S i.43, 240
(kodho vo vasam āyātu: shall be in your power; vasā=āṇāpavatana K.S. i.320); M i.214 (bhikkhu cittaŋ
vasaŋ vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the
influence of the heart); Sn 297, 315, 578, 586, 968; Sdhp 264. -- The instr. vasena is used as an adv. in
meaning "on account of, because" e. g. mahaggha -- vasena mahārāha "costly on account of its great worth"
PvA 77; cp. J i.94; PvA 36 (putta); Mhvs 33, 92 (paṭīsanthāra"). -- Freq. in phrase vase (loc.) vattati to be
in somebody's power J v.316 (te vase vattati), cp. M i.214 (cittassa vasena vattati) & 231 (vatteti te tasmiŋ
vaso have you power over that?); trs. vase vatteti to get under control, to get into one's power J iv.415
(attano vase vattetvā); v.316 (rājāno attano v. v.); DhA ii.14 (rājanaŋ attano v. v.), cp. M i.214 (vasan
vatteti) & PvA 89 (vasaŋ vattento). -- Note. The compn form in connection with kṛ and bhū is vasī" (q. v.).
-- ānuga being in somebody's power, dependent, subjected, obedient Sn 332, 1095; J iii.224 (=vasavattin
C.); Th 2, 375 (=kinkāra -- paṭissāvin ThA 252); Sdhp 249. -- ānuvattin id.; f. "inē obedient, obliging (to
one's husband) Vv 313. -- uttama highest authority, greatest ideal Sn 274. -- gata being in someone's power
J v.453 (nārmaŋ); cp. vaś -- kāta. -- vattaka wielding power Sdhp 483 ('ika); a' having no free will PvA
64. -- vattana wielding power, (having) authority Miln 356. -- vattin -- 1. (act., i. e. vatteti) having highest
power, domineering, autocrat, (all -- )mighty; fig. having self-mastery, controlling one's senses D i.247;
i.261; A ii.24; It 122; Th 2. 37; Pv ii.333; Miln 253; DA i.111, 114, 121; SnA 133 ("bhavana"). -- 2. (pass.;
i. e. vattati) being in one's power, dependent, subject J iii.224; v.316; ThA 226 (read vattino for "vattito!").

Vasati

Vasati1 [vas1; to Idg. *ges, cp. Gr. e)/nnumi to clothe, Sk. vasman cover, Goth. wasjan clothe, wasti dress;
See also väsana1 & vāsana1.

Vasati
Vasati2 [vas2; Idg. *ȝes to stay, abide; cp. Av. varahaiti; Lat. Vesta the goddess of the hearth=Gr. e(sti/a hearth; Goth. wisan to stay, remain, be (= Ohg. wesan, E. was, were); Oicel. vist to stay, Oir. foss rest. -- Dhtm 470: kanti -- nivāsesu] to remain, dwell, stay, abide; to spend time (esp. with vassa the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (= sanyāsati āvasati parivāsati Nd2 558); PVA 3, 12, 78 (imper. vasatha). <-> uposatha 'to live, dwell, stay, abide; to spend time (esp. with vassa the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (= sa(va)sati parivāsati Nd2 558); PVA 3, 12, 78 (imper. vasatha). -- ppr. vasanto PVA 75, 76; ppr. med. vasamāṇa J i.21, 236, 291; PVA 117; Pot. vaseyya M i.515; Pvi.97 (ghare), & vase Miln 372. -- aor. vasi Sn 977; J iv.317 (piya -- sa(va)sati); PVA 111; Mhvs 1, 13 (vaiśā); 5, 229. -- ger. vasi Miln 1 i.278; iv.317; PVA 13; grd. vasiṭṭha Miln 372; PVA 42; & vattabba Mhvs 3, 12; inf. vattuta Th 2, 414, & vattutā PVA 12, 112. Fut. vassattā (=Sk. vassiyati) Mhvs 14, 26; PVA 12; and (older) vakhati (=Sk. vatsiyati) Vin i.60; Th 2, 294; J iv.217; 1st sg. vakchāmi J v.467 (na te v. santike); vi.523, 524, & vakchaṭ Th 2, 414. -- Pass. vussati [Sk. uṣṭate] M i.147 (brahmacarīyaṇaḥ v.). -- pp. vasita, vusita (=vi+uṣṭa), vuthā [perhaps= vi+uṣṭa], q. v. -- Caus. I. vāseti to cause to live, stay or dwell; to make live; to preserve (opp. nāseti at S iv.248) Vin iii.140; S iv.248; Miln 211; PVA 160 (inf. vāsetuṇā); see also vāseti2. -- Caus. II. vasāpeti (cp. adhibhāṣāpeti) to make live or spend, to cause to dwell, to detach J i.290; ii.27; PVA 20 (vāsasā). -- pp. vāṣita. -- See also adhi˚, a˚, ni˚, pari˚.

Vasati

Vasati3 (f.) [fr. vas2, cp. Vedic vasati] a dwelling, abode, residence J vi.292 (rāja=ṛāja -- paricariyā C.); Miln 372 (rājāvasatiṇaḥ vase); Dāvs iv.27 (saka˚).

Vasana

Vasana1 (nt.) [fr. vəsati1] clothing, clothes Sn 971; Th 2, 374; D iii.118 (odātā˚); 124 (id.); Nd1 495 (the six cīvarāni); PVA 49. -- vasaṇāni clothing Mhvs 22, 30. -- vasaṇa ( -- ) as adj. "clothed," e. g. odātā wearing white robes Vin i.187; kāṣāya clad in yellow robes Mhvs 18, 10; pilotika in rags J iv.380; suci˚ in bright garments Sn 679; Pvi.108.

Vasana

Vasana2 (nt.) [fr. vəsati2] dwelling ( -- place), abode; usually in cpds. like "gāma the village where (he) lived J ii.153; "ṭhāna residence, dwelling place PVA 12, 42, 92; Dḥa i.323 and passim.

Vasanaka

Vasanaka (adj.) ( -- ) [fr. vasana2] living (in) J ii.435 (ni- baddha˚, i. e. of continuous abode).

Vasanta

Vasanta [Vedic vəsanta; Idg. *vr̥ṛ, cp. Av. varehar spring, Gr. e)/ar, Lat. vēr, Oicel. vár spring, Lith. vasarā summer] spring J i.86; v.206; KhA 192 (bāla˚= Citra); DA i.132 ("vana"); PVA 135.

Vasabha

Vasabha [the Sanskritic -- Pāli form (*vṛṣabha) of the proper Pāli usabha (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja˚); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

Vasala

Vasala [Vedic vṛṣala, Dimin. of vr̥ṣan, lit. "little man"] an outcaste; a low person, wretch; adj. vile, foul Vin
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ii.221; Sn 116 -- 136; J iv.388; SnA 183. -- f. vasalit outcaste, wretched woman S i.160; J iv.121, 375; DhA i.189; iii.119; iv.162; VvA 260. -- adhama=dhamma Sn 135. -- dhamma vile conduct J ii.180. -- vāda foul talk Ud 28; SnA 347. -- sutta the suttanta on outcasts Sn 116 sq. (p, 21 sq.), commented on at SnA 174 sq., 289.

Vasalaka


Vasā

Vasā1 (f.) [Vedic vaśā; cp. vāśītā; Lat. vacca cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita -- vuddha -- vacchakā).

Vasā

Vasā2 (f.) [cp. Vedic vasā] fat, tallow, grease Sn 196; Kh iii.; Pv ii.23; J iii.356; v.489; Pva 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

Vasi’

Vasi’ is the shortened form of vasī’ (=vasa) in combns "ppatta one who has attained power, mastering: only in phrase ceto -- vasippatta A ii.6; iii.340; Miln 82; cp. BSk. vāśipṛāpta Divy 210, 546; -- and ’ppatti mastership, mastery Vism 190 (appanā+).

Vasika

Vasika (adj.) ( -- ’) [fr. vasa, cp. Sk. vaśika] being in the power of, subject to, as in kodha” a victim of anger J iii.135; tāṇhā under the influence of craving J iv.3; mātugāma” fond of women J iii.277.

Vasita


Vasitar

Vasitar [n. ag. fr. vasita] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A ii.107= Pug 43, cp. PugA 225. -- vasitā is given as "habit" at Cpd. 58 sq., 207.

Vasin

Vasin (adj.) [fr. vasa] having power (over), mastering, esp. one's senses; a master (over) Vin iii.93; D i.18 (=cinṇavasitattā vasi DA i.112); iii.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (vasī vasi); Dāvs i.16.

Vasima

Vasima=vasin It 32 (acc. vasimaṇ; v. l. vasīmaṇ).

Vasī’
Vasā is the composition form of vasa in combn with roots kṣ and bhū, e. g. 'kata made dependent, brought into somebody's power, subject(ed) Th 2, 295 (=vasavattino katvā, pl.); Sn 154; cp. BSk. vaśikṛta Jtm 213. See also vasagata. -- 'kāvā having overcome or subjected Sn 561 (=vattato vassavatvā SnA 455). Metricasusā as vasiṅkarītī at Sn 444, -- 'bhāva state of having power, mastery Nd2 466 (balesu); Pu14 (in same passage, but reading phālesi), expld at PugA 189 (with v. i. SS balesu!) as "cīṇṇa -- vass -- bhāva"; Kv6 608 (implies balesu); Miln 170. Cp. BSk. bala -- vassī -- bhāva Mvastu iii.379. See also cīṇṇa. -- 'bhūta having become a master (over), mastering S i.132; Miln 319; cp. Mvastu i.47 & 399 vaśībhūta. -- The same change of vasa" to vassī we find in combn vasippatta (vassīppatta), q. v. under vasi".

Vasu


Vassa

Vassa (m. & nt.) [cp. Vedic varṣa (nt.) rain. For etym. see vassati] 1. rain, shower J iv.284; vi.486 (khaṇika suddha rain); Miln 307; Mvhs 21, 31; DhA i.163 (pokkharaṃ portentous); SnA 224 (mahā’ deluge of rain); Pu5A 189 (vāta’ wind & rain). -- This change of vasa to vassā is a vuttha--vassa J i.82; Mvhs 17, 1; or vassa vuttha Vin iii.11; S i.199; v.405; Pu5A 43. Cp. BSk. varṣa ṣaṣṭha Divy 92, 489. -- Vassa -- residence is vassa -- vāsa (see below). -- vassa vasāpeti (Causs.) to induce someone to spend the rainy season Pu5A 20. -- anto -- vassa during Lent; cp. antovass’ eka -- divasa the first day of Lent Vism 92; DhA iv.118; v.38). Cp. BSk. varṣa’ oṣṭha Divy 92, 489. -- Vassa -- residence is vassa -- vāsa (see below). -- vassa vasāpeti (Causs.) to induce someone to spend the rainy season Pu5A 20. -- anto -- vassa during Lent; cp. antovass’ eka -- divasaone day during Lent Mvhs 18, 2; antara -- vassa id. S iv.63. -- 2. (nt.) a year A iv.252 (mānasakāni paṇṇāsa vassāni); Sn5A 248, 446, 1073. sattā’ (adj.) seven years old Mvhs 5, 61; sattā -- aṭṭha’ 7 or 8 years old Pu5A 67. -- See cpd. ‘sata. -- 3. semen virile, virility: see cpds. ’kamma & ’vara. -- agga shelter from the rain, a shed (agga’agāra) J i.123; DhA i.105=VvA 75. -- avāsa vassā -- residence A iii.67. -- avāsika belonging to the spending of the rainy season, said of food (bhāta) given for that purpose J vi.71; DhA i.129 (as one of the 4 kinds: salāka’, pakkhika’, navacanda’, vassī’ avāsika’), 298; iv.129 (lābha a gift for the r. s.). -- upagamana entering on the vassa -- residence Pu5A 42. -- upanāyikā (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṇopanāyikā Divy 18, 489; AvS i.182, where Ep. of the full moon of Āsāḷha]. Two such terms for taking up the residence: purimikā & pachimikā A i.51; i.e. the day after the full moon of Ā. or a month after that date. See upanāyikā. -- vassī' upanāyikā -- divasa the first day of Lent Vism 92; DhA iv.118; 'upanāyikān khandhakāṃ the section of the Vinaya dealing with the entrance upon Lent (i. e. Vin i.137 sq.) Mvhs 16, 9. -- odaka rain -- water Vism 260=VbhA 243. -- kamma causing virility D i.12 (=svasso ti puriso, vosso ti paṇḍakā iti; vossasa vassā -- karaṇaṃ vassā -- kammaṇṇā, vassassā vassā -- karaṇaṃ vassā -- kammaṇṇā DA i.97). -- kāla time for rain J iv.55. -- dasa (& 'dasaka) a decade of years: see enumd at J iv.397. -- pūṭgāni innumerable years J vi.532, cp. Sn 1073. -- vara a eunuch J vi.502. -- valāhaka a rain cloud A iii.243 ('devā); -- vassanā shedding of rain, raining DhA ii.83. -- vassa Vassa residence S v.326; Pu5A 20. -- vutṭhi rainfall SnA 34, cp. 224. -- sata a century Sn 589, 804; A iv.138; Pu ii.115; Pu5A 3, 60, 69. -- satika centenarian Miln 301.
Vassati

Vassati1 [vrṣa, varṣati, vrṣate; Idg. *uers to wet, cp. Vedic vrṣa bull, varṣa rain, vrṣabha (P. usabha), Av. varṇa virile, Lat. verres boar; Gr. a)rhn virile, e)rsh dew; with which root is connected *eres to flow: Sk. arṣati, ṛṣabha bull, Lat. ros dew=Sk. rasa essence etc. <-> Dhtm 471 gives "secana" as defn] to rain (intrs.), fig. to shower, pour(down) Vin i.32 (mahāmegho vassī); S iii.141 (deve vassante); v.396 (id.); Sn 30 (devassā vassato, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA ii.83 (vassatu, imper.; vassi, aor.); 265 (devo vassanto nom. sg.). -- Cp. kālena kālaj devo vrṣyate Divy 71. -- Caus. II. vassāpeti to cause to rain J v.201 (Sakko devaŋ v. let the sky shed rain). -- pp. vaṭṭa, vaṭṭha, vuṭṭha. Another pp. of the Caus. *vasseti is vassita.

Vassati

Vassati2 [vās to bellow, Vedic vāṣyate; Dhtm 471: "sad- dane"] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S ii.230; J i.436 (of a cock); ii.37, 153, 307; iii.127; vi.497 (ppr. vassam vāsamāna=C.). -- pp. vassita2.

Vassana

Vassana1 (nt.) [fr. vassati1] raining, shedding (water) DhA ii.83 (vassa*).

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Vassana


Vassāna


Vassāpanaka

Vassāpanaka (adj.) [fr. vassāpeti; Caus. of vassati1] shedding, pouring out J i.253 (dhana*).

Vassika

Vassika (adj.) [fr. vassa] 1. (cp. vassa1) for the rainy season D ii.21 (palace); cp. AvŚ i.269 varṣaka (id.). -- 2. ( -- *) of years, in gana° for many years Sn 279; SnA 339; tero° more than one year (old): see under tero; satta° seven years old PvA 53.

Vassikā

Vassikā (f.) & Vassika (nt.)=vassikī, i. e. Jasminum Sambac; cp. BSk. varṣīka Lal. Vist. 366, 431; Divy 628; AvŚ i.163. (a) f. (the plant) Dh 377 (=sumanā DhA iv.112); Miln 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A v.22; S v.44; DhA iv.112 ("puppha").

Vassikī
Vassikā (f.) the great -- flowered jasmine, Jasminum Sambac (cp. vassikā) Dh 55 =J i.ii.291=Miln 333; Miln 181, 338; DhA i.422.

Vassita

Vassita1 [pp. of *vasseti, Caus. of vassati1] sprinkled with, wet with, endowed with, i.e. full of J iv.494 (balena vassita).

Vassita

Vassita2 (nt.) [pp. of vassati2] a cry J i.432; iv.217, 225.

Vassitar

Vassitar [n. ag. fr. vassita1] a shedder of rain A ii.102= Pug 42.

Vassin

Vassin (adj. n.) [fr. vassati1] raining; in padesa˚ shedding local showers It 64.

Vaha

Vaha ( -- ˚) [fr. vah] 1. bringing, carrying, leading Pv i.58 (vārī river= mahānādi PvA 29); S i.103; PvA 13 (anattha˚). Doubtful in hetu -- vahe Pv ii.85, better with v. l. *vaco, expld by sakāraṇa -- vacana PvA 109. -- 2. a current J iv.260 (Gangā˚); v.388 (maḥā˚). -- Cp. vāha.

Vahati

Vahati [vah, Idg. *uēgh to drive, lead, cp. Sk. vāhtra= Lat. vehiculum=E. vehicle; Gr. o)/xos waggon, Av. važaiti to lead, Lat. veho to drive etc.; Goth. ga -- wigan =Ohg. wegan=Ger. bewegen; Goth. wēgs=Ger. weg, E. way; Ohg. wagan=E. waggon, etc. -- Dhtp 333 & Dhtm 498: vaha pāpuṇane] 1. to carry, bear, transport J iv.260; PvA 14 (=dhāreti); Miln 415 (of iron: carry weight). -- imper. vaha Vv 8117; inf. vahitunjav A ii.122 (perhaps superfluous); grd. vahitabba Mhv 23, 93. -- 2. to proceed, to do one’s work M i.444; Mhv 34, 4 gulayanta˚ vahitvānam, old var. reading for P.T.S. ed. T. reading gulayantāmbhi katvān. -- 3. to work, to be able, to have power A i.282. -- Pass. vuyhati (Sk. uhyate) to be carried (along) Vin i.106; Th 1, 88; ppr. vuyhamāna S iv.179; Th 1, 88; J iv.260; PvA 153; pass. also vahyati PvA 56 (=nītati); ppr. vahiyamāna Miln 397. -- pp. uṭha (see soḍha), vūṭha & vūṭha (būṭha). -- Caus. vaheti to cause to go, to carry, to drive away Vin ii.237; Sn 282; J vi.443. -- ppr. vāhiyamāna (in med. pass. sense) J vi.125. -- pp. vahita (for vāh˚) Miln 346. Cp. ubbhahi2.

Vahana


Vahanaka

Vahanaka (adj.) ( -- *) [vahana+ka] carrying, bearing J ii.97 (dhura˚).

Vā
Vā (indecl.) [Ved. vā, Av. vā, Gr. h]/, Lat. -- ve] part. of dis- junction: "or"; always enclitic Kh viii. (itthiyā purisassa vā; mātari pitari vā pi). Usually repeated vā -- vā (is it so -- ) or, either -- or, e. g. Sn 1024 (Brahmā vā Induo vā pi); Dh 1 (bhāsati vā karoti vā); PVA 74 (putto vā dhītā vā natthī?). -- with negation in second place: whether -- or not, or not, e. g. hoti vā no vā is there or is there not D i.61; taṇṇ patthehi vā ma vā VvA 226. -- Combined with other emphatic particles: (na) vā panā not even Pv ii.69 (manussena amanussena vā panā); vā pi or even Sn 382 (ye vā pi ca); Pv ii.614 (isayo vā pi ye santī etc.); iti vā Nd2 420; atha vā Dh 83 (sukhena atha vā dukhena); uda . . . vā Sn 232 (kāyena vācā uda cetasā vā). -- In verse vā is sometimes shortened to va, e. g. devo va Brahmrā vā Sn 1024: see va4.

Vāk

Vāk ("" -- ) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. 'karaṇa talk, speaking, conversation, as kāḷyāṇa -- vāk -- karaṇa good speech A ii.97; iii.195, 261; iv.296 sq.; 328; v.155; abstr. 'ta A i.38. Cp. vākya.

Vāka

Vāka (nt.) [late Sk. valka, cp. P. vakka] the bark of a tree D i.167; Vin iii.34; J i.304; ii.141; Vism 249=VbhA 232 (akka˚ & makaci˚); Miln 128. -- avāka without bark J iii.522. -- cāra (=cāvarā) a bark garment worn by an ascetic Vin iii.34; A i.240, 295; J i.8, 304; v.132; Pug 55. -- maya made of bark Vin ii.130.

Vākarā=vāgulā

Vākarā=vāgulā; net, snare M i.153 (danda˚, Dvandva); ii.65. -- As vākara at J iii.541; as vākura at Th 1, 774.

Vākya

Vākya (nt.) [fr. vac: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D ii.166 (sūnatu bhonto mama eka -- vākyan); A ii.34 (suvā arahato vākyan); iii.40 (katvāna vākyan Asitassā tādino); Sn 1102 (=vacana Nd2 559); J iv.5; v.78; Ap 25; KhA 166 ("opādāna resumption of the sentence); DhsA 324 ("bheda "significant sentence" trsln).

Vāgamā

Vāgamā at Mhvs 19, 28 (tadahe v. rājā) is to be read (tadāḥ ev) āgamā, i. e. came on the same day. The passage is corrupt: see trsln p. 130.

Vāgura & "ā

Vāgura & "ā (f.) [cp. Epic & Class. Sk. vāgurā; to Idg. *wag to weave, as in Lat. velum sail, Ags. wecca=E. wick; Ohg. waba=Ger. wabe] a net; as "ā J vi.170; KhA 47 (stukara'); ThA 78; as "ā J vi.582. Another P. form is vākarā.

Vācaka


Vācanaka
Vācanaka (nt.) [fr. vāceti] talk, recitation, disputation; invitation (?), in brāhmaṇa” J i.318 (karoti); iii.171; iv.391 (karoti); regarded as a kind of festival. At J iii.238 vācanaka is used by itself (two brahmins receiving it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell -- dinner?). -- It is not quite sure how we have to interpret vācanaka. Under brāhma (cpds.) we have trsld it as "elocution show" (cp. our "speech day"). The E. trsln gives "brahmin feast"; Prof. Dutoit "Brahmanen -- backwerk" (i. e. special cakes for br.). vācana may be a distortion of vājana, although the latter is never found as v. l. It is at all events a singular expression. BR give vācanaka as a(/pac legome/non in meaning of "sweetmeat," with the only ref. Hārāvalī 152 (Calc. ed.), where it is expld as "prahelaka" (see P. paheṇaka). On the subject see also Fick, Soc. Glied. 137, 205.

Vācanā

Vācanā (f.) [fr. vāceti] recitation, reading; 'magga way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

Vācapeyya

Vācapeyya (1) amiable speech (vācā+peyya=piya) J vi.575 (=piyavacana C.). -- (2) spelling for vājapeyya (q. v.).

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Vācasika

Vācasika (adj.) [fr. vācā] connected with speech, verbal (contrasted with kāyika & cetasika) Vin iv.2; Pug 21; Miln 91; Vism 18; DhsA 324. -- As nt. noun at Miln 352 in meaning "behaviour in speech."

Vācā

Vācā (f.) [vac, vakti & vivakti; cp. vacah (P. vaco); Vedic vāc (vāc˚) voice, word, vākya; Av. vacah & vāxas word; Gr. e)/pos word, o)/y voice, Lat. vox= voice, voco to call; Ohg. gi -- wahan to mention etc. The P. form vācā is a remodelling of the nom. vāc after the oblique cases, thus transforming it from the cons. decl. to a vowel ('a) decl. Of the old inflexion we only find the instr. vācā Sn 130, 232. The compn forms are both vācā’ and vac˚’ word, saying, speech; also as adj. ( -- 'a) vaca speaking, of such a speech (e. g. duṣṭha’ Pv i.32, so to be read for dukkha’). -- D i.ii.69 sq., 96 sq., 171 sq.; S iv.132 (in triad kāyena vācāya manasā: see kāya i.ii., and mano ii.3); Sn 232 (kāyena vācā uda cetasā vā), 397, 451 sq., 660, 973, 1061 (=vācana Nd2 560); Nd1 504; DhsA 324 (vuccat ti vācā). -- In sequence vācā girā byappatha vacibheda vācasikā viññatti, as a defn of speech Vin iv.2, expld at DhsA 324: see byappatha. -- vācaḥ bhindati: (1) to modify the speech or expression SnA 216 (cp. vākya -- bheda DhsA 324). -- (2) to use a word, so say something Vin i.157; M i.207 (Neumann, "das Schweigen brechen"); Miln 231 (i. e. to break silence? So Rh. D. trsln). Cp. the English expression "to break the news." -- vācā is mostly applied with some moral characterization, as the foll., frequently found: atthasāñhitā A iii.244; kalyāṇa’ A iii.195, 261; iv.296; v.155; pisuṇa & pharusā A i.128, 174, 268 sq.; iii.433; iv.247 sq.; DA i.74, 75; Nd1 220, and passim; rakkhita˚ S iv.112; vikīrṇa˚ S i.61, 204; A i.70; iii.199, 391 sq.; sacca˚ A ii.141, 228; saññā A ii.141, 228; iii.244; iv.172; see also vac˚ -- sacurita˚; samma˚ Vbh 105, 106, 235; VbhA 119; see also magga˚; hīna˚ etc. S ii.54. -- ânurakkhin guarding one's speech Dh 281 (cp. vācāya sayavā DhsA iv.86). -- âbhillāpa "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakathā Nd2 561). -- uggata with well intoned speech Miln 10. -- yata restrained in speech Sn 850 (=yaṭṭha gutta rakkhita Nd1 221). -- vikkhepa confusion of speech, equivocation D 1.24 sq.; DA i.115.

Vācetar

Vācetar [n. ag. fr. vāceti] one who teaches or instructs D i.123.
Vāceti

Vāceti [Caus. of vac] to make speak or recite, to teach: see vatti. -- pp. vācita.

Vāja

Vāja [cp. Vedic vāja strength; Idg. *ve&girc;:, cp. vājeti, vajra (P. vajira); Lat. vegeo to be alert [*“vegetation”], vigeo to be strong [*“vigour”]; Av. važra; Oicel. wakr=Ags. wacor=Ger. wucker; E. wake, etc.] 1. strength, a strength -- giving drink, Soma SnA 322. <> 2. the feather of an arrow J iv.260; v.130.

Vājapeyya

Vājapeyya [cp. Vedic vājapeya; see Macdonell, Vedic Mythology pp. 131 sq., 155, quoting Weber, Vājapeya; Banerjea, Public Administration etc. 92] the vājapeya sacrifice, a soma offering. Spelling often vāca’ (mostly as v. l.); see S i.76; A ii.42; iv.151; Sn 303; It 21; Miln 219; J iii.518. Cp. peyya2.

Vājita

Vājita (adj.) [pp. of vājeti: see vāja] feathered (of an arrow) M i.429.

Vājin

Vājin (adj. -- n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs i.31; v.35 (sita’), 53 (sasi -- paṇḍara’); VvA 278.

Vāta

Vāta [cp. Class. Sk. vāta; on etym. see Walde, Lat. Wtb. s. v. vallus] enclosure, enclosed place Vin ii.154. See also yañña’.

Vātaka

Vātaka ( -- ”) [fr. vāta] enclosure, circle, ring: in gala” the throat circle, i. e. the bottom of the throat Vism 258; DhsA 316; DhA i.394; caṇḍāla’ circle of Caṇḍālas J vi.156; brāhmaṇa’ of Brahmins DhA iv.177.

Vānija

Vānija [fr. vānij (vañik): see vañijā; lit. son of a merchant; Vedic vañija] a merchant, trader Vin iii.6 (assa’); Sn 614, 651, 1014; J v.156 (so read for va’); Pv i.106; Dāvs i.58; KhA 224; SnA 251; PvA 47, 48, 100, 191, 215, 271. On similes with v. see J.P.T.S. 1907, 134.

Vānijaka=vānijā

Vānijaka=vānijā S ii.215 (sūci’); J iii.540.

Vānijjā

Vānijjā (f.) [fr. vānijja, cp. vañijjā] trade, trading Vin iv.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

Vāta
Vāṭa [Vedic vāṭa, of vā; cp. Sk. vāṭi & vāyati to blow, vāyu wind; Lat. ventus, Goth. winds=wīnd; Ohg. waļan to blow, Ófr. feth air; Gr. ά/hmi to blow, ά/his wind, Lith. ėudra storm etc.] wind. There exists a common distinction of winds into 2 groups: "internal" and "external" winds, or the ajjhattikā vāyu -- dhātu (wind category), and the bāhirā. They are discussed at Vbh 84, quoted at MA 30, 31, and expld in detail at VbhA 70 sq.; Vism 350. The bāhirā also at Nd2 562, and in poetical form at S iv.218. -- The internal winds (see below 2) comprise the foll.: uddhangamā vāṭa, adhogamā, kucchisayā, koṭṭhāsasayā, angam = angâ <> ānuśārino, satthakā, khurakā, uppalakā, assāso, passāso, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccup, stitch and stomach -- ache up to breathing. Their complement are the external winds (see below 1), viz. puratthimā vāṭa, pacchimā, uttarā, dakkhiṇā (from the 4 quarters of the sky), sarāja arāja, stītā unā, parittā adhimattā, kāḷā, verambha’, pakkha’, supaṇṇa’, tālavanṭa’, vidhūpana. * These are characterized according to direction, dust, temperature, force, height & other causes (like fanning etc.). -- 1. wind (of the air) S iv.218 (vāṭa ākāse vāyanti); Sn 71, 348, 591 (vāṭo tūlaj va dhānsaye), 622, 1074; J i.72; Pug 32; Vism 31. adhimatta v. S iv.56; maha’ S ii.88; A i.136, 205; ii.199; iv.312; veramba’ (winds blowing in high regions: upari ākāse S ii.231) A i.137; Th 1, 598; J vi.326. -- 2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain humours, supposed to be caused by derangements of the "winds" of the body (cp. Gr. qumo/s; or E. slang "get the wind up"), whereas normal "winds" condition normal health: Pv ii.61 (tassa vāṭa baltianti: bad winds become strong, i. e. he is losing his senses, cp. PvA 94: ummaḍa -- vāṭa), -- anga” pain in the limbs (or joints), rheumatism Vin i.205; udara” belly ache J i.393, 433; Dha iv.129; kammaja” birth -- pains Vism 500; kucchi” pains in the abdomen (stomach) VbhA 5; piṭṭhi” pains in the back ibid. -- 3. (fig.) atmosphere, condition, state; or as pp. (of vāṭa) scented (with), full of, pervaded (by), at Vin i.39 (vijana’ pervaded by loneliness, having an atmosphere of loneliness; Kern. Toev. s. v. vijana wrongly "troop, crowd." The same passage occurs at D iii.38, where Rh. D., Dial. iii.35, trsls "where the breezes from the pastures blow"; with expln vijana= vijana [see vajati], hardly justified. In same connection at A iv.88); Miln 19 (isi’i) -- parivāta scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). -- On vāṭa in similes see J.P.T.S. 1907, 135. -- āṭapa (Dvandva) wind and heat. In this phrase Bdhgh. takes vāṭa as wind (above 1) at Vism 31 (sarāja & arāja v.), but as (bodily) pain (above 2) at VbhA 5. See D iii.353; S ii.88; iii.54; v.379; A i.204; ii.117, 143, 199; iii.394 sq., 404; v.15, 127; Sn 52; J i.93; Miln 259, 314, 416; DhaA iii.112. -- ābādhā "wind disease," internal pains (not rheumatism) Vin i.205;

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Miln 134; Vism 41. -- āyana air hole, window Mhvs 5, 37; Dāva v.57. -- āhata struck by the wind Vism 63; DhaA iii.328. -- erita moved by the wind (of trees) S v.123; A iii.232; VvA 175. -- khanda” "wind bulk," mass of wind, region of the wind J vi.326. -- ghāṭa ("wind -- struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J iv.298; VvA 197; also as 'ka at J v.199, 407; VvA 43. -- java swiftness of the wind J ii.11. -- anga’ wind; Lat. ventus, Goth. winds=wind; Ohg. * This passage occurs at D iii.38, where Rh. D., Dial. iii.35, trsls "where the breezes from the pastures blow"; with expln vijana= vijana [see vajati], hardly justified. In same connection at A iv.88); Miln 19 (isi’i) -- parivāta scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). -- On vāṭa in similes see J.P.T.S. 1907, 135. -- āṭapa (Dvandva) wind and heat. In this phrase Bdhgh. takes vāṭa as wind (above 1) at Vism 31 (sarāja & arāja v.), but as (bodily) pain (above 2) at VbhA 5. See D iii.353; S ii.88; iii.54; v.379; A i.204; ii.117, 143, 199; iii.394 sq., 404; v.15, 127; Sn 52; J i.93; Miln 259, 314, 416; DhaA iii.112. -- ābādhā "wind disease," internal pains (not rheumatism) Vin i.205;

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Vāṭaka

Vāṭaka (adj.) ( "") [fr. vāṭa 2] belonging to or connected with the winds (of the body) in ahi -- vāṭaka -- roga a cert. (intestinal) disease (lit. "snake -- pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike) DhaA i.169, 187, 231; iii.437.

Vāṭi
Vati see vayati (in meaning "weave," as well as "blow").

Vatika

Vatika (adj.) [fr. vata 2, cp. *Sk. vatakin Halayudha ii.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

Vatininga

Vatininga [cp. *Sk. vatiningana] the egg plant, Solanum melongena J v.131; DhsA 320.

Vada

Vada [fr. vad: see vadati; Vedic vada (not in RV!), in meaning of "theory, disputation" only in Class. Sk. <-> The relation of roots vac: vad is like E. speak: say; but vada as t. t. has developed quite distinctly the specified meaning of an emphatic or formulated speech= assertion or doctrine] 1. speaking, speech, talk, nearly always -- "*, e.g. iti" hearsay, general talk M. i.133; S v.73; A ii.26; kumāraka" child -- talk or childish talk, i.e. in the manner of talking to a child S ii.218 sq.; cori" deceitful talk PVA 89 (so read with v. i. for T. bheri"); dharmika" righteous speech A v.230; musā" telling lies, false speech A i.129; ii.141; iv.401; PVA 15. See under musā. -- adj. (--") speaking up for, proclaiming, advertising D i.174 (sīla" pañña" etc.); Sn 913 (nivissa" dogmatist); A i.287 (kamma", kirīya", virīya"). -- vāda bhindati to refute a speech, to make a view discrepant (cp. bhinna -- vāda under 4!) SnA 45 (Māravādaṃ bh.). -- 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 500=nīṇa" vacana); J i.2 (jāti" genealogy, cp. D i.137). See also cpd. "patha." -- 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. hīna"); DhA iii.390= Vin iv.1; Mhvs 4, 42 (sūvā ubhinnaṃ vādaṃ). -- 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: "ācariya" traditional teaching Miln 148; also "heterodoxo" Mhvy 96, cp. Dpvs v.30; ucceda" annihilationist doctrine Nd1 282: see under ucceda; thera" the tradition of the Theras, i.e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs v.10, 14 (theravādo aggavādo ti uccata), 51 (17 heretical sects, one orthodox, altogether 18 schools); dhuta" (adj.) expounding punctiliousness Vism 81 (=aññe dhuṭangena ovadati anussati). See under dhuta; bhinnā" heretical sect (lit. discrepant talk or view) Dpvs v.39, 51 (opp. abhinnaṃ vāda); sassata" an eternalist Ps i.155. -- ānuvāda the trsln of this phrase (used as adj.) at S iii.6 (see K.S. iii.7) is "one who is of his way of thinking." all kinds of sectarian doctrines or doctrinal theses D i.161; iii.115; S iii.6; iv.51, 340, 381; v.7; A iii.4; Nett 52. -- kāma desires of disputation Sn 825. -- khitta upset in disputation, thrown out of his belief Vin iv.1=DhA iii.390. -- patha "way of speech," i.e. signs of recognition, attribute, definition Sn 1076 (expld dogmatically at Nd2 563); A ii.9. -- sattha the science of disputation, true doctrine SnA 540. -- sīla having the habit of, or used, to disputes Sn 381.

Vadaka

Vadaka (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; vagga" (either vaggā1 or vaggā2) professing somebody's party, sectarian, schismatic Vin iii.175 (anu = vattaka+); vādaka -- sammuti doctrinal (sectarian) statement A iv. 347.

Vadana

Vadana (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

Vadika

Vadika1 (adj.) (--") [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra" speaking of the farther shore, i.e. wishing him across the sea).
Vādika

Vādika2 ['?] a species of bird J vi.538 (v. l. vāj').

Vādita

Vādita (nt.) [pp. of vādeti] (instrumental) music D i.6; iii.183; A i.212; ii.209; DhA iv.75; DA i.77.

Vāditar

Vāditar [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D iii.232; A ii.246; iv.307.

Vādin

Vādin (adj.) ( -- ') [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs. only at A ii.138 (cattāro vādā four kinds of disputants); Sn 382 (ye vā pi c'aññe vādino professing their view). Otherwise -- '', e. g. in agga" "teacher of things supreme" Th 1, 1142; uccheša' professing the doctrine of annihilation Nett 111 (see uccheša); kāla', bhūta' atha' etc. speaking in time, the truth & good etc. D i.4, 165; A i.202; V. 205, 265, 328; canḍala' uttering the word C. Mhvs 5, 60; tathā' speaking thus, consistent or true speaker D iii.135; Sn 430; dhamma' professing the true doctrine S iii.138; in combn with vinaya -- vādin as much as "orthodox" Vin iii.175; mahā' a great doctrinaire or scholar SnA 540; yathā' cp. tathā' -- ; sacca' speaking the truth A ii.212; the Buddha so -- called Th ii.252 f.; vaṇna' singing the praises (of) Vin ii.197.

Vāna

Vāna1 (nt.) [fr. vā2: see vāyatii] sewing, stuffing (of a couch) DA i.86; DhA i.234 (mañca').

Vāna

Vāna2 (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana1 etym.), fig. desire, lust (=tañha' craving) DhsA 409; KhA 151, 152.

Vānaya

Vānaya in combn suvānaya (S i.124, 238) is to be separated su -- v -- ānaya (see ānaya).

Vānara

Vānara [fr. vana] monkey, lit. "forester" Th 1, 399= Dh 334; Th 1, 454; J ii.78 (Senaka), 199 sq. (Nandiya); iii.429; iv.308; v.445; Miln 201; DhA ii.22. -- inda monkey king J i.279; ii.159.

Vāpi

Vāpi (f.) [cp. Epic & Classic Sk. vāpi] a pond; "jala water from a pond Mhvs 25, 66.

Vāpita

Vāpita1 [pp. of vāpeti] sown J i.6 (+ropita, of dhañña).
Vapita2 [pp. of vāpeti] mown DhsA 238.

Vāpeti

Vāpeti [Caus. fr. vap, representing vapatī1 as well as vapatī2] to cause to sow [cp. Divy 213 vāpayituṇ] or to mow. -- pp. vāpita.

*Vābhi

*Vābhi [fr. vā to weave] appears in P. as nābhi in unṇa- nābhi (q. v.).

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Vāma

Vāma (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakkhiṇa) J iv.407 (˚akkhi); Pv iv.78; Miln 295 (˚gāhin left -- handed); PVA 178 (˚passa left side). As "northern" at J v.416. vāmaṇ karoti to upset J iv.101. -- instr. vāmena on the left Sn p. 80. <-> abl. vāmato from or on the left J iii.340; Pvi.ii.320 (as much as "reverse"); PVA 87=vilomato). -- 2. beautiful; only in cpd. vām -- āru having beautiful thighs D ii.266; J ii.443. So read at both places for vāmuru.

Vāmanaka


Vāya


Vāyati

Vāyati1 [Vedic vayati, vā, cp. Sk. veman loom, vāṭikā band, Gr. i/tus willow, Ohg. wēda id.; Lat. vieo to bind or plait] to weave, only in pp. vāyita. -- Pass. viyyati Vin iii.259. pp. also vīta. -- Caus. II. vāyāpeti to cause to be woven Vin iii.259 (=vināpeti); VvA 181. -- See also vināti.

Vāyati2 [Vedic vāti & vāyati. See etym. under vāta] 1. to blow (only as vāyati) Vin i.48; D ii.107 (mahāvāti vāyanti); S iv.218 (vātā ākāse v.); J i.18; vi.530; Mhvs 12, 12. -- aor. vāyī S iv.290; J i.51. Cp. abhī’, upa’, pa’. -- 2. to breathe forth, to emit an odour, to smell Pv i.61; PVA 14; as vāti (2nd sg. vāsi) at J ii.11 (=vāyasi C.). -- pp. vāta only as noun "wind" (q. v.).

Vāyana

Vāyamati

Vāyamati [vi+ā+yan] to struggle, strive, endeavour; to exert oneself S iv.308; v.398; A iv.462 sq. (chandañ janeti v. viriya ārabhati cittaŋ pagghanñā); Pv iv.52; Vbh 208 sq.; Pug 51; Vism 2; DhA iii.336; iv.137; PvA 185.

Vāyasa

Vāyasa [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D i.9 (vijjā: see DA i.93); S i.124; Sn 447, 675; J i.500; ii.440; Miln 373; DhA iii.206; VvA 27.

Vāyāma

Vāyāma [fr. vi+ā+yan] striving, effort, exertion, en- deavour S ii.168; iv.197; v.440; A i.174 (chando+), 219; ii.93; iii.307; iv.320; v.93 sq.; J i.72; Vbh 123, 211, 235; VbhA 91; DhA iv.109; PvA 259. On vāyama as a constituent of the "Path" (sammā) see magga 2.a. -- vāyamañ karoti to exert oneself DhA iv.26; PvA 259.

Vāyita


Vāyin


Vāyima

Vāyima (adj.) [fr. vā: vāyati1] weaving, woven; a” not woven Vin iii.224 (of a rug or cover).

Vāyu


Vāyo

Vāyo (nt.) [for vāyu, in analogy to āpo & tejo, with which frequently enumerated] wind D iii.268 (’kasiñā); M i.1, 424=A iv.375; A v.7, 318, 353 sq. (’saññā); S iii.207; Vism 172 (’kasiñā), 350 (def.). On vāyo as t. t. for mobility, mobile principle (one of the 4 elements) see Cpd. 3, 270; Dhs trsln § 962. -- dhātu the wind element, wind as one of the four great elements, wind as a general principle (consisting of var. kinds: see enumd under vāta) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA i.194.

Vāra

Vāra [fr. vṛ, in meaning "turn,” cp. vuṇṭati] 1. turn, occasion, time, opportunity J i.58 (utu -- vārena utuvārena according to the turn of the seasons), 150; vi.294; Vism 431 (santati” interval); DA i.36; DhA i.47 (dve vāre twice); DhsA 215; VvA 47 (tatiyavrāṇ for the 3rd & last time); PvA 109, 135. -- 2. In pada” "track -- occasion,” i.e. foot -- track, walk(ing), step J i.62, 213 (“vārena by walking (here spelt pāda”), 506 (pādavāre pādavāre at every step). -- 3. In udaka” v. stands for vāraka (i.e. bucket), the phrase udakavāraṇ gacchati means "to go for water," to fetch water (in a bucket) J iv.492; DhA i.49. Dutoit (J.
trsl n iv.594) trsls "Wunsch nach Wasser." -- 4. bhāṇa" "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See bhāṇa.

Vāraka

Vāraka [cp. Sk. vāra & vāraka] a pot, jar Vin ii.122 (three kinds: loha’, dāru’ and cammakhaṇḍa”); J i.349; ii.70; iii.52 (dadhi’); Miln 260; DhsA 377 (phāṇita’).

Vāraṇa

Vāraṇa1 (nt.) [fr. vṛ to obstruct] warding off, obstruction, resistance VbhA 194, 195 (=nīvāraṇa). -- ătapa” sunshade Dāvs i.28; v.35.

Vāraṇa

Vāraṇa2 [cp. Vedic vāraṇa strong] 1. elephant J i.358; iv.137; v.50, 416; DA i.275; DhA i.389 (*lit’hā elephant’s grace); VvA 36, 257. -- 2. the Hatthilinga bird Th 1, 1064.

Vāraṇa

Vāraṇa3 [for vārun?] spirituous liquor J v.505.

Vāraṇika

Vāraṇika at Th 1, 1129 read cāraṇika (a little play): see Brethren 419 note.

Vārattika

Vārattika (adj.) [fr. varatta] consisting of leather or a strap J iii.185.

Vāri

Vāri (nt.) [Vedic vāri, cp. Av. vār rain, vairi -- sea; Lat. ūrīna=urine; Ags. waer sea; Oicel. ūr spray, etc.] water D ii.266; M iii.300; A iii.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 7910; J iv.19; Nd1 135, 203 (= udaka); Miln 121; Pva 77. -- gocara living or life (lit. feeding) in water Sn 605. -- ja “water -- born,” i. e. (1) a lotus Sn 845, cp. Nd1 203; -- (2) a fish Dh 34 (=maccha DhA i.289); J v.464 (=Ānanda -- maccha C.), 507. -- da “water -- giver,” i. e. cloud Dāvs iii.40. -- dhara water -- holder, water jug J v.4. -- bindu a drop of water Sn 392. -- vāha "watercarrier," i. e. cloud A ii.56; iii.53; S v.400; J vi.26, 543, 569; Kh vii.8. -- vārita, -- yuta, -- dhuta, -- phuṭa (Jain practice) D i.57; M i.377.

Vārīta

Vārīta [pp. of vāreti, Caus. of vr1] obstructed, hindered J iv.264; restrained (sabbavāri) see vāri. -- vata (so read for cárita’) "having the habit of selfdenial" (trsln) S i.28 (cp. K.S. i.39 & 320 with note & Bdhgh’s expln: "kileśānaṇa pana chinnattā vataṇ phala -- samādhinā samāḥītaŋ"), cp. bhāvanā -- balena vārītattā dhammā etc. at Tikp. 14.

Vārīta

Vārīta (nt.) [fr. vṛ, on the analogy of cárita]. The BSk. is vārītra: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārītaṇ ca vārītaṇ ca); Vism 11.
Vārūṇī

Vārūṇī (f.) [cp. Sk. vārūṇī, with only ref. in BR.: Hari- vanja 8432] 1. spirituous liquor A iii.213; J i.251 ('vānja spirit merchant), 268; vi.502. -- 2. an intoxicated woman; term for a female fortune -- teller J vi.500 (Vārūṇī 'va pavedhati; C. devatā -- bhūta -- paviśṭha yakāha -- dāśī viya gahitā, i. e. possessed), 587 (vārūṇī 'va pavedhenti; C. yakkh' āviśṭha ikkhanīkā viya).

Vāreti

Vāreti [Caus. of vunati, representing vr1 (to enclose, obstruct), as well as vr1 (to choose)] 1. to prevent, obstruct, hinder Pv ii.77 (vāryayissā J had the habit of obstructing;=nivāresiṇī PvA 102); VvA 68; Sdhp 364. -- 2. to ask in marriage ThA 266; PvA 55. -- Caus. II. vārāpeti to induce somebody to choose a wife J iv.289. -- Note. vāryamāna (kālakaṇṇi -- salākā) at J iv.2 read cār (cp. PvA 272 vicāresuṇī id.). -- pp. vārīta.

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Vāreyya

Vāreyya (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

Vāla

Vāla1 [Vedic vāla; connected with Lat. adūlāre (ad+ ulāre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. vala horse hair] 1. the hair of the tail, horse -- hair, tail Vin ii.195=J v.335 (pahaṭha -- kaṇṇavāla with bristling ears & tail, of an elephant); J v.274 (so read for pāla, cp. p. 268, v. 113); PvA 285 ('koṭi, so read for bāla'); Sdhp 139. -- pallankassa vā hinditvā destroying the hair ( -- stuffing) of a couch Vin ii.170=DA i.88; cp. Vin iv.299: pallanko aharimehi vālehī kato. -- On v. in similes see J.P.T.S. 1907, 136. -- 2. a hair -- sieve [also Vedic] M i.229. -- agga the tip of a hair A iii.403; Mīn 250 ('vedha hitting the tip of a hair, of an archer'); DA i.66. -- aṇḍupaka a cert. material, head dress (?) A i.209 (so read for vālanduka); Vism 142; DhsA 115 (reads leḍḍūpaka). -- kambala a blanket made of horse -- tails D i.167; A i.240, 296; Pug 55. -- koṭi the tip of the hair PvA 285. -- rajju a cord made of hair S ii.238; A iv.129; J ii.161. -- vījanṭ a fan made of a Yak's tail, a chowrie D i.7. -- vedhin (an archer) who can hit a hair J i.58 (akkhaṇa -- vedhin+); Vism 150; Mḥvs 23, 86 (sadda -- vedhin viju -- vedhin+). The abstr. 'vedhā hitting a hair, at Vism 150. -- fig. an acute arguer, a hair -- splitter; in standing phrase paṇḍitā nipunā kata -- para -- ppavādā vālavedhi -- rūpā at D i.26; M i.176; ii.122; see expln at DA i.117.

Vāla

Vāla2 (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin ii.299 (adhikaraṇa).

Vāla

Vāla3 (nt.) [=vāri, cp. late Sk. vāla] water; only in cpd. 'ja a fish (cp. vārija).

Vālatta

Vālatta (nt.) [abstr. fr. vāla2] trouble, difficulty Vin ii.86 (in same context as vāla2); A i.54.

Vāladihi

Vāladihi [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J i.63, 149; vi.302; Pv i.83; Mḥvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.
Vālikā

Vālikā (f.) [a by -- form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A i.253; J i.210; iii.52, 407; vi.64; Vism 420; DhA i.3, 111; VvA 160, 305; PvA 189. -- paritta’ sand (on the head) as an amulet J i.396, 399. -- In cpds. usually vālika’. Cp. vālikā. -- puñja a heap of sand J vi.560. -- pulina sand bed or bank J ii.366; iii.389. -- vassa a shower of sand SnA 224.

Vālin


Vālukantāra

Vālukantāra at VvA 332 probably for vāluka -- kantāra, i. e. sandy desert. See vanṇu.

Vālukā

Vālukā (f.) [cp. Vedic & Epic Sk. vālukā] sand. In compn usually vāluka’. -- S iv.376; Vv 391; 441; Ap. 23; Nd2 p. 72 (Gangāya v.); J ii.258; iv.16; Pv ii.121; Mhvs 23, 86; DhA iii.243, 445; VvA 31, 177; Sdhp 244. See also vālika.

Vāla

Vāla1 [cp. late Sk. vyāda, see Geiger, P.Gr. § 546] 1. a snake Vism 312 (so read for vala). -- 2. a beast of prey A iii.102 (amanussa); J i.295; iii.345 (macchā predaceous fishes); Miłn 23 (vana forest of wild beasts). -- miga a beast of prey, predaceous animal, like tiger, leopard, etc. J vi.569; DhA i.171 (ṭṭhāna); iii.348 (rocanā); Vism 180, 239.

Vāla2 [misspelt for vāda?] music (?) Pgdp 83.

Vāvatteti

Vāvatteti (vi+ā+vrṭ) to turn away (trs.), to do away with, remove M i.12 (aor. vāvattayi sanyojana, expld at MA 87 as “parivattayi, nimm(ā) la’aksi”)= 122 (with v. l. vi”, see p. 526); A ii.249 (v. l. vi’).

Vāsa

Vāsa1 [vas to clothe, see vasati1] clothing; adj. ( -- ˚) clothed in J vi.47 (hema -- kappana -- vāsase).

Vāsa2 [vas to dwell, see vasati2] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha -- vāsaṅ vasati to lead a helpless life); PvA 12 (saraagga -- vāsaṅ v. live a life of concord); SnA 59 (lokantarika’). Cp. pari’, san’. <-
> 2. home, house, habitation Sn 40. vāsaṅ kappeti to live (at a place), to make one's home J i.242; PvA 47, 100. vāsaṅ upagacchati to enter a habitation (for spending the rainy season) PvA 32. In special sense ”bed”: see cpd. ’ūpagata. -- 2. state, condition ( -- ”), in ariya’ holy state A v.29 sq.; brahmacariya’ chastity PvA 61. -- 4. (adj.) ( -- ”) staying, living, abiding, spending time Sn 19 (ekaratti’), 414 (etthā’). vassa’ spending Lent PvA 20; vutha’ having spent Lent J i.183. Cp. ante -- vāsika -- vāsa, -- attha home success, luck in the house, prosperity A ii.59, 61 sq. -- āgāra bedroom J iii.317. -- ērupagata (a) having entered one's hut or abode (for the rainy season) Sn 415. -- (b) gone to bed Pv i.128; PvA 280. -- ghara living room, bedroom SnA 28.
(kuṭṭi). — dhura ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta -- dhura), 306 (: ganthadhura).

Vāsa

Vāsa3 [cp. Class. Sk. vāsa, e. g. Mālatīm. 148, 4; fr. vā: see vāṭa] perfume J i.242; vi.42.

Vāsaka, vāsika

Vāsaka, vāsika (adj.) ( -- "') [fr. vāsa2] living, dwelling; vāsaka: see saṅ”. vāsika: gāma’ villager Mhvs 28, 15; Bārāṇasi’ living in Benares J iii.49. See also ante’.

Vāsati

Vāsati [vāś, see vassati2] to cry (of animals) J vi.497.

Vāsana

Vāsana1 (adj. -- nt.) [=vasana1] clothing, clothed in ( -- "') PvA 173.

Vāsana


Vāsanā

Vāsanā (f.) [fr. vasati2 = vāsa2, but by Rh. D., following the P. Conē. connected with vāseti & vāsa3] that which remains in the mind, tendencies of the past, impression, usually as pubba’ former impression (Sn 1009; Miln 10, 263). -- Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. -- Cp. BSk. vāsanā, e. g. MVastu i.345.

Vāsara

Vāsara [cp. Vedic vāsara matutinal, vasah early] day (opp. night), a day Dāvs i.55; v.66.

Vāsi

Vāsi (f.) [cp. Sk. vāśįl 1. a sharp knife, axe, hatchet, adze (often combd with pharasu) J i.32, 199; ii.274; iii.281; iv.344; Miln 383; 413; DhA i.178 (tikhiṅā vāsiyā khaṇḍākhaṇḍikaṇṭa chindītvā: cutting him up piecemeal with a sharp knife); KhA 49. -- "jāta handle of a mason’s adze Vin iv.168; S iii.154; A iv.127. -- 2. a razor J i.65; ii.103; iii.186, 377.

Vāsita

Vāsita [fr. vāseti2] 1. scented J i.65; ii.235 (su’); iii.299; v.89; Vism 345. -- 2. [preferably fr. vāseti2=vasati2] established, made to be or live, preserved Mhvs 8, 2. So also in phrase vāsita -- vāsana (adj.) or vāsana -- vāsita one who is impressed with (or has retained) a former impression Sn 1009 (pubba’, =vāsanāya vāsita -- citta SnA 583); Miln 263 (id.); Vism 185 (+bhāvita -- bhāvana). If taken as vāseti2, then to be trsld as “scented, filled, permeated,” but preferably as vāseti1. -- Cp. pari’.

Vāsitaka
Vāsitaka (adj.) [fr. vāsitā] scented, perfumed Vin iv.341 (vāsitakena pīṇākena nāyeeya: should bathe with perfumed soap). -- f. vāsitikā (scil. mattikā) scented clay Vin ii.280 (id.).

Vāsin

Vāsin1 (adj.) ( -- ) [fr. vas1] clothed in, clad Sn 456 (saṅ- ghāṭi”), 487 (kāsāya”); Pv iii.16 (sāhunda”); J iii.22 (nantaka”); iv.380 (rumma”); f. vāsini Vin iii.139 (chanda”, paṭa” etc.):= VvA 73.

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Vāsin

Vāsin2 (adj.) ( -- ) [fr. vas2] liking, dwelling (in) Sn 682 (Mern -- muddha”), 754 (āruppa”); Pv A 1 (Mahāvihāra”), 22 (Anga -- Magadha”), 47 (Sāvatthi”), 73 (Bārāṇasi”)

Vāseti

Vāseti1: Caus. of vasati2 (q. v.).

Vāseti

Vāseti2 [Denom. fr. vāsa perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin i.211 (here in the sense of "preserve, cure," probably as vāseti of vasati2); ii.120; J iv.52 (aṭṭhīni, for the sake of preservation); v.33 (saso avāsati sake sarite, expld as "sake sarite attano saritaṃ datuṃ avāsati vāsāpesti ti attho, saritaṃ c’ assa bhakkh’ atthāya adāsi.” In this passage vāseti is by Kern, Toev. s. v. taken as Caus. of vas to eat, thus "he made eat, feasted, entertained by or on his own body”), 321 (kusumehi vāsetvā: perfume). See also vasati2 (Caus.): -- pp. vāsita. <-> Caus. II. vāsāpeti J v.33.

Vāha

Vāha (adj. -- n.) [fr. vah] 1. carrying, leading; a leader, as in sattha” a caravan leader, merchant J i.271; Vv 847; 8420; VvA 337. -- 2. a cart, vehicle; also cartload Sn p. 126 (tīla”=tīla -- sakaṭa SnA 476); J iv.236 (saṭṭhi”saṭṭhassāni 60,000 cartloads); Miln 80 ("sataṃ”.

Vāhaka

Vāhaka [fr. vāhetai] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in combn with udaka” a flood of water A i.178; Vin i.32; Miln 176.

Vāhana

Vāhana [fr. vāhetai] 1. (adj.) carrying, pulling, drawing Vin ii.122 (udaka” -- raju); J i.136 (kaṭṭha” gathering fire -- wood); PvA 127 (ratha -- yuga”). -- 2. (nt.) conveyance, beast of burden, monture Vin i.277 ("agāra stable, garage); Sn 442 (Māra sa” with his elephant); Pv ii.926; DhA i.192 (hattih” elephant -- mount; cp. p. 196, where five. vāhanāni, belonging to King Pajjota, are enumd, viz. kaṇeru, dāsa, dve assā, hattih). -- bala” army & elephants, i. e. army in general, forces J i.262.

Vāhanaka

Vāhanaka=vāha 1; VvA 337.

Vāhasā
Vāhasā (indecl.) [an instr. of vāha, formed after the manner of balasā, thāmasā, used adverbially] owing to, by dint of, on account of, through Vin iv.158; Th 1, 218, 1127; Miln 379; VvA 100.

Vāhin

Vāhin (adj. -- n.) [fr. vāha] carrying, conveying J vi.125 (haya” running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J vi.252 (=sindha C.). The reading vāhin at Mhvas 22, 52 is given as v. l. for T. vājīn in P.T.S. ed. -- f. vāhint, an army J iii.77 (miga”; expld as "aneka -- sahassa -- sankhā migasenā”); vi.581.

Vāheti

Vāheti is Caus. of vahati (q. v.).

Vi

Vi (indecl.) [prefix, resting on ldg. *yī "two," as commo- tation of duality or separation (Ger. "ent -- zwei"), which is contained in viṣati, num. for "twenty" (see viṣati), cp. Sk. viṣu apart, Gr. i/dios private (lit. separate); also Sk. u -- bhau both; and *yūdh, as in Lat. dividō=divide. A secondary (compar.) formation in Sk. vitara further, farther, Goth. wipra against, Ger. wider] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. dis -- & Ger ver --. Often as base -- prefix in var. meanings (see below 1 -- 4), also very frequent as modifying prefix (in combn with other primary prefixes like ā, ni, pa, paṭi, saṇj), where its prevailing character is one of emphasis. -- (b) The native grammarians define vi- either as "vividha" (i. e. our meaning 2): see Bdgh. at SnA 136 (viharati=vividha hitaḥ harati); and Vism 179 vividhaḥ khittaḥ=vikkhitaḥ; see also under viganṭhai; or "prātīlomya" (i. e. meaning 3): Nirukta (ed. Roth) i.3; or paraphrase it by su” or suṭṭhu (i. e. meaning 4): see under vimāna & vippasanna. The latter meaning also in Hemacandra's Anek' ārtha -- sangraha (ed. Calc.) 7, 15: "śreṣṭhe "tte nānārthe" (i. e. Nos. 4 & 2). -- (c) vi” occurs also as distributive (repetitional) prefix in reduplication compounds (here closely resembling paṭi” and the negative a’), like cuṇṇa -- vicuṇṇa piecemeal, chidda -- viciddha holes upon holes, vaṭṭha -- vivaṭṭa, etc. -- Contracted forms are vy” (=viy’ before vowels) and vo” (=vi+ ava); the guṇa & vṛiddhi form is ve”. -- II. Meanings. -- I. denoting expansion, spreading out; fig. variety or detail, to be trsld by expressions with over or about (cp. Lat. e -- ), as: 'kampati shake about, 'kāset open out, 'kāriti scatter about, 'kūjati sing out (=upa -- nadati C), 'carati move about (=ā -- hinḍati), 'churita sprinkled about, 'jājati bring forth, 'tāna "spread out," "tāhāra ex -- tension, de -- tail, 'dāleti break open, 'dhammati whirl about, 'dāhāya providing, 'pakari stroll all over, 'pphāra pervading, 'pphārika ef -- fulgence, 'bhajati ex -- plain, 'bhāta dis -- tributed, 'bhāga division, distribution, 'ravati shout out, 'rūhana growing up, 'rocati shine out, 'ssajjati give out, 'ssāṭhi sent out, 'ssara shouting out, 'ssuta far -- famed. -- 2. denoting disturbance, separation, mixing up (opp. saṇḍa), as given with "away" or "down," or the prefixes de -- and dis --, e. g. "kasita burst asunder, "kubhana change, i. e. miracle (meta -- morphosis), "kkaya sell ("ver -- kaufen"), "kkhambhati de -- stroy, "kkhāleti wash off (=ācamiṇi), "kkhepa de -- rangement, "gata dis -- appeared (used as defn of vi’ at ThA 80), "galita drippig down, "ggaha separation, "cinati dis -- criminate, "jāhāti dis -- miss, "desa foreign country (cp. verajjaka), "nāṭṭha destroyed, "nāta bending down, "nāsa de -- struction, "nicchaya dis -- crimination, "nodaka driving out, "pāṭti to be destroyed, "ppalapati to talk confusedly, "rājeti discard as rāga, "rodha destruction, "lumpati break up, "vitta separated, "vīda mixed, "veka separation, "vāha carrying away, i. e. wedding. -- 3. denoting the reverse of the simple verb, or loss, difference, opposite, reverse, as expressed by un -- or dis --, e. g. "asana mis -- fortune, "kaṭkā unclean, "kappa change round, "kāra per -- turbination, dis -- tortion, "kāla wrong time, "tatha un -- truth, "dūhma smoke -- less, "patti corruption, "ḍhāpa dubious, "pajjipanna on the wrong track, "bhava non -- existence (or as 4 "more" bhava, i. e. wealth), "mati doubt, "mānana dis -- respect, "yoṣa separation, "rāja fault -- less, "rata abs -- taining, "rūpa un -- sightly, "vāta unveiled, "vāṇneti defame, "vāda dis -- pute, "sama uneven, "saṇḍanti overflow, ":ssarita for -- gotten, "śīthā distinguished, "sesa difference, distinction. -- 4. in intensifying sense (developed fr. 1 & 2), mostly with terms expressing per se one or the other of shades of meanings given under 1 -- 3; to be trsld by "away," out, all over, "up," or similarly (completely), e. g. "ākula quite confused, "katta cut up, "kopeti shake up, "garahati scold.
intensely, "chindati cut off, "jita conquered altogether, "jjotita resplendent, "tarati come quite through, "niyoga close connection, "nivatteti turn off completely, "parinama intense change, "ppamutta quite released, "ppasanna quite purified, "pphalita crumpled up, "bandhana (close) fetter, "ramati cease altogether, "sahati have sufficient strength, "sukkha dried up, "suddha very bright, "ssamati rest fully (Ger. aus -- ruhen), "haññati to get slain.

Vikaca

Vikaca (adj.) blossoming DA i.40.

Vikaṭa

Vikaṭa [vi+kata, of kata] changed, altered, distorted; disgusting, foul, filthy Pgdp 63 ("āhana with filthy mouth), -- nt. filth, dirt; four mahā -- vikaṭani applied against snake -- bite, viz., gūtha, mutta, chārikā, mattikā Vin i.206. -- Cp. vekaṭika. -- bhojana filthy food D i.167; M i.79.

Vikaṇṇa

Vikaṇṇa (adj.) [vi+kanṇa] having deranged or bent corners, frayed Vin i.297; ii.116.

Vikaṇṇaka

Vikaṇṇaka [fr. vikaṇṇa] a kind of arrow (barbed?) J ii.227, 228.

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Vikata

Vikata changed, altered Vin i.194 (gihi -- vikata changed by the g.)

Vikati

Vikati (f.) [fr. vi+kr] "what is made of something," make, i. e. 1. sort, kind J i.59 (ābharana" kind of ornament), 243 (maccha -- maṣa); Miln 403 (bhojana" all kinds of material things); Vism 376 (bhājana" special bowl); VbhA 230 (pilandhana"); DhA ii.10 (khajja"). -- 2. product, make; vessel: danta" ivory make," i. e. vessels of ivory M ii.18; D i.78; J i.320. -- 3. arrangement, get up, assortment; form, shape J v.292 (mālā" garlandarrangement). -- phala an assortment of fruit J v.417.

Vikatika

Vikatika (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D i.7 (cp. DA i.87); A i.181; Vin i.192; ThA 55 (Ap v.10: tūlikā").

Vikatta

Vikatta (adj.) [pp. of vi+kantati2] cut open J vi.111 (v. l. "kanta").

Vikattana

Vikattana (nt.) [fr. vi+kantati2] cutter, knife Vin iii.89 (tinha go") M i.449; J vi.441.
Vikatthi

Vikatthi [vi+katthati] to boast, show off S ii.229; J i.454 (=vañcana -- vacana vadati C.). -- pp. vikatthita.

Vikatthana

Vikatthana (nt.) [fr. vi+katth] boasting SnA 549.

Vikatthita

Vikatthita (nt.) [fr. vikatthati] boasting J i.359.

Vikatthin

Vikatthin (adj.) [fr. vi+katth] boasting; only neg. a˚ not boasting, modest A v.157; Sn 850; Miln 414.

Vikanta

Vikanta=vikatta; cut open, cut into pieces J ii.420.

Vikantati


Vikantana


Vikappa

Vikappa [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. -- 2. doubtfulness, indecision, alternative, appld to the part. và SnA 202, 266; KhA 166; DA i.51; PväA 18. -- attha˚ consideration or application of meaning, exposition, statement, sentence J iii.521; SnA 433, 591. -- Cp. nibbikappa.

Vikappana

Vikappana (nt.) & "ā (f.) [fr. vikappeti] 1. assignment, apportioning Vin iv.60 =123=283. At Vin iv.122 two ways of assigning a gift are distinguished: sammukhāvikappanā & parammukhā". All these passages refer to the cūvara. -- 2. alternative, indecision, indefiniteness (=vikappa), as t. t. g. applied to part. ca and và, e. g. SnA 179 ("ca"); KhA 166 ("và").

Vikappita

Vikappita [pp. of vikappeti] prepared, put in order, arranged, made; in combn su˚ well prepared, beautifully set Sn 7; VvA 188 (manohara+). -- Bdhgh. at SnA 21 interprets "kappita as chinna "cut," saying it has that meaning from "kappita -- kesa -- massu" (with trimmed hair & beard), which he interprets ad sensum, but not etymologically correctly. Cp. vikappeti 5.

Vikappin
Vikappin (adj.) [fr. vikappa] having intentions upon (""), designing A iii.136 (an "issara" intentioning unruliness).

Vikappiya

Vikappiya (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

Vikappeti

Vikappeti [vi+kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793=802 (=vikappāṇ āpajjati Nd1 97), 918 (id. Nd1 351). -- 2. to detail, describe, state KhA 166; SnA 43. -- 3. to assign, apportion, give Vin i.289 (ctvanaṇ); iv.121 (id.). -- 4. to arrange, put on, get ready Vin i.297. -- 5. to change, alter, shape, form J v.4 (ambapakkan satthena v.; C. not quite correctly =vicchindati). -- pp. vikappita.

Vikampati

Vikampati [vi+kamp] to shake; fig. to be unsettled, to waver, to be in doubt S iv.71 (cittaṇa vikampate); Th 1, 1076 (vidhāsu na v.; trsln Brethren p. 366: "who is not exercised about himself in this way or in that"); Nd1 195 (tisu vidhāsu, as at Th 1, 1076; as comment on Sn 843); J vi.488. -- ppr. med. vikampamāṇa, only neg. ā' not hesitating, settled, well balanced, resolved Sn 842; J iv.310; v.495 (C. anolīyāmāṇa); vi.175 (C. nirāsanka). -- pp. vikampita.

Vikampin

Vikampin (adj.) [fr. vikampati] shaking; only neg. ā' not shaking, steadfast, steady, settled Sn 952; Vv 5022.

Vikaroti

Vikaroti [vi+kr] to alter, change, disturb; aor. vyakāsi J ii.166 (=vikāraṇ akāsi parivattayi C.); so read for T. vyākāsi. -- Imper. Pass. 3 sg. vikiriyyatyu "let him be disturbed" J iii.368 (after Kern, Toev. s. v. One may take it to vikirati, q. v.). -- pp. vikaṭa & vikata. See also vikubbati, etc.

Vikala

Vikala (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv iv.1 (bhoga'); J iv.278; vi.232; Miln 106, 307 (udakaṇa); DA i.222; PvA 4 (hattha'). Cp. vekalla.

Vikalaka


Vikasati

Vikasati1 [vi+kas] to open (out), to expand, to blossom fully (of flowers). -- pp. vikasita. Caus. vikāseti to open J vi.364 (hatthaṇ).

Vikasati

Vikasati2 [vi-kāś, cp. okāsa] to shine; Caus. vikāseti to illuminate Davs v.47 (mukh' ambuja -- vanāṇi vikāsayanto).
Vikasita

Vikasita [pp. of vikasati1] burst asunder, blossoming, opened (wide), expanded, usually appld to flowers J iii.320 (=phālita C.); iv.407; VvA 40, 206 (of eyes); SnA i 39; DA i.40.

Vikāra

Vikāra [fr. vi+kṛ] 1. change, alteration, in mahā’ great change Vism 366, 367 (of two kinds: anupādiṇṇa & upādiṇṇa, or primary & secondary, i. e. the first caused by kappa -- vutthāna, the second by dhātu -- kkhobha); KhA 107 (vaṇṇa’). -- 2. distortion, reversion, contortion, in var. connections, as kucchi’ stomach -- ache Vin i.301; bhamuka’ frowning DhA iv.90; raukha’ grimace, contortion of the face, J ii.448; PvA 123; hattha’ hand -- figuring, signs with the hand, gesture Vin i.157 (+hattha -- vilanghaka)=M i.207 (reads vilangaka); Vin v.163 (with other similar gestures); J iv.491; v.287; vi.400, 489. -- Kern. Toev. s. v. vikāra is hardly correct in translating hattha -- vikārena at Vin i.157 by ”eigenhandig,” i. e. with his own hand. It has to be combd with hattha -- vilanghakena. -- 3. perturbation, disturbance, inconvenience, deformity Vin i.271, 272 (˚sallakkheti observe the uneasiness); Miln 224 (tāvatakta temporary inconvenience), 254 (˚vippahā disturbing influence); SnA 189 (bhūta’ natural blemish). -- 4. constitution, property, quality (cp. Cpd. 1572, 1681) Vism 449 (rūpa’ material quality); VvA 10 (so correct under maya in P.D. vol. iii. p. 147). -- 5. deception, fraud PvA 211 (=nikati). -- Cp. nibbikāra.

Vikāla

Vikāla [vi+kāla] ”wrong time,” i. e. not the proper time, which usually means ”afternoon” or ”evening,” and therefore often ”too late.” -- Vin iv.274 (=time from sunset to sunrise); J v.131 (ajja vikālo to -- day it is too late); VvA 230 (id.). -- loc. vikāle (opp. kāle) as adv., meaning: (1) at the wrong time Vin i.200; Sn 386; PvA 12. -- (2) too late Vv 84 (=akāle VvA 337); DhA i.356; iv.69. -- (3) very late (at night) J v.458. -- bhōjana taking a meal at the wrong time, i. e. in the afternoon Vin i.83; D i.5; A i.212; ii.209; Sn 400; DA i.77.

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Vikāsa

Vikāsa [vi+kas: see vikasati1] opening, expansion J vi.497 (vana’ opening of the forest); Dhtp 265.

Vikāsika

Vikāsika [fr. vi+kṛṣ: see kasati] a linen bandage (Kern: ”pluksel”) Vin i.206 (for wound -- dressing). May be a dern fr. kāsika, i. e. Benares cloth, the vi’ denoting as much as ”a kind of.”

Vikāsitar

Vikāsitar [fr. vi+kṛṣ, kasati] one who plucks or pulls, bender of a bow, archer J vi.201.

Vikāsin

Vikāsin (adj.) ( -- ’) [fr. vi+kāṣ: see vikasati2] illuminating, delighting Mhvs 18, 68.

Vikāseti

Vikāseti see vikasati.
Vikīṇa

Vikīṇa [pp. of vikirati] scattered about, strewn all over, loose Vin i.209 (undurehi okiṇṇa’; overrun); J v.82. -- kesa with dishevelled hair J i.47; Vism 415. -- vāca (adj.) of loose talk S i.61 (=asaṁññata -- vacana K.S. i.320); Pug 35 (same expln PugA 217): J v.77 (=patthaṭavacana C.).

Vikitteti

Vikitteti [vi+kitteti] to slander Miln 276 (opp. pakitteti).

Vikira

Vikira (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D i.11 (cp. DA i.96). -- Vbh 358 (T. reads vik˚; v. l. vikāraṇa & vikkir˚)=Pug 23 (which reads nikara˚; overrun); J v.82. -- kesa with dishevelled hair J i.47; Vism 415. -- vāca (adj.) of loose talk S i.61 (=asaṁññata -- vacana K.S. i.320); Pug 35 (same expln PugA 217): J v.77 (=patthaṭavacana C.).

Vikitteti [vi+kitteti] to slander Miln 276 (opp. pakitteti).

Vikirati

Vikirati [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M i.127; S iii.190 (in simile of playing children: pañśv’ āgārakāni hatthehi ca pädehi ca virikanti [mix up] vidhamanti [fall about] vidhānsenti [tumble over] vikīḷanaṇaḥ karoti, describing the scrambling and crowding about. In quite a diff. interpretation appld to Arahatship: see under vikiraṇa, as also in the same chapter (S iii.190 § 11 sq.) in phrase rūpaṇ virikati vidhamati etc. where it is meant in trs. sense of "destroy"; thus vi˚ in the same verb in meaning (vi˚ 1 & 2); S iv.41 (kāyo vikiri [came to pieces] seyyathāpi bhusa -- muṭṭhi); J i.226; Pv ii.38 (vikiri, v. l. for okiri); Miln 101, 237 (lokadhātu vikireyya , would fall to pieces; combd with vidhameyya & vidhānseyya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkhara -- patte virikati vidhamati vikīḷasati": the water scatters, drops & falls off; appld figuratively to bad qualities at same passage); SnA 172. -- Pass. virikiyati & virikāyati may be taken either to virikati or vikaroti (cp. kiriyati); DhsA 19 (suttana sangahitāni pupphāni na virikyanti na vidhāhyanti: get scattered and fall off); ppr. vikīḷayamāṇa PvA 271 (with sprawling or confused limbs); imper. virikiyatu J iii.368. -- pp. vikīṇa.

Vikīḷanika

Vikīḷanika (adj. & nt.) [fr. vi+kīḷana] playing about; in phrase vikīḷanikaṇ karoti (intrs.) to play all over or excitedly (lit. to make play; vi˚ in meaning vi˚ 1) S iii.190; as trs. to put out of play, to discard (vi˚ 3) ibid. (rūpaṇ etc. v. karoti).

Vikujjhita

Vikujjhita [vi+pp. of kujjhetti] made angry, angered, annoyed, vexed M ii.24 (so read for vikujjita).

Vikunța

Vikunța (adj.) [vi+kuṇīta] distorted, deformed Vism 346 (*mukha); PvA 123 (id.). Cp. vikūṇa.

Vikuddha

Vikubbati

Vikubbati [vi+kubbati, med. of karoti] to change round, transform, do magic J iii.114 (=parivatteti); Dpvs i.40 (vikubbeyya); also in phrase iddhi -- vikubbati to work transformation by magic (psychic) potency Kvu 55. -- ppr. f. vikubbanti Vv 112 (iddhija working magic, =vikubban ‘iddhiyo vala njenti VvA 58), and vikubbamāna (iddhi”) Vv 311. -- pp. *vikubbita miracle: see vikubbana.

Vikubbana

Vikubbana (nt.) & “a (f.) [fr. vikubbati] miraculous trans- formation, change; assuming a diff. form by supernatural power; miracle Th 1, 1183; Ps ii.174, 210; Dpvs viii.6 (’esu kovida); Mhvs 19, 19; Miln 343; Vism 309, 316 sq. More specific as iddhi -- vikubbana (or ”a), i. e. by psychic powers, e. g. D ii.213; Vism 373 sq.; or vikubbanā iddhi Vism 378, 406; VvA 58; DhsA 91 (the var. forms of iddhi). Cp. Kvu trsl. 50; Cpd. 61. -- The BSk. form is represented by the pp. of vikubbati, i. e. vikurvita, e. g. AvŚ i.258; Divy 269 etc.

Vikulāva(ka)

Vikulāva(ka) (adj.) [vi+kulāva] having no nest, without a nest S i.224 (ka); J i.203.

Vikūjati

Vikūjati [vi+kūjati] to sing (like a bird), warble, chirp, coo PVA 189 (= upanadati). -- ppr. med. vikūjamāna Vin iv.15; J v.12.

Vikūna


Vikūla

Vikūla (adj.) [vi+kūla] sloping down, low -- lying A i.35 (contrasted with ukkūla). We should expect ni” for vi”, as in BSk. (see ukkūla).

Vikūlaka

Vikūlaka (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

Vikesikā

Vikesikā (adj. -- f.) [vi+kesa+ika] with loose or dishevelled hair Vin i.15.

Vikoṭṭita

Vikoṭṭita [vi+koṭṭita] beaten, cut, slain, killed Miln 304 (koṭṭita+).

Vikopana

Vikopana (nt.) [fr. vi+kup] upsetting, injuring, doing harm J ii.330=iv.471; Miln 185, 266; DhsA 145.
Vikopin

Vikopin (adj.) [vi+kup] shaking, disturbed; neg. a˚ J vi.226.

Vikopeti

Vikopeti [vi+kopeti] 1. to shake up PvA 253. -- 2. to upset, spoil, to do harm Vin iii.47; Miln 276 (vikitteti+). -- 3. to destroy J vi.68 (padaŋ a track).

Vikkanta

Vikkanta [pp. of vi+kram] heroic J i.119; ii.211; iv.271; Miln 400 ('cārin, of a lion).

Vikkandati

Vikkandati [vi+kandati] to cry out, lament, wail J vi.525.

Vikkama


Vikkamati

Vikkamati [vi+kamati] to have or show strength, to exert oneself J iii.184 (= parakkamati); Miln 400. -- pp. vikkanta.

Vikkaya

Vikkaya [vi+kaya] selling, sale A ii.209; Sn 929 (kaya+); J i.121; ii.200; iv.115 (majja˚); Miln 194 ('bhaṅḍa goods for sale, merchandise); PvA 29, 113 ('bhaṅḍa).

Vikkayika & 'kāyika

Vikkayika & 'kāyika (adj. -- n.) [fr. vikināti] 1. a salesman, vendor DhA iv.50 (ā). -- 2. for sale J i.201 (ā); DhA i.269 (a).

Vikkināti

Vikkināti [vi+kiññati] to sell J i.227, 377 (ger. vikkinitvā); PvA 100 (id.), 191 (aor. vikkiṇi). -- inf. vikketu ŋ J iii.283. -- grd. vikkinīya=for sale DhA i.390 ('bhaṅḍa merchandise).

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Vikkīlita

Vikkīlita (nt.) [vi+kīlīta] sporting, amusement, pastime Nett 124 (in appld meaning).

Vikkuthita
Vikkuthita (adj.) [vi+kuthita] boiled, 'duddha boiled milk KhA 60 (T. reads vikkuthita -- duṭṭha -- vaṇṇa, but App. SnA Index p. 870: vikkuṭṭhita -- duddha’). The corresp. passage at Vism 260 has duṭṭha -- khīra -- vaṇṇa, which seems faulty.

Vikkhanḍati

Vikkhanḍati [vi+khanḍati] to break (up), destroy, spoil Sdhp 450 (ger. 'iya). -- pp. vikkhanḍita.

Vikkhanḍita


Vikkhambha

Vikkhambha [vi+kambha 1] diameter (lit. support) J v.268, 271; Mhvs 18, 27.

Vikkhambhata

Vikkhambhata [fr. vi+kambha 2] (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

Vikkhambhana

Vikkhambhana (nt.) [vi+kambha+na] withdrawal of support, stopping (the nīvaraṇas or any evil influences or corruptions: kilesa’), arresting, paralysing; elimination, discarding Ps ii.179; Nd1 6; Nd2 338, 606b; J iii.15 (kilesa’+metta -- bhāvana -- jhān' upatti); iv.17; Vism320; Sdhp 455. -- Usually in foll. cpds.: 'pahāna elimination (of character -- blemishes) by discarding J ii.230; Nd2 203; Vism 5; DhsA 352; SnA 19; 'vimutti emancipation by elimination J ii.35; 'viveka arrest by aloofness DhsA 12, 164; Vism 140, 141.

Vikkhambhanatā

Vikkhambhanatā (f.) [vikkhambhana+tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

Vikkhambhika

Vikkhambhika (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

Vikkhambhita

Vikkhambhita [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps ii.179; Tikp 155, 320 sq.; Dukp 10.

Vikkhambhīya

Vikkhambhīya (adj.) [grd. of vikkhambheti] in neg. a’ not to be obstructed or overcome D iii.146.
Vikkhambheti [vi+kambheti] (trs.) to "unprop," un-settle, discard; to destroy, extirpate, paralyse (cp. kambha 2 and chambheti), give up, reject Sn 969 (=abhibhavati etc. Nd1 492); Vism 268; J i.303 (jhānabalena kilise v.);Miln 34 (nivarane); DhA iv.119 (pītīṇ vikkhambhetvā: here in meaning "set up, establish"? Or to produce such pīti as to be called pharati pīti, thus vikkhambheti=pharati 2? Or as Denom. fr. vikkhambha "diameter"=to establish etc.?); VvA 156 (read "etvā." -- pp. vikkhambhita.

Vikkhalita

Vikkhalita (nt.) [vi+khalita2] stumbling, fault, faux pas A i.199.

Vikkhāyitaka

Vikkhāyitaka (adj. -- nt.) [vi+khāyatī(=khādita)+ka] "pertaining (or: of the nature of) to being eaten up," i.e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubhakammaṭṭhānas Vism 110=Miln 332 ("saññā"); Vism 179, 194.

Vikkhālita

Vikkhālita [pp. of vikkhāleti] washed off, cleansed Vin ii.201; Vism 59.

Vikkhāle[ti

Vikkhāle[ti [vi+khāleti] to wash off, to wash one's face (mukha) rinse one's mouth Vin ii.201; S ii.269; J i.266, 459; PvA 75, 209, 241 (=ācāmeti). -- pp. vikkhālita

Vikkhitta

Vikkhitta (adj.) [vi+khitta] 1. upset, perplexed, mentally upset, confused S ii.122 ("citta"); v.157, 263 sq.; A iii.174 ("citta"); v.147 (id.); Vism 410 (= uddhacc' ānugata). -- a’ undisturbed, composed, collected A v.149; It 94; PvA 26.

Vikkhittaka

Vikkhittaka (adj.) [vi+khittaka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha -- kammatthāna's: cp. vikkhāyi ka & vicchiddaka) Vism 110 ("saññā")=Miln 332; Vism 179 (with defn vividha' khittā vikkhittaka; aūṇena hattha aūṇena pādaṇa aūṇena sāsan ti evaṇ tato tato khittassā chava -- sartrassa adhivacanaj, 194. -- hata’ killed & cut up Vism 179. -- 2. citta’ of unbalanced or deranged mind Miln 308.

Vikkhipana

Vikkhipana (nt.) [cp. BSk. viksepa refusal AvŚ i.94] refusal, denial VbhA 493 (see vikiraṇa 1).

Vikkhipatti

Vikkhipatti [Pass. of vikkhipati] to be disturbed J i.400 (gocare, in . . .); Miln 337 (citta). -- pp. vikkhitta.

Vikkhṇa

Vikkhṇa [vi+khṇa] totally destroyed, finished, gone Th 2, 22.

Vikkhitātī
Vikkhīyati [vi+khīyati] to go to ruin, to be destroyed, to be lost J v.392 (fut. "īyissati). -- pp. vikkhīna.

Vikkhepa

Vikkhepa [vi+khepa] 1. disturbance, derangement J vi.139. -- 2. perplexity, confusion D i.59. -- vācā"equivocation, senseless talk D i.24. -- 3. in citta' & cetaso v. upset of mind, unbalanced mind, mental derangement: citta’d i.126; Pug 69; cetaso A iii.448; Dhs 429; Vbh 373. -- avikkhepa equanimity, balance D iii.213; A i.93; Ps i.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq. -- paṭibāhāna exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.

Vikkhepika

Vikkhepika (adj.) [fr. vikkhepa], in phrase amar" see under amarā; another suggestion as to explanation may be: khipa=eel -- basket, thus vikhep -- ika one who upsets the eel -- basket, i. e. causes confusion.

Vikkhelikā

Vikkhelikā (adj. -- f.) [vi+khelā+ikā] having saliva dropping from the mouth (of sleeping women), slobbering Vin i.15.

Vikkhobhita

Vikkhobhita [pp. of vikkhobhetti: see khobha] thoroughly shaken up or disturbed Miln 377.

Vikhādana

Vikhādana (nt.) [vi+khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

Vigacchati

Vigacchati [vi+gacchati] to depart, disappear; to decrease D i.138 (bhogakkhandha vigacchissati); Sdhp 523. <> pp. vigata.

Vigata

Vigata (" -- ) [pp. of vigacchati, in act. (reflexive) & med- pass. function] gone away, disappeared, ceased; having lost or foregone (for -- gone=vi -- gata), deprived of, being without; often to be trsld simply as prep. "without." It nearly always occurs in compn, where it precedes the noun. By itself rare, e. g. Sn 483 (sārāmabhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: "āsa Pug 27; "āsava SnA 51; "icchā Dh 359; "khila Sn 19; "cāpalla D i.115; DA i.286; "chaviva ThA 80 (=viva); "jīvita PvA 40; "paccaya Vism 541; Tikp 7, 21, 59; "patigha DhA iv.176; "mada Mhvs 34, 94; "raja Sn 517; J i.117; "valita PvA 153. Cp. vīta in similar application and meaning.

Vigama

Vigama (" -- ") [fr. vi+gam] going away, disappearance, departing, departure Dāvs v.68 (sabb'āsava’); DhsA 166; Sdhp 388 (jīhacchā’), 503 (sandeha”).

Vigayha

Vigayha see vigāhati.
Vigarahati

Vigarahati [vi+garahati] to scold (intensely), to abuse Vin ii.161 (dhammi katha); iii.46; S i.30 (ariyadhammañ); Miln 227.

Vigalati


Vigalita


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Vigāhati

Vigāhati [vi+gāhati] to plunge into, to enter S i.180 (ger. vigāhiya); J v.381 ("gāhisuṇ, aor."); Mhvs 19, 29 (here as "gāhetvā). The ger. is also vigayha at Sn 2, 825; cp. Nd1 163 (=ogayha pavisitvā). At Vin ii.106 we should prefer to read viggayha for vigayha.

Viggañhati

Viggañhati [vi+ganhati] 1. to take hold of, to quarrel, to be in disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin ii.106 (read gg for g! Bdhgh on p. 315: rubbing against each other); Ud 69; Sn 844, 878; Nd1 285 (=uggahetvā parāmasitvā). <-> 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 501 (hattha -- pāde v.; expld as "vividhehi ākārehi gahetvā" VvA 209).

Viggaha

Viggaha [fr. vi+gah: see ganhati 3] 1. dispute, quarrel J i.208 (nātakāṇāṇa añānaañāṇa viggaho); Miln 90; often combd with kalaha, e. g. Vin ii.88; A iv.401; Nd1 302; Miln 383. -- 2. taking up form (lit. seizing on), "incorporation," form, body D ii.210=226 (sovanño viggaha mūnasa viggahā atirocati); Vin i.97 (manussa’); ii.286 (id.); iv.215 (tirachānagata -- manussa"), 269 (id.); J v.398=405 (=sartra C); vi.188 (rucira’); Dās i.42 (uju -- somma’). -- 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada’); SnA 168; ThA 202 (pada’).

Viggahita

Viggahita [pp. of viggahati] taken hold of, seized; prejudiced against, seduced by ( -- ), in phrase dhamm' uddhacca -- viggahita -- mānasa A ii.157; Ps ii.101. Cp. BSk. vigrāhita, e. g. AvŚ i.83=308 (Ajātaśatru Devadatta’); Divy 419, 557, 571; Jtm 143, 146.

Viggāhika

Viggāhika (adj.) [fr. viggaha] of the nature of dispute or quarrel; only in cpd. "kathā quarrelsome speech, dispute D i.8; S v.419; Sn 930; DA i.91.

Viggaţtita

Viggaţtita [vi+gaţtita] struck, knocked, beaten J v.203 (a”).
Vighāțana

Vighāțana (adj.) [fr. vighāteti] unfastening, breaking up, overthrowing Th 1, 419.

Vighāțita


Vighāța

Vighāța [vi+ghata] 1. destruction, killing, slaughter PvA 150 (vighātaṇ āpajjati=vihaññati). -- as adj. slain, beaten Pv iv.53 (=vighātavā vihata -- bala). <> 2. distress, annoyance, upset of mind, trouble, vexation D iii.249; M i.510; A ii.197 sq.; iv.161 ("pariḷāha"); Sn 814 (=ugghāta piṭana ghaṭṭana upaddava Nd1 140=170); Th 2, 450 (bahu’ full of annoyance). -- sa’ connected with, or bringing vexation, with opp. a’ free of annoyance: S iii.8; v.97; A i.202 sq.; iii.3, 429; Th 2, 352; ThA 242. -- 3. opposition M i.499. -- pakkhika having its part in adversity, associated with trouble M i.115; S v.97; DhsA 382. -- bhūmi ground for vexation Sn 830 (cp. Nd1 170 with expln as above).

Vighāțavant

Vighāțavant (adj.) [vighāta+vant] full of annoyance or vexation S iii.16 sq.; A ii.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (= distressed).

Vighāsā

Vighāsā (& "ghasa) [fr. vi+ghasati] remains of food, broken meat, scraps Vin iv.265, 266; J ii.288; iii.113, 191, 311 (read "ghasa for metre"); v.268 (do.); Sdhp 389. -- âda one who eats the remains of food Vin i.200 (panca’ -- satāni) J i.348; ii.96; iii.191; DhA ii.128. Also N. of an animal J vi.538.

Vicakka

Vicakka (adj.) [vi+cakka] without wheels J i.378 (sakaṭa). Doubtful in phrase asani”, where used as a noun, probably in diff. meaning altogether (=asani -- pāta?): see S ii.229 (="falling of a thunderbolt” K.S. ii.155); D iii.44, 47.

Vicakkhāna

Vicakkhāna (adj. -- nt.) [vi+cakkhana, of cakṣ to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S i.214=Sn 186 (appamattā+; trsln K.S. i.277 "discerning wit"); Sn 583; J iv.58; vi.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.

Vicakku

Vicakku (adj.) [vi+cakku] eyeless, blind, in phrase 'kamma making blind or perplexed S i.111, 118 ("darkening their intelligence” trsln) [cp. BSk. vicakṣu -- karma MVastu iii.416; Lal V. 490].

Vicakhkhu

Vicakhkhu (adj.) [vicakku+ka] not seeing, blinded, dulled in sight, half -- blind Miln 295 (Rh. D. "squinting").

Vicaya
Vicaya [fr. vi+ci: see vicinati] search, investigation, examination S iii.96 (vicayaso, i. e. thoroughly); Pug 25; Miln 340 (dhamma˚); Nett 1, 2, 10; DhsA 147; Sdhp 466. For dhamma˚ see sambojjhanga.

Vicaraṇa

Vicaraṇa (adj. -- nt.) [fr. vicarati] going about, circulating, moving, travelling J v.484 ("bhāṇḍa travelling merchandise").

Vicarati

Vicarati [vi+carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaṇ vicarissaṇ, fut.), 696 (dhamma -- maggaṇ); Nd1 201, 263; Pv iii.73 (aor. vicari); DhA i.66; PVA 4, 22, 33, 69, 120, 185 (= āhiṇḍati); Sdhp 133. -- In Sn often with loke (in this world), e. g. Sn 466, 501, 845, 846, 864. <-> Caus. vicarīeti; pp. vicarita, vicārīta & vicinṇa. Cp. anu˚.

Vicarita

Vicarita [pp. of vicarati] occupied by ( -- "), haunted, fre- quented VVA 163.

Vicāra

Vicāra [vi+cāra] investigation, examination, consideration, deliberation. -- Defd as "vicaraṇaṇa vicāro, anusaṅcaraṇaṇa ti vutta hoti" Vism 142 (see in def. under vitakka). -- Hardly ever by itself (as at Th 1, 1117 mano˚), usually in close connection or direct comn with vitakka (q. v.).

Vicāraka

Vicāraka (adj.) [fr. vicāreti] 1. looking after something; watching J i.364 (ghara˚). -- 2. investigating; (n.) a judge Mhvs 35, 18.

Vicāraṇa

Vicāraṇa (f.) & a˚ (nt.) [fr. vicāreti] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J iii.73 (’paññā). -- 2. arranging, planning, looking after; scheme J i.220; ii.404 (yuddha˚); vi.333 sq.

Vicārīta

Vicārīta [pp. of vicāreti] thought out, considered; thought D i.37 (vitakkita+, like vitakka -- vicāra, cp. DA i.122), 213 (id.); SnA 385.

Vicāreti

Vicāreti [Caus. of vicarati] 1. to make go round, to pass round, to distribute PVA 272 (salākaṇ). -- 2. to think (over) S v.156 (vitakketi+). -- 3. to investigate, examine, test J ii.413; iii.258; VVA 336 (a˚ to omit examining). -- 4. to plan, consider, construct J ii.404; vi.333. -- 5. to go about (some business), to look after, administer, provide J ii.287; iii.378; Mhvs 35, 19 (rajaṇ); PVA 93 (kammante). -- pp. vicārita & vicinṇa.

Vicāliya

Vicāliya (adj.) [grd. of vi+cāleti] in neg. a˚ not to be shaken, not wavering Sdhp 444.
Vicikicchati

Vicikicchati [vi+cikicchati] lit. "dis -- reflect," to be dis-tracted in thought, i. e. to doubt, hesitate D i.106; S ii.17, 50, 54; iii.122, 135; J iv.272 (2 sg. vicikicchase); SnA 451; DA i.275; -- pp. vicikicchita.

Vicikiccha

Vicikicchā (f.) [fr. vicikicchati] doubt, perplexity, uncer-tainty (one of the nāvaraṇas) D i.246; iii.49, 216, 234, 269; S i.99; iii.106 sq. (dhammesu v. doubt about the precepts); iv.350; A iii.292, 438; iv.68, 144 sq.; v.144; Sn 343, 437, 540; Vv 81 (=solasa -- vatthuka -- vicikicchā VvA 317); J ii.266; Pug 59; Vbh 168, 341, 364; Dhs 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275;

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Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (=vigātā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. -- As adj. ( --') vicikiccha, e. g. tinna' one who has overcome all doubt D i.71, 110; M i.18; A ii.211; iii.92; 297 sq.; iv.186; 210. -- See also Cpd. 242; Dhs. trsl. § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.

Vicikichita

Vicikichita (nt.) [pp. of vicikicchati] doubt Pv iv.137.

Vicikicchin

Vicikicchin see ve˚.

Viciṇṇa

Viciṇṇa [pp. of vicāreti] thought out; in neg. a˚ not thought out; reading however doubtful, better to be taken as adhi-cicča, i. e. procedure, method D i.8= M ii.3=S iii.12 (vi˚ as v. 1.). -- DA i.91 reads acinna (cp. M i.372).

Vicita

Vicita [pp. of vi+ci to gather] in phrase 'kālaka bhatta rice from which the black grains have been separated D i.105; M ii.8; DA i.274; as vicita -- bhatta in same sense at J iv.371.

Vicitta

Vicitta (& 'citra) (adj.) [vi+citta1] various, variegated, coloured, ornamented, etc. J i.18, 83; Pv ii.19; Vv 6410 (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. -- vicītra -- kathika eloquent Miln 196.

Vicinati

Vicinati (˚cinati) [vi+cinati] 1. to investigate, examine, discriminate S i.34 (yoniso vicine dhammañ); A iv.3 sq. (id.); Sn 658, 933; Ap 42; J vi.373; Nd1 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs iv.2; DhsA 147; PvA 140; Sdhp 344. -- ger. viceyya discriminating; with discrimination D ii.21 (doubled; with careful discern); iii.167 ('pekhhitar); Sn 524 sq.; usually in phrase viceyya -- dāna a gift given with discrimination S i.21; A iv.244; J iv.361; v.395; Pv ii.972; DhA iii.221; Mhvs 5, 35. -- 2. to look for, to seek, to linger, to choose Pv iii.64 (aor. vicini=gavesi C.); iv.142 (ger. viceyya= vicinitavā PvA 240); J i.419. -- See also pacinati.
Vicinana

Vicinana (nt.) [fr. vicinati] discrimination Vism 162.

Vicinteti

Vicinteti [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

Vicuṇṇa

Vicuṇṇa [vi+cuṇṇa] crushed up, only in redupl. -- iter. formation cuṇṇa -- vicuṇṇa crushed to bits, piecemeal J i.26; iii.438 etc. See under cuṇṇa.

Vicuṇṇita

Vicuṇṇita [pp. of vi+cuṇṇeti] crushed up J i.203 (viddasta+).

Viccuta

Viccuta [vi+cuta] fallen down J v.403 (expld as viyutta C.); Dh i.140.

Vicchadjeti

Vicchadjeti [vi+chaddjeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchadḍita) and 136 (nt. vicchaddana throwing out).

Vicchandanika

Vicchandanika (& 'ya) (adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in 'kathā sermon to rid of the desire for the body Vin iii.271 (Sam. Pās. on Pār. iii.3, 1); & 'sutta the Suttanta having disillusionment for its subject (another name given by Bhāgh to the Vijayasutta Sn 193 -- 206) SnA 241 sq. ('ya). Cp. vicchindati.

Vicchādanā

Vicchādanā (f.) [vi+chādanā] concealment Pug 19, 23.

Vicchika

Vicchika [cp. Vedic vr̥ṣetka: Zimmer, Altind. Leben 98] a scorpion D i.9 ("vijā scorpion craft"); Vin ii.110; A ii.73; iii.101, 306; iv.320; v.289 sq.; J ii.146; Miln 272, 394; Vism 235; DA i.93.

Vicchita

Vicchita in phrase balavichchita -- kārin at Miln 110 is to be read balav' icchita -- kārin "a man strong to do what he likes," i. e. a man of influence.

Vicchidda

Vicchidda (adj.) [vi+chidda] only in (redupl.) combin. chidda’ full of little holes, perforated all over J i.419.
Vicchiddaka

Vicchiddaka [vi+chidda+ka] "having holes all over," referring to one of the asubha -- kammatṭhānas, obtained by the contemplation of a corpse fissured from decay A ii.17 (‘saññā); v.106, 310; Miln 332; Vism 110, 178, 194.

Vicchinda

Vicchinda [fr. vi+chind as in vicchindati] breaking off, cutting off J ii.436, 438 (kāya”). Kern, Toev. s. v. considers it as a corruption of vicchanda. See vicchandanika.

Vicchindati

Vicchindati [vi+chindati] to cut off, to interrupt, to prevent PvA 129 (‘itu -- kāma). The BSk. form is vicchandayati [=vi+Denom. of chando] e. g. Divy 10, 11, 383, 590. -- pp. vicchinna.

Vicchinna


Vicchurita

Vicchurita [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

Viccheda

Viccheda [vi+cheda] cutting off, destruction J iv.284 (santati”). a” uninterruptedness VvA 16.

Vijātana


Vijaṭita

Vijaṭita [pp. of vijaṭeti] disentangled S i.165.

Vijaṭeti

Vijaṭeti [vi+Caus. of jaṭ: see jaṭita] 1. to disentangle, to comb out; fig. to unravel, explain Vin ii.150 (bimbohanaj katuṭ tūlani v.); Miln 3; Vism 1, 2. -- 2. to plunder J iii.523. -- pp. vijaṭita.

Vijana

Vijana (adj.) [vi+jana] deserted of people, lonely S i.180; ThA 252. -- ’vāta: see vāta.

Vijambhati

Vijambhati [vi+jambhati] to rouse oneself, to display activity, often appld to the awakening of a lion S iii.84; A ii.33; J i.12, 493; v.215 (’amāna, ppr., getting roused), 433, 487; vi.173; Vism 311.

Vijambhanā

Vijambhikā

Vijambhikā (f.) [fr. vijambhati] yawning (before rising) i.e. drowsiness, laziness, in ster. combn with arati & tandī S 1.7 (trsln "the lanquid frame"); A i.3; Vbh 352; Vism 33. As vijambhītā at S v.64; J i.506 (here in meaning "activity, alertness," but sarcastically as sīha"); VbhA 272 (=kāya -- vināmanā).

Vijaya

Vijaya [fr. vi+jil] victory; conquering, mastering; triumph over ( -- ') D i.46; A iv.272 (idha -- loka"); SnA 241 sq. ("sutta, another name for the Kāya -- vicchandanika -- sutta).

Vijayati

Vijayati (& vijinati) [vi+jayati] to conquer, master, triumph over DA i.250 (vijeti); fut. vijessati J iv.102. <- ger. vijeyya Sn 524, 1002; and vijetvā J iii.523. -- pp. vijita. Cp. abhi".

Vijahati

Vijahati [vi+jahati] to abandon, forsake, leave; to give up, dismiss Pv iii.615 (sarīra); VvA 119; Pot. vijaheyya Pv iv.110; fut. vijahissati S ii.220; Pv ii.67 (jīvita). -- ger. vīhāya Mhv 12, 55; & vijahitvā Vin iv.269; J i.117; iii.361 (iddh' ānubhāvena attabhāvan). -- grd. vihātabba A iii.307 sq.; Miln 371. -- Pass. vihyati J vi.499 (eko v.=kilamissati C.). -- pp. vijahita & vihīna.

Vijahana

Vijahana (nt.) [fr. vijahati] abandoning, relinquishing DA i.197.

Vijahita

Vijahita [pp. of vijahati] left, given up, relinquished; only in neg. a' J i.71, 76, 94, 178.

Vijātā

Vijātā (f.) [pp. of vijāyati] (a woman) having borne J ii.140; Pv ii.23 (= pasūtā PvA 80). -- kāla time of birth J ii.140. -- ghara birth -- chamber Miln 301.

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Vijāti

Vijāti in 'loha a kind of copper VbhA 63.

Vijāna

Vijāna (nt. -- adj.) [fr. vijānāti] understanding; as adj. ( -- ') in cpds. du' (dubbijāna) hard to understand S i.60; J iv.217; and su' easy to perceive Sn 92; J iv.217.

Vijānana
Vijñana (nt.) [the diaeretic form of Sk. vijnana: cp. jānana=ñāṇa] recognition, knowing, knowledge, discrimination Vian 452; DhsA 141.

Vijñāṇī

Vijñāṇī [vi+jñā] to have discriminative (dis=vi˚) know-ledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd1 442. See also viññāna 2a. -- imper. 2nd sg. vijñāna Sn 1091 (=ājāna Nd2 565b); Pv iv.55 (=vijñāṇīhī PvA 260); ppr. vijñānto Sn 656, 953; Pv iv.188; PvA 41; and vijñāṅṇa neg. a˚ ignorant Dh 38, 60; It 103. Pot. 1st sg. (poet.) vijñāṇaj J iii.360 (= vijñeyyañ C.); Sn 1065, 1090, 1097 (=jāneyyañ Nd2 565a); & vijñāṇiyān Vv 415 (pativijihiñ Ç.); 3rd sg. vijñāna Sn 253, 316, 967 (cp. Nd1 489). -- ger. vijñāṇī Mah 8, 16; viññāya Sn 232; & viññītvā Vīn iv.264, -- aor. (3rd pl.) vijñāṇīṣu Mahv 10, 18, -- Pass. viññāyati PvA 197; fut. viññissati Th 1, 703. -- inf. viññātuñ S iii.134, -- grd. viññātabba (to be understood) VbhA 46; & viññeyya (q. v.). -- pp. viññāta. -- Caus. II. viññāpeti (q. v.).

Vijāyana

Vijāyana (nt.) [fr. vijāyat] bringing forth, birth, delivery A i.78; J iii.342; vi.333; Vism 500; VbhA 97.

Vijāyati

Vijāyati [vi+jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. vijāyi VvA 220; PvA 82 (puttañ); ger. vijāyitvā Mahv 5, 43 (puttañ); and vijāyitvāna Pv i.63. -- pp. vijāta. -- Caus. II. vijāyāpeti to cause to bring forth J vi.340.

Vijāyin

Vijāyin (adj. -- n.) [fr. vijāyat] in f. "inf able to bear a child, fertile J iv.77 (opp. vañjhā); DhA i.46 (id.).

Vijigucchati

Vijigucchati [vi+j.] to loathe Sn 41 (´amāna=atṭiyamāna harāyamāna Nd2 566), 253, 958 (´ato=atṭiyato harāyato Nd1 466), 963; Nd1 479.

Vijītā

Vijīta [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA i.160; PvA 75, 76, 161. <- > Cp. niṣijjita. -- 2. (nt.) conquered land, realm, territory, kingdom J i.262; Vv 8120 (=desa VvA 316); DhA i.386. -- anga at Pvi i.117 (PvA 176) read vijīt." -- indriya one who has conquered his senses Sn 250. -- sangāma by whom the battle has been won, victorious D ii.39; It 76; Nd2 542; Pug 68.

Vijitāvin

Vijitāvin (adj.) [vijīta+āvin; see Geiger, P.Gr. 1983] victorious D i.88 (caturanta+); ii.146; S iii.83; Sn 552, 646; DA i.249; DhA iv.232; SnA 162.

Vijīna

Vijīna [doubtful] distress (?), in stock phrase at A v.156, 158, 160, 162 (v. l. at all pass. vicīna).

Vijīyatī
Vijyati at J iii.374 is to be read as vṭijyati (Pass. of vṭjati).

Vijja

Vijja (adj.) ( -- ' [=vijjā] having vijjā, possessed of wisdom; in vatthu", tiracchāna", nakkhitta" etc. (referring to the lower arts condemned as heretic: vijjā c.) S iii.239. te’ possessed of threefold wisdom: see vijjā b.

Vijjatipatti

Vijjatipatti (f.) [? doubtful spelling] adultery PvA 151.

Vijjati, vijjamāna

Vijjati, vijjamāna etc.: see vindati.

Vijjantarikā

Vijjantarikā (f.) is not clear; according to Kern, Toev. s. v.=vṭhi+antarikā [a very bold assumption: vṭhy˚ contracted to vijj˚!], i. e. space in between two streets or midstreet M i.448; A i.124. Neumann (Mittl. Slg. ii.182) translates "Rinnstein" (i. e. gutter). Under antarik˚ we have given the trsln "interval of lightning," thus taking it as vijju+antarik˚. Quoted DA i.34.

Vijjā

Vijjā (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to avijjā (which has quite a well-defined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of avijjā is usually pāṇa˚ (but cp. S iii.162 f., 171; v.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiññā, pāṇa˚ -- dassana & pāṇa˚). That vijjā at M i.22 is contrasted with avijjā is to be expld as a word -- play in a stereotype phrase. -- A diff. side of "knowledge" again is given by "bodhi." <<< (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejjā!); hence appld in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium!), practical knowledge; but also mysterious knowledge: "charm." -- (b) vijj˚, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Śāmañña -- phala -- sutta (D i.63 -- 86), repeated in nearly every Suttanta of D 1. It is composed of the 3 sampad˚s, viz. sīla˚, citta˚ & paññ˚. Under the first group belong sīla( -- kkhandha), indriya -- sanyāra, sati -- sampajañña, santuṭṭhi; the second is composed (1) of the overcoming of the nīvaraṇas, (2) of the 4 jhānas; the third consists of 8 items, viz. (1) pāṇa˚ -- dassana, (2) manomaya -- kāya, (3) iddhi, (4) dibba -- sota, (5) ceto -- pariyaññā, (6) pubbe -- nīvās' anussatiññā, (7) cut' úpapatti -- pāṇa˚, (8) āsāvānaṃ khaya -- pāṇa˚. Other terms used are: for the 2nd sampadā: carañña (D. i.100), and for the 3rd: vijj˚ (ibid.). <<< The discussion at D i.100 is represented as contradicting the (brahmanic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā, carañña pañña silāni" (DA i.267 sq.). -- In the enumn of 3 vijjās at M i.22 sq. only Nos. 6 -- 8 of the 3rd sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs anussarati (No. 6), pajānāti (7), abhijanāti (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijj˚." Quoted at Vism 202, where all 8 stages are given as "attha vijj˚," and carañña with 15 qualities (sīla -- sanyāra, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at D iii.220, 275, and poetically at A ii.165 as the characteristics of a proper (ariya, Buddhist) monk (or brāhmaṇa): "etāhi tithi vijjāhi tevijjo hoti brāhmaṇo," opposing the three Veda --
knowledge of the Brahmins. -- Tevijja (adj.) in same meaning at S i.146 (where it refers to Nos. 3, 5, 8 of above enumm), 192, 194. In brahmanic sense at Sn 594 (=tiveda SnA 463). Both meanings compared & contrasted at A i.163 (aññath brāhmaṇa brāhmaṇa tevijjan paññāpenti, aññathā ca pana ariyassa vinaye tevijjo hoti "different in the Brahmanic and diff. in the Buddhist sense"). -- Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin ii.183; Sn 656; Ps i.34; i.56; Pv iv.134; Miln 359 (+chālabbhā); DHa iv.30 (id.). It is doubtful whether the defn of nāṇa as "tisso vijjā" at Vin iii.91 is genuine. <-> On vijjā -- cara see also D iii.97, 98, 237; S i.153, 166; ii.284; v.197; A ii.163; iv.238; v.327; Sn 163, 289, 442. -- On vijjā in the doctrinal appln see: D iii.156, 214, 274; S iii.7 sq. (cakkhu, nāṇa, paññā, vijjā, āloka); iii.47; 163; 171; iv.31, 49 sq. A i.83; ii.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdhgh SnA 339 takes it as "āsavānañ -- khaya -- nāna"); 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. -- (c) popular meanings & usage of vijjā: science, craft, art, charm, spell D i.213 (Gandhārī nāma v., also mentioned at J iv.498 as practised by physicians), 214 (Maṇika n. v.); J iii.504 (Cintāmani v.); iv.323 (vatthu": see under vatthu), 498 (ghora"); v.458 (anga" palmistry); Miln 200; Dh i.259 (bhūmicala n. v. "earthquake" charm), 265 (dhanu -- agamantyañ Ambaṭṭha n. v.); KhA 237 (vatthu", khetta", ānga"); and see the list of forbidden crafts at D i.9 (anga", vatthu", khetta" etc.; cp. Dial. i.18, 19). -- gata having attained wisdom Sn 730 (opp. avijjā; the playful expln at SnA 505 is "ye arahatta -- maggavijjāya kilese vijjhitvā gatah khitāsava -- sattā"). -- caraña ( -- sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. -- tāṇā branch of study; there are 18 vijja -- tāṇāni or "arts & sciences," subjects of study, referred to at J i.259. -- dhara a knower of charms, a sorcerer J iii.303, 529; iv.496; v.94; Miln 153, 200, 267. -- bhāgiyā (dhammā) (states) conducive to wisdom (6 kinds of saññā) A iii.334; cp. D iii.243; S v.395; A iv.52 sq. -- mayā (iddhi) (potency) accomplished by art or knowledge (Expos. i.122) Vism 383; see iddhi. -- vimutti wisdom (higher knowledge) as salvation S v.28, 335 sq.; Ps ii.243 (in detail).

Vijju & vijjutā

Vijju & vijjutā (f.) [cp. Vedic vidyut; fr. vi+dyut: see jutil] lightning. -- (a) vijju: S i.100 ("māli"); A i.124 ("tīpamacitta"); J v.322 ("vanān"); Pug 30; Miln 22 ("jāla"); VvA 12; Sdhp 244, 598. -- (b) vijjutā: Th 1, 1167; J i.217. -- On similes with v. see J.P.T.S. 1907, 136. -- Cp. next.

Vijjullatā

Vijjullatā (f.) [vijju(t)+latā] a flash or streak of light- ning, forked lightning S i.106; J i.103, 279, 501.

Vijjotati


Vijjotalati

Vijjotalati [Freq. of vijjotati? Or=vijjotayati=vijjo - teti?] to flicker Vin ii.131; M i.86.

Vijjotita


Vijjhati

Vijjhati [vyadh] to pierce, perforate; to shoot with an arrow; to strike, hit, split; fut. "issati J iv.272; inf. "ituj ibid.; ger. "itvā Vin ii.150; J i.201 (boring through timber); SnA 505 (kilese); PvA 155; & viddhā J
Vijjhana

Vijjhana (nt.) [fr. vijjhati] piercing or getting pierced DA i.75; ii.87 (kaña’ -- mangala, ear -- piercing ceremony); PvA 107.

Vijjhāpeti

Vijjhāpeti [vi+jhāpeti] to extinguish Vin i.31; ii.219, 221; J iv.292; Miln 42.

Vijjhāyati

Vijjhāyati [vi+jhāyati2] to be extinguished, to go out (of fire) Vin i.31 (imper. 'āyatu & fut. 'āyissati); DhA i.21 (akkhini dīpa -- sikhā viya vijjhāyinṣu).

Viññatti

Viññatti (f.) [fr. viññāpeti] intimation, giving to under- stand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin i.72 (‘bahula, intent on . . .); iii.144 sq. (id.); iv.290; J iii.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta˚, obhāsa˚, parikathā; as t. t., cp. Cpd. 1201: medium of communication); Miln 343, 370; DhA ii.21 (viññatti katvā bhūjītuṇa vaṭṭati); PvA 146. -- Two kinds of viññatti are generally distinguished, viz. kāya˚ and vac˚, or intimation by body (gesture) and by voice: Dhs 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. Cpd. 22, 264.

Viññāna

Viññāna (nt.) [fr. vi+jñā; cp. Vedic vijñāna cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life -- force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S ii.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler unecclesiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called sa -- viññānaka (q. v. and cp. viññānatta). Again, v. was supposed, at the body's death, to pass over into another body (S i.122; iii.124) and so find a support or platform (patīṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M i.258). Since, however, the persistence of v. from life to life is declared (D ii.68; S iii.54), we must judge that it is only the immutable persistence that is condemned. V. was justly conceived more as "minding" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219. Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭiccasamuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five khandhas (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (viññāṇi) of e. g. tastes or sapid things (S iii.87), or, again, of pleasant or painful feeling (M i.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediaeval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (Cpd. 13), and as such classed under cetasikā, the older sankhārakkhandha. -- (b) as dhātu, v. occurs only in the category of the four
elements with space as a sixth element, and also where dhātu is substituted for khandha (S iii.10). -- (c) In the chain of causation (Paṭicca -- samuppāda) v. is conditioned by the sankhāras and is itself a necessary condition of nāma -- rūpa (individuality). See e. g. S ii.4, 6, 8, 12 etc.; Vin i.1; Vism 545 sq.=VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. -- At S ii.4=iii.61 viññāna (in the Paṭicca -- samuppāda) is defined in a similar way to the defn under v. -- tīthi (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "kata upāsā viññāna? cha -- y -- ime viññāna -- kāyā (groups of v.), viz. cakkhu' sota' etc.," which means that viññāna is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, lifepotency) of the sensory side of individuality. It arises through the mutual relation of sense and sense -- object (M iii.281, where also the 6 v. -- kāyā). As such it forms a factor of rebirth, as it is grouped under upadhi (q. v.). Translations of S ii.4: Mrs. Rh. D. (K.S. ii.4) "consciousness"; Geiger (in Z. F. B. iv.62) "Erfennen."<>< (d) As one of the four āhāras (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S ii.13; cp. B.Psy. p. 62). As such it is likened to seed in the field of action (kamma) A i.223, and as entering (a body) at rebirth the phrase viññānassaa avakkantī is used (D ii.63; S ii.91). In this connection the expression paṭisandhi -- viññāna first appears in Ps i.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhichita); in Vism 554=VbhA 163, the v., here said to be located in the heart, is made out, at bodily death, "to quit its former 'support' and proceed (pavattati) to another way by its mental object

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K.S. iii.45) <-> (b) the 7: D ii.68 sq.; iii.253 (trsln "station of consciousness"), 282; = A iv.39. Both the 4 and the 7 at Nd2 570. Cp. under a slightly diff. view S ii.65 (yañ ceteti . . . ārammanañ . . . hoti viññañassa thitiyā). -- See also Ps i.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. -- dhātu mind -- element, which is the 6th dhātu after the 4 great elements (the mahābhūtāni) and ākāsa -- dhātu as fifth (this expld as "asamphuṭṭha -- dhātu" at VbhA 55, whereas v. -- dhātu as "vijānana -- dhātu") D iii.247; Vbh 85, 87; VbhA 55; cp. A i.176; M iii.31, 62, 240; S ii.248. -- vithī the road of mind (fig.), a mediaeval t. t. for process in senseperception KhA 102.

Viññānaka

Viññānaka (adj.) [viññāṇa+ka] having life or conscious- ness or sense, endowed with vitality. Found in the four Nikāyas only in one standard passage in the same connection, viz. sa -- viññānaka kāya "the body with its viññāṇa" (i.e. life -- force or mind): S ii.253; iii.80, 169; v.311; A i.132; iv.53. Thus (sa”) should be read at all passages. -- Later in contrast pair sa˚ and a˚, i.e. with life & without, alive & lifeless, animate & inanimate, e.g. J i.466, 468; DhA 1.6; PvA 130.

Viññānatta

Viññānatta (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S iii.87; PvA 63.

Viññāta

Viññāta [pp. of vijānāti] apperceived, (re)cognized, under- stood, cogitiated (Cpd. 37), learned Sn 323 ('dhama, one who has recognized or understood the Dhamma); Vv 4418 (=viññāta -- sāsana -- dhamma VvA 192); J i.2; Sdhp 429. -- Often in sequence diṭṭha suta muta viññāta to denote the whole range of the cognitional & apperceptional faculties (see muta), e.g. D iii.232; Sn 1086, 1122.

Viññātar

Viññātar [n. ag. of viññāta] a perceiver, one who apper- ceives or takes to heart, a learner D i.56; A iii.169; iv.196 (sotar, uggahetar, v.).

Viññāpaka

Viññāpaka (adj.) [fn. viññāpeti] clever in instruction, able to instruct S v.162=Miln 373; It 107.

Viññāpana

Viññāpana (adj.) [fr. viññāpeti] instructing, informing A ii.51, 97. -- f. viññāpanī instructive, making clear (of speech) D i.114 (atthassa viññāpaniyā= viññāpanasamatthāya DA i.282); A iii.114; Dh 408 (=attha˚ DhA iv.182); Sn 632.

Viññāpayya

Viññāpayya (adj.) [grd. of viññāpeti, *=viññāpya] acces- sible to instruction; only in cpds du˚ & su˚ indocile & docile S i.138; D ii.38; Nd2 2353; Ps i.121; ii.195; Vbh 341.

Viññāpita

Viññāpita [pp. of viññāpeti] instructed, informed; su˚ well taught Miln 101.

Viññāpetar
Viññāpetar [n. ag. of viññāpita] an instructor, teacher D i.56; A iv.196.

Viññāpeti

Viññāpeti [Caus. II. of vijānāti] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin i.54; iv.264; D i.251; J iii.72 (to intimate); Miln 229; VvA 72, 181. -- pp. viññāpita.

Viññāya & viññāyati

Viññāya & viññāyati see vijānāti.

Viññutā & viññūtā

Viññutā & viññūtā (f.) [fr. viññū] discretion; in phrase viññutaṃ pāpuṇāti to reach the years of discretion or puberty Vin i.269; ii.278; J i.231; iii.437: PvA 3.

Viññupasāṭṭha

Viññupasāṭṭha [vi+ni+upasāṭṭha, pp. of srj (?)] un-attacked, not deficient, unmolested, undisturbed: is Kern’s (Toev. s. v.) proposed reading for viññā -- pasattha ("extolled by the wise") at S ii.70 (reads ṭṭḥ); v.343; D ii.80; iii.245: all identical passages. We consider Kern’s change unnecessary: anupasaṭṭha would have been the most natural expression if it had been meant in the sense suggested by Kern.

Viññū

Viññū (adj.) [cp. Sk. vijña] intelligent, learned, wise D i.163; S i.9; iii.134; iv.41 sq., 93, 339; A ii.228; v.15; It 98; Sn 39, 294, 313, 396, 403; Ps ii.19, 21; Miln 21; DA i.18; VvA 87; PvA 130, 226; Sdhp 45. <-> a˚ DhA iii.395.

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Viññeyya

Viññeyya (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu -- viññeyya rūpa, etc.) D i.245; M iii.291; A iii.377; iv.404 sq., 415, 430; Nd1 24. -- su’ easily understood VvA 258.

Viṭapa

Viṭapa [cp. Epic Sk. viṭapa] the fork of a tree, a branch J i.169, 215, 222; iii.28; vi.177 (nigrodha˚).

Viṭapin


Viṭabhī

Viṭabhī (f.) [=Sk. vitapin] the fork of a tree M i.306; J ii.107; iii.203.

Vitakka
Vitakka [vi+takka] reflection, thought, thinking; "initial application" (Cpd. 282). -- Defd as "vitakkana \[vitakko, (hanan ti vutta 'hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra:
kumbhakārassa daṇḍa -- ppahārena cakkhañ bhamayītvā, bhājanañ karontassa uppilana -- hattho viya
vitakko (like the hand holding the wheel tight), ito c' ito sañcaranahattho viya vicāro: giving vitakka the
characteristic of fixity & steadiness, vicāra that of movement & display). -- D ii.277 ("pre -- occupation"
trlN: see note Dial. ii.311); iii.104, 222, 287 (eight Mahāpurisa"); M i.114 (dvidhā -- kato v.), 377; S i.39,
126, 186, 203; ii.153; iv.69, 216; A ii.36; iii.87 (dhamma\'); iv.229 (Mahāpurisa\'), 353 ("upacchedha); Sn 7,
270 sq.; 970, 1109; J i.407 (Buddha\', Sangha\', Nibbāna\'); Nd1 386, 493, 501 (nine); Nd2 s. v. takka; Ps
i.36, 136, 178; Pv iii.58; Pug 59, 68; Vbh 86, 104 (rūpa\', sadda\' etc.), 228 (sa\'), 362 (akusala\'); Dhs 7, 160,
1268; Tikp 61, 333, 353; Vism 291 ("upacchedha); Miln 82, 309; DhsA 142; DhA iv.68; VbhA 490; PVA
226, 230. -- kāma\', vīhiṃśa\', vyāpāda\' (sensual, malign, cruel thought): D iii.226; S ii.151 sq.; iii.93; A
i.148, 274 sq.; ii.16, 117, 252; iii.390, 428. Opp. nekkhamma\', avyāpāda\', avihīṃsā\' A i.275; ii.76; iii.429. -
- vitakka is often combd with vicāra or "initial & sustained application" Mrs. Rh. D.; Cpd. 282; "reflection
& investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention
and reasoning out, or as Cpd. 17 expls it "vitakka is the directing of concomitant properties towards the
object; vicāra is the continued exercise of the mind on that object." See also above defn at Vism 142). Both
are properties of the first jhānā (called sa -- vitakka sa -- vicāra) but are discarded in the second jhānā
(called a\'). See e. g. D. i.37; S iv.360 sq.; A iv.300; Vin iii.4; Vism 85; and formula of jhānā. The same of
piti & samādhi at Vbh 228, of paññā at Vbh 323. The same combn (vitakka+vicāra) at foll. passages: D
iii.219 (of samādhi which is either sa\', or a\', or avitakka vicāra -- matta); S iv.193; v.111; A iv.409 sq.,
450; Nett 16; Miln 60, 62; Vism 453. Cp. rūpa -- (sadda -- etc.) vitakka+rūpa<-> (sadda -- etc.) vicāra A
iv.147; v.360; Vbh 103. -- On term (also with vicāra) see further: Cpd. 40, 56, 98, 238 sq., 282 (on
difference between v. & manasikāra); Expos. i.188n; Kvu trslN 2381. -- Cp. pa\', pari\'. Note. Looking at the
combn vitakka+vicāra in earlier and later works one comes to the conclusion that they were once used to
denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically
synonymous), and that one has to take them as one expression, like jānāti passati, without being able to
state their difference. With the advance in the Sangha of intensive study of terminology they became
distinguished mutually. Vitakka became the inception of mind, or attending, and was no longer applied, as
in the Suttas, to thinking in general. The explns of Commentators are mostly of an edifying nature and
based more on popular etymology than on natural psychological grounds.

Vitakkana
Vitakkana (nt.)=vitakka Vism 142.

Vitakka
Vitakka [pp. of vitakketi] reflected, reasoned, argued DA i.121. Cp. pari\'.

Vitakketi
Vitakketi [Denom. fr. vitakka] to reflect, reason, consider S i.197, 202; iv.169; v.156; A ii.36; Miln 311. --
pp. vitakka.

Vitacchika
Vitacchika at S ii.99=iv.188 read vittacika (q. v.).

Vitacchikā

Vitachchita
Vitacchita [pp. of vitaccheti] planed, smoothed; su˚ well carded (of a cīvara) Vin iii.259.

Vitaccheti

Vitaccheti [vi+accheti] 1. tear, pluck, pick to pieces; in simile M i.364 (+virājeti)=S ii.255 (reads vibhajeti for virājeti)=Vin iii.105 (id.). -- 2. to smoothe: see pp. vitacchita.

Vitanḍā

Vitanḍā (f.) [cp. Epic Sk. vitanḍa, e. g. Mbh 2. 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitanḍa˚: "vāda sophistry Sn A 447; DA i.247; "vādin a sophist, arguer DhsA 3 (so read for vīdaḍḍha); VbhA 9, 51, 319, 459. See lokāyata.

Vitata

Vitata [pp. of vitanoti] stretched, extended, diffused S i.207; Sn 272, 669 (v. l. vitthata); J i.356 (tanta˚ where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) -- nt. vitata a drum (with leather on both sides) VvA 37.

Vitatha

Vitatha (adj.) [vi+atha; cp. Epic & Class. Sk. vitatha] untrue; nt. untruth D ii.73 (na hi Tathāgaṭṭa vithathāhnanta); Sn 9 sq.; Vv 5315 (=atatha, musa ti attho VvA 240); J v.112; vi.207; Ps 104; DA i.62. -- avitatha true S ii.26; v.430; Miln 184; Sdhp 530; DA i.65.

Vitanoti


Vitarāṇa

Vitarāṇa (nt.) [fr. vitarati] overcoming, getting through M i.147 (kankhā˚); Miln 233 (id.), 351; Sdhp 569.

Vitarati

Vitarati [vi+tarati] 1. to go through, come through, over- come Sn 495, 779 (ger. 'eyya, taken as Pot. at Nd1 57: oghā samatikkāmeyya), 941, 1052; Pv iii.24 (vitaritvā =vitiṇṭho hutvā PvA 181, q. v. for detail). -- 2. to perform J ii.14 (bubhukkhiho no vitarāsi bhottuṇ; v. l. visahāmi). -- pp. vitiṇṇa.

Vitāṇa

Vitāṇa (m. & nt.) [fr. vi+tan] spread -- out, canopy, awning Vin iv.279; J i.40, 62, 83; DhA ii.42; SnA 447; VvA 32, 173; PvA 154. See also cela˚.

Vitiṇṇa

Vitiṇṇa [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 ("kankha); Sn 514 (id.), 746; PvA 181. -- 2. given up, rejected, abandoned Dh 176 ("paraloka); J iv.447 (=pariccatta C.).

Vitudati
Vitudati [vi+tudati] to strike, prick, nudge, knock, push, attack D i.105; S iv.225; A iii.366; Sn 675; Ud 67; J ii.163, 185. -- Pass. vitujjati Vism 505; VbhA 104, 108. -- pp. vitunna.

Vitunna


Vitureyyati

Vitureyyati at J v.47 is not clear. The v. l. is vitariyati; the C. expls by tuleti tīreti, i. e. contemplates, examines. Kern, Toev. s. v. discusses it in detail & proposes writing vituriyata (3rd sg. praet. med.), & expls at "get over" [cp. Vedic tūryati overcome, fr. tur or tvar=P. tarati2]. Dutoit trsls "überstieg."

Vitta

Vitta1 [orig. pp. of vindati=Av. vista, Gr. a)/istos, Lat. visus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S i.42; Sn 181 sq., 302; J v.350, 445; vi.308; Pv ii.81 (=vitiyā upakaraṇa -- bhūtāṅ vittani PvA 106). -- Often in phrase ˚ûpakaraṇa possessions & means, i. e. wealth,

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e. g. D i.134; S i.71; iv.324; Pug 52; Dh i.295; PvA 3, 71. Vittani is probably the right reading S i.126 (15) for cittan. Cf. p. 123 (3); K.S. i.153, n. 3.

Vitta

Vitta2 (adj.) [identical with vitta1] gladdened, joyful, happy J iii.413 (= tuṭṭha); iv.103; Vv 414 (=tuṭṭha C.); 4414 (id.), 495 (id.).

Vitta

Vitta3 [pp. of vic to sift, cp. Sk. vikta] see vi’.

Vittaka

Vittaka (adj.) [fr. vitta1] possessing riches, becoming rich by ( -- ’) J i.339 (lañca’); iv.267 (miga”), vi.256 (jīta”).

Vittakatā


Vitti

Vitti (f.) [cp. Sk. vitti, fr. vid] prosperity, happiness, joy, felicity A iii.78; J iv.103; vi.117; Kv 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PvA 106.

Vittha
Vittha (nt.) [vi+sthā?] a bowl, in surā’ for drinking spirits J v.427; DhA iii.66.

Vitthaka

Vitthaka (nt.) [fr. vittha] a small bowl, as receptacle (āvesana’) for needles, scissors & thimbles Vin ii.117.

Vitthata

Vitthata1 [pp. of vi+str] 1. extended, spread out, wide M. i.178; Vin i.297; J v.319; Miln 311; SnA 214; PvA 68 (doubtful!). -- 2. wide, spacious (of a robe) Vin iii.259. -- 3. flat SnA 301.

Vitthata2 [pp. of vitthāyati (?). A difficult form!] perplexed, confused, hesitating Miln 36 (bhatta+). Ed. Müller, P.Gr. 102 considers it as pp. of vi+ tras to tremble, together with vitthāyati & vitthāyi.

Vitthambhana


Vitthambheta

Vitthambheta [vi+thambheti] to make firm, strengthen DhsA 335.

Vitthāyati

Vitthāyati [vi+stā: see under thāna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate Vin i.94=ii.272; aor. vitthāsi (vitthāyi?) ibid. [the latter taken as aor. of tras by Geiger, P.Gr. § 166]. -- pp. vitthata2 & vitthāyita.

Vitthāyitatta

Vitthāyitatta (nt.) [abstr. fr. vitthāyita, pp. of vitthāyati] perplexity, hesitation D i.249.

Vitthāra

Vitthāra [fr. vi+str] 1. expansion, breadth; instr. vitthā- rena in breadth Miln 17; same abl. vitthārato J i.49. -- 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "vitthārā" (i. e. here the foll. detail; opp. sankhepa), e. g. DA i.65, 229; SnA 325 [cp. same in BSk. "vistaraḥ," e. g. Divy 428], or with cpds. "kathā SnA 464; PvA 19; "desanā SnA 163; "vacana SnA 416. Thus in general often in instr. or abl. as adv. "in detail," in extenso (opp. sankhittena in short): vitthārena D iii.241; S iv.93; A ii.77, 177, 189; iii.177; Pug 41; PvA 53, 113; vitthārato Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaṇ Divy 377.

Vitthārata


Vitthārika
See also bahujañña.

Vitthārita

Vitthārita [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati’ with too much detail; opp.
sankhitta).

Vitthāriyati

Vitthāriyati [Denom. fr. vitthāra] to expand, to go into detail Nett 9.

Vitthāreti

Vitthāreti [fr. vitthāra] 1. to spread out A iii.187. -- 2. to expand, detail give in full Vism 351; SnA 94, 117,

Vitthinña

Vitthinña [vi+thinña] "spread out," wide, large, extensive, roomy J ii.159 (so read for vittinña); Miln 102,
283, 311, 382; DhsA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari’.

Vidāṣṣaka

Vidāṣṣaka (ad.) [fr. viddanteti] showing; danta’ showing one's teeth (referring to laughter) A i.261; J iii.222.

Vidāsenti

Vidāsenti [vi+daṇṣeti=dasseti] to make appear, to show A i.261; Th 2, 74; J v.196; Miln 39. Cp. pa’.

Vidaḍḍha

Vidaḍḍha [vi+daḍḍha] in redupl. -- iter. cpd. daḍḍha- vidaḍḍha -- gatta "with limbs all on fire" Miln 303.

*Vidati

*Vidati see vindati.

Vidatthi

Vidatthi (f.) [cp. Vedic vitasti; see Geiger, P.Gr. 383] a span (of 12 angulas or finger -- breadths) Vin
iii.149 (dvaghasa dvādasa vidatthiyo sugata -- vidatthiyā); iv.279; J i.337; iii.318; Miln 85; Vism 65, 124,
171, 175, 408; DhA iii.172; iv.220; VbhA 343 (dvādas' angulāni vidatthi; dve vidatthiyō ratanañ, etc.).

Vidahati

Vidahati [vi+dahati; dhā] to arrange, appoint, assign; to provide; to practise. -- Pres. vidahati: see sañ';
vidadhāti J vi.537; vidheti J v.107. Pot. vidahi Sn 927 (= vidhāheyya Nd1 382); aor. vidahi J v.347.<-> Perf.
3rd pl. vidadhū [Sk. vidadhuh] J vi.284.<-> inf. vidhātuṇ Vin i.303 (bhesajjañ); ger. vidhāya Mhvs 26, 12
Vidāraṇa


Vidārita

Vidārita [pp. of vidāreti] split, rent Sdhp 381.

Vidāreti

Vidāreti [vi+dāreti: see under dar] to split, rend J i.340. -- pp. vidārita.

Vidālana


Vidālita

Vidālita [pp. of vidāleti] split, broken, burst J i.493; PvA 220.

Vidāleti

Vidāleti [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. -- pp. vidālita.

Vidita

Vidita [pp. of vindati] known, found (out) D i.100; S v.180; Sn 436, 1052; Mhvs 17, 4; DA i.135 (a˚).

Viditatta

Viditatta (nt.) [abstr. fr. vidita] the fact of having found or known, experience J ii.53.

Vidisā

Vidisā (f.) [vi+disā] an intermediate point of the compass S i.224; iii.239; Sn 1122; J i.20, 101; vi.6, 531.

Vidugga

Vidugga (adj. -- n.) [vi+dugga] hard to walk; troublesome, difficult, painful. -- (m.) difficult passage; difficulty, distress D iii.27; A iii.128; J iii.269; iv.271.

Vidura


Vidū

Vidū (adj.) [Vedic vidu] clever, wise, knowing, skilled in ( -- ’) S i.62 (loka˚); v.197; Vin ii.241 (pl. paracittaviduno); Sn 677 (vidūhi), 996; J v.222 (dhamma˚); Vv 3011 (=sappāñña VvA 127); Miln 276; Mhvs 15, 51 (thān˚ athān˚a˚ knowing right & wrong sites). -- In Pass. sense in dubbidū hard to know J v.446. -- For vidū (vidu) "they knew" see vindati.
Vidūpita

Vidūpita at Ud 71 (vitakkā vidūpitā) is to be read as vi- dhūpita.

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Vidūra

Vidūra (adj.) [vi+dūra] far, remote, distant A ii.50 (su˚). Mostly neg. a” not far, i. e. near Sn 147; PvA 14, 31, 78, 81.

Vidūsita

Vidūsita (adj.) [vi+dūsita] corrupted, depraved PvA 178 (˚citta).

Videsa

Videsa [vi+desa; cp. disā at Vin i.50] foreign country Miln 326; VvA 338.

Vidomanassā

Vidomanassā (f.) [vi+domanassa] absence of dejection Vism 504=VbhA 105.

Viddasu

Viddasu (adj.) [another form of vidvā=Sk. vidvān: see under vindati] skilled, wise M i.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form aviddasu foolish Vin ii.296=A ii.56 (pl. aviddasū); S v.1; Th 2, 164 (pl. aviddasū); Sn 762 (=bāla C.); Dh 268=Nd2 514 (=aviññā DhA iii.395); PvA 18.

Viddesa

Viddesa [fr. vi+disa] enmity, hatred J iii.353; ThA 268.

Viddesanā

Viddesanā (f.) [abstr. formation fr. viddesa, cp. disatā2] enmity Th 2, 446; J iii.353.

Viddesin

Viddesin (adj. -- n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

Viddessati

Viddessati [vi+dessati] to hate Th 2, 418. -- grd. vidde- santya to be hated, hateful Sdhp 82.

Viddha

Viddha1 [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd1 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṇṭakena).

Viddha
Viddha2 (adj.) [cp. *Sk. vtdhra clear sky] clear; only in phrase viddha vigata -- valāhaka deva a clear sky without a cloud Vin i.3; M i.317=S i.65=iii.156= v.44=It 20.

Viddhaṅga


Viddhaṅsi

Viddhaṅsi [vi+dhaṅsi] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. *eyya). -- Caus. viddhaṅseti to shatter, to destroy S iii.190 (both trs. & intrs., the latter for "ati"); J ii.298; iii.431; v.100; DA i.265; Nd1 5 (vikirati vidhameti viddhaṅseti; see also under vikirati). -- pp. viddhasta & viddhaṅsita.<> Pass. viddhaṅsiyati to drop or to be destroyed, to come to ruin DA i.18=DhsA 19 (suttena sangahitāni pupphāni na vikiryaṇti na v.).

Viddhaṅsana

Viddhaṅsana (adj. -- nt.) [fr. viddhaṅseti; cp. BSk. vidhvā- sana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S iv.83; Miln 351 (kosajjā"); J i.322; v.267 (adj.); Vism 85 (vikkhepa"); VVA 58, 161 (adj.). -- Often in phrase (denoting complete destruction): anice -- uchādāna -- parimaddana -- bhedana -- viddhaṅsana -- dhamma, e. g. D i.76; M i.500; A iv.386; J i.146 [cp. Divy 180: satanapatana -- vikiraṇa -- vidhvāsana -- dharmatā; see also under vikiraṇa].

Viddhaṅsaka


Viddhaṅsanta

Viddhaṅsanta (f.) [abstr. formation fr. viddhaṅsana] quality of destruction, ability to destroy Vism 8.

Viddhaṅsita

Viddhaṅsita [pp. of viddhaṅseti] shattered, destroyed DhA iii.129.

Viddhasta

Viddhasta [pp. of viddhaṅseti] fallen to pieces, broken, destroyed M i.227; A ii.50; Sn 542; J i.203; v.69, 401; Vv 6314 (=evināṭha VvA 265).

Viddhā

Viddhā poet. ger. of vijjhati J vi.77.

Vidvā

Vidvā see under vindati.

Vidha
Vidha1 (adj. ( -- )) [=vidhā] of a kind, consisting of, -- fold, e. g. aneka° manifold DA i.103; thāth° of such - - kind, such -- like Sn 772; ti° threefold D i.134; Sn 509; nānā° various PvA 53, 96, 113; bahu° manifold ThA 197; etc.

Vidha

Vidha2 [=vidha1 as noun] form, kind Th 1, 428 (mānā°). -- There are several other meanings of vidha, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin ii.136 in meaning of "buckle" (v. l. pitha; C. silent); at Vin iv.168 in meaning "little box" (?); at DA i.269 as "carrying pole" (=kāca2, but text D i.101 has "vividha").

Vidhamaka

Vidhamaka (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa -- mala -- duggandha°).

Vidhamati

Vidhamati & "eti [vi+dhm in particular meaning of blowing i. e. driving asunder, cp. dhamati] (trs.) to destroy, ruin; do away with, scatter. -- (intrs.) to drop off, fall away, to be scattered, to roll or whirl about. <> Both vidhamati & "eti are used indiscriminately, although the Caus. "eti occurs mostly in meaning of "destroy." (1) vidhamati: S iii.190; J i.284 (in play of words with dhamati to blow; aor. vidhami=vidhānæsæ C.); vi.490 (vidhama° te ra&hæ, is ruined); Miln 91, 226 (Mārasena°), 237, 337 (intrs., with vikirti & vidhānæt); -- (2) vidhameti: Nd1 5; J iii.261 (poet. vidhæmæsæi [write "se!]=vidhæmæma, næsæma C.); v.309; Miln 39; PvA 168. -- pp. vidhamita.

Vidhamana

Vidhamana (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu -- sena°).

Vidhamita


Vidhavā

Vidhavā (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separated, Av. vidavā= Goth. widuwō=Ohg. wituwa (Ger. Witwe=E. widow); Gr. h)i/qeos unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S i.170; A iii.128; J vi.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

Vidhā

Vidhā (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D iii.103 (ādesana°); Th 2, 395 (cakkhu° "shape of an eye" trsln); VbhA 496 (in expln of katha° -- vidha: "akāra° -- saññhāna° vidhā nāma°"); DA i.222 (idhī°), 294 (in expln of tividha° -- yañña: "ettha vidhā vucciṭṭaṭṭhāna°" i. e. performance, arrangement), 299 (similarly tisso vidhā=tiṣṭa ṭhapanānī; of yañña). -- Used as (abl.) adv. vidhā in meaning "variously" at Pv ii.952 (C. expln=vidhāttabba, not quite correctly; PvA 135). Perhaps the phrase vidhāsamatikkanta is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S ii.253; iii.80, 136, 170; A iv.53. <> 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of pride or delusion, a "form" of conceit. As such specified as three kinds of conceit (tisso vidhā), viz. "seyyo °ham asmi," "sadiso °ham asmi," & "hīno °ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D iii.216; S
Vidhātar


Vidhāna

Vidhāna (nt.) [fr. vi+dhā; Vedic vidhāna] 1. arrangement, get up, performance, process J iii.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168=Vism 122 (bhāvanā); VbhA 69, 71 (manasikāra); ThA 273 (id.). -- 2. ceremony, rite J vi.202 (yañña˚); Miln 3. -- 3. assignment, disposition, provision J ii.208

Vidhānavant

Vidhānavant (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J vi.287.

Vidhāyaka

Vidhāyaka [fr. vi+dhā] providing PvA 60.

Vidhāvati

Vidhāvati [vi+dhāvati] to run about, roam, cover space (acc.), stray S i.37; Sn 411, 939; Nd1 414; DA i.39.

Vidhi

Vidhi (f.) [fr. vi+dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra˚, eightfold); PvA 78 (dāna˚= dāna), 126; VvA 82. -- instr. vidhīnā in due form Mhvs 14, 52; PvA 130; Sdhp 336. -- 2. luck, destiny J ii.243 ("rahita unlucky").

Vidhutika

Vidhutika [etym.?] a wreath Vin ii.10; iii.180.

Vidhunāti

Vidhunāti [vi+dhunāti] to shake S i.197; Miln 399; Vism 71. -- 2. to remove, to skin (an animal) Vin i.193.

Vidhura

Vidhura (adj.) [Vedic vidhura; see vidhavā] 1. destitute, lonely; miserable, wretched J v.399 (so read for vidura; according to Kern, Toev. s. v., but doubtful). <> 2. [vi+dhura] "burdenless," unequalled Sn 996
(=vigata -- dhura, appatimā SnA 583); A i.116 (here in meaning "clever," perhaps=vidura; spelt vidhūrā). Cp. Np. Vidhura KhA 128; SnA 201 (as Vidhūra at J iv.361).

Vidhūpana

Vidhūpana (adj. -- nt.) [fr. vidhūpeti] fanning, a fan Vin ii.130; iv.263; A ii.130; Nd2 562; Vv 3342 (=caturassa vījāni) VvA 147; VbhA 71.

Vidhūpīta

Vidhūpīta [pp. of vidhūpeti] scattered, destroyed Sn 472 (=daḍḍha SnA 409); Ud 71 (so read for vidūpīta).

Vidhūpeti

Vidhūpeti (ʾdhūpayati) [vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. -- 2. to scatter, destroy Vin i.2 (vidhūpayan Māra -- senan); S i.14; iii.90=A v.325; S iv.210; Ps ii.167. -- pp. vidhūpīta.

Vidhūma

Vidhūma (& vidhuma) (adj.) [vi+dhūma] "without smoke," i.e. passionless, quiet, emancipated S i.141 (K.S.: "no fume of vice is his"); Sn 460 (= kodhadhūma -- vigamena v. SnA 405), 1048 (cp. Nd2 576 with long exegesis); Pv iv.134 (=vigata -- micchā -- vitakkadhūma PvA 230).

Vinaṭṭha

Vinaṭṭha [pp. of vinassati] destroyed VvA 265; PvA 55.

Vinata


Vinadati

Vinadati [vi+nadati] to cry or shout out, to scold J iii.147 (kāman vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

Vinaddha

Vinaddha [pp. of vinandhati] covered, bound, intertwined Vin i.194 (camma*, onaddha+); J v.416; vi.589 (kaṇcanalataʾ bheri); Vism 1 (=jaṭāta saṃsībbha).

Vinandhati

Vinandhati [vi+nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddhʾ). -- pp. vinaddha.

Vinandhana

Vinandhana (nt.) [fr. vi+nandhati] tying, binding Vin ii.116 (ʾraju rope for binding).

Vinaya
Vinaya [fr. vi+n] 1. driving out, abolishing destruction, removal Vin i.3 (asmi -- mānassa), 235= iii.3 (akusalānān dhammānānvinayāya dhammaṇaṇ desemi); S i.40; Sn 921; A i.91 (kodha˚, upanāha˚); ii.34 (pipāsa˚); iv.15 (icchā˚); v.165 (id.); SnA 12; PvA 114 (atthassa mūlān nikatī˚). Often in phrase rāga˚, dosa˚, moha˚, e. g. S iv.7 sq.; v.137 sq.; A i.175; Nett 22. -- 2. rule (in logic), way of saying or judging, sense, terminology (cp. iminā nayena) S iv.95 (ariyassa vinaye vuccati loko); A i.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); ii.166 (ariyassa v.); SnA 403. -- 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J iv.241 (=ācāra -- vinaya C.); A ii.34; iii.353 sq. (ariya -- vinaye saddhā˚yassa pati˚hit˚ etc. faith established in Buddhist ethics). -- 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under Dhamma C., and in detail Geiger, Dhamma pp. 55 -- 58. -- Often combd with dhamma: dhammato vinayato ca on the ground of Dh. and V. Vin i.337; cp. ii.247. -- dhammo ca vinayo ca Vin i.356; ii.285, 302; or (as (Dvandva) dhammavinaya (i. e. the teaching of the Buddha in its completeness) D i.229; Vin ii.237 sq.; M i.284; ii.181 sq.; A i.283; iii.297, 327; S i.9; iii.65; Ud 53; VvA 3. Often approaches the meaning of "Buddhist order," e. g. Vin i.69; D i.176; M i.68, 459, 480; iii.127; S ii.120; A i.185; ii.123; v.122. -- See further Vin ii.96 (vinaye cheko hoti); A ii.168 (ayan dhammo, aya˚ v., ida˚ Satthu -- sāsana˚); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. -- a -- vinaya one who sins against the V. (like a -- dhamma one who neglects the Dh.) Vin ii.295 sq.; iii.174; A i.18; v.73 sq. -- The division of the books of the Vinaya is given at DhsA 18. Its character (as shown by its name) is given in the foll. verse at DhsA 19: "(vividha -- visesa -- ) nayattā vinayanato c' eva kāya -- vācānān vinayy' attha -- vidūḥi aya˚ vinayo Vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (Expos. i. 23). -- aṭṭhakāthā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. -- anuggaha taking up (i. e. following the rules) of the Vinaya Vin iii.21; A i.98, 100; v.70. -- kathā āvadatvānānān vinayaṇatān vinaye vuccati loko v. DA i.76, thus taking it as vinaya 3) =M iii.49=Pug 58 (trsln here: "speaking according to self -- control"); D iii.135, 175.

Vinayati

Vinayati see vineti.

Vinayana

Vinayana (nt.) [fr. vi+ni] 1. removing, removal Miln 318 (pipāsa˚); PvA 39 (soka˚). -- 2. instruction, discipline, setting an example J v.457 (conversion); Miln 220.

Vinalīkata

Vinalīkata (adj.) [vi+nal+kata, with naḷ for naḷa in combn with kr] lit. "having the reed or stem removed," rendered useless, destroyed M i.227; A ii.39; Sn 542 (=ucchinna SnA 435); Th 1, 216; J vi.60 (viddhasta+, as at Sn 542).

Vinassati

Vinassati [vi+nassati] to be lost; to perish, to be destroyed S iv.309; M ii.108 (imper. vinassa "away with you"); J iii.351; v.468; Pv iii.45; Vism 427. -- pp. vinaţtha. Caus. vināseti.
Vinā

Vinā (indecl.) [Vedic vinā=vi -- nā (i. e. "not so"), of pron. base Idg. *no (cp. nānā "so & so"), as in Sk. ca- - na, Lat. ego -- ne, pō -- ne behind, etc. See na1] without, used as prep. (or post -- position) with (usually) instr., e. g. Vin ii.132 (vinā daṇḍena without a support); PvA 152 (purisehi vinā without men); or abl., e. g. Sn 589 (ñāṭi sanghā vinā hoti is separated from his relatives; cp. BSk. vinābhavati MVastu i.243); or acc., e. g. Mhvs 3, 10 (na sakkā hi taṇ vinā). In compn vinā -- bhāva separation [cp. BSk. vinābhāva MVastu ii.141] Sn 588, 805; Nd1 122; J iii.95; iv.155; v.180; vi.482 (=viyoga C.).

Vināti

Vināti [vi, by -- form of vā to weave: see vāyati1] to weave J ii.302; DhA i.428 (tanta); inf. vētu Vin ii.150. <> Pass. viyyati. Cp. upavīyati. -- Caus. II. vināpeti to order to be woven Vin iii.259 (=vāyāpeti).

Vināma

Vināma (m.) & Vināmana (nt.) [fr. vināmeti] bending Miln 352 (*na); VbhA 272 (kāya -- vināmanā, bending the body for the purpose of getting up; in expln of vijambhikā); Dhtp 208.

Vināmeti

Vināmeti [vi+nāmeti; Caus. of namati] to bend, twist Miln 107, 118.

Vināyaka

Vināyaka [fr. vi+nī] 1. a leader, guide, instructor M ii.94; Vv 167 (=veneyya -- satte vineti VvA 83); ThA 69. <> 2. a judge J iii.336.

Vināsa

Vināsa [vi+nāsa, of na] destruction, ruin, loss D i.34 (+uccheda & vibhava), 55; Pv ii.710; Vism 427 (so read for vinasa); DA i.120; PvA 102 (dhana˚); 133.

Vināsaka (*ika)

Vināsaka (*ika) (adj.) [fr. vināsa] causing ruin; only neg. a˚ not causing destruction A iii.38; iv.266, 270; J v.116.

Vināsana

Vināsana (adj.) [fr. vināsa], only neg. a˚ imperishable Dpvs iv.16.

Vināseti

Vināseti [Caus. of vinassati] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv ii.78; DA i.211; PvA 3 (dhananj), 116; Sdhp 59, 314, 546. <> 2. to drive out of the country, to expel, banish J iv.200.

Vinīgālāti
Vinigalati [vi-nigalati] to drop down Miln 349.

Viniggata

Viniggata [vi+niggata] coming (out) from J vi.78; DA i.140; DhA iv.46; Sdhp 23.

Viniggaha

Viniggaha [vi+niggaha] checking, restraint Ps i.16; ii.119.

Viniggilati

Viniggilati [vi+niggilati] to throw out, to emit KhA 95.

Vinighātin

Vinighātin (adj.) [fr. vi+nighāta] afraid of defeat, anxious about the outcome (of a disputation), in phrase vinighāti -- hoti (for 'ī -- hoti) Sn 826, cp. Nd1 164.

Vinicchaya

Vinicchaya [vi-nicchaya; cp. Vedic viniścaya] 1. dis- crimination, distinction, thought, (firm) opinion; thorough knowledge of ( -- ˚) A iii.354 (pāpakamma˚); Sn 327 (dhamma˚), 838 (=dvāsaṭṭhi diṭṭhi -- vinicchayā Nd1 186), 867 (=ṇārute; cp. Nd1 265); J iii.205 (attha˚); PVA 1, 112, 210 (kūṭa˚), 287. -- 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D ii.58 (with ref. to lābha, expld as deciding what to do with one's gains)=iii.289=A iv.400=Vbh 390 (expld at VbhA 512, where vinicchaya is said to be fourfold, viz. ānā˚, tanhā˚, diṭṭhi˚, vitakka˚); J ii.2. -- 3. court house, hall of judgment J i.176; iii.105; iv.122, 370; vi.333; Miln 332 (vinaya˚, i. e. having the Vinaya as the law court in the City of Righteousness). -- 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J v.60 (‘ṇa vicāreī); VbhA 46 sq. (according to attha, lakkhana, etc.), 83 sq. (id.); KhA 23, 75. -- kathā analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāli -- vanñāna). -- ānā˚ clever in deciding or giving judgment J iii.205; v.367 (a˚). -- tīhāna place of judgment, law court J v.229; DhA iii.141; iv.215. -- dhamma law practice J. v.125; DhA iii.141. -- vīthi process of judgment (in logic): see Cpd. 241. -- sālā the law court(s) J iv.120; DhA iii.380.

Viniccharati

Viniccharati [vi+niccharati] to go out (in all directions) J iv.181.

Vinicchita

Vinicchita [pp. of vinicchināti] discerned, decided, distinguished, detailed Vin i.65 (su˚); J v.65 (a˚); SnA 477; Sdhp 508.

Vinicchin

Vinicchin (adj.) [fr. vinicchināti] discerning Th 1, 551.

Viniccininana

Vinicchināti

Vinicchināti (‘inati) & vinicchati [vi+nicchināti] to in- vestigate, try; to judge, determine, decide J v.229; fut. vinicchissati Vin iii.159; ger. vinicchinītvā Nd1 76; aor. vinicchini J ii.2; inf. vinicchituṇā J i.148; DhA iv.215. -- pp. vinicchita.

Vinijjita

Vinijjita (adj.) [vi+nijjita] unvanquished SDhp 318.

Vinidhāya

Vinidhāya (indecl.) [vi+nidhāya, ger. of vinidhahati] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin ii.205, expld at Vin iv.2; SnA 204.

Vinindati

Vinindati [vi+nindati] to censure, blame, reproach J ii.346; vi.200.

Vinipāta

Vinipāta [fr. vi+nipāteti] ruin, destruction; a place of suffering, state of punishment, syn. with apāya & duggati (with which often combd. plus niraya, e. g. Vin i.227; D i.82, 162; M i.73; A iii.211; It 58; Pug 60): A v.169; Sn 278; J iii.32; Miln 108; Vism 427 (where expld as "vināsā nipatanti tattha dukkatakārino," together with duggati & niraya). The sotāpanna is called "avinipāta -- dhammo," i. e. not liable to be punished in purgatory: see under sotāpanna, & cp. sym. term khīna -- niraya A iii.211.

Vinipātika

Vinipātika (adj.) [fr. vinipāta] destined to suffer in purga- tory, liable to punishment after death D ii.69; iii.253; M i.73, 390; A i.123; ii.232 sq.; iv.39, 401; J v.117, 119.

Vinipāteti

Vinipāteti [vi+nipāteti] to bring to ruin, to destroy, to frustrate Vin i.298; J vi.71; VvA 208.

Vinibaddha

Vinibaddha (adj.) [vi+nibaddha] bound (to) S i.20; iii.9; A iii.311 (chanda -- rāga’); iv.289 (id.); Nd1 30 (+lagga etc.).

Vinibandha

Vinibandha [vi+ nibandha] bondage S ii.17; iii.135, 186; A i.66 (+vinivesa); Sn 16. -- The five cetaso vinibandhā (bondages of the mind) are: kāmesu rāgo, kāye rāgo, rūpe rāgo, yāvadattha udarāv dece. bhujītāvā seyya -- sukha anuyoga, anūtara deva -- nikāya panidhāya brahmācariyaṇ; thus at D iii.238; M i.103; A iii.249; iv.461, 463 sq.; v.17; Vbh 377.

Vinibbhujati

Vinibbhujati (or 'bhujjati) [vi+ni+bhujati] 1. [to bhujjati, to bend, as in bhujja1 & nibbhujati] to turn inside out Th 2, 471. -- 2. [to bhujjati, to turn inside out and paribbhujati2] to separate, cut off, remove M i.233; S
iii.141; iv.168 (spells wrongly jj). -- 3. [id.] to cleanse; fig. to sift out thoroughly, to distinguish, discriminate M i.292; J v.121 (avinībbhujaŋ, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. -- pp. vinībbhuṭṭa.

Vinībbhujaṇa

Vinībbhujaṇa (nt.) [fr. vinībbhujaṭi] turning inside out ThA 284.

Vinībbhuṭṭa

Vinībbhuṭṭa [pp. of vinībbhujaṭi] separated, distinguished, discriminated Vism 368.

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Vinībbhoga

Vinībbhoga1 (adj.) [vi+nibbhoga] lacking, deprived of (""), deficient ThA 248 (viññāṇa').

Vinībbhoga2 [fr. vinībbhujaṭi 3] sifting out, distinction, discrimination Vism 306 (dhātu""), 368 (id.); neg. a"" absence of discrimination, indistinction DhsA 47; used as adj. in sense of "not to be distinguished," indistinct at J iii.428 ("sadda).

Vinībhindati

Vinībhindati [vi+ni+bhid] to break (right) through M i.233.

Vinīmaya


Vinīmīleti

Vinīmīleti [vi+nīmīleti] to shut one's eyes Sdhp 189.

Vinīmutta

Vinīmutta (Vinīmīmutta) [vi+nīs+mutta] 1. released, free from J i.375 (mm); Sdhp 1, 4, 16, 225. -- 2. discharged (of an arrow) Dха i.ii.132 (mm).

Vinīmoceti

Vinīmoceti [vi+nīs+moceti, cp. nimmoka] to free (one- self) from, to get rid of A iii.92; Pug 68.

Vinīyujjati

Vinīyujjati [vi+niyujjati] to be connected with, to ensue, accrue Pva 29 (= upakappati).

Vinīyoga
Viniyoga [vi+niyoga] possession, application, use DhsA 151; VvA 157; PvA 171, 175.

Vinivaṭṭetī

Vinivaṭṭetī (& "vatteti) [vi+nivatteti] 1. to turn over, to repeat J i.25 (ṭṭ), 153 (ṭṭ), 190 (ṭṭ). -- 2. to turn (somebody) away from, to distract Pv i.88 (read "vattayi for "vattanti); ii.619 ("vattayi; aor.); J iii.290 (ṭṭ). <-> 3. to roll over, to glide off J iii.344 (ṭṭ); DhA ii.51 (ṭṭ).

Vinivijjha

Vinivijjha (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J v.46.

Vinivijjhati

Vinivijjhati [vi+ni+vijjhati] to pierce through & through J ii.91; Miln 339; DhsA 253.

Vinivijjhana

Vinivijjhana (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinividdha

Vinividdha [pp. of vinivijjhati] pierced (all through), perforated J v.269; vi.105; Vism 222.

Viniveṭhana

Viniveṭhana (& "nibbeṭhana) (nt.) [vi+nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd2 503 (diṭṭhi -- saṅghatassa vinibbeṭhāna; where id. p. at Nd1 343 reads vinivedhāna, cp, nibbedha); Miln 96; VvA 297 (diṭṭhi -- gaṇṭhiviniveṭhāna).

Viniveṭhetti

Viniveṭhetti [vi+nibbeṭhetti] 1. to disentangle, to unwrap Vin i.3, 276 (anta -- gaṇṭhin, the intestines); J ii.283 (sarṭṭan); v.47. -- 2. to disentangle oneself, to free oneself (from) A iii.92; Pug 68.

Vinivesa

Vinivesa [vi+nivesa] tie, bond, attachment A i.66 (+vini- bandha).

Vinīta

Vinīta [pp. of vineti] led, trained, educated S v.261; A iv.310 (viyatta+); DhA ii.66 ("vatthu); PvA 38. -- avinīta not trained S iv.287; Vv 297; Dhs 1003, 1217; suvinīta well trained S iv.287; opp. dubbinīta badly trained J v.284, 287. -- ratha -- vinīta (nt.) a relay M i.149.

Vinīlaka

Vinīlaka (adj.) [vi+-nilaka] of a bluish -- black (purple) colour, discoloured J ii.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the
colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 asubha -- saññā:
M i.88 (uddhumātaka+); Sn 200 (id.). -- A. i.42; ii.17; S v.129 sq.; Dhs 264; Nett 27; Miln 332; Vism 110,
178, 193.

Vinīvaraṇa

Vinīvaraṇa (adj.) [vi+ṁvaraṇa] unobstructed, unbiassed, unprejudiced A ii.71; Sdhp 458. Usually in phrase
"citta of an unbiassed mind, combd with mudu -- citta & udagga -- citta: Vin i.16, 181; D i.110, 148; A
iv.186. <-> Same in BSk., e.g. MVastu iii.225; Divy 616 sq.

Vinudati

Vinudati is only found in Caus. form vinodeti.

Vinetar

Vinetar [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps ii.194 (netar, vinetar, anunetar); J iv.320.

Vineti

Vineti [vi+neti; cp. vinaya] 1. to remove, put away, give up. -- ppr. vinayañ J vi.499; Pot. 3rd sg. vinayetha
Sn 361, & vineyça Sn 590; imper. vineyça Sn 1098, & vineyassu Sn 559. -- ger. vineyçyça Sn 58 (but taken as
Pot. at Nd2 577b); Pvi ii.334 (macchera -- malan); vinetvā J v.403 (chandañ); vinayitvā VvA 156, &
vinayitvāna Sn 485 (bhakutin). -- 2. to lead, guide, instruct, train, educate A iii.106 (inf. vinetuñ); S iv.105
(Pot. vineyawañ & fut. vinesati); aor. vinesi Miln 13 (Abhidhamme); ger. vinayitvāna ThA 69 (Ap. v. 10);
grd. vinetabba SnA 464, & vineyaya Miln 12; cp. veneyaya. -- pp. vinīta.

Vinodaka

Vinodaka (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama”).

Vinodana

Vinodana (adj. -- nt.) [fr. vinodeti] dispelling, removal A i.387, 390; Sn 1086 (chanda -- rága”,=pahāna
e tc. Nd2 578); Miln 285; DA i.140 (nidda”); DhA i.41 (tama”, adj.); PvA 38 (soka”).

Vinodeti

Vinodeti [Caus. of vi+nudati] to drive out, dispel, remove, put away S iv.70, 76, 190; A ii.13, 117; Sn 273,
956, (tamañ); 967; Nd1 454, 489; J i.183; ii.63, 283 (sinehañ); Vv 8426; Miln 259 (imper. vinodehi,
+apanehi, nicchārehi); Mhv 5, 245 (vimatiñ); 31, 10 (kankhañ); DhA iv.145; Pvb 38 (sokañ).

Vindati

Vindati [vid, both in meaning "to know" & "to find"; cp. Gr. eι)δον I saw, οι) _da I know=Sk. veda
"Veda," eι)dwlon "idol"; Vedic vindati to find, vetti to know, vidyā knowledge; Goth. witan to observe &
know= Ger. wissen; Goth. weis= E. wise, etc., for which see Walde, Lat. Wtb. s. v. video] the Vedic
differentiations vetti "to know" and vindati "to find" are both in Pāli, but only in sporadic forms, some of
which are archaic and therefore only found in poetry. Of vid are more frequent the Pass. vijjati and
derivations fr. the Caus. ved”. The root vind occurs only in the present tense and its derivations. -- A. vid to
know, to ascertain: The old Vedic pres. vetti only at Th 1, 497 (spelt vetti). Another old aor. is vedi [Sk.
ayedit] Dh. 419, 423; J iii.420 (= aññasi); iv.35 (here perhaps as aor. to Caus. vedeti: to cause to know or
feel). Remnants of the old perfect tense 3rd pl. [Sk. viduh] are vidû & viduñ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; Pv ii.74 (=jănantî PvA 102); J v.62 (=vijānantî C.); Mhvs 23, 78. The old participle of the same tense is vidvâ [=Sk. vidvân; cp. Geiger P.Gr. 1002] in meaning "wise" Sn 792, 897, 1056, 1060; expld as vijjâgato nāññ vibhâvî medhâvî at Nd1 93, 308; Nd2 575. Opp. avidvâ Sn 535; M i.311. -- Younger forms are a reconstructed (grammatical) pres. vidati DA i.139; ger. vidtvâ S v.193; Sn 353, 365, 581, 1053, 1068 and pp. vidita (q. v.). -- Pass. vijjati to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D i.18; Pv i.56; ii.318 (spelt vijjite!) ii.914 (=atthi C.); 3rd sg. pret. vijjitha Sn 1098 (mâ v.=sanyvijjitha Nd2 568), pp. vijjamâna existing J i.214; iii.127; PvA 25, 87, 103; Mhvs 216 (gen. pl. vijjamânaññ). <-> Caus. vedeti; Pass. Caus. vediyati; grd. vedanîya: see separately, with other derivations. -- B. vind to find, possess, enjoy (cp. vitta1, vitta2, vitti) Sn 187 (vindate dhanaj), 658; Th 1, 551; 2, 79 (aor. vindi); J vi.508 (vindate, med.=look for, try to find for oneself); Mhvs

-- 626 --

1, 13 (ppr. vindañ); DhA iii.128 (ppr. vindanto), 410. PvA 60, 77. -- inf. vindituj Miln 122; J 18; grd; vindiya Vism 526 (as avindiya in expln of avijjä). <-> Cp. nibbindati. -- pp. vitta1 (for which adhigata in lit. meaning).

Vindussara

Vindussara is v. l. of bindu* (q. v.).

Vipakka

Vipakka (adj.) [vi+pakka] fully ripe J i.136.

Vipakkha

Vipakkha (adj.) [vi+pakkha1 2] opposite, hostile; enemy; only in foll. cpds.: -- sevaka siding in or consorting with the enemy, keeping bad company, a traitor J i.186; iii.321; DhA iv.95. -- sevin id. J i.487; ii.98.

Vipakkhika


Vipakkhin

Vipakkhin (adj.) [vi+pakkhin] having no wings, without wings J v.255.

Vipaccatä

Vipaccatä (f.) at Vin ii.88 is perhaps a der. fr. vi+vac, and not pac, thus representing a Sk. *vivâcyatä, meaning "challenging in disputation," quarrelsomeness, provocation. See also vipâceti. If fr. vi+pac, the meaning would be something like "heatedness, exasperation."

Vipaccati

Vipaccati [vi+pacatti] 1. to be cooked, i. e. to ripen J v.121; PvA 104. -- 2. to bear fruit D ii.266; S i.144; M i.388; Nett 37; VvA 171.
Vipaccanaka
Vipaccanaka (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

Vipaccanika
Vipaccanika (adj.) [vi+paccanika] hostile M i.402; A iv.95; J iv.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

Vipajjati
Vipajjati [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA iii.357; PvA 34. -- pp. vipanna.

Vipañcanā & Vipañciyati
Vipañcanā & Vipañciyati: see under vipañcita.

Vipañcita
Vipañcita [fr. vi+pañc, cp. papañcita] only in phrase "ññ either: knowing diffuseness or detail, or: of unillusioned understanding, clear -- minded, unprejudiced, combd with ugghaṭita -- ññ at A ii.135=Pug 41 (trsld by B. C. Law as "learning by exposition"); PugA 223 expls as "vitthāritaṭṭha jānāti," i. e. one who knows a matter expld in detail. The spelling at A ii.135 is vipacita’; at Pug 41 vipaccita’ & at PugA vipacita’, with v. l. vipaṇcita’); Nett 7 sq., 125; ŚnA 163 (where ugghaṭita -- ññ is applied to those who understand by condensed instruction, sankhepa -- desanāya, and vipaṇcita -- ññ to those who need a detailed one, vitthārdesanā; thus "learning by diffuseness"). -- At Nett 9 we have the var. terms vipaṇcanā, vipaṇcayati & vipaṇciyati (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipaṇcanā (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between ugghaṭanā & vitthāraṇa "condensing & detailing." The term vipaṇcayati (=vipaṇciyati) is used in the same way. -- Note. The term is not sufficiently cleared up. It occurs in BSk. as vipaṇcika (e. g. Divy 319, 391, 475, where it is appld to "brāhmaṇa naimittikā" & trsld by Cowell as "sooth -- sayer"), and vipaṇcanaka (Divy 548?), with which cp. vipaṇcitājña at Lal. Vist. 520. See remark on vejjañjanika.

Vipaṇeti
Vipaṇeti [vi+Caus. of paṇati] to sell, to trade (with) J iv.363 (=vikkiṇati C.).

Vipatati
Vipatati see vipāṭeti 2.

Vipatti
Vipatti (f.) [vi+patti2] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin i.171 (ācāra” failure of morality); A i.270 (ujjāva”); iv.26, 160 (atta”, para”); Ps i.122; J vi.292; Nett 126 (the 3 vipattiyo: sīla”, diṭṭhi”, acāra”); DhA i.16 (sīla”) DA i.235. <-> Often in pair diṭṭhi” wrong view, heresy, & sīla” moral failure: D ii.213; A i.95, 268, 270; Vin v.98; Vbh 361; Dhs 1361. -- payoga” wrong application PvA 117, 136 (opp. ”sampatti).

Vipatha
Vipatha [vi+patha] wrong way or course Vv 5010 (=apatha VvA 212).

Vipanna

Vipanna [pp. of vipajjati] gone wrong, having lost, failing in ( -- ’), opp. sampanna: A iii.19 (rukkho sâkhâ -- palâsa˚a’ a tree which has lost branches and leaves); Sn 116 (‘diṭṭhi one who has wrong views, heretic; expld as “vînaṭtha -- sammadîṭṭhi” SnA 177); Miln 258 (su˚ thoroughly fallen). -- sfìa˚ gone wrong in morals, lacking morality Vin i.63 (+ācăra˚, diṭṭhi˚); ii.4 (id.); J iii.138 (vipanna -- sfìa).

Vipannatta


Viparakkamma

Viparakkamma (indecl.) [ger. of vi+parakkamati] en- deavouring strongly, with all one's might Sn 425

Viparâmosa

Viparâmosa (Viparâmâsa) [vi+parâmâsa, the form ’mosa probably a distortion of ’måsa] highway robbery D i.5 (expld as twofold at DA i.80, viz. hima˚ & gumba˚, or hidden by the snow & a thicket; the pop. etym. given here is ”jana˚ musanty,” i. e. they steal, or beguile people); iii.176 (v. l. ”måsa); A ii.209; v.206; S v.473; Pug 58.

Viparâvatta

Viparâvatta [pp. of vi+parâ+vr] reversed, changed D i.8; M ii.3; S iii.12; v.419; DA i.91.

Viparînata

Viparînata [vi+parînata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

Viparînâma

Viparînâma [vi+parînâma] change (for the worse), reverse, vicissitude D iii.216 (”dukkhâtâ); M i.457 (also as ”disappointment’); S ii.274; iii.8; iv.7 sq., 67 sq.; A ii.177 (”dhamma subject to change); iii.32; v.59 sq.; Vbh 379 (”dhamma); Vism 499 (”dukkha), 629 sq.; VbhA 93 (id.); PvA 60. -- a˚ absence of change, steadfastness D i.18; iii.31, 33; DhA i.121.

Viparînâmeti

Viparînâmeti [Denom. fr. viparînâma] to change, alter D i.56 (T. ”ñamati; but DA i.167 ”ñâmêti: sic for ”ñàmati!”=S iii.211; PvA 199.

Viparibhinna

Viparibhinna [vi+paribhinna] (entirely) broken up M i.296; S iv.294.

Vipariyattha

Vipariyattha in verse at J v.372 is the poet. form of vipal- lattha (so the C. expln).
Vipariyaya

Vipariyaya & Vipariyāya [vi+pariyaya] change, reversal DA i.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. vipariyesa & vipallāsa.

Vipariyādikata

Vipariyādikata (adj.) [vipariyāya+kata, with sound change y>d, viz. "āyā>ādī] thrown out of its course, upset, destroyed Th 1, 184 (citta; cp. similar phrase vipariyattha citta J v.372 -- The v. l. at Th passage is vimariyādi").

Vipariyesa

Vipariyesa [a contamination form between 'pariyaya & 'pallāsa] reversal, contrariness, wrong state Kvu 306 (three reversals: saññā", citta", diṭṭhi"; or of perception, consciousness & views, cp. Kvu trsln 176); Vbh 376 (id.). -- "gāha inverted grasp i. e. holding opposite views or "holding the contrary aim" (B. C. Law) Pug 22; DhsA 253 (=vipallattha -- gāha).

Viparivatta

Viparivatta [vi+parivatta] changing or turning round, upset J i.344 (lokassa 'kāle).

Viparivattati

Viparivattati [vi+parivattati] to turn round, to upset J iv.224 (nāvā 'amānā capsizing); Miln 117; ThA 255.

Viparivattana

Viparivattana (nt.) [fr. viparivattati] changing, change. reverse DhsA 367.

Viparītta

Viparītta (adj.) [pp. of vi+pari+i] reversed, changed; equivocal; wrong, upset A iii.114 ('dassana); iv.226 (id.); v.284; Th 2, 393; J i.334; Kvu 307; Miln 285, 324; Nett 85 ('gāha), 126 ('saññā); PAv 244. -- aviparītta unequivocal, certain, distinct, definite A v.268 ('dassana); Miln 214 ('vacana); PAv 231 (=sacca & yāthāva).

Viparītatā


Vipalāvita

Vipalāvita [vi+palāvita, pp. of Caus. of plu] made to float, floating, thrown out (into water) J iv.259 (reads vipālavita); i.326 (reads vipālavita, with reading nipalāvita in C.). The C. at J iv.259 expls as "uttārita," so at J i 326 as "brought out of water," fished out=thale thapita, evidently incorrect.

Vipallattha
Vipallattha (adj.) [=Sk. viparyasta, pp. of vi+pari+as: see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: vipariyattha J v.372 (˚citta: in poetry); and vipallattha Vism 20 (˚citta: trsln "with corrupt thought"; T. spells vipallatta, v. I. "attha); DhsA 253 (˚gāha); PvA 212.

Vipallāsa

Vipallāsa [cp. Sk. viparyāsa, vi+pari+as (to throw). The diaeretic P. form (founded on Sk. is viparyēsa; another bastard form is viparyēsa (q. v.) reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. -- The form viparyēsa occurs at Vin ii.80 (citta -- ˚kata, with deranged mind or wrong thoughts); J i.344 (where it is expld by vipallāsa). Otherwise vipallāsa, e. g. Sn 299; Ps ii.80; Vism 214 (attha'); Nett 4, 27, 31, 85 sq., 115 sq.; DhA ii.228; PvA 7, 70. -- There are 3 kinds of vipallāsas, viz. saññ˚ perversion of perception, citta˚ of thought, dih˚ of views; A ii.52; Nett 85; Vism 683. See the same under viparyēsa!

Vipallāsayati

Vipallāsayati [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

Vipassaka

Vipassaka (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S ii.232; Ps i.167; Miln 342, 369; 393, VbhA 297.

Vipassati

Vipassati [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D iii.196 (ye nibbuta leke yathābhīttañ vipassīsuñ, aor.); Th 1, 471; 2, 271 (vipassi for "passasi"); Sn 1115; J iii.183 (pabbajitv˚ vipassitv˚arahatta˚pu˚su). -- anga constituent of intuition SnA 8 (given as "nmaritaˇpa -- pariccheda etc."). -- upekkh˚ indifference by introspection Vism 162. -- kamma˚hna exercise for intuition DhA iv.46. -- ūnna ability or method of attaining insight Vism 629; DhA iv.30; cp. Cpd. 65 sq., where 10 such modes. -- dhura obligation of introspection DhA i.8; iv.37 sq.

Vipassanā

Vipassanā (f.) [fr. vi+passati; BSk. vipaśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D iii.213, 273; S iv.195, 360; v.52 (samatha+); A i.61 (id.), 95; ii.140, 157 (samatha+); iv.360; v.99, 131; Ps i.28, 57 sq., 181; ii.92 sq.; Pug 25; J i.106; DhA 55, 1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+samādhi), 628 sq. (the 18 mahā'); PvA 14 (samāhita -- citta˚), 167; VV 77; Sdhp 457, 466. -- anga constituent of intuition SnA 8 (given as "nmaritaˇpa -- pariccheda etc."). -- upekkh˚ indifference by introspection Vism 162. -- kamma˚hna exercise for intuition DhA iv.46. -- ūnna ability or method of attaining insight Vism 629; DhA iv.30; cp. Cpd. 65 sq., where 10 such modes. -- dhura obligation of introspection DhA i.8; iv.37 sq.

Vipassin

Vipassin (adj.) [fr. vipassati] gifted with insight, wise A iv.244; Sn 349; It 2=7.

Vipāka

Vipāka [fr. vi+pac] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (kusala) or bad & detrimental (akusala). Hence "retribution" (kamma˚), reward or punishment. See on term e. g. Dhs. trsln introd.2 xciii; Cpd. 43. 249. -- D iii.150, 160, 176 sq.; S i.34, 57, 92 (kamma˚); ii.128 (compar. vipākatara), 255 (id.); iv.186 sq., 348 sq.; A i.48, 97 (sukha˚, dukkha˚), 134 (kamma˚), 263; ii.34 (agga), 80, 112; iii.35, 172 (dānassa), 410 sq. (kāmānjan etc.), 436; iv.303 (kamma˚); v.251; Sn 653 (kamma˚); Ps ii.79 (dukkha˚); Pv i.91; i.107 & passim; Pug 13, 21;
Vipākatta


Vipāceti

Vipāceti [Caus. of vi+pac, or distorted fr. vivāceti?] to become annoyed, to get angry (lit. to get heated): this meaning as trsln of vi+pac, although not quite correct, as pac means to "ripen" and is not ordinarily used of heated conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to point out that it occurs only in Vinaya (and in one sporadic passage Sn i.232) in standing combn ujjhīyati khīyati vipāceti, expressing annoyance or irritation about something; e. g. Vin i.191; ii.85, 291; iv.64. The corresponding BSk. phrase is avadhyāyati dhrīyati [to resist, dhr] vivācayati, e. g. Divy 492. It is not quite clear which of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a priori the more intelligible one; if we take vipāceti= vivāceti, we should translate it as "to speak disparagingly." Mrs. Rh. D at K.S. i.296 trsls as "were vexed and fretted and consumed with indignation." -- See remarks under khīyati & cp. vipaccatā.

Vipāteti

Vipāteti [vi+pāteti] 1. to rip or tear open Vin ii.115. - 2. to be destroyed, to fall to pieces (cp. pāteti & Pass. pātiyati in sense of "destroy") Pv iv.146 (sanghātīyo vipātayanti T.; vv. ll. vināsāyatī & vidālayati; PvA 240 expls as Pass. vipāliyati [=vipātiyati?] with v. l. vidāliyati); J v.33 (reads: muddhā vipphaleyya sattadhā: perhaps the best reading), 493 (muddhā vipateyya [sic] sattadhā). See viphalati.

Vipāliyati

Vipāliyati see vipāteti 2.

Vipiṭṭhi

Vipiṭṭhi [vi+piṭṭhi] in phrase vipiṭṭhi -- katvā(ṇa) Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. piṭṭhito karoti. The expln at Nd2 580 is pahāna etc.; at SnA 119 piṭṭhito katvā.

Vipina

Vipina (nt.) [cp. *Sk. vipina, Halāyudha 2, 55] wood, grove D i.248 (doubtful; vv. ll. vijina, vivada, vivana); Ap 51 (vv. ll. vivana, vicina; C. vivana & vipina); Dāvs iv.39; PvA 81 (read vicitta!).

Viputta

Viputta (adj.) [vi+putta] without a son, bereft of his son J v.106.

Vipubbaka
Vipubbaka (adj.) [fr. vi+pubba1] full of corruption or matter, festering (said of a dead body). The contemplation (sañña) of a festering corpse is one of the asubhammatthānas. -- M i.58, 88; iii.91; A iii.324. <> As `sañña: A ii.17; v.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

Vipula

Vipula (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. -- D iii.150; A i.45 (`paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd1 581 (=adhimatta); Vv 676 (=mahanta VvA 290); Ap 40; Pv ii.118; ii.49; ii.969 (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

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Vippakata

Vippakata [pp. of vippakaroti; vi+pakata] 1. imperfectly executed, left unfinished, interrupted D i.2 (cp. Dh i.49); Vin ii.172, 243, 304; iv.279; A ii.196; J i.120. -- 2. done wrongly J v.214. -- At Vin iv.358 (in Bdhgh's remarks on Pač. 26, 1) we find vippagatamedhuna as inaccurate spelling for vippakata -- methuna ("interrupted intercourse").

Vippakaroti


Vippakāra

Vippakāra [vi+pakāra] change, mutation, alteration J vi.370; DhA i.28; VvA 46.

Vippakiṇṇa

Vippakiṇṇa [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J ii.240; vi.42; DhA i.140; DA i.40; VvA 36.

Vippakiṇṇatā

Vippakiṇṇatā (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

Vippakiri


Vippakkamati

Vippakkamati [vi+pakkamati] to part company, to go away Vin iv.284.

Vippajahati

Vippajahati [vi+pajahati] to give up, to abandon Sn 817 (inf. `pahātave), 926 (Pot. `pajahe); ger. `pahāya Sn 367, 499, 514; J i.87. -- pp. vippahīna.

Vippāṭikkula

Vippaṭipajjati

Vippaṭipajjati [vi+paṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin iii.166; S i.73; J i.438. -- pp. vippaṭipanna. —> Caus. vippaṭipādeti.

Vippaṭipatti

Vippaṭipatti (f.) [vi+paṭipatti] wrong way, error, sin Vism 511.

Vippaṭipanna


Vippaṭipādeti

Vippaṭipādeti [Caus. of vippaṭipajjati] to cause to commit sin (esp. adultery) Vin iii.40.

Vippaṭisāra

Vippaṭisāra [vi+paṭisāra] bad conscience, remorse, regret, repentance Vin ii.250; D i.138; S iii.120, 125; iv.46; A iii.166, 197, 353; iv.69; J iv.12; v.88; Pug 62; DhA iv.42; VvA 116; PvA 14, 60, 105, 152. — a’ no regret, no remorse A iii.46.

Vippaṭisārin

Vippaṭisārin (adj.) [fr. vippaṭisāra; cp. BSk. vipratisārin Divy 322, 638] remorseful, regretful, repentant S iii.125; iv.133, 320 sq., 359 sq.; A iii.165 sq.; iv.244, 390; J i.200; Miln 10, 285; Tikp 321, 346.

Vippaticcheti

Vippaticcheti [vi+pa+tačheti] to scratch open or apart M i.506.

Vippanaṭṭha

Vippanaṭṭha [vi+pp. of panassati] strayed, lost, perished Vv 849=8444 (=magga — sammuḷha VvA 337); J iv.139; v.70; vi.525; Miln 326.

Vippamutta

Vippamutta [vi+pamutta] released, set free, saved S i.4, 29, 50; iii.31, 83; iv.11; A i.10; ii.34; Sn 176, 218, 363, 472, 492, 501, 913; J i.84; Vv 204=2910; Nd1 331, 336.

Vippamokkha

Vippamokkha [vi+pamokkha] release, deliverance S i.154; J v.27.

Vippayutta
Vippayutta [vi+payutta] separated S ii.173 (visa-yutta+); Sn 914 (or ’mutta). -- ’paccaya the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.

Vippayoga

Vippayoga [vi+payoga] separation Sn 41; PvA 161 (piya’).

Vippalapati

Vippalapati [vi+palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin i.15; S iv.303; J i.61; iii.217; iv.167; DhA ii.100; PvA 40, 93.

Vippalambheti

Vippalambheti [vi+palambheti] to deceive, mock DA i.151; ThA 78.

Vippalāpa

Vippalāpa [vi+palāpa] confused talk, wailing Ps i.38; PvA 18.

Vippalujjati

Vippalujjati [vi+paluujjati] to be broken up, to be destroyed Nd1 5.

Vippavadati

Vippavadati [vi+pavadati] to dispute, disagree J iv.163; vi.267.

Vippavasati

Vippavasati [vi+pavasati] to go from home, to be absent from (abl), to be absent Sn 1138 (=apeti apagacchati vinā hoti Nd2 582); J iv.51, 439. -- pp. vippavuttha.

Vippavāsa

Vippavāsa [vi+pavāsa] absence; in sati’ absence of mind, neglect, absentmindedness, thoughtlessness J i.410; SnA 339; a’ thoughtfulness, mindfulness Vin v.216; Sn 1142; J iv.92.

Vippaviddda

Vippaviddda [pp. of vippavijjhati, vi+pa+vyadh] pierced through and through J i.61.

Vippavuttha

Vippavuttha [pp. of vippavasati] absent; ’sati neglectful DhA i.239.

Vippasanna

Vippasanna (adj.) [vi+pasanna] (quite) purified, clear; happy, bright, pure, sinless Vin iii.88 (’chavivanna); S i.32 (cetas); iii.2, 235; iv.118, 294; v.301; A iii.41, 236; Sn 637; Dh 82, 413 (=pasanna -- citta DhA
Vippasādeti
Vippasādeti [Caus. of vippasādati] to purify, cleanse Sn 506.

Vippasādati
Vippasādati [vi+pasādati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J i.51; PvA 122 (mukha -- vaṇṇa). Caus. vippasādeti.

Vippasukkhati
Vippasukkhati [vi+pa+sukkhati] to dry up entirely J v.106.

Vippahāna
Vippahāna (nt.) [vi+pahāna] leaving, abandoning, giving up S i.39=Sn 1109; Sn 1097; J vi.260; Miln 181.

Vippahita
Vippahita (nt.) [vi+pahita2] sending out in all directions, message J iii.386 (dūta').

Vippahīna
Vippahīna [pp. of vippajahati] given up, abandoned S i.99; A v.16, 29 sq.; Sn 360, 362.

Vippita
Vippita at J vi.185 is to be read cipiṭa ("flat").

Vipphandati
Vipphandati [vi+phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 5216 (5214 Ha.); J iv.495 -- pp. vipphandita.

Vipphandita
Vipphandita (nt.) [pp. of vipphandati] "writhing," twitching, struggle M i.446; S ii.62; -- (fig.) in dīṭṭhi’ combd with visīkāyita) "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. Dial. i.53) M i.8, 486; S i.123 (here without dīṭṭhi’; the C. expln is "hatthirājavāṇṇa sappavaṇṇ ādidassā nāni" K.S. i.320); Dhs 381; Pug 22.

Vipphala
Vipphala (or is it pipphala?)=phala at J vi.518.

Vipphalati
Vipphalati [vi+phalati] (intrs.) to split open, to burst asunder: so read at J v.33, 493 (for vipatati); Pv iv.146 (for vipāteti); see detail under vipāteti.

Vipphāra

Vipphāra [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A i.171 (vitakka -- vipphāra -- sadda, cp. Kvu trsln 241), 206 (mahājutika mahā vipphāra); iv.252; Ps i.112 sq.; ii.174; J iii.12 (mahā” +mahājutika); v.150 (id.); Mīln 230 & 270 (vacr’)

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dilating in talk), 130, 346; Vism 42; DA i.192; VvA 103 (mahā”+mahājutika); PvA 178 (karuṇā”).

Vipphāravant


Vipphārika


Vipphārita

Vipphārita [pp. of Caus. vi+pharati] expanded Dāvs v.34 (“akkhi -- yugala, both eyes wide open).

Vipphālita

Vipphālita (adj.) [vi+phālita 2] split open, cut to pieces PvA 152 (su’; so read for viphalita); Sdhp 188 (“anga).

Vipphāleti

Vipphāleti [vi+sphar: cp. phālita 1. It is not=vi+ phāleti] to expand, to bend or draw the bow J vi.580.

Vipphurāna

Vipphurāna (nt.) [vi+phura=phara] spreading out, effulgence, pervasion VvA 277.

Vipphurati

Vipphurati [vi+phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J i.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

Vipphoṭita

Vipphoṭita (adj.) [vi+phoṭita: see phoṭa, cp. BSk. vis- phoṭa open Divy 603] burst open (of a boil) Th 1, 306.

Viphala

Viphala (adj.) [vi+phala] fruitless, useless Sdhp 527.
Vibandha
Vibandha [vi+bandha] fetter PvA 207.

Vibandhana

Vibadhaka
Vibadhaka (adj.) [fr. vibadh] doing harm to ( -- "), injuring, preventing Dāvs ii.88.

Vibadhati
Vibadhati [vi+badhati] to oppress, harm Miln 135 (so read for "bhādati"); DhsA 42. -- Pass. vibadhiyati to be oppressed PvA 239.

Vibbedha
Vibbedha [fr. vi+vyadh after analogy of ubbedha; not vi+bedha] circumference J i.212.

Vibbhanta
Vibbhanta [pp. of vibbhamati] 1. roaming, straying; strayed, confused M i.171 (padhāna" giving up exertion), 247 (id.). Usually in phrase 'citta with wandering (or confused) mind S i.61 (see expln of C. at K.S. i.321), 204; iii.93; v.269; A i.70; ii.30; iii.391; It 90; J iv.459 (+kupit' indriya); Miln 324. -- At DhsA 260 we find the cpd. vibbhanti -- bhava [vibbhanta in compn with bhu!] of citta, in meaning "wavering, roaming" (of mind): so read for vibhatti -- bhava.

Vibbhantaka
Vibbhantaka (adj.) [vibbhanta+ka] 1. straying away from ( -- "), confused Vism 187 (jhāna"), 429. -- 2. (a bhikkhu) who has forsaken the Order, apostate Vin ii.60.

Vibbhamati
Vibbhamati [vi+bhamati] to wander about, to go astray, to forsake the Order Vin i.72; ii.14; iii.40 (may be taken in the sense of enjoying oneself or sporting, i. e. cohabiting, at this passage), iv.216; J i.117; iii.462 (of a bhikkhu enticed by his former wife), 496. -- pp. vibbanta.

Vibhanga
Vibhanga [vi+bhanga, of bhaj1] distribution, division, distinction, classification Vin i.359; Sn 600 (jāti" classification of species; expld as jāti -- vibhāra at SnA 464); J iv.361 (+vicaya; C. expls as vibhāga); Mhvs 30, 87 (dhātu" distribution of relics); SnA 422 (contrasted with uddesa). -- Vibhanga is the title of the second book of the Abhidhamma Pītaka (see Pāli Name Dictionary). Cp. Sutta -- vibhanga.

Vibhajati
Vibhajati [vi+bhajati, i. e. bhaj1, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M iii.223; S ii.2, 255 (vibhājeti)=M i.364
Vibhajana

Vibhajana (nt.) & "ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivaraṇā & uttāni -- kammaṭa); Tikp 10; SnA 445 (vivaraṇa, v., uttāni -- karaṇa); DhsA 343, 344. Cp. vibhājana.

Vibhajja

Vibhajja (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (˚ -- ) D iii.229 ("vyākaraṇīya pañha "discriminating reply" trsln); A ii.46 ("vacana analysis). -- 'vāda the Vibhajja doctrine, i.e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with theravāda, the doctrine of the Elders, i.e. the original teaching of the Buddhist church. -- 'vādin one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Kvu trsln introd. p. 38.

Vibhatta

Vibhatta (adj.) [pp. of vibhajati] 1. (lit.) divided, distributed; parted, partitioned, having divisions, portioned off Sn 300; Pv i.1013 (of niraya); J v.266 (id.); Miln 316 (a˚ samudda). -- su˚ well divided, well planned, proportioned, regular Sn 305; Pv iii.221; Miln 330, 345; Vism 108. -- 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

Vibhattavant

Vibhattavant (adj.) [fr. vibhakta] full of details, giving all detail Vism 212; DA i.34.

Vibhatti

Vibhatti (f.) [fr. vibhajati] 1. division, distinction, classification, detail, variety J vi.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa˚ various forms, patterns). -- 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. -- "lopa omission of inflection VvA 174, 192; PvA 147. -- Note. vibhattibhāva at DhsA 260 is to be read as vibbhanti˚ (see under vibbhanta).

Vibhattika

Vibhattika (adj.) [fr. vibhatti] having divisions; (fig.) detailed. Neg. a˚ not giving details VvA 164.

Vibhava

Vibhava [vi+bhava] 1. power, wealth, prosperity DA i.147; J i.56; v.285; Mhvs 26, 6; DhA i.6; ii.9, 84; iv.7; VvA 5, 302 ("sampanna rich"); PvA 122, 130, 176, 196. Great wealth is expressed by asıti -- koṭi -- vibhava, consisting in 80 koṭis, e. g. DhA i.367; ii.25. -- bahu˚ very rich J i.145; mahā˚ id. PvA 97, 107. -- yathā vibhava according to one's means or power PvA 54; vibhav' ānuññapāṇid. VvA 254. -- 2. non -- existence, cessation of life, annihilation D i.34; Sn 514 (+bhava), 867 (id.); Nd1 274, 282; J iii.402 ("ñ gata=vinññasan patta C"); v.267 (id.); DhsA 392; DA i.120; VbhA 505 (=bhava -- vigama). See also tanhā B 1. -- tanhā "craving for life to end" (Dial. iii.208), desire for non -- existence D iii.216, 275; Vin i.10; Ud 33; It 50; VbhA 111. -- diṭṭhi the theory of non -- becoming D iii.212; A i.83; Nd1 245, 274.

Vibhavatī
Vibhavatī [vi+bhavatī] to cease to exist S iii.56 (fut. ´issati); Sn 873 (vibhoti); Nd1 279 (id.). -- pp. vibhūta.

Vibhassikata


Vibhāga

Vibhāga [fr. vibhajati, cp. vibhangā & vibhajana] distribution, division; detailing, classification J iv.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. -- attha˚ detailing of meaning Vism 569; dhātu˚ distribution of relics VvA 297; PvA 212; pada˚ division of words SnA 269; PvA 34. -- Cp. suj˚.

Vibhājana

Vibhājana (nt.) [vi+bhājana2] distribution, division Dhtp 92, 561; Dhtm 776, 787.

Vibhāti

Vibhāti [pp. of vibhāti] shining, turned to light, bright; in phrase vibhātāya rattiyā when night had become light, i.e. at daybreak or dawn (DhA iv.105; PvA 13, 22). -- (nt.) daybreak, dawn DhA ii.5 (˚kha˚).

Vibhādari

Vibhādati at Miln 135 should be read at vibādhati.

Vibhāyana


Vibhāvana

Vibhāvana (nt.) & ´ā (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J iii.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; VbhA 409 (ā); ThA 76 (ā), 230; PvA 137, 140 (so read for vibhanān in attha˚). -- 2. annihilation, disappearance, making non -- existing (cp. vibhava 2) DhsA 163 (vibhāvanā nāma antara -- dhāpanā ti attho).

Vibhāvaniya

Vibhāvaniya (adj.) [fr. vibhāvana] pertaining to ascertain- ment, making clear, explaining PvA 244 (paramattha˚).

Vibhāvīta

Vibhāvīta [pp. of vibhāveti] made non -- existing, anni- hilated Nd2 584.
Vibhāvin

Vibhāvin (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J vi.304; Nd2 259 (= medhāvin); Miln 21, 276, 346; Sdhp 382.

Vibhāveti

Vibhāveti [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a -- vibhāvayitvā). -- 2. to make clear, to explain KhA 89; SnA 406, 472; PvA 1, 70, 92, 135. -- 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhsA 163. <--> pp. vibhāvita.

Vibhāsita


Vibhinna

Vibhinna (adj.) [vi+bhinna] scattered; divided, at variance Sn 314 (=aññam -- añña bhinna SnA 324).

Vibhittaka

Vibhittaka (& "ṭaka) [cp. *Sk. vibhīta & "ka] the plant Terminalia belerica; beleric myrobolan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. -- Vin i.201; J iii.161; v.363; vi.529.

Vibhūta

Vibhūta (adj.) [pp. of vibhavati, or vi+bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (=vibhāvita atikkanta vītivatta Nd2 584). -- 2. [cp. bhūta 3] false Sn 664. -- 3. [cp. vibhāveti 2] clear, distinct A v.325; Miln 311; Abdhs 16 (a˚ unclear); Vism 112 (& "a”). -- "ṇ karoti to explain Miln 308.

Vibhūti


Vibhūsana

Vibhūsana (nt.) [vi+bhūsana] adornment A i.212; ii.40, 145, 209; Sn 59 (cp. Nd2 585); Pug 21, 58; J i.8; Dhs 1348; Miln 382.

Vibhūsā

Vibhūsā (f.) [vi+bhūsā] ornament, decoration, distinction, pride Sn 926; Nd1 380; Nd2 585; Miln 224 (Rh. D. trsls "dexterity," hardly correct. Should we read "vibhūti"?).

Vibhūsīta

Vibhūseti

Vibhūseti [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA i.77. -- pp. vibhūsita.

Vibhēti

Vibhēti [vi+bhāyati] to be afraid, to stand in awe of J v.509 (=bhāyati C.). Should we read bibhēti?

Vibhedaṃa

Vibhedaṃa [vi+bhedaka] one who disturbs friendship, a slanderer J iii.260.

Vibhedaṃi

Vibhedaṃi (f.) [fr. vi+bhid] the palmyra tree J vi.529.

Vibhedetī

Vibhedetī [vi+bhedeti] to cause disruption, to slander A v.345 sq.

Vimajjana


Vimāṭṭha

Vimāṭṭha (adj.) [vi+maṭṭha] smoothed, soft, smooth, polished J v.96 ("ābharana"), (C. expls as "visāla"), 204, 400 (of ornaments). -- ubhato -- bhāga” polished or smooth on both sides M i. 385; A v.61=M ii.13 (has "maddha").

Vimata


Vimati

Vimati (f.) [vi+mati] doubt, perplexity, consternation D i.105; S iv.327; A ii.79, 185; Ap 29; Dhs 425; J iii.522; Miln 119, 144, 339; DA i.274.

Vimada

Vimada (adj.) [vi+mada] disintoxicated, without conceit J v.158 (taken as "unconscious" by C.).

Vimaddana


Vimana

Vimariyādikata

Vimariyādikata (adj.) [vi+mariyā+ā+kata] lit. made unrestricted, i. e. delivered, set free S ii.173; iii.31 (vippamutto ‘ena cetasā viharati); vii.11; A v.151 sq. -- At Th 1, 184 v. l. for vipariyādi’.

Vimala

Vimala (adj.) [vi+mala] without stains, spotless, un-stained, clean, pure A iv.340; Sn 378, 476, 519, 637, 1131 (cp. Nd2 586); J i.18; Miln 324; DhA iv.192.

Vimalayaka

Vimalayaka [cp. Sk. vimalaka] a certain precious stone of dark -- blue colour VvA 111.

Vimāna

Vimāna1 (nt.) [in the Pāli meaning not Vedic. Found in meaning "palace -- chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the defns given by Dhpāla refer it to "without measure," i. e. immeasurable. Thus=vigata -- māne appamāne mahanta vara -- pāsadā VvA 131;= vissīthāmānaq, pamānato mahantaq VvA 160. -- Appld meaning: heavenly (magic) palace, a kind of paradise, elysium. -- 1. General remarks: (a) The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic -- Babylonian) influence and rests partly on tales of sea - faring merchants (cp. location of V. in mid -- ocean). On the other hand it represents the old (Vedic) ratha as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 16 (here as 500 chariots!), 36, 63, 64; J i.59 (deva -- vimānasadisa ratha). -- (b) The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e. g. iv.563 sq.: s)e)s *)hlu/sion pedi/on kai/pei/rata gai/hs a)qa/natoi pemyousin etc. (trsln G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a nevertroubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but from the ocean zephyr still resumes a constant breath, that all the fields perfume"). Cp. Ehni, Yama p. 206 sq. -- (c) In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta -- vatthus & the Jātakastories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical

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book. From this point of view we have to judge Mhvs 14, 58: Petavatthuṇ Vimānaḥ ca sacca -- saṣyuttaṇ eva ca desesi thero . . . -- 2. The descriptions of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems, their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well -- planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing -- trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons (cira -- ṭhāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. -- For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted. -- 3. The inhabitants of the Vimānas are usually happy persons (or yakkhas: see Stede, P. V. trsl. 39 -- 41), called devatā, who have attained to such an exalted state through their own merit (puṇa see foll. 4). -- Departed souls who have gone through the Petastage are frequently such devas (at Vv 172 called pābbadavatā). That these are liable to semi -- punishment and semi -- enjoyment is often emphasized, and is founded on the character of their
deva -- vimāna

either as dibba˚ (DhA iii.291), or vara˚ (VvA 130), or vimāna

general. Among these are ratha (see above 1 a); nagara (Pv ii.125); pura (see above 5, as tusita˚); p

Other terms for vimāna

location of it in the other world is in the Cittalat

Kirfel, Kosmographie der Inder p. 282) is essentially Jainistic. See on Jain Vimānas of sun and moon. A peculiar (late?) idea is that sun and moon have their vimānas (cp. Vedic ratha=sun). There are only very few passages in the post -- canonical books mentioning these. The idea that the celestial bodies are vimānas ("immense chariots in the shape of open hemispheres") is essentially Jainistic. See on Jain Vimānas in general Kirfel, 1. c. pp. 7 -- 9, 292 -- 300. -- In the Pāli Com. we find SnA 187, 188 (canda -- vimāna bhindivā=breaking up the moon's palace, i. e. the moon itself); and DhA iii.99 (candimāruvāyā vimānāni gahetvā atthāṇṣu). -- 8. Other terms for vimāna, and specifications. Var. other expressions are used more frequently for vimāna in general. Among these are ratha (see above 1 a); nagara (Pv ii.125); pura (see above 5, as tusita˚); pāśāda; either as dibba˚ (DhA iii.291), or vara˚ (VvA 130), or vimāna (Vv 3110). -- The vimānas are specified as deva -- vimāna "heavenly palace," e. g. J i.59; Vism 342; VvA 173; or (in a still more superlative
expression) brahmavimāna, i. e. best or most excellent magic palace, highest paradise, e. g. D i.17 (here perhaps "palace of Brahmā"); iii.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to brahma (nt.) "highest, best thing of all," "summum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap.

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v. 8), at both places as sukataṅ, i. e. well made. -- A rather odd expression for the paradisiacal state (in concrete form) is attabhāva (existence, cp. Gr. bioth/ Hom. Od. iv.365?) instead of vimāna, e. g. DhA i.131 (tigāvuta -- ppañāna); iii.7 (id.). -- 9. Various. Of innumerable passages in the books mentioned above (under 1) only the foll. may be given for ref.: J iii.310 398, 405; v.165, 171; vi.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs iv.54 (acalaṅ v. antalikkhamhi nāvan gativirahitaṁ ambhorāsi -- majjhhamhi disvā); and Vimāna Vatthu throughout. Of passages in the 4 older Nikāyas we have only A ii.33 (ye devā dīghāyukā uccesu vimānesu cira -- ṭhitikā). At S i.12=23 we should read "na ca mānaṅ" for "na vimānaṅ" (K.S. i.18).

Vimāna

Vimāṇa2 [vi+māna] disrespect, contempt Sn 887 ("dassin showing contempt).

Vimānana

Vimānana (nt.) [vi+mānana] disrespect, contempt D iii. 190 (a'); Miln 377, 386.

Vimānīta


Vimāneti

Vimāneti [vi+māneti] to disrespect, to treat with contempt Vin ii.260; Sn 888; Nd1 297. -- pp. vimānīta.

Vimukha

Vimukha (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma -- saññ˚), 269 (carita˚).

Vimuccati

Vimuccati [vi+muccati, Pass. of muñcati] to be released, to be free (of passion), to be emancipated M i.352; S ii.94, 124; iii.46, 189; iv.86; v.218; A iv.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. -- aor. 3rd pl. vimuccinṣu Sn p. 149. -- pp. vimutta. See also (an)upādā & (an)upādāya. -- Caus. vimoceti to cause to be released or emancipated, to set free A ii.196 (cittaṅ); Vin iii.70 (id.). -- grd. vimocantiya A ii.196.

Vimutta

Vimutta [pp. of vimuñcati] freed, released, intellectually emancipated Vin i.8; A iv.75, 179, 340; v.29; D iii.97, 100, 133, 258; S i.23, 35; iii.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd1 283; Nd2 587; Pv iv.132 (arahat+); Vism 410. -- Often as cittaṅ v. an emancipated heart, e. g. D i.80; A iii.21; S i.46, 141; iii.90; iv.164; v.157 (here taken by Mrs. Rh. D. at S vi.93, Index, as "unregulated, distrait"); Sn 975; Nd1 284; Vbh 197. ubhatobhāga emancipated in both ways (see Dial ii. 70) D ii.71; iii.105, 253; S i.191; A i.73; iv.10, 77, 453; v.23; M i.439, 477 sq. -- paññ˚, emancipated by insight, freed by reason (see Dial. ii.68) S i.191; i.123; D ii.70; iii.105, 254; M i.439, 477. -- saddh˚ freed by faith A i.73; iv.10, 77; v.23; Ps
ii.52; M i.439, 477. -- anupādā vimutta freed without any further clinging to the world M i.486; S ii.18; iii.59; iv.83 and passim. -- atta having an emancipated self S iii.46, 55, 58; A iv.428. -- āyatana point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A iii.21 sq.; D iii.241, 279; Ps i.5.

Vimutti

Vimutti (f.) [fr. vimuccati] release, deliverance, emancipation D i.174; iii.288; S v.206 sq. (abhijānāti), 222 (ariya˚), 266, 356; A ii.247, iii.165 (yathābhūtān pajānātī), 242, Sn 54, 73, 725 sq.; J i.77, 78, 80; Ps i.22; ii.143 sq.; Nd i.21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā˚) Nett 29; Vism 410; Sdhp 614. -- ceto˚ (& paññā˚) emancipation of heart (and reason) D i.156; iii.78, 108, 247 sq., 273; S i.120; ii.214; iv.119 sq.; v.118 sq., 289 sq.; A i.123 sq., 220 sq.; 243, ii.36, 87, 214; iii.20, 131, 400; iv.83, 314 sq.; v.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. -- sammā˚ right or true emancipation A ii.222 sq.; v.327; Ps i.107; ii.173. -- See also arahatta, upekkhā, khandha ii.A, dassana, phala, metta. -- rasa the essence of emancipation A i.36; iv.203; PvA 287. -- ssa substance or essence of emancipation A ii.141, 243; iv.385.

Vimokkha

Vimokkha (& Vimokha) [fr. vi+muc, cp. mokkha1] deliverance, release, emancipation, dissociation from the things of the world, Arahantship D ii.70, 111); iii.34, 35, 230, 288; M i.196 (samaya˚ & asamaya˚); S i.159 (cetaso v.); ii.53, 123; iii.121; iv.33; A ii.87; iv.316; v.11; Vin v.164 (cittassa); Sn 1071 (which Nd2 588 expls as "agga" etc., thus strangely taking it in meaning of mokkha2, perhaps as edifying etym.); Nd2 466 (in expln of Bhagavā); Ps i.22; ii.35 (as 68!), 243; Pug 11 sq.; Vbh 342; Dh 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Miln 159; PvA 98; Sdhp 34, 264. -- The three vimokkhas are: suññato v., animitto v., appanîhito v. Ps i.35; Vism 658. The eight vimokkhas or stages of emancipation, are: the condition of rūpi, arūpa -- saññī, recognition of subha, realization of akāśa˚, āyatana, of viññā˚, āyatana, kīñcañña˚, āyatana, neva -- saññī -- n’āsañña˚, āyatana, saññivedayita -- nirodha D iii.262 (cp. Dial. iii.242), A i.40; iv.306; Vbh 342; expld in detail at Ps ii.38 -- 40. [cp. BSk. aṣṭau vimokṣhat, e. g. AvŚ ii.69, 153.] -- In sequence jhāna vimokkha samādhi samāppatti (magga phala) at Vin i.97, 104; iii.91; iv.25; A iii.417, 419; v.34, 38; Vbh 342. -- See also jhāna.

Vimocana

Vimocana (nt.) [vi+ mocana] 1. letting loose, discharging Dhtm 216 (assu’). -- 2. release from, doing away with Mhvs 35, 73 (antarāya˚).

Vimoceti

Vimoceti see vimuccati.

Vimohita


Vimba

Vimba is another spelling for bimba at S v.217. Cp. BSk. vimbaka (form of face) Divy 172, 525.

Vimhaya

Vimhaya [cp. Sk. vismaya, vi+smi] astonishment, surprise, disappointment J v.69 (in expln of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve"=aho); DA i.43; VvA 234, 329.
Vimhāpaka

Vimhāpaka (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (=kuhaka).

Vimhāpana

Vimhāpana (nt.) [fr. vimhāpeti] dismaying, deceiving, disappointing Vism 24 (in expln of kuhana); Dhtp 633 (id.).

Vimhāpeti

Vimhāpeti [Caus. of *vimhayati=vi+smi] to astonish, to cause dismay to, to deceive Mhvs 17,44; DA i.91 (in expln of kuhaka).

Vimhita

Vimhita (adj.) [pp. of vi+smi, cp. mihita] astonished, discouraged, dismayed J vi.270 (su’ very dismayed); Miln 122; Mhvs 6, 19; Dāvs ii.80. See also vyamhita.

Viya

Viya (indecl.) [another form of iṣa, viṇ (so some Prākrits: Pischel Prk. Gr., § 143, 336)>viya. Pischel, Prk. Gr. § 336, 337 derives it fr. vīva=v‘iva] 1. part of comparison: like, as; stands for iṣa (usually in verse after a: Sn 420 (jātimā v.); Pv i.85 (vairāṇā v.); or o Sn 580 (vajjho v.); 818 (kapano v.); or t: Sn 381 (vajantanā v.); 689 (nekkaṇā v.). -- 2. dubitative particle: na viya maññe I suppose not M ii.121. <> Cp. byā.

Viya˚

Viya˚ the diaeretic form (for sake of metre) of vya’ [=vi+ a’], which see generally. Cp. the identical veyya˚.

Viyaṭṭa

Viyaṭṭa (adj.) [cp. Sk. vyakta, vi+pp. of aṇ] determined, of settled opinion, learned, accomplished; only in stock phrase sāvaka viyaṭṭa viṅtā visāradā (which Rh. D. trsls "true hearers, wise and well -- trained, ready etc." Dial. ii. 114) at D ii.i04=A iv.310=S v.260=Ud 63.

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The BSk. (at Divy 202) has sāvaka (for bhikkhāt!) paṇḍita bhāvisyanti vyakta viṅtā viṣāradā. <> 2. separated, split, dissenting, heretic Sn 800 (= vavathita bhānā dvejāpānna etc. Nd2 108; =bhānā SnA 530). Cp. the two meanings of vavathita (=*vyakta), which quasi -- correspond to viyaṭṭa 1 & 2 At this passage the v. l. (all SS of the Commentary) viyaṭṭa is perhaps to be preferred to viyaṭṭa. Note. It is to be noted that viyaṭṭa in § 1 does not occur in poetry, but seems to have spelling viy’ because of the foll. viṅtā and viṣārada. Cp. vyatta & veyyaṭṭa.

Viyatti


Viyākāra
Viyakara [vi+akara] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

Viyacikkhati

Viyacikkhati in verse at Sn 1090 for vyacikkhati, i.e. vi+acikkhati, to tell, relate, explain; pp. vyakhyata.

Viyapanna

Viyapanna [vi+apanna, pp. of vi+apajati cp. vyapaj-jati] gone down, lost, destroyed Sn 314 (in verse; gloss viyavatta. The former expld as "nathha," the latter as "viparivattitva a Natha -- bhuta" at SnA 324).

Viyayata

Viyayata [vi+ayata] stretched out or across J iii.373 (in verse).

Viyarambha

Viyarambha [vi+arambha] striving, endeavour, under-taking Sn 953 (expld as the 3 abhisankhara, viz. punha", apunha" & anena" at NdI 442).

Viyula

Viyulha [apparently vi+ulha, pp. of viyathati, but mixed in meaning with vi+utha (of vah)=vyutha] massed, heaped; thick, dense (of fighting) M.i.86=Nd2 1995 (ubhato viyulhant sangama massed battle on both sides); A.iii.94, 99 (sangama, cp. S.iv.308); J vi.275 (balagani viyulhani; C.=pabbulha -- vasena hitani where pabbulha evidently in meaning "sambadhaha." <> 2. put in array, prepared, imminent J ii.336 (marane viyulhe=paccupaathite C.). Cp. saiyulha.

Viyathi

Viyathi [vi+uth, a differentiated form of vah] to take away, carry off, remove Vin iii.48 (pausun vyathi); J i.177, 199 (pausun), 238, 331 (kaddama dividha viyuthitva); iii.52 (valikan); iv.265 (pausun); vi.448 (valuka); DhsA 315; DhA ii.38; iii.207 (pausun). <> pp. viyulha. Cp. saiyuthati.

Viyunana

Viyunana (nt.) [fr. viyuthati] removing, removal Vism 302 (pausu').

Viyoga

Viyoga [vi+yoga 2] separation J vi.482; Mhvs 19, 16 (Mahabodhi'); PvA 160, 161 (pati' from her husband); Sdhp 77, 164.

Viyyati

Viyyati [Pass. of vayati1 or vinati. The Vedic is tyate] to be woven Vin iii.259. -- pp. vita2.

Viracita

Viracita [vi+racita] 1. put together, composed, made VvA 14, 183. -- 2. ornamented ThA 257; VvA 188.
Viraja

Viraja (adj.) [vi+rajo] free from defilement or passion, stainless, faultless Vin i.294 (āgamma maggañ virajan); Sn 139, 520, 636, 1105 (see exegesis at Nd2 590); Pv iii.36 (evigata -- raja, niddosa PvA 189); DhA iv.142, 187; DA i.237. Often in phrase viraja vitamalañ dhamma -- cakkhuñ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin i.16; S iv.47. -- viraja (+asokañ) padañ "the stainless (+painless) element" is another expression for Nibbāna, e. g. S iv.210; A iv.157, 160; It 37, 46; Vv 169; similarly ṭhānañ (for padañ) Pv ii.333 (=sagga PvA 89).

Virajjaka

Virajjaka (adj.) [vi+rajja+ka] separated from one's kingdom, living in a foreign country VvA 336.

Virajjati

Virajjati [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S ii.94, 125 (nibbindañ [ppr.] virajjati); iii.46, 189; iv.2, 86; A v.3; Sn 739=S iv.205 (tattha); Th 1, 247; Sn 813 (na rajjati na virajjati). 853; Nd1 138, 237; Mn 245; Sdhp 613. -- pp. viratta. -- Caus. virājeti to put away, to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as rāga D ii.51; S i.16=Sn 171 (ettha chandañ v.=vinetvā viddhañsetvā SnA 213); S iv.17=Kvu 178; A ii.196 (rajanlyesu dhammesu cittañ v.); Sn 139, 203; Th 1, 282; Pv ii.1319 (itthi -- cittañ viratta -- citta PvA 168); ThA 49; DhA i.327 (itthi -- bhāve chandañ v. to give up desire for femininity). -- pp. virājita.

Virajjana

Virajjana (nt.) [fr. virajjati; cp. rajjana] discolouring J iii.148 (rajjana+).

Virajjhati

Virajjhati [vi+rahn; cp. Sk. virādhyati: see rādheti] to fail, miss, lose S iv.117; J i.17, 490 (aor. virajjhi); ii.432 (id.); PvA 59. -- pp. viraddha. -- Caus. virādheti (q. v.).

Viraña

Viraña (adj. nt.) [vi+raña] without fight or harm, peace Sdhp 579.

Virata

Virata [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd1 314; Nd2 591; VvA 72; Sdhp 338.

Virati

Virati (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA i.305 (=veramañ) are sampatta’, samādāna’, setughāta’ (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & Cpd. 244, n. 2.

Viratta

Viratta [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S iii.45 (rūpadhātuñ cittañ virattañ vimuttañ); Sn 204 (chandarāga’), 235 (‘citta ayatike bhavasmiñ); A v.3, 313; J v.233 (mayi); Sdhp 613.
Viraddha

Viraddha [pp. of virajjhati] failed, missed, neglecte S v.23 (ariyo maggo v.), 179 (satipaṭṭhānā viraddhā 254, 294; Nd1 512; J i.174, 490; ii.384; iv.71, 497; Nett 132.

Viraddhi

Viraddhi (f.) (missing, failure?) at Vin i.359 is uncertain reading. The vv. ll. are visuddhi, visandhi & visandhi, with explns "viddhaṭṭhāna" & "viraddhaṭṭhāna": see p. 395.

Virandha

Virandha [vi+randha2] opening; defect, flaw Nd1 165.

Viramaṇa

Viramaṇa (nt.) ( -- *) [fr. viramati] abstinence, abstaining from ( -- *) Mhvs 14, 48 (uccā -- seyyā’).

Viramati

Viramati [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. "meyya), 828 (Pot. "me), 925; Nd1 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, P.Gr. § 1651); Pv iv.355 (pāpadassanañ, acc.); Mīn 85; PvA 204.

Virala

Virala (& Viraḷa) (adj.) [connected with Vedic ṛtē excluding, without, & nirṛṭi perishing; cp. also Gr. e)/rhmos lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expld as vilūna -- kesa ThA 210, i.e. almost bald; spelling I); DhsA 238 (); DhA i.122 ("cchanna thinly covered); PvA 4 (in ratta -- vaṭṭha -- virala -- mālā read better with v. I. as ratta -- kaṇavira -- mālā, cp. J iii.59).

Virālita

Virālita [pp. of Denom. of virala=viraleti, cp. Sk. viralā- yate to be rare] thin, sparse, rare Dāvs iv.24 (a’), with v. I. virālita.

Virava

Virava (& ’rāva) [vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J i.25, 74 (ā), 203 (of elephants); v.9 (ā, of swans).

Viravati

Viravati [vi+rvati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J ii.350 (kikṣaṇaḥ viraviṇā); v.206; Mhvs 12, 49 (mahāravāṇ mahājañā); PvA 154, 217, 245 (vissaraṇā), 279 (id.); Sdhp 179, 188, 291. -- 2. to rattle J i.51. -- Caus. virāveto to sound Mhvs 21, 15 (ghanṭaṇ to ring a bell).

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Viraha
Viraha (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sfla”).

Virahita

Virahita (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa”); PvA 139.

Vīrāga

Vīrāga [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. <-> D iii.130 sq., 136 sq., 222, 243, 251, 290; S i.136; iii.19 sq., 59 sq., 163, 189; iv.33 sq., 47, 226, 365; v.226, 255, 361; A i.100, 299; ii.26; iii.35, 85, 325 sq.; iv.146 sq., 423 sq.; v.112, 359; Th 1, 599; Sn 795; Ps ii.220 sq.; Nd1 100; Kvu 600=Dh 273=Nett 188 (vīrāgo seṭho dhammānāj); Dhs 163; Nett 16, 29; Vism 290 (khaya˚ & accanta˚) 293. -- Often nearly synonymous with nibbāna, in the description of which it occurs frequently in foll. formula: tāhakkhaya vīrāga nirodha nibbāna, e. g. S i.136; Vin i.5; A ii.118; It 88; -- or combd with nibbid vīrāga nirodha upasama . . . nibbāna, e. g. M i.431; S ii.223; cp. nibbāna ii.B1 & iii.8. -- In other connection (more objectively as "destruction"): aniccatā sankhārānaṇa etc., vipariṇāma vīrāga nirodha, e. g. S iii.43; (as "ceasing, fading away"): khaya( -- dhamma liable to), vaya˚, vīrāga”, nirodha’ M i.500; S ii.26. -- 2. colouring, diversity or display of colour, dye, hue (=rāga 1) J i.89 (nīn˚ -- samujjala blazing forth different colours); 395 (nānā˚ variously dyed); PvA 50 (nānā˚ -- vaṇṇa -- samujjala).

Vīrāgatā


Vīrāgīta

Vīrāgīta (adj.) [fr. vi+*rāgeti, Denom. of rāga?] at J v.96 is not clear. It is said of beautiful women & expld by C. as vilagga -- sartrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for vīrāgīta2? It may also be a distorted vilāka (q. v.) or vilaggita.

Vīrāgīn

Vīrāgīn (adj.) [fr. vīrāga 2, cp. rāgīn] 1. discoloured, fading in colour J iii.88 (fig. saddhā avirāgīnt), 148 (rāga˚ fading in the original dye, of citta). -- 2. changing, reversing A iii.416 (of dukkha: dandha˚ & khippa˚ of slow & quick change; v. l. M6 is viparāgi, which may represent a vipariṇāyi, i. e. changing).

Vīrāguṇa

Vīrāguṇa in meaning "fading away, waning" in verse at It 69 (of viṇāṇa) is doubtful reading. It corresponds to vīrāgadhāmma of the prose part (vīrūgadh˚ vv. ll.). The v. l. is pabhanguṇa (which might be preferable, unless we regard it as an explanation of vīrāgīn, if we should write it thus).

Vīrāgeti

Vīrāgeti [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgeti like BSk. ārāgeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M i.327 (puriso narakapāpate patapanto hattthehi ca pādehi ca pathaviḥ virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). -- Perhaps also in virāgāya (either as ger. to virāgeti or as instr. to virāga in sense of virādha(na)) Pv i.117 (sukhaḥ virāgāya, with gloss virāgena, i. e.
spurning one's good fortune; expld as virajjhitvā virādhetvā at PvA 59). Cp. virāye (=virāge?) at Th 1, 1113 (see virādheti).

Virājati

Virājati [vi+rājati] to shine PvA 189 (=virocati).

Virājita

Virājita1 [pp. of virājeti] cleansed, discarded as rāga, given up S iv.158 (dosa); J iii.404 (=pahīna C.).

Virājita


Virājeti

Virājeti see virajjati.

Virādhana

Virādhana (f.) [fr. virādheti] failing, failure D ii.287; A v.211 sq.

Virādhiita


Virādheti

Virādheti [vi+rādheti1, or Caus. of virajjhati] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 virāye for virādhaya C., may be virāge, cp. Brethren 3752 & see virāgeti); Nd1 312; J i.113; Ap. 47; PvA 59. -- Cp. virageti. -- pp. virādhita.

Virāva

Virāva see virava.

Viriccati


Viritta


Viriya

Viriya (nt.) [fr. vīra; cp. Vedic vīrya & vīrīa] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also Dhs. trsln § 13; Cpd. 242. -- D iii.113, 120 sq., 255 sq.; S ii.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda'); Nd1 476, 487; Nd2 394; J i.178 (viriyañ karoti, with loc.); Pug
Viriyatā

Viriyatā (f.) [abstr. fr. viriya] manliness, energy, strength M i.19; VvA 284.

Viriyavant

Viriyavant (adj.) [viriya+vant] energetic A i.236; Sn 528, 531 (four -- syllabic), 548 (three -- syllabic); Vism 3 (=ātāpin); Sdhp 475.

Virujaka

Virujaka (vīṇā") lute -- player J vi.51 (=vīṇā -- vādaka C.). See rujaka.

Virujjhati

Virujjhati [vi+rujjhati] to be obstructed Sn 73 (aviruj- jhamāna unobstructed); J vi.12.

Virujjhana

Virujjhana (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J vi.448.

Viruta

Viruta (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expld as "virudha [spelling with d, like ruda for ruta] vuccati -- migā -- cakka; migā -- cakka -- pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakka adisanti" at Nd1 382; and as "mīg ādīnaṃ vassita" at SnA 564. The passage is a little doubtful, when we compare the expression virūṭā ca gabbhakaraṇaṃ at Sn 927 with the passage viruddha -- gabbhakaraṇaṃ at D i.11 (cp. DA i.96), which seems more original.

Viruddha

Viruddha [pp. of virundhati] hindered, obstructed, dis- turbed S i.236; Sn 248, 630; Nd1 239; Miln 99, 310; -- 635 --

J i.97. -- Often neg. a' unobstructed, free S i.236; iv.71; A i.iii.276 ('ka); Dh 406; Sn 365, 704, 854; VbhA 148=Vism 543. -- gabbha -- Karaṇa (using charms for) procuring abortion D i.11; DA i.96 (expld here as first trying to destroy the foetus and afterwards giving medicine for its preservation). See also viruta.
*Virundhati

*Virundhati [vi+rundhati] to obstruct etc. Pass. viruj- jhati (q. v.). -- pp. viruddha. -- Caus. virodheti. (q. v.).

Virūpa

Virūpa (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J i.47; iv.379; vi.31, 114; PvA 24, 32, 47; Sdhp 85. at Sn 50 virūpa is taken as "various" by Bdhgh (SnA 99), and virūpa -- rūpa expld as vividha -- rūpa, i.e. diversity, variety. So also the Niddesa.

Virūlha

Virūlha [pp. of virūhati] having grown, growing S ii.65 (viññāṇe virūlhe āyatīṇ punabbhavāḥ ābhī nibbatti hoti).

Virūlhi

Virūlhi (f.) [vi+ruṭhi, of ruh] growth M i.250; S iii.53; A iii.8, 404 sq.; v.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 196. -- avirūlhi -- dhamma not liable to growth Sn 235; DhA i.245.

Virūhati

Virūhati [vi+rūhati]1 to grow, sprout It 113; Miln 386; DA i.120. -- Cp. paṭi". -- pp. virūlha. -- Caus II. virūlha peti to make grow, to foster Miln 386.

Virūhanā

Virūhanā (f.) & "a (nt.) [vi+rūhanā] growing, growth J ii.323 (f.); Miln 354; Vism 220; DA i.161; PvA 7.

Vireka=virecana

Vireka=virecana; Miln 134 (cp. Vin i.279).

Virecana

Virecana (nt.) [vi+recana, ric] purging, a purgative Vin i.206 ("ṇ pātuṇ to drink a p."); 279 (id.); D i.12; A v.218; J iii.48 (sineha" an oily or softening purgative); DA i.98.

Virecaniya

Virecaniya (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

Vireceti

Vireceti [vi+Caus. of riṇcati] to purge Miln 229, 335.

Virocati
Virocati [vi+rocati] to shine (forth), to be brilliant Vin ii. 296 (tapa, bhāsati, v.); Sn 378, 550; It 64 (virocare); J i.18, 89; iv.233; Pāv i.114; ii.962; iii.35 (=virājati PāvA 189); DhA i.446; iv.143; DhsA 14; PāvA 110 (‘amāna =sobhamāna), 136 sq., 157. Cp. verocana. <- > Caus. viroceti to illumine Miln 336.

Virodha

Virodha [vi+rodha1] obstruction, hindrance, opposition, enmity S i.111; iv.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. -- avirdha absence of obstruction, gentleness M ii.105=Th 1, 875; Pāv iii.73.

Virodhana

Virodhana (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a’ absence of opposition, J iii.274, 320, 412; v.378.

Virodhita

Virodhita [pp. of virodheti] obstructed, rendered hostile Pgd 90 (or is it virādhita?).

Virodheti

Virodheti [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S iv.379=A v.320 (which latter passage reads visgānhati instead); Sdp 45, 496. -- pp. virodhita.

Virosanā

Virosanā (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

Vilakkhaṇa

Vilakkhaṇa (adj. -- nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. sa˚ in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

Vilagga

Vilagga (adj.) [vi+lagga] 1. stuck Vin i.138; M i.393. - 2. slender (of waist) J v.96 (see virāgita), 216 (see vilāka).

Vilaggita

Vilaggita (adj.) [vi+laggita] stretched or bending (?), slender J iv.20 (see under vilāka).

Vilanga

Vilanga (nt.) [*Sk. viḍānga] the plant Erycibe paniculata Vin i.201 (v. l. vil’). -- “thālikā at Nd1 154 read as bilanga” (q. v.).

Vilanghaka

Vilanghaka [fr. vilangheti] in hattha˚ jerking of the hand beckoning (as a mode of making signs) Vin i.157= M i.207 (has g for gh, cp. p. 547). -- Cp. hattha -- vikāra.
Vilanghati

Vilanghati [vi+langhati] to jump about, to leap (over) Sdhp 168.

Vilajjati

Vilajjati [vi+lajjati] to be ashamed, to be bashful, to pretend bashfulness J v.433.

Vilapati

Vilapati [vi+lapati] 1. to talk idly J i.496. -- 2. to lament, wail Th 1, 705; J ii.156; v.179; Miln 275; ThA 148 (Ap. v. 66).

Vilamba

Vilamba (adj.) [vi+lamba] hanging down; only in redupl. -- iter. cpd. olamba -- vilamba dropping or falling off all round J iv.380.

Vilambati

Vilambati [vi+lambati] to loiter, to tarry, lit. "hang about" J i.413; DhA i.81.

Vilambin

Vilambin (adj.) [vi+lambin] hanging down, drooping M i.306 (f. "int, of a creeper, i. e. growing tendrils all over).

Vilaya

Vilaya [vi+laya, cp. Ilyati] dissolution; "ṛ gaḥcchati, as much as: "to be digested," to be dissolved Miln 67. <> adj. dissolved, dispersed DpvS i.65.

Vilasati

Vilasati [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J v.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); vi.44 (of a tree, vilāsamāna T.). -- pp. vilasita.

Vilasita

Vilasita (adj.) [pp. of vilasati] shining; gay, playful, coquettish J v.420.

Vilāka

Vilāka (adj.) [perhaps=vilagga (Geiger, P.Gr. § 612), although difficult to connect in meaning] only in f. "a: slender (of waist); the expln with vilagga may refer to a comparison with a creeper (cp. vilambin & J v.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also virāgita which is expld in the same way. The word is peculiar to the "Jātaka" style. -- J iv.19 (=suṭṭhu -- vilaggita -- tanu -- majjhā); v.155 (+mudukā; C. expls as sankhitta -- majjhā), 215 ("majjhā=vilaggasartrā C."), 506 (velli -- vilāka -- majjhā=vilagga -- majjhā, tanu -- dīgha -- majjhā C.); VvA 280 ("majjhā for sumajjhima of Vv 6413; T. reads vilāta").
Vilāpa


Vilāpanatā

Vilāpanatā (f.)=vilāpa Pug 21.

Vilāsa

Vilāsa [fr. vilasati] 1. charm, grace, beauty J i.470; vi.43; Miln 201; ThA 78; PvA 3. -- desanā beauty of instruction DA i.67; Vism 524, 541; Tikp 21. -- 2. dalliance, sporting, coquetry J iii.408; v.436. vilāsa is often coupled with Ilīlā (q. v.).

Vilāsavant

Vilāsavant (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

Vilāsin

Vilāsin (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA i.40 (vyāmapabhā parikkhepa -- vilāsinī splendour shining over a radius of a vyāma).

Vilikhati

Vilikhati [vi+likhati] 1. to scrape, scratch S i.124 (bhū- min); iv.198; DhsA 260 (fig. manaṅ v.; in expln of vilekha). -- 2. to scratch open Vin ii.175. -- pp. vilikhita.

Vilikhita

Vilikhita [pp. of vilikhati] scraped off SnA 207.

Vilitta

Vilitta [pp. of vilimpati] anointed D i.104 (su -- nahāta su- vilitta kappita -- kesa -- massu); J iii.91; iv.442.

Vilimpati

Vilimpati [vi+limpati] to smear, anoint A iii.57; J i.265 (ger. "itvā); iii.277 (ppr. "anto): Pv i.106 (ger "itvāna); PvA 62 ("itvā). -- pp. vilitta. -- Caus. II. vilimpāpeti to cause to be anointed J i.50 (gandhehi), 254 (id.).

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Vilivili (kriyā)

Vilivili ( -- kriyā) see bilibiliṅkā.

Vilma
Vilyna (adj.) [vi+lyna, pp. of vilyati] 1. clinging, sticking [cp. lityati 1] Vin i.209 (olma’ sticking all over).<=> 2. matured ("digested"? cp. vilaya) J iv.72 (nava’gosappi freshly matured ghee); Miln 301 (phalâni ripefruit). -- 3. [cp. lityati 2] molten, i. e. refined, purified J iv.118 (tamba -- loha’ molten or liquid -- hot copper); v. 269 (tamba -- loha’, id.; cp. C. on p. 274; vilyna tambâloha’ viya pakkaṭhitan lohitâŋ pâyenti); DhsA 14 ("suvaṇṇa). -- Cp. uttatta in same sense and the expln of velli as "uttatta -- ghana -- suvaṇṇa -- râsi -- ppabbâ” at J v.506 C.

Vilyati

Vilyati [vi+lityati 2] to melt (intrs.), to be dissolved, to perish J iv.498; Vism 420 (pabbata, spelling here with l; Warren wrong "are hidden from view,” i. e. nillyati); DhsA 336 (phânita -- piṇḍa; trsln not to the point: "reduced or pounded"); Sdhp 383; Pgdp 21. -- pp. vilyna. -- Cp. pa’.

Vilyana

Vilyana (nt.) [fr. vilyati] melting, dissolution Sdhp 201.

Vilvâ & Viliva

Vilvâ & Viliva (adj.) [Kern, Toev. s. v. compares Sk, bilma slip, chip. Phonetically viliva=Sk. bilva: see billâ] 1. made of split bamboo Vin ii.266 (i). -- 2. (I) a chip of bamboo or any other reed, a slip of reed M i.566 (Bdhgh on M i.429); Vism 310 (’maya).

Vilvakâra

Vilvakâra [vilva+kâra] a worker in bamboo, a basket-maker Vin iii.82; Miln 331; VbhA 2 22 (’ka in simile); PvA 175.

Vilugga

Vilugga (adj.) [vi+lugga] broken; only in redupl. -- iter. cpd. olugga -- vilugga all broken up, tumbling to pieces M i.80, 450.

Vilutta

Vilutta [pp. of vilumpati] plundered, stripped, robbed, ruined S i.85=J ii.239; J v.99; vi.44; Miln 303; Mhv 33, 71 (corehi).

Vilumpaka

Vilumpaka (adj.) [fr. vi+lup] (act. or pass.) plundering or being plundered J i.370 (’cora); ii.239 (pass.).

Vilumpati

Vilumpati [vi+lumpati] to plunder, rob, steal, ruin S i.85=J ii.239; v.99; Miln 193; VvA 100; DhA iii.23. -- Pass. viluppati J v.254 (gloss for ’lump’ of p. 253). -- pp. vilutta. -- Caus. II. vilumpâpeti to incite to plunder Miln 193; J i.263.

Vilumpana

Vilumpana (nt.) [fr. vilumpati] plundering DhA iii.23.
Vilumpamāna(ka)

Vilumpamāna(ka) [orig. ppr. med. of vilumpati] plundering, robbing J v.254; PvA 4 ("ka cora).

Vilulita


Vilūna

Vilūna (adj.) [vi+lūna] cut off (always with ref. to the hair) M iii.180=A i.138; Miln 11; PvA 47.

Vilekha

Vilekha [vi+lekha] perplexity, lit. "scratching" Vin iv.143 (here as f. "ā"); Dhs 1256 (mano°); DhsA 260. <-> The more common word for "perplexity" is vikkhepa.

Vilepana

Vilepana (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A i.107, 212; ii.209; Th 1, 616 (sīla° v. setṭha°. Cp. J iii.290); Pug 51, 58; Pv ii.316; DA i.77, 88.

Vilokana

Vilokana (nt.) [vi+lok (loc=roc), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (pañca -- mahā -- "āni), consisting in kāla, desa, dīpa, kula, mātā (the latter as janetti -- āyu i. e. mother and her time of delivery at J i.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother. J i.48, 49; DhA i.84; as 8 at Miln 193, viz. kāla, dīpa, desa, kula, janetti, āyu, māsa, nekkhamma (i. e. the 5+period of gestation, month of his birthday, and his renunciation). Without special meaning at DA i.194 (ālokana+). Cp. volokana.

Vilokita

Vilokita (nt.) [pp. of viloketi] a look A ii.104, 106 sq., 210; Pug 44, 45; DA i.193; VvA 6 (ālokita+).

Viloketar

Viloketar [n. ag. fr. viloketi] one who looks or inspects DA i.194 (āloketar+).

Viloketi

Viloketi [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J i.48, 49; DhA i.84; Miln 193; Mhvs 22, 18. -- pp. vilokita. <-> Cp. pa° & vo°.

Vilocana

Vilocana (nt.) [vi+locana] the eye Dāvs i.41; ThA 253.

Vilopa
Vilopa [vi+lopa] plunder, pillage M i.456 (maccha˚ fish- haul); J i.7; iii.8; vi.409; Dpvs ix.7 ('kamma). <-> vilopan˚ khådati to live by plunder J vi.131.

Vilopaka

Vilopaka (adj.) [fr. vilopa] plundering, living by plundering J i.5; Miln 122 (f. 'ikå).

Vilopiya

Vilopiya (adj.) [grd. formation fr. vilopa] to be plundered; neg. a˚ Sdhp 311.

Vilomatå


Viloma

Viloma (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin ii. 115 (of ctvara: unsightly); J iii.113; Dpvs vii.55; DhA i.379; PvA 87.

Vilomana


Vilometi

Vilometi [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

Vilolana

Vilolana (nt.) [fr. vi+lu] & Vilotana [fr. vi+lud; cp. Whitney, Sanskrit Roots, 1885, p. 149, where themes & their forms are given by luth1 to roll, luth2 & lynth to rob, luḍ to stir up (some forms of it having meaning of luth) =lul to be lively] shaking, stirring; only found in lexicogr. literature as defn of several roots, viz. of gåh Dhtp 349; Dhtm 504; math & manth (see mathati) Dhtp 126; Dhtm 183. See also luḷati.

Viloleti

Viloleti [vi+loleti or loleti, cp. vilulita] to stir, to move about J i.26; Dpvs vi.52.

Vilayhati

Vilayhati [vi+dayhati] to burn (intrs.) J ii.220.

Viḷåra

Viḷåra at A iii.122 read as bilåra (sasa -- bilårå rabbits & cats).

Vivajjita

Vivajjeti

Vivajjeti [vi+vajjeti] to avoid, abandon, forsake S i.43; A v.17; Sn 53 (= parivajj’ abhivajj’ Nd2 592), 399 (’jjava), 407 (prael. ’jjayi); Vv 8438 (’jjayathatheparivajjetha VvA 346); J i.473; iii.263, 481 (’jjayi); v.233 (Pot. ’jjaye); Miln 129; Sdhp 210, 353, 395. -- pp. vivajjita. -- Pass. vivajjati J i.27.

Viva

Viva [vi+va, pp. of v: see vu] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig. = anāvata SnA 366), 763, 793 (=open -- minded); Nd1 96; Pug 45, 46 (read vivaša for pi vata; opp. pihita); Vism 185 (opp. pihita); J v.434; DhA iii.79; VvA 27; PvA 283 (mukha unveiled). -- vivaša cetasā "with mind awake & clear" D iii.223; A iv.86; S v.263; cp. cetovivara. -- vivaša is freq. v. l. for vivatta ( - cchada), e. g. at A ii.44; Sn 372; DhA iii.195; SnA 265 (in expln of term); sometimes the only reading in this phrase (q. v.), e. g. at Nd2 593. -- instr. vivaša ena as adv. "openly" Vin ii.99; iv.21. -- cakkhu open -- minded, clear -- sighted Sn 921; Nd1 354. -- dvārapa (having) an open door, an open house J v.293 (addha’ half open); DhA ii.74 -- nakkhitta a yearly

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festival, "Public Day," called after the fashion of the people going uncovered (appatīcchannena sarīrena) & bare -- footed to the river DhA i.388.

Vivašaka

Vivašaka (adj.) [vivaša+ka] open (i. e. not secret) Vin ii.99.

Vivaša

Vivaša (m. & nt.) [vi+vaša1] 1. "rolling back," with ref. to the development of the world (or the aeons, kappa) used to denote a devolving cycle ("devolution"), whereas vaša alone or sašaša denote the involving cycle (both either with or without kappa). Thus as "periods" of the world they practically mean the same thing & may both be interpreted in the sense of a new beginning. As redupl. -- inter. cpds. they express only the idea of constant change. We sometimes find vivaša in the sense of "renewal" & sašaša in the sense of "destruction," where we should expect the opposite meaning for each. See also vaša & sašaša. Dogmatically vivaša is used as "absence of vaša," i. e. nibbāna or salvation from saṣāsa (see vaša & cp. citta -- vivaša, ceto’, ānā, vimokkha’ at Ps i.108 & ii.70). -- Fig. in kamma "the rolling back of k.," i. e. devolution or course of kamma at S i.85. -- Abs. & combd with sašaša (i. e. devolution combd with evolution) e. g. at D i.14, 16 sq.; iii.109; A ii.142 (where read vivaša for vivaša); Pug 60; Vism 419 (here as m. vivaša, compared with sašaša), 420 ("ṭhāyin). In cpd. "kappa (i. e. descending aeon) at D iii.51; Pug 60; It 15. -- 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), combd with anu -- vivaša at Vin i.287.

Vivašatti

Vivašatti [vi+vašatti] 1. to move back, to go back, to revolve, to begin again (of a new world -- cycle), contrasted with sašašatti to move in an ascending line (cp. vivaša) D i.17; iii.84, 109; Vism 327. -- 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for vivattati); Ps ii.98 (ppr.). -- pp. vivaša.

Vivašanā

Vivašanā (nt.) & ’ā (f) [fr. vivašatti] turning away, moving on, moving back Ps i.66; ii.98; Vism 278 (f.; expld as "magga").
Vivaṭṭeti

Vivaṭṭeti [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saṃṣṭāra), to divert, destroy: only in phrase vivaṭṭayi saṃyojanan (in standard setting with acceccchi tanha), where the usual v. l. is vāvattayi (see vāvatteti). Thus at M i.12, 122; S i.127; iv.105, 205, 207, 399; A i.134; iii.246, 444 sq.; iv.8 sq.; It 47 (T. vivattayi).

Vivaṇṇa

Vivaṇṇa (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J ii.418.

Vivaṇṇaka


Vivaṇṇeti

Vivaṇṇeti [vi+vaṇṇeti] to dispraise, defame Pv iii.106 (thūpa -- pūjaṇ); PvA 212.

Vivattacchada

Vivatta -- cchada (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. vivaraṇa) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus Bdhgh). Ep. of the Buddha. -- Spelling sometimes chadda” (see chada). -- D i.89; ii.16; iii.142 (dd; sammā - - sambuddha loke vivatta -- chadda; trsln "rolling back the veil from the world"), 177 (dd); A ii.44 (v. l. dd); Sn 372 (expld as "vivaṭṭa -- rāga -- dosa -- moha -- chadda SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd2 593 (with allegorical interpretation); J i.51; iii.349; iv.271 (dd); DhA i.201 (v. l. dd); iii.195; DA i.250. -- It occurs either as vivatta’ or vivaṭṭa’. In the first case (vivatta˚) the expln presents difficulties, as it is neither the opp. of vatta (“duty”), nor the same as vivaṭṭa (“moving back” intrs.), nor a direct pp. of vivattati (like Sk. vivattha) in which meaning it would come nearer to "stopped, reverted, ceased." vivattati has not been found in Pāli. The only plausible expln would be taking it as an abs. pp. formation fr. vṛt in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39). In the second case (vivaṭṭa’) it is pp. of vivarati [vi+vṛ: see vunāṭi], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See vivaṭṭa. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" vivatta would have the preference, whereas from a natural & simple point of view vivaṭṭa seems more intelligible & more fitting. It is evidently an old phrase. Note. -- vivatta -- kkhandha at S i.121 is a curious expression (*"with his shoulders twisted round?"*). Is it an old misreading for pattakkhandha? Cp. however, S.A. quoted K.S. i.151, n. 5, explaining it as a dying monk’s effort to gain an orthodox posture.

Vivattati

Vivattati at Pug 32 is to be read as vivattati.

Vivadati

Vivadati [vi+vaḍati] 1. to dispute, quarrel Sn 842, 884; J i.209; Miln 47. -- 2. (intrs.) to be quarrelled with S iii.138.

Vivadanā

Vivadanā (nt.) [fr. vivadati] causing separation, making discord D i.11; DA i.96.
Vivadha

Vivadha (carrying yoke) see khārt -- vidha and vividha2.

Vivana

Vivana (nt.) [vi+vana] wilderness, barren land S i.100; Vv 776 (=arañña VvA 302); J ii.191, 317.

Vivara

Vivara (nt.) [fr. vi+vr] 1. opening (lit. dis -- covering), pore, cleft, leak, fissure Dh 127 (pabbatānañ; cp Divy 532; Miln 150; PvA 104); Vism 192, 262; J iv.16; v.87; DhA iv.46 (mukha’); SnA 355; PvA 152, 283. <> 2. interval, interstice D i.56 (quoted at Pv iv.327); Vism 185. -- 3. fault, flaw, defect A iii.186 sq.; J v.376.

Vivarana

Vivarana (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in loka” laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs ii.120; J iv.266. -- 2. opening, unfolding, making accessible, purifying (fig.), in ceto’ A iii.117, 121; iv.352; v.67. -- 3. explanation, making clear (cp. vibhajana) Nett 8 (as f.); SnA 445.

Vivarati

Vivarati [vi+varati v; see vuṇāti] 1. to uncover, to open Vin ii.219 (windows, opp. thaketi); D i.85 (paṭicchannañ v.; J i.63 (dvāranñ), 69; iv.133 (nagarañ); DhA i.328 (vātapānañ); DA i.228; PvA 74 (mukhañ); VV 157, 284. -- 2. (fig.) to open, make clear, reveal S iv.166; v.261; KhA 12 (+vibhajati etc.). - - pp. vivaṭa.

Vivasati

Vivasati [vi+vasati2] to live away from home, to be separated, to be distant J iv.217. -- Cp. vippavasati.

Vivasana

Vivasana (nt.) [vi+vas (u+)] to shine, cp. vibhāti] (gradually) getting light; turning into dawn (said of the night), only in phrase ratiyā vivasane at the end of night, combd in stock phrase with suriy’ uggamanañ pati "towards sunrise" (evidently an old phrase) at Th 1, 517; J iv.241; v.381, 461; vi.491; Pv iii.82. Also at Sn 710.

Vivaseti

Vivaseti [Caus. of vi+vas to shine] lit. to make [it] get light; rattinñ v. to spend the night (till it gets light) Sn 1142; Nd2 594 (=atināmeti) -- vivasati is Kern’s proposed reading for vijahati (rattinñ) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expln "atināmeti khepeti." Mrs. Rh. D. trsls "waste" (i. e. vijahati).

Vivāda

Vivāda [fr. vi+vad] dispute, quarrel, contention D i.236; iii.246; A iv.401; Sn 596, 863, 877, 912; Nd1 103, 167, 173, 260, 307; Pug 19, 22; Ud 67; J i.165; Miln 413;
There are 6 vivāda -- mūlāni (roots of contention), viz. kodha, makkha, issā, sātheyya, pāpiçchatā, sanditti -- parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D iii.246; A iii.334 sq.; Vbh 380; referred to at Ps i.130. There is another list of 10 at A v.78 consisting in wrong representations regarding dhamma & vinaya.

Vivādaka

Vivādaka [fr. vivāda] a quarreller J i.209.

Vivādiyati

Vivādiyati (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahanā karoti Nd1 173), 879, 895. Pot. 3rd sg. vivādiyetha (=kolahanā kareyya Nd1 307), & vivādayetha Sn 830 (id. expln Nd1 170).

Vivāha

Vivāha [fr. vi+vah] "carrying or sending away," i. e. marriage, wedding D i.99; Sn p. 105; PVA 144; SnA 448 (where distinction āvāha=kaññā -- gahanā, vivāha= kaññā -- dānanā). -- As nt. at Vin iii.135. Cp. āvāha & vevāhika.

Vivāhana

Vivāhana (nt.) [fr. vi+vah] giving in marriage or getting a husband for a girl (cp. āvāhana) D i.11; DA i.96. Cp. Vin iii.135.

Vivicca

Vivicca (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D i.37; A iii.25; J vi.388; Dhs 160; Pug 68; Vism 139, 140 (expld in detail). -- Doubtful reading at Pvi i.119 (for virica?). -- As vivicañ & a˚) at J v.434 in meaning "secretly" (=raho paṭicchanna C.).

Viviccati

Viviccati [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin iv.241; ger. viviccivā DhsA 165, & vivicca (see sep.). -- pp. vivitta. -- Cp. viveceti.

Vivicchati

Vivicchati [Desid. of vindati] to desire, long for, want Nett 11.

Vivicchā

Vivicchā (f.) [Desid. of vid, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expln "vivicchā nāma vuccati vicikicchā"). See also veviccha.

Vivitta

Vivitta (adj.) [pp. of viviccati; vi+vitta3] separated, secluded, aloof, solitary, separate, alone D i.71; S i.110; A ii.210; iii.92; iv.436; v.207, 270; Sn 221, 338, 810, 845; Nd1 201; Kvu 605; Miln 205; DA i.208; DhsA 166; DHA iii.238; iv.157 (so read for vivivitta!); VbhA 365; PVA 28, 141, 283. Cp. pa˚.
Vivittaka

Vivittaka (adj.) [vivitta+ka] solitary J iv.242 ("āvāsa").

Vivittatā


Vivitti


Vividha

Vividha1 (adj.) [vi+vidha1] divers, manifold, mixed; full of, gay with (---") D ii.354; Pv ii.49; Vv 359; Miln 319; MhvS 25, 30; SnA 136 (in expln of vi": "viharati= vividhaṃ hitaḥ harati").

Vividha

Vividha2 [for Sk. vivadhā; vi+vah] carrying -- yoke D i.101; S i.78 (as v. l. khāri -- vividhaṃ, see khāri); J iii.116 (parikkhāraṃ vividhaṃ ādāya, where v. l. reads khāriḥ vividhaṃ).

Viveka

Viveka [fr. vi+vic] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D i.37, 182; iii.222, 226, 283=S iv.191 ("ninna citta"); S i.2, 194; iv.365 sq.; v.6, 240 sq.; A i.53; iii.329; iv.224; Vin iv.241; Sn 474, 772, 822, 851, 915, 1065; Nd1 158, 222; J i.79; iii.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; PvA 43; Sdhp 471. -- viveka is given as fivefold at Ps ii.220 sq. and VbhA 316, cp. K.S. i.321 (Bdhgh on S iii.2, 8), viz. tadangaṃ, vikkhambhanaṃ, samucchedaṃ, paṭipassaddhiṃ, nissaraṇaṃ; as threefold at Vism 140, viz. kāyaṃ, cittaṃ, vikkhambhanaṃ, i.e. physically, mentally, ethically; which division amounts to the same as that given at Nd1 26 with kāyaṃ, cittaṃ, upadhiṃ, the latter equivalent to "nibbāna." Cp. on term Dial. i.84. See also jhāna. Cp. paṃ.

Vivekattā=vivittatā

Vivekattā=vivittatā VbhA 316.

Vivecitatta

Vivecitatta (nt.) [abstr. fr. vivecita, pp. of viveceti] dis-crimination, specification DhsA 388.

Viveceti

Viveceti [Caus. of viveccati] to cause separation, to separate, to keep back, dissuade Vin i.64; D i.226; S iii.110; M. i.256; Pv iii.107 (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 ("iyamāna").

Viveṭhiyati

Viveṭhiyati [vi+veṭhiyati] to get entangled Vin ii.117.

Vivesa
Vivesa [?] distinction D i.229, 233. We should read Visesa, as printed on p. 233.

Visa

Visa (nt.) [cp. Vedic visa; Av. viš poison, Gr. υοσ, Lat. vīrus, Oir. fi: all meaning "poison"] poison, virus, venom M i.316=S ii.110; Th 1, 418; 768; Sn 1 (sappa’ snake venom); A ii.110; J i.271 (halāhala’ deadly p.); iii.201; iv.222; Pug 48; Miln 302; PvA 62, 256; ThA 489. -- On visa in similes see J.P.T.S. 1907, 137. Cp. āśī', -- uggāra vomiting of poison SnA 176. -- kaṇṭaka a poisoned thorn or arrow, also name of a sort of sugar DhAs 203. -- kumbha a vessel filled with p. It 86. -- pāṇaka a drink of p. DhA ii.15. -- pīta (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta1) we have suggested reading visappīta (visa+appīta), i. e. "poison -- applied," which was based on reading at Vism 303. See e. g. J v.36; Miln 198; Vism 303, 381; DhA i.216. -- rukkha "poison tree," a cert. tree Vism 512; VbhA 89; DA i.39. -- vanijja trading with poison A iii.208. -- vijjā science of poison DA i.93. -- vejjā a physician who cures poison (ous snake -- bites) J i.310. -- salla a poisoned arrow Vism 503.

Visa

Visa is P. prefix corresponding to Sk. viṣu (or visva’ [see vi’] in meaning "diverging, on opposite sides," apart, against; only in cpd. "vādeti and derivations, lit. to speak wrong, i.e. to deceive.

Visanyutta

Visanyutta (& visaññutta) (adj.) [vi+sanyautta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half -- fig.). -- 2. detached from the world A i.262=iii.214; S ii.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA iii.233 (sabba -- yoga’); iv.141, 159, 185.

Visanyoga

Visanyoga (& visaññoga) [vi+sanyoga] disconnection, separation from ( -- ’), dissociation Vin ii.259 (ññ)=A iv.280; D iii.230 (kāma -- yoga’, bhava’, diṭṭhi’, avijjā’; cp. the 4 oghas), 276; A ii.11; iii.156.

Visayāda

Visayāda [visan+vāda] deceiving; neg. a’ Miln 354.

Visayādaka

Visayādaka (adj.) [visan+vādaka] deceiving, untrust- worthy Vism 496; f. ’ikā J v.401, 410. -- a’ not deceiving D iii.170; A iv.249; M iii.33; Pug 57.

Visayādana

Visayādana (nt.) & ’ā (f.) & ’atā (f.) [fr. visayādeti] deceiving, disappointing A v.136 (’ā); Vin iv.2. -- a’ honesty D iii.190 (’atā).

Visayādayitar

Visayādayitar [n. ag. fr. visayādeti] one who deceives another D iii.171.
Visanvādeti [visanvādeti; cp. BSk. visanvādayati AvŚ i.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin iii.143; iv.1; Nett 91. -- Neg. a˚ J v.124.

Visañcaṭṭha

Visañcaṭṭha (adj.) [vi+sañcaṭṭha] separated, unconnected with (instr.) M i.480; DA i.59.

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Visañhata

Visañhata [vi+sañhata2] removed, destroyed Th 1, 89.

Visakkiya

Visakkiya [vi+sakkiya?] in "dūta is a special kind of messenger Vin iii.74.

Visaggatā

Visaggatā see a˚.

Visanka

Visanka (adj.) [vi+sanka; Sk. višanka] fearless, secure; a˚ Sdhp 176.

Visankita


Visankhāra

Visankhāra [vi+sankhāra] divestment of all material things Dh 154 (=nibbāna DhA iii.129). See sankhāra 3.

Visankhita

Visankhita [vi+sankhata] destroyed, annihilated Dh 154; J i.493 (=viddhaṣṭita DhA iii.129).

Visajjati

Visajjati [vi+sajjati, Pass. of sañj: the regular Act. would be visajjati] to hang on, cling to, stick to, adhere (fig.); only in pp. visatta (q. v.). -- The apparent ger. form visajja belongs to vissajjati.

Visajjana & visajjeti

Visajjana & visajjeti: see viss".

Visañña
Visañña (adj.) [vi+sañña=saññ] 1. having wrong per- ceptions Sn 874. -- 2. unconscious J v.159. In composition with bhū as visaññī -- bhūta at J i.67.

Visaññin

Visaññin (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummatata Nd1 279) A ii.52 (khīta -- cītta+); Miln 220; Sdhp 117.

Visaṭa & visata

Visaṭa & visata [pp. of vi+sṛ, Sk. vīṣṭa] spread, diffused, wide, broad D iii.167 (t); Sn 1 (T. reads t, v. 1. BB has ṭ); J ii.439; iv.499 (t); Miln 221, 354 (t; +vīttata), 357. Cp. anu˚.

Visaṭā & visatā

Visaṭā & visatā (f.) [abrh. formation fr. vi+sañj, spelling t for tt: see visatta. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi -- short form of visattikā. Thus at Sn 715 (=tāṇhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+sṛ; spelling t)=Nd2 s. v. tāṇhā (spelt with ṭ).

Visaṭṭha

Visaṭṭha see vissaṭṭha.

Visaṭṭhi

Visaṭṭhi (f.) [for vissaṭṭhi, fr. vi+sṛj] 1. emission; in sukka˚ emission of semen Vin ii.38; iii.112; Kvū 163. -- 2. visaṭṭhi at S iii.133 and A iv.52 (T. visaṭṭhi) probably stands for visatti in meaning "longing," clinging to (cp. BSk. viṣākti AvŚ ii.191), or "love for" (loc.).

Visati

Visati [vi, cp. vi dwelling -- place, veṣa; Gr. oi/kos house, oi)ke/w to dwell; Lat. vicus, Goth. weihs=E. "wick in Warwick, etc.] to enter, only in combn with prefixes, like upa˚, pa˚, pari˚, sa˚j˚, abhis˚j˚, etc. . . . See also vesma (house).

Visatta

Visatta [pp. of visajjati] hanging on (fig.), sticking or clinging to, entangled in (loc.) A ii.25; Sn 38, 272; Nd2 597; J ii.146; iii.241.

Visattikā

Visattikā (f.) [visatta+ikā, abstr. formation] clinging to, adhering, attachment (to=loc.), sinful bent, lust, desire. -- It is almost invariably found as a syn. of tāṇhā. P. Commentators explain it with ref. either to visaṭta (diffused), or to visa (poison). These are of course only exegetical edifying etymologies. Cp. Dhs. trsln § 1059; Expositor ii.468: Brethren 213 n. 3, K.S. i.2, n. 6, and the varied exegesis of the term in the Niddesas. <-> S i.1, 24, 35, 107, 110; A ii.211; iv.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd1 8 sq., 247; Nd2 598; DhA iii.198; iv.43; DhsA 364; Nett 24; Dhs 1059.

Visada
Visada (adj.) [cp. Sk. viśada] 1. clean, pure, white D ii.14; Miln 93, 247; Dāvs v. 28. -- 2. clear, manifest Miln 93; DhsA 321, 328 (a’); VbhA 388 sq. -- kiriyā making clear: see under vatthu. -- bhāva clearness Vism 128; Tikp 59.

Visadatā

Visadatā (f.) [abstr. fr. visada] purity, clearness Vism 134 (vatthu").

Visanna

Visanna [pp. of visādati] sunk into (loc.), immersed J iv.399. The poetical form is vyasanna.

Visappana

Visappana in "rasa at Vism 470 is not clear. Is it "spreading" [vi+sr]p], or misprint for visa -- pāna?

Visabhāga

Visabhāga (adj.) [vi+sabhāga] different, unusual, extra-ordinary, uncommon Miln 78 sq.; DA i.212; Vism 180 (purisassa itthisarāṅga, itthiyā purisa -- sarāṅga visabhāga), 516; DhsA iv.52; PvA 118. -- ārammana pudendum muliebre J ii.274 = iii.498.

Visama

Visama (adj.) [vi+sama3] 1. uneven, unequal, disharmonious, contrary A i.74; PvA 47 (vāta), 131 (a’=sama of the "middle" path). -- 2. (morally) discrepant, lawless, wrong A iii.285; v.329; Sn 57 (cp. Nd2 599); Miln 250 (’diṭṭhi). -- 3. odd, peculiar, petty, disagreeable A ii.87; Miln 112, 304, 357; J i.391 (nagaraka). <> As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A i.35 (pabbatā); S iv.117; Vbh 368 (two sets of 3 visamāni: rāga, etc.); Miln 136, 157, 277, 351; J v.70; VvA 301. -- visamena (instr.) in a wrong way Pv iv.14.

Visamāyati

Visamāyati [Denom. fr. visama] to be uneven D ii.269 (so read for visamā yanti).

Visaya

Visaya [cp. Sk. viṣaya, fr. vi+ś] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combns: petti’ (or pitti”) and pettika (a) the world of the manes or petas M i.73; S iii.224; v.342, 356 sq.; A i.37, 267; ii.126 sq.; iii.211, 339, 414 sq.; iv.405 sq.; v.182 sq.; Pv ii.22; ii.79; J i.51; PvA 25 sq., 59 sq., 214. (b) the way of the fathers, native or proper beat or range D iii.58; S v.146 sq.; A iii.67; J ii.59. Yama’ the realm of Yama or the Dead Pv ii.82 (=petaloka PvA 107). -- 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. Cpd. 143 n. 2) S v.218 (gocara”); Nett 23 (iddhi’); Miln 186, 215, 316; Vism 216 (visayi -- bhūta), 570=VbhA 182 (mahā” & appa”); KhA 17; SnA 22, 154 (buddhā’), 228 (id.); PvA 72, 89. -- avisaya not forming an object, a wrong object, indefinable A v.50; J v.117 (so read for ’ara); PvA 122, 197. -- 3. object of sense, sensual pleasure SnA 100.

Visayha

Visayha (adj.) [ger. of visahati] possible Pv iv.112 (yathā ’ṇ as far as possible); a’ impossible M i.207=Vin i.157.
Visara

Visara [vi+sara] a multitude DA i.40.

Visalla

Visalla (adj.) [vi+salla] free from pain or grief S i.180; Sn 17, 86=367.

Visaritā

Visaritā (f.) at D ii.213 in phrase iddhi˚ is doubtful reading. The gloss (K) has "visevitā." Trsln (Dial. ii.246); "proficiency." It is combd with iddhi -- pahutā & iddhivikubbanatā. Bdhgh's expln is "visavanā" [fr. vi+srūṭi].

Visahati

Visahati [vi+sahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd2 600); J i.152. -- ppr. neg. avisahanto unable VvA 69, 112; and avisahamāna J i.91. -- ger. visayha (q. v.).

Visākha

Visākha (adj.) [visākha as adj.] having branches, forked; in ti˚ three -- branched S i.118=M i.109.

Visākhā

Visākha (f.) [vi+sākhā, Sk. viśākhā] N. of a lunar mansion (nakkhatta) or month (see vesākha), usually as visākha˚ ( -- puṇamā), e. g. SnA 391; VvA 165.

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Visāṭita


Visāṇa

Visāṇa (nt.) [cp. Sk. visāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin i.191; A ii.207; iv.376; Sn 35 (khagga˚, q. v.), 309; Pug 56 (miga˚); Ap 50 (usabha˚); J i.505; Miln 103. -- 2. (also as m.) the tusks of an elephant J iii.184; v.41, 48. -- maya made of horn Vin ii.115.

Visāta

Visāta (adj.) [fr. vi+sāṭat, cp. sāṭeti] crushed to pieces, destroyed M 11 102 (´gabhha, with ml[h]a -- gabhha; v. l. vighāṭa).

Visāda

Visāda [fr. vi+sād] depression, dejection D i.248; DA i.121; Sdhp 117. Cp. visāṭāti.

Visāra
Visāra [fr. vi+sṛ] spreading, diffusion, scattering DhsA 118.

Visāraka

Visāraka (adj.) [vi+sāraka, of sṛ] spreading, extending, expanding Vin iii.97 (vattu” T.; vatthu” MSS.).

Visārada

Visārada (adj.) [cp. BSk. viśārada, e. g. AvS i.180. On etym. see sārada] self -- possessed, confident; knowing how to conduct oneself, skilled, wise D i.175; ii.86; S i.181; iv.246; v.261; A ii.8 (vyatta+); iii.183, 203; iv.310, 314 sq.; v.10 sq.; M i.386; Ap 23; J iii.342; v.41; Miln 21; Sdhp 277. -- avisārada diffident Miln 20, 105.

Visāla

Visālā (adj.) [cp. Sk. viśālā] wide, broad, extensive Sn 38; J v.49, 215 (˚pakhuma); Miln 102, 311. -- akkhī (f.) having large eyes J v.40; Vv 371 (+vipulalocanā; or a petī).

Visālatā


Visāhaṭa

Visāhaṭa (adj.) [visa+āhaṭa] only neg. a” imperturbed, balanced Dhs 11, 15, 24 etc.

Visāhāra

Visāhāra [visa+āhāra, or vi+saṅg+āhāra] distractedness, perturbation; neg. a” balance Dhs 11, 15.

Visikhā

Visikhā (f.) [cp. *Sk. (lexicogr.) viśikhā] a street, road Vin iv.312; J i.338; iv.310; v.16, 434. -- kathā gossip at street corners D i.179; M i.513; Dh i.90.

Visiṭṭha

Visiṭṭha (adj.) [pp. of visissati] distinguished, prominent, superior, eminent D iii.159; Vv 324; J i.441; Miln 203, 239; DhA ii.15; VvA 1 (‘māna=vimāna’), 85, 261; Sdhp 260, 269, 332, 489. -- compar. ‘tara Vism 207 (=anuttara). -- As visiṭṭhaka at Sdhp 334. -- See also abhi”, paṭi”, and vissāṭṭha.

Visiṇṇa


Visineti

Visineti see usseneti.

Visibbita
Visibbita (adj.) [pp. of vi+sibbeti, sīv to sew] entwined, entangled Miln 102 (saṃsibbita” as redupl. -- iter. cpd.).

Visibbeti

Visibbeti [vi+sibbeti, sīv] to unsew, to undo the stitches Vin iv.280. -- Caus. II. visibbāpeti ibid. -- Another vijsibbetti see under visīveti.

Visissati

Visissati [Pass. of vi+śīṣ] to differ, to be distinguished or eminent Nett 188. -- pp. visīṭha. -- Caus. vīseseti (q. v.).

Visādati

Visādati [vi+asad; cp. visāda & pp. BSk. visānna Divy 44] 1. to sink down J iv.223. -- 2. to falter, to be dejected or displeased S i.7; A iii.158; Pug 65. -- pp. visānna.

Visīyati

Visīyati [vi+stīyati; cp. Sk. śyate, Pass. of śyā to coagulate] to be dissolved; 3rd pl. imper. med. visīyaruṇ Th 1, 312 (cp. Geiger, P.Gr. § 126).

Visīvana


Visīveti

Visīveti [vi+sīveti, which corresponds to Sk. vi -- šyāpayati (lexicogr.!), Caus. of śyā, śyāyati to coagulate; lit. to dissolve, thaw. The v stands for p; śyā is contracted to sī] to warm oneself Miln 47; J ii.68; DhA i.225, 261; ii.89. As visibbeti (in analogy to visibbeti to sew) at Vin iv.115. -- Caus. II. visīvāpeti J ii.69.

Visuṇ

Visuṇ (indecl.) [cp. Sk. viṣu, a derivation fr. vi’] separately, individually; separate, apart DhA ii.26 (mātā -- pitaro visuṇ honti). Usually repeated (distributively) visuṇ visuṇ each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; PVA 214. -- visukaraṇa separation ThA 257.

Visukkha

Visukkha (adj.) [vi+sukkha] dried out or up PVA 58.

Visukkhita

Visukkhita (adj.) [vi+sukkhita] dried up Miln 303.

Visujjhati

Visujjhati [vi+suJJhati] to be cleaned, to be cleansed, to be pure Vin ii.137; J i.75; iii.472. -- pp. visuddha. <-> Caus. visodheti (q. v.).
Visuddha

Visuddha (adj.) [pp. of visujjhati] clean, pure, bright; in appld meaning: purified, stainless, sanctified Vin i.105; D iii.52 (cakkhu); S ii.122 (id.); iv.47 (sīla); A iv.304 (su*); Sn 67, 517, 687; Nd2 601; Pug 60; PvA 1 (su*); Sdhp 269, 383.

Visuddhhatta

Visuddhhatta (nt.) [abstr. fr. visuddha] purity, purification A ii.239.

Visuddhi

Visuddhi (f.) [vi+suddhi] brightness, splendour, excellence; (ethically) purity, holiness, sanctification; virtue, rectitude Vin i.105 (visuddho paramāya visuddhiyā); D i.53; iii.214 (diṭṭhi’, sīla’), 288; M i.147; S iii.69; A i.95 (sīla’ & diṭṭhi’); ii.80 (catasso dakkhinā”), 195; iii.315; v.64 (paramattha”); Sn 813, 824, 840, 892; Dh 16 (kamma”); Ps i.21 (sīla’, citta’, diṭṭhi’); ii.85 (id.); Nd1 138, 162; Visn 2; SnA 188 (”divasa), PvA 13 (”cittatā); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called visuddhi -- devā Nd2 307; J i.139; VvA 18. See under deva.

Vistūka

Vistūka (nt.) [perhaps to sūc, sūcayati] restless motion, wriggling, twisting, twitching (better than ”show,” although connection with sūc would give meaning ”indication, show”), almost synonymous with vipphandita. Usually in cpd. diṭṭhi’ scuffling or wriggling of opinion, wrong views, heresy M i.8, 486; Sn 55 (cp. Nd2 301); Pv iv.137. -- dassana visiting shows (as fairs) D i.5 (cp. DA i.77: ”visūkha paṭ striker -- bhūttaṇ dassaṇaṇa,” reading not clear); A i.212; ii.209; Pug 58.

Visūkāyita

Visūkāyita (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M i.446. -- 2. disorder, twisting, distortion (of views); usually in phrase diṭṭhi’ with ”visevita & ’vipphandita e. g. M i.234; S i.123 (Bdhgh’s expln at K.S. i.321 is ”vinivijjhan’ aṭṭhaṇa viloman’ aṭṭhaṇa”); ii.62 (in same combn; Bdhgh at K.S. ii.203: ”sabba miucchādiṭṭhi -- vevacana”); Dhs 381 (”disorder of opinion” trsln); Nd2 271iii; Vbh 145; DhsA 253. Cp. v. l. S i.12317 (K.S. i.155 ”disorders”; n. p. 321).

Visūcikā


Viseni’

Viseni’ [vi+sena in combn with kr and bhū; cp. patisenena] ”without an enemy," in ”katvā making armless, i. e. disarming Sn 833, 1078. Expln in the Niddesa as ”keep away as enemies, conquering” Nd1 174=Nd2 602 (where Nd1 reads patisenikarā kilesā for visenikatvā kilesā). -- ”bhūta disarmed, not acting as an enemy Sn 793=914, where Nd1 96=334 has the same

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expln as for ”katvā; S i.141 (+upasanta -- citta; trsln ”by all the hosts of evil unassailed” K.S. i.178). Kern, Toev. s. v. differently ”not opposing” for both expressions.
Viseneti
Viseneti to discard, dislike, get rid of (opp. usseneti) S iii.89; Ps ii.167. See usseneti.

Viseyyati
Viseyyati [vi+seyyati, cp. Sk. śīryati, of śṛ to crush] to be broken, to fall to pieces J i.174. -- pp. visiṇṇa.

Visevita

Visesa
Visesa [fr. vi+śiṣ, cp. Epic Sk. viśeṣa] 1. (mark of) dis-tinction, characteristic, discrimination A i.267; S iv.210; J ii.9: Miln 29; VvA 58, 131; PvA 50, 60. -- 2. elegance, splendour, excellence J v.151; DhA i.399. -- 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D i.233 (so for vivesa all through?); A iii.349 (opp. hāna); J i.435; VvA 157 (puñña˚); PvA 71 (id.), 147 (sukha˚). -- 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.= items). abl. visesato, distinctively, altogether PvA 1, 259. -- 5. specific idea (in meditation), attainment J vi.69: see & cp. Brethren 24, n. 1; 110. -- Cp. paṭṭi˚. -- adhiyama specific attainment A iv.22; M ii.96; Nett 92; Miln 412; DhA i.100. [Cp. BSk. viśeṣadhigama Divy 174]. -- gamin reaching distinction, gaining merit A ii.185; iii.349 sq.; S v.108. -- gū reaching a higher state or attainment J vi.573. -- paccaya ground for distinction VvA 20. -- bhāgiya participating in, or leading to distinction or progress (spiritually) D iii.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. ‘bhāgiyatā).

Visesaka
Visesaka (m. or nt.) [fr. visesa] 1. a (distinguishing) mark (on the forehead) Vin ii.267 (with apanga). -- 2. leading to distinction VvA 85.

Visesatā=visesa

Visesatā=visesa Sdhp 265.

Visesana
Visesana (nt.) [fr. viseseti] distinguishing, qualification, attribute Vv 1610; J iii.11; vi.63; SnA 181, 365, 399; VvA 13. -- instr. avisesena (adv.) without distinction, at all events, anyhow PvA 116.

Visesikā
Visesikā (f.) [fr. visesa] the Vaiśeṣika philosophy Miln 3.

Visesita
Visesita [pp. of viseseti] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

Visesin
Visesin (adj.) [fr. visesa] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd1 244.

Visesiya

Visesiya (adj.) [grd. of viseseti] distinguished Vv 1610 (=visesan patvā VvA 85); v. l. visesin (=visesavant C.).

Viseseti

Viseseti [Caus. of visissati] to make a distinction, to distinguish, define, specify J v.120, 451; SnA 343; grd. visesitatābba ( -- vacana) qualifying (predicative) expression VvA 13. -- pp. visesita.

Visoka

Visoka (adj.) [vi+soka] freed from grief Dh 90; DhA ii.166.

Visodha


Visodhana

Visodhana (nt.) [fr. visodheti] cleansing, purifying, emending Ps ii.21, 23; PvA 130.

Visodheta, Visodheti

Visodheta [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv iv.325; DhA iii.158; Sdhp 321.

Visoseti

Visoseti [Caus. of vissussati] to cause to dry up, to make wither, to destroy A i.204; Sn 949=1099; Nd1 434 (=sukkhāpeti); Nd2 603 (id.).

Vissa

Vissa1 (adj.) [Vedic viśva, to vi’] all, every, entire; only in Np. Vissakamma. The word is antiquated in Pali (for it sabba); a few cases in poetry are doubtful. Thus at Dh 266 (dhamma), where DhA iii.393 expls as "visama, vissagandha"; and at It 32 (vissantarāj "among all beings"? v. l. vessantarāj).

Vissa

Vissa2 (nt.) [cp. Sk. visra] a smell like raw flesh, as *gandha at Dhs 625; DhsA 319; SnA 286; DhA iii.393.

Vissaka

Vissaka [of viś] dwelling: see paṭṭi’.

Vissagga
Vissagga [vi+sagga, vi+sṛj, cp. Sk. visarga] dispensing, serving, donation, giving out, holding (a meal), only in phrases bhatta˚ the function of a meal Vin ii.153; iv.263; Pv iii.29 (so read for vissatta); Miln 9; SnA 19, 140; and dāna˚ bestowing a gift Pv ii.927 (=pariccāga -- tṭhāne dān'agge PvA 124).

Vissajjaka

Vissajjaka [fr. vissajjati] 1. giving out, distributing Vin ii.177 -- 2. one who answers (a question) Miln 295.

Vissajjati

Vissajjati [vi+sajjati, of sṛj. The ss after analogy of ussajjati & nissajjati, cp. ossajjati for osajjati]. A. The pres. vissajjati is not in use. The only forms of the simple verb system are the foll.: ger. vissajja, usually written visajja, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd1 98; Nd2 596. -- grd. vissajjaniya [perhaps better to vissajjeti] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjiya to be given away: see under a˚. << pp. vissāṭṭha. -- B. Very frequent is the Caus. vissajjati (also occasionally as visajj') in var. meanings, based on the idea of sending forth or away, viz. to emit, discharge J i.164 (uccāra -- passāvaṇā). -- to send Mhvs 8, 3 (lekaṇ [visajjai]). -- to dismiss PvA 81 (there). -- to let loose PvA 74 (rathaṇā). -- to spend, give away, bestow, hand over Pug 26 (visajj'); Nd1 262 (dhanāṇ); Miln 41 (dhaññaṇ); PvA 111, 119. -- to get rid of J i.134 (muddikaṇ). -- to answer (questions), to reply, retort Sn 1005 (essati, fut.); VvA 71; PvA 15, 59, 87. -- pp. vissajjita. -- Caus. II. vissajjāpeti (in meanings of vissajjeti) J iv.2 (hatthaṇ=to push away); Miln 143; Mhvs 6, 43.

Vissajjana

Vissajjana (nt.) & "ā (f.) [fr. vissajjati] 1. giving out, bestowing Nd1 262 (dhana˚). -- 2. sending off, discharging J i.239 (nāvā˚ putting off to sea). -- 3. answer, reply Vism 6, 84; often in combn pučcha˚ question and answer, e. g. Mhvs 4, 54; PvA 2.

Vissajjanaka

Vissajjanaka (adj.) ( -- "') [fr. vissajjana] 1. giving out, bestowing PvA 121. -- 2. answering J i.166 (paṇha˚).

Vissajjāpetar


Vissajjīta


Vissajjetar


Vissāṭṭha

Vissāṭṭha [pp. of vissajjati] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J i.370; iii.373; PvA 46, 64, 123, 174. -- 2. (of the voice.) distinct, well enunciated D i.114 (=apalibuddha, i. e. unobstructed; sandiddha -- vilambit' ādi dosa -- rahita DA i.282); ii.211; A ii.51; iii.114; S i.189; J vi.16 (here as vissāṭṭha -- vacana). -- 3. vissāṭṭha at J iv.219 in phrase "indriya means something like "strong," distinguished. The v. l. visatta˚ suggests a probable visaṭṭha˚; it may on the other hand be a corruption of visiṭṭha˚.
Vissațthi

Vissațthi see visațthi.

Vissattha

Vissattha [pp. of vissasati] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A iii.114; Vin i.87 (so read for ōth); iv.21;

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J ii.305; iii.343; Miln 109 (bahu’ enjoying great confidence); SnA 188 (’bhāva state of confidence); Sdhp 168, 593. -- vissaṭṭhena (instr.) in confidence Vin ii.99. -- Cp. abhi’.

Vissandaka


Vissandati

Vissandati [vi+sandati, of syand] to flow out, to stream overflow J i.51; v.274; PvA 34 (aor. "sandī=pagghari), 51 (ppr. "amāna), 80 (ger. "itvā), 119 ("anto=paggharanto), 123 (for paggharati; T. "eti).

Vissamati

Vissamati [vi+samati, of śram] to rest, repose; to recover from fatigue J i.485; ii.70; 128, 133; iii.208; iv.93, 293; v.73; PvA 43, 151. -- Caus. vissameti to give a rest, to make repose J iii.36.

Vissamana


Vissametar


Vissara

Vissara [fr. vi+sarati, of svar] 1. outcry, shout, cry of distress, scream Vin i.87; ii.152, 207; iv.316; PvA 22, 245 (s), 279, 284 ("ñ karoti); Sdhp 188. -- 2. distress Vin iv.212, 229.

Vissarati

Vissarati [vi+sarati, of smṛ] to forget Vin i.207; iv.261; Mhvs 26, 16. -- pp. vissarita.

Vissarita


Vissavati
Vissavati [vi+savati, of sru] to flow, ooze Th 1, 453= Sn 205 (v. 1. SS vissasati).

Vissasati

Vissasati & vissāseti [vi+sasati, of śvas] to confide in, to put one's trust in (loc. or gen.), to be friendly with S 1.79 (vissase); J i.461 (vissāsayitvā); iii.148=525 (vissāsaye); iv.56; vi.292. -- pp. vissattha.

Vissāsa

Vissāsa [vi+sāsa, of śvas] trust, confidence, intimacy, mutual agreement Vin i.296; 308, A ii.78; J i.189, 487; Miln 126; Vism 190; VvA 66; PVA 13, 265. -- dubbiśāsa difficult to be trusted J iv.462.

Vissāsaka

Vissāsaka (& 'īka) (adj.) [vissāsa] intimate, confidential; trustworthy A i.26; Miln 146; DA i.289.

Vissāsaniya

Vissāsaniya (adj.) [grd. of vissāseti] to be trusted, trust-worthy PVA 9; Sdhp 306, 441; neg. a" J iii.474; cp. dubbiśasaniya hard to trust J iv.462.

Vissāsin

Vissāsin (adj.) [fr. vissāsa] intimate, confidential A iii.136 (asantha"a' intimate, although not acquainted).

Vissuta

Vissuta (adj.) [vi+suta, of śru] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pvi.74; Mhvs 5, 19; PVA 107 (=dūra -- ghuṭṭha).

Vissussati

Vissussati [vi+suś] to dry up, to wither S i.126 (in combn ussussati vissussati, with ss from uss'). Spelling here visuss", but ss at S iii.149. -- Caus. visoseti (q. v.).

Vissota

Vissota (adj.) [vi+sota, of sru] flowedaway, wasted Miln 294.

Vihaga

Vihaga [viha, sky, +ga] a bird (lit. going through the sky) DA i.46. -- "pati lord of birds, a garuḷa Dāvs iv.33, 38, 55.

Vihanga

Vihanga=vihaga, J v.416; PVA 154, 157; Sdhp 241.

Vihangama
Vihangama (adj.) [viha+gam] going through the air, flying; (m.) a bird A ii.39; iii.43; Sn 221, 606; Th 1, 1108; J i.216; iii.255; DA i.125=DhsA 141.

Vihaññati

Vihaññati [Pass. of vihanati] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv ii.117 (=vighaññati PvA 150); iv.52 (with same expln); J i.73, 359; ii.442; v.330; DA i.289. -- ppr. vihaññam Sn 1121 (with long and detailed exegesis at Nd2 604); S i.28 (a’); PvA 150. pp. vihata DA i.231.

Vihata

Vihata1 [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A i.164 reads vigata); J vi.171; Sdhp 313, 425.

Vihata


Vihanati

Vihanati [vi+hanati] to strike, kill, put an end to, remove A iii.248 (kankhaṇ; v. l. vitarati perhaps to be preferred); Sn 673; Pot. 3rd sg. vihane Sn 975 (cp. Nd1 509); & vihāne Sn 348=Th 1, 1268. -- ger. vihacca: see abhi”. -- Pass. vihānati (q. v.). -- pp. vihata.

Viharana


Viharati

Viharati [vi+harati] to stay, abide, dwell, sojourn (in a certain place); in general: to be, to live; appld: to behave, lead a life (as such expld with "iriyati" at Vism 16). Synonyms are given at Vbh 194 with iriyati, vattati, pāleti, yapeti, yāpeti, carati; cp. VbhA 262. <= See e. g. D i.251; Sn 136, 301, 925; Pug 68; DhsA 168; DA i.70, 132; PvA 22, 67, 78. -- Special Forms: aor. 3rd sg. vihāsi Sn p. 16; Pv ii.960; Mhvs 5, 233; PvA 54, 121; 3rd pl. vihāsati Th 1, 925, & vihāsati A i.21; fut. viharissati A iii.70; vihessati Th 1, 257; vihissati Th 2, 181; and vihāhisi J i.298 (doubtful reading!), where C. expls as "vijahissati, parihiyissati"; with phrase sukha vihāhisi cp. dukkha vihārati at A i.95, and see also vihāhesi. -- pp. not found.

Vihaviha

Vihaviha [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expls by "parillaka."

Vihāmi

Vihāmi at J vi.78 (lohitāṇ) is poetical for vijahāmi; C. expls as niṭṭhubhāmi, i. e. I spit out.

Vihāya

Vihāya is ger. of vijahati (q. v.).

Vihāyasa

Vihāra

Vihāra [fr. viharati] 1. (as m. & adj.) spending one’s time (sojourning or walking about), staying in a place, living; place of living, stay, abode (in general) VvA 50 (jala˚); PvA 22, 79; eka˚ living by oneself S ii.282 sq.; jangh˚ wandering on foot PvA 73; diva˚ passing the time of day Sn 679; PvA 142. See also below 3 a. -- 2. (appld meaning) state of life, condition, mode of life (in this meaning almost identical with that of vāsā2), e. g. ariya˚ best condition S v.326; SnA 136; dibba˚ supreme condition (of heart) Miln 225; brahma˚ divine state S v.326; SnA 136; Vism 295 sq. (ch. ix.); phāsu˚ comfort A iii.119, 132; sukha˚ happiness S iii.8; v.326; A i.43; ii.23; iii.131 sq.; iv.111 sq., 230 sq.; v.10 sq. See further D i.145, 196; iii.220 (dibba, brahma, ariya), 250 (cha satata˚), 281; S ii.273 (jhāna˚); iii.235 (id.); A iii.294 (‘ṇ kappeti to live one’s life); Ps ii.20; Nett 119 sq. <= 3. (a) a habitation for a Buddhist mendicant, an abode in the forest (arañña˚), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin ii.207 sq.; D ii.7; A iii.51, 299 (yathāvihāraṇ each to his apartment); Sn 220 (dūra˚ a remote shelter for a bhikkhu), 391; Vism 118 (different kinds; may be taken as c.). -- (b) place for convention of the bhikkhus, meeting place; place for rest & recreation (in garden or park) DA i.133. -- (c) (later) a larger building for housing bhikkhus, an organized monastery, a Vihāra Vin i.58; iii.47; S i.185 (˚pala the guard of the monastery); J i.126; Miln 212; Vism 292; DhA i.19 (˚cārikā visit to the monastery), 49 (˚pokkharani˚), 416; Mhvs 19, 77; PvA 12, 20, 54, 67, 141. 151; and passim. See also Dictionary of Names. The modern province Behar bears its name from the vihāras.

Vihāraka=vihāra

Vihāraka=vihāra 3 (room, hut) Th 2, 94 (=vasanaka- ovaraka ThA 90).

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Vihārika

Vihārika (adj.)=vihārin; in saddhi˚ co -- resident A iii.70.

Vihārin

Vihārin (adj.) ( -- '){fr. vihāra} dwelling, living; being in such & such a state or condition D i.162 (appa -- dukkha˚), 251 (evan˚); A i.24 (arañña˚), 26 (mett˚); It 74 (appamāda˚); Sn 45 (sādhu˚), 375; Pv iv.133 (arañña˚); PvA 77, 230 (mett˚); VvA 71. -- eka˚ living alone S ii.282 sq.; iv.35; opp. saddhi˚ together with another; a coresident, brother -- bhikkhu S ii.204; iv.103; A ii.239.

Vihāhesi

Vihāhesi "he banished" at J iv.471 is 3rd sg. aor. Caus. of vijahati (hā); expld in C. by pabbājesi. -- Another form vihāhesi see under viharati & cp. viheti2.

Vihīṇaţi

Vihīṇaţi [vi+hiṇasi] to hurt, harass, annoy S i.165; It 86; Sn 117, 451; PvA 123, 198.

Vihīṇaṇā

Vihīṇaṇā (f.) a Commentary word for vihīṇa˚ VbhA 75. A similar vihīṇakā occurs at PvA 123.
Vihinśa

Vihinśa (f.) (& adj. 'a) [abstr. fr. vi+hiṅś, to injure] hurting, injuring, cruelty, injury D iii.215; 226 ('vitakka); S i.202; ii.151 ('dhatu); A iii.448; Sn 292; Nd1 207 ('sañña), 386, 501 ('vitakka); Vbh 86, 363 ('vitakka); Dhs 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhsA 403; VbhA 74 ('dhatu), 118 ('vitakka); Sdhp 510. Neg. avihiṅśa see sep. -- See also vihesā.

Vihita

Vihita (adj.) [pp. of vidahati] arranged, prepared, disposed, appointed; furnished, equipped J vi.201 (loka); Miln 345 (nagara); D i.45, S iii.46; Pug 55 (aneka'); Mhvs 10, 93; PvA 51 (sutta'). añña' engaged upon something else Vin iv.269.

Vihitaka

Vihitaka (adj.)=vihita; D iii.28 sq. (kathaŋ v. aggaññaŋ how as the beginning of things appointed?); -- añña' engaged upon something else J iv.389 (or does it belong to ṛāhāra. in sense of "prepared by somebody else"?).

Vihitatā

Vihitatā (f.) [abstr. fr. vihita] in añña' being engaged upon something else DhA i.181.

Vihīna

Vihīna (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

Viheṭhaka

Viheṭhaka (adj.) [fr. viheṭhti] harassing, oppressing, annoying J i.504; v.143; Sdhp 89. Neg. a' see sep.

Viheṭhana

Viheṭhana (nt.) [fr. viheṭhti] harassing, hurting; oppression VbhA 74; VvA 68; PvA 232.

Viheṭhanaka

Viheṭhanaka (adj.) [fr. viheṭhana] oppressing, hurting, doing harm J ii.123.

Viheṭhti

Viheṭhti [vi+heṭhti, of hīḍ or hēl to be hostile. Same in BS., e. g. MVastu iii.360, Divy 42, 145 etc.] to oppress, to bring into difficulties, to vex, annoy, plague, hurt D i.116, 135; ii.12; Sn 35; J i.187; ii.267; iv.375; Miln 6, 14; DhA 191; VvA 69 (Pass. 'iyamāna).

Viheṭi

Viheṭi1 [for bibheti?] to be afraid (of) J v.154 (=bhāyati C.). Cp. vibheti.

Viheṭi
Viheti2 [contracted Pass. of vijahāti=vihāyati, cp. vihā- hesi] to be given up, to disappear, to go away J iv.216. Kern, Toev. s. v. wrongly=vi+eti.

Vihesaka

Vihesaka (adj.) [fr. viheseti] annoying, vexing, troubling Vin iv.36; Dpvs i.47. -- f. "ikā Vin iv.239, 241.

Vihesā

Vihesā (f.) [for vihiṣā] vexation, annoyance, injury; worry M i.510; ii.241 sq.; S i.136; iii.132; iv.73; v.357; D iii.240 (a’); Vin iv.143 (+vilekhā); A iii.245, 291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295; DhA i.55.

Vihesikā

Vihesikā (f.) [probably for Sk. *vibhāsikā, fr. bhī, Epic Sk. bhīṣā, cp. bhīṣma =P. bhiṣa (q. v.)] fright J iii.147. (C. says "an expression of fearfullness").

Viheseti

Viheseti [vi+hiṣ, or Denom. fr. vihesā, cp. Geiger, P.Gr. § 102] to harass, vex, annoy, insult S iv.63; v.346; A iii.194; Vin iv.36 sq.; Ud 44; Sn 277; Pv iv.147 (vihesa’); A iv.149 (vihayeti, aor.).

Vāci

Vāci (m. & f.) [cp. late Sk. vāci wave; Vedic vāci only in meaning "deceit"; perhaps connected with Lat. vicis, Ags. wic= E. week, lit. "change," cp. tide] 1. a wave J i.509; Miln 117 (jala’), 319 ("puppha wave--flower, fig."); Vism 63 (samudda’); Dāvs iv.46; DhA 116= Vism 143. -- 2. interval, period of time (cp. "tide"=time interval) J v.271 (’antara, in Avāci definition as "uninterrupted state of suffering"). In contrast pair avāci (adj.) uninterrupted, without an interval, & savāci with periods, in defn of jarā at VbhA 99 & DhA 328, where avāci means "not changing quickly," and savāci "changing quickly." Also in defn of sadā (continuously) as "avāci -- santati" at Nd2 631. Cp. avāci.

Vījati

Vījati [vīj] to fan J i.165; SnA 487; VvA 6 (T. bijati). - Caus. vījeti DhA iv.213; Mhvs 5, 161. -- Pass. vījyati: ppr. vījyamāna getting fanned J iii.374 (so read for vijy’); PvA 176 (so for vijamāna!). -- pp. vījita.

Vījana


Vījanā

Vījanā (f.) [fr. vījana, of vīj] a fan Vv 472 (T. bijanā, v. l. vīj’); J i.46; Vism 310; DhA iv.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin ii.130, viz. vākamaya’, usṭra’, mora -- piṅcha’, or fans made of bark, of a root (?), and of a peacock's tail.

Vījita

Vījita [pp. of vījati] fanned Pv iii.117 (’anga).
*Viṇati

*Viṇati (?), doubtful: see apa' & pa'. Kern, Toev. s. v. wrong in treating it as a verb "to see."

Viṇā

Viṇā (f.) [cp. Vedic viṇā] the Indian lute, mandoline S i.122=Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" K.S. i.153); Th 1, 467; S iv.196 (six parts); A iii.375; J iii.91; v.196, 281 (named Kokanada "wolf's howl"); vi.465=580; Vv 6419; 8110; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. -- viṇaṅ vādeti to play the lute Mhvs 31, 82; ThA 203. -- dandaka the neck of a lute J ii.225. -- doṇikā the sounding board of a lute (cp. doṇṭi 4) Vism 251; VbhA 234; KhA 45.

Vīta

Vīta1 (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. vigata". Very frequent as first part of a cpd., as e. g. the foll.: -- accika without a flame, i. e. glowing, aglow (of cinders), usually combed with "dhāma "without smoke" M i.365; S ii.99 (so read for vitacchika)=iv.188=M i.74; D ii.134; J i.15, 153; iii.447; v.135; DhA ii.68; Vism 301. -- iccha free from desire J ii.258. -- gedha without greed Sn 210, 860, 1100; Nd1 250; Nd2 606. -- tanha without craving Sn 83, 741, 849, 1041, 1060; Nd1 211; Nd2 607. -- tapo without anger J ii.450. -- (d)ara fearless Th 1, 525; Dh 385. -- dosa without anger Sn 12. -- macchara without envy, unselfish (cp. vimala) S iv.47, 107; DA i.237; Miln 16. -- moha without bewilderment Sn 13. I have to remark that the reading viṇa seems to be well established. It occurs very frequently in the Apadāna. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugathās of the Pārīyanavagga, this does not seem improbable. -- raṇsi rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd2 at this passage reads pita", i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnA. -- rāga passionless Sn 11, 507, 1071; Pug 32; Pv ii.47; Miln 76, and frequently elsewhere. -- lobha without greed Sn 10, 469, 494. -- vanna colourless Sn 1120. -- salla without a sting S iv.64. -- sārada not fresh, not unexperienced, i. e. wise It 123.

Vīta

Vīta2 [pp. of vāyati1, or vināti] woven Vin iii.259 (su`).

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Vītaṇaṣa

Vītaṇaṣa [fr. vi+taṇ, according to BR. The word is found in late Sk. (lexicogr.) as vītaṇaṣa. BR compare Sk. avataṇaṣa (garland: see P. vaṭaṇa) & uttaṇa. The etym. is not clear] a bird -- snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, Toev. s. v. "vogelstrik."

Vīti

Vīti" is the contracted prepositional combn vi+ati, representing an emphatic ati, e. g. in the foll.: -- (k)kama (1) going beyond, transgression, sin Viii iii.112; iv.290; J i.412; iv.376; Pug 21; Miln 380; Vism 11, 17; DhA iv.3. -- (2) going on, course (of time) PvA 137 ('ena by and by; v. i. anukkamena). -- kiṇṇa sprinkled, speckled, gay with J v.188. -- nāmeti to make pass (time), to spend the time, to live, pass, wait J iii.63, 381; DhA ii.57; VvA 158; PvA 12, 21, 47, 76. -- patati to fly past, to flit by, to fly up & down Sn 688; A v.88=Miln 392. -- missa mingled, mixed (with) M i.318; D iii.96; J vi.151. -- vatta having passed or overcome, gone through; passed, spent S i.14, 145; iii.225; iv.52; A ii.44; Sn 6, 395, 796; J i.374; ThA 170; PvA 21, 55, 83. -- säreti [fr. vi+ati+ sr; not with Childers fr. sm; cp. BSk. vyatisarayati] to make pass
(between), to exchange (greeting), to address, converse (katha), greet. Often in phrase sārāṇyāŋ sammodanāyāŋ kathāṃ vītisāreti [for which Bśk. sammodanāṅ saṅraṇjanāṅ vividhāṅ kathāy vītisārayati, e. g. AvŚ ii.140] D i.52, 90, 118, 152; Sn 419; cp. Miln 19; J iv.98 (shortened to sārāṇyāṃ vītisārimha; expld with sārayimha); v.264. -- haraṇa passing (mutually), carrying in between J vi.355 (bhōjanānāṇ). -- haratī to associate with (at a meal) S i.162. -- hāra, in pada˚ “taking over or exchange of steps," a stride S i.211; A iv.429; J vi.354. Same in Bśk., e. g. MVāstu i.35; iii.162.

Vīthi

Vīthi (f.) [cp. Epic Sk. vīthi, to ldg. *vejā -- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. e)j/sato he went] 1. street, way, road, path, track A v.347, 350 sq.; Vv 836; J i.158 (garden path); v.350 (dve vīthiyō gahātvā tiṭhati, of a house); vi.276 (v. and raccha); DhA i.14; VvA 31; PVA 54. -- antaravīthiyaŋ (loc.) in the middle of the road J i.373; PVA 96. -- 'sabhāga share of road J i.422; -- 'singhātaka crossroad DhA iv.4. -- Of the path of the stars and heavenly bodies J i.23; VvA 326. -- Various streets (roads, paths) are named either after the professions carried on in them, e. g. dantakāra’ street of ivory -- workers J i.320; pesakāra’ weaver st. DhA i.424; bhatakāra’ soldier st. DhA i.233; -- or after the main kind of traffic frequenting these, e. g. nāga’ elephant road VvA 316; miga’ animal rd. J i.372; -- or after special occasions (like distinguished people passing by this or that road), e. g. buddha’ the road of the Buddha DhA ii.80; rāja’ King st. ThA 52; Mhvs 20, 38. -- 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. Cpd. 25, 124, 241 (vinicchaya’); Vism 187 (kammattihāna’); KhA 102 (viṇṇāna’). -- "citta process of cognition (lit. processed cognition) Vism 22; DhA 269.

Vīthika

Vīthika (adj.) ( -- ”) [fr. vīthi] having (as) a road Miln 322 (satipaṭṭhāna”, in the city of Righteousness).

Vīmaṇḍaka

Vīmaṇḍaka (adj.) [fr. vīmaṇḍa] testing, investigating, examining S iii.6 sq.; Sn 827; Nd1 166; J i.369.

Vīmaṇṣati

Vīmaṇṣati (& "eti) [Vedic mīmaṇḍate, Desid. of man. The P. form arose through dissimilation m>v, cp. Geiger, P.Gr. 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 (‘amāna), 405; J i.128, 147, 200; vi.334; Miln 143; PVA 145, 215, 272; Sdhp 91. -- ger. "itvā J vi.368; Mhvs 5, 36; PVA 155; inf. "ituṇ Mhvs 37, 234; PVA 30, 155, 283 (sippaṇ). -- Caus. II, vīmaṇṣāpeti to cause to investigate J v.110. -- Cp. pari’.

Vīmaṇsana

Vīmaṇsana (nt.) & "a (f.) [fr. vīmaṇsati] trying, testing; finding out, experiment Vin iii.79; J iii.55; Mhvs 22, 78; PVA 153.

Vīmaṇṣā

Vīmaṇṣā (f.) [fr. vīmaṇsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D iii.77 (‘samādhi), 222; S v.280; A i.39, 297; iii.37, 346; v.24, 90, 338; Ps i.19; ii.123; Kvu 508; Dhs 269; Vbh 219 (‘samādhi), 222, 227; Tlkp 2; Nett 16 (‘samādhi), 42; DA i.106; SnA 349 (vīmaṇṣā -- kāra=sankheyya -- kāra). -- Cp. pari’.

Vīmaṇsin
Vīmaṃsa=vīmaṃsaka Sn 877; Nd1 283; DA i.106.

Vīra

Vīra [Vedic vīra; cp. Av. vīra, Lat. vir, virtus "virtue"; Gotu. wair, Ohg. Ags wer; to vayas strength etc.; cp. viriya] manly, mighty, heroic; a hero S i.137; Sn 44, 165 (not dhīra), 642, 1096, 1102; Th 1, 736 (nara” hero); Nd2 609; DhA iv.225. -- mahā” a hero S i.110, 193; iii.83 (of the Arahant). -- vīra is often an Ep. of the Buddha. -- angarūpa built like a hero, heroic, divine D i.89; ii.16; iii.59, 142, 145; S i.89; Sn p. 106; expld as "devaputta -- sadisa -- kāya" at DA i.250 & SnA 450. <-> The BSk. equivalent is var -- anga -- rūpin (distorted fr. vīr”), e. g. MVastu i.49; ii.158; iii.197.

Vīyati

Vīyati [Pass. of vināti] see viyyati.

Vivādāta

Vivādāta (adj.) [vi+avadāta, the metric form of vodāta] clean, pure Sn 784, 881.

Vīsati & vīsaṅ

Vīsati & vīsaṅ (indecl.) [both for Vedic viṃśatī; cp. Av. viṃśati, Gr. ei)/ kosi, Lat. viginti, Oir. fiche, etc.; fr. Idg. *ui+komt (decad), thus "two decades." Cp. vi”] number 20. -- Both forms are used indiscriminately. -- (1) vīsati, e. g. Vin ii.271 ("vassa, as minimum age of ordination); Sn 457 (catu -- vīsaṅ’akkhaṅ); J i.89 ("saḥassa bhikkhū); iii.360; VbhA 191 sq.; DhA i.4 (ekūna”, 19); iii.9, 54; iii.62 ("saḥassa bhikkhū, as followers); as vīsatiṅ at DhA ii.61 (vassa -- saḥassāni). <-> (2) vīsaṅ; e. g. Sn 1019 ("vassa -- sata); It 99 (jātiyo); J i.395 ("yojana -- sata); v.36 ("ratana -- sata); DhA i.8; ii.91 ("yojana -- sata).--

Vīhi

Vīhi [cp. Vedic vrīhi] rice, paddy Vin iv.264 (as one of the 7 kinds of āmakā -- dhañña); J i.429; iii.356; Miln 102, 267; Vism 383 ("tumba); DhA i.125; iii.374 ("piṭaka).

Vuccati

Vuccati [Pass. of vac] to be called D i.168, 245; Sn 436, 759, 848, 861, 946; Nd1 431; Nd2 s. v. katheti; SnA 204; DhA ii.35. See also vatti. -- pp. vutta.

Vuṭṭha

Vuṭṭha [pp. of vassati1] (water) shed, rained Pv i.56; PvA 29. See also vaṭṭa & vaṭṭha.

Vuṭṭhavant

Vuṭṭhavant=vusitavant, Nd2 179, 284, 611.

Vuṭṭhahati & vuṭṭhāti

Vuṭṭhahati & vuṭṭhāti [the sandhi form of uṭṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut” (i. e. vi+ud”; vyuttissthate "to come back from sea" Divy 35, and freq. in AvŚ, e. g. 1,242] 1. to rise, arise; to be produced Vin ii.278 (gabbha). -- 2. to rise out of (abl.), to emerge from, to come back S
iv.294; Vism 661 (vūṭṭhāti). -- pp. vūṭṭhita. -- Caus. vūṭṭhāpeti (1) to ordain, rehabilitate Vin iv.226, 317 sq. (=upasampādeti). (2) to rouse out of (abl.), to turn away from A iii.115.

Vūṭṭhāna

Vūṭṭhāna (nt.) [the sandhi form of uṭṭhāna] 1. rise, origin J i.114 (gabbhā’). -- 2. ordination, rehabilitation (in the Order) Vin iv.320; Miln 344. -- 3. (cp. uṭṭhāna 3) rousing, rising out, emerging, emergence; appld as a religious term to revival from jhūna -- abstraction (cp. Cpd. 67, 215 n. 4; Dhs. tr.in, § 1332) M i.302; S iii.270; iv.294; A iii.311, 418, 427 sq.; Vism 661 (in detail), 681

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sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. -- "gāminī ( -- vipassanā -- āṇa) "insight of discernment leading to uprising" (Cpd. 67) Vism 661, 681 sq.

Vūṭṭhānatā

Vūṭṭhānatā (f.) [fr. vūṭṭhāna] rehabilitation; in āpatti’ forgiveness of an offence Vin ii.250.

Vūṭṭhānima

Vūṭṭhānima (?) is an expression for a certain punishment (pain) in purgatory M i.337 (vūṭṭhānimaṇḍ nāma vedanaṇ vediyamāṇa).

Vūṭṭhi

Vūṭṭhi (f.) [fr. vrṣ, see vassati1 & cp. Vedic vrṣṭi] rain S i.172=Sn 77 (fig.= saddhā bijaṇ tapo vūṭṭhi); A iii.370, 378 (vāta’); It 83; Dh 14; J vi.587 (‘dhāra’); Ap 38 (fig.), 52 (amata’); Miln 416; Vism 37, 234 (salīla’); Mhvs 1, 24; SnA 34, 224; PvA 139 (‘dhārā shower of rain). -- dubbuṭṭhi lack of rain, drought (opp. suvūṭṭhi) J ii.367=vi.487; Vism 512.

Vūṭṭhikā

Vūṭṭhikā (f.)=vūṭṭhi; only in cpd. dubbuṭṭhikā time of drought, lack of rain D i.11; DA i.95; It 64 sq. (as avuṭṭhika -- sama resembling a drought); DhA i.52.

Vūṭṭhita

Vūṭṭhita [pp. of vūṭṭhahati; cp. uṭṭhita] risen (out of), aroused, having come back from (abl.) D ii.9 (paṭissallāṇa); Sn p. 59; S iv.294.

Vūṭṭhimant

Vūṭṭhimant (adj.) [fr. vūṭṭhi, cp. Vedic vrṣīmānt in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i. e. rain -- god or sky ThA 287). Kern, Toev. s. v. wrongly=’vyuṣṭi’, i. e. fr. vi+uṣ (vas) to shine, "luisterrijk," i. e. lustrous, resplendent.

Vuddha & vuddha

Vuddha & vuddha [pp. of vaḍḍhati] old (fig. venerable) - 1. vuddha Pv ii.114; Mhvs 13, 2. -- 2. vuddha M ii.168; J v.140; Sn p. 108 (+mahallaka); DA i.283.
Vuḍḍhaka

Vuḍḍhaka (adj.) [vuḍḍha+ka] old; f. ‘ikā old woman Th 2, 16.

Vuḍḍhi & vuddhi

Vuḍḍhi & vuddhi (f.) [a by -- form of vaḍḍhi] increase, growth, furtherance, prosperity. -- 1. vuḍḍhi PvA 22. Often in phrase vuḍḍhi virūlhi veppula (all three almost tautological) Miln 51; Vism 129. -- 2. vuddhi M i.117 (+virūlhi etc.); S ii.205 sq.; iii.53; v.94, 97; A iii.76 (opp. parihāni), 404 (+virūlhi), 434 (kusalesu dhammesu); v.123 sq.; It 108; J v.37 (*ppatta grown up); Vism 271, 439 (so read for buddhi); DhA ii.82, 87; Sdhp 537.

*Vuṇāṭi

*Vuṇāṭi [we are giving this base as such only from analogy with the Sk. form vrṇāṭi (vrṇotī); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saṇ’)]. There are no forms from the base vuṇāṭi found in the present tense; the Caus. vāreti points directly to varati. The two meanings of the root vr as existing in Sk. are also found in Pāli, but only peculiar to the Caus. vāreti (the form aor avari as given by Childers should be read avārīṣu Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saṇvarati to restrain). -- Defns of vr: Dhp 255 var= varaṇa -- sambhattisu; 274 var=savaṇaraṇe (see valaya); 606 var=āvaran’icchāsu. -- 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. *uer and *uEL, cp. Gr. e)/lutron, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. *vuta only in combn with prefixes, like pari*, saṇ’. It also appears as *vaṭa in vivaṭa. -- 2. to wish, desire; Idg. *uEL, cp. Sk. varaṇa, varṛyān "better," Gr. e)/ldomai to long for, Lat. volo to intend, Goth. wiljan to "will," wilja=E. will. -- Pres. varati (cp. vaneti): imper. varassu J iii.493 (varaṇ take a wish; Pot. vare Pv ii.940 (=vareyyāsi C.); ppr. varamāṇa Pv ii.940 (=patthayamāṇa PvA 128). -- pp. does not occur.

Vuṇhi*

Vuṇhi* (& instr. vuṇhīnā) at Pgdp 13, 15, 19, 35 must be meant for v -- uṇha* (& v’unhena), i.e. heat (see uṇha).

Vutta

Vutta1 [pp. of vatti, vac; cp. utta] said DA i.17 (’ṇ hoti that is to say); DhA ii.21, 75, 80; SnA 174. -- vādin one who speaks what is said (correctly), telling the truth M i.369; S ii.33; iii.6.

Vutta

Vutta2 [pp. of vapati1] sown S i.134 (khetta); J i.340; iii.12; vi.14; Miln 375 (khetta); PvA 7, 137, 139.

Vutta


Vuttavelā

Vutta -- velā at J iv.45 (tena vutta -- velayaṇ & ittarāya vutta -- velāya) is by Kern, Toev. s. v. vutta2 fancifully & wrongly taken as *vyuṣṭa (=vi+uṣta, pp. of vas to shine), i.e. dawned; it is however simply vutta1=at the time said by him (or her).
Vuttaka

Vuttaka (nt.) [vutta1+ka. The P. connection seems to be vac, although formally it may be derived fr. vṛt "to happen" etc. (cp. vuttin & vattin, both fr. vṛt, & vutti). The BSk. equivalent is vṛttaka "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti -- vuttakaŋ" ("logia"): see under iti.

Vuttamāna

Vuttamāna at S i.129 read as vattamāna.

Vuttari

Vuttari of Dh 370 is pañca -- v -- uttari(t), cp. DhA iv.109.

Vutti

Vutti (f.) [fr. vṛt, cp. vattati; Sk. ṛṛti] mode of being or acting, conduct, practice, usage, livelihood, habit S i.100 (ariya’; cp. ariya -- vāsa); Sn 81= Miln 228 (=jīvata-vutti SnA 152); Sn 68, 220, 326, 676; J vi.224 (=jīvita -- vutti C.); Pv ii.914 (=jīvita PvA 120); iv.121 (=jīvikā PvA 229); Miln 224, 253; VvA 23.

Vuttika

Vuttika (adj.) ( -- ˚) [vutti+ka] living, behaving, acting A iii.383 (kaṇḍaka’); PvA 120 (dukkha’); sabhāga’ living in mutual courtesy or properly, always combd with sappatissa, e. g. Vin i.187; ii.162; A iii.14 sq.

Vuttitā

Vuttitā (f.) ( -- ') [abstr. formation fr. vutti] condition Vism 310 (āyatta’).

Vuttin


Vuttha

Vuttha1 [pp. of vasati1] clothed: not found. More usual nivattha.

Vuttha

Vuttha2 [pp. of vasati2] having dwelt, lived or spent (time), only in connection with vassa (rainy season) or vāsa (id.: see vāsa2). See e. g. DhA i.7; PvA 32, 43; J i.183 (’vāsa). With ref. to vassa "year" at J iv.317. -- At DhA i.327 vuttha stands most likely for vuddha (arisen, grown), as also in abstr. vutthattan at DhA i.330. -- See also parivuttha, pavuttha & vusita.

Vutthaka

Vutthaka (adj.) ( -- ') [vuttha2+ka] dwelt, lived, only in pubba” where he had lived before Mhvs 1, 53 (so for "vutaka").

Vuddha & Vuddhi
Vuddha & Vuddhi: see vuḍḍha & vuḍḍhi.

Vappati

Vappati is Pass. of vapati.

Vuyhati

Vuyhati to be carried away: Pass. of vahati, q. v. and add refs.: Miln 69; Vism 603 (vuyhare). -- ppr. vuyhamāna: -- 1. being drawn M i.225 (of a calf following its mother's voice). -- 2. being carried away (by the current of a river), in danger of drowning Sn 319. <> pp. vūḷha & vūḷha.

Vuyhamānaka

Vuyhamānaka (adj.) [vuyhemāna with disparaging suffix "ka"] one who is getting drowned, "drownedling" J iii.507.

Vulha & Vūḷha

Vulha & Vūḷha [pp. of vahati, Pass. vuyhati; but may be vi+ūḷha] carried away. -- 1. vulha: Vin i.32, 109. <> 2. vūḷha: A iii.69; J i.193; DhA ii.265 (udakena). See also būḷha.

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Vuvahyamāna

Vuvahyamāna at A iv.170 read with C. at opuniyamāna "sifting" (fr. opunāti): see remark at A iv.476.

Vusita

Vusita [Kern, Toev. s. v. vasati takes it as vi+uṣita (of vas2), against which speaks meaning of vivasati "to live from home." Geiger, P.Gr. § 661 & 195 expld it as uṣita with prothetic v, as by -- form of vuttha. Best fitting in meaning is assumption of vusita being a variant of vosita, with change of o to u in analogy to vuttha; thus=vi+oṣita "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase brahmacariyavasati fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase vusita brahmacariyav (trsln Dial. i.93; "the higher life has been fulfilled") D i.84 (cp. Dh i.225= vuthaṇ pariṇaṭṭhaṇ); It 115 (ed. vusita'); Sn 463, 493; Pug 61. -- Also at D i.90 neg. a’, with ref. to avusita, where Rh. D. (Dial. i.112) trsln "ill -- bred" and "rude," hardly just. See also arahant ii.A.

Vusitatta

Vusitatta (nt.) [abstr. fr. vusita] state of perfection D i.90 (vusitavā -- mānīn kiṇṇ aṅṅatra avusitattā=he is proud of his perfection rather from imperfection).

Vusitavant

Vusitavant (adj.) [vusita+vant] one who has reached perfection (in chaste living), Ep. of the arahant D ii.223 (trsln "who has lived the life "): M i.4; S iii.61 ; A v.16; Sn 514; Nd1 611; Miln 104. On D i.90 see vusita (end). See also arahant ii C.

Vusmīnt
Vustmant (adj.) [difficult to explain; perhaps for vasi-mant (see vasi-vasa) in sense of vasavattin]=vusitavat A iv.340; Sn 1115 (cp. Nd2 611=vuthavā cīṇha -- caraṇo etc., thus "perfected," cp. cīṇavāsin in same meaning).

Vussati

Vussati is Pass. of vasati2 (q. v.).

Vūpakaṭṭha

Vūpakaṭṭha [doubtful, whether vi+upakaṭṭha (since the latter is only used of time), or=vavakaṭṭha, with which it is identical in meaning. Cp. also BSk. vyakprṣṭa AvS i.233; i.194; of which it might be a re--translation] alienated, withdrawn, drawn away (from), secluded: often in phrase eko vūpakātto appamatto ātāpi etc. (see arahant ii.B.), e. g. D iii.76; S i.117; ii.21, 244; iii.35, 73 sq.; iv.72; A iv.299. Cp. also A iv.435 (gaṇasmā v.).

Vūpakāsa

Vūpakāsa [formed fr. vūpakāseti] estrangement, alienation, separation, seclusion; always as twofold: kāya & citta (of body & of mind), e. g. D iii.285 (Dial. iii.260 not correctly "serenity"); S v.67; A iv.152.

Vūpakāseti

Vūpakāseti [Caus. of vavakassati] to draw away, alienate, distract, exclude Vin iv.326; A v.72 sq. -- Caus. II. vūpakāsāpeti to cause to distract or draw away Vin i.49; iv.326. -- pp. vūpakāṭṭha.

Vūparati

Vūparati [vi+uparati]=uparati cessation DhsA 403.

Vūpasanta

Vūpasanta [pp. of vūpasammati] appeased, allayed, calmed S iv.217, 294; A i.4 ("citta"); iii.205; Sn 82; Pug 61 ("citta"); AvS ii.113.

Vūpasama

Vūpasama [fr. vi+upa+śam; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S iii.32; iv.217; v.65 (cetaso); D ii.157 (sankhārā); A i.4 (id.); ii.162 (papañca’); v.72; Pug 69; J i.392; DhsA 403. -- 2. quenching (of thirst) Pva 104.

Vūpasamana

Vūpasamana (nt.) [fr. vi+upa+śam; cp. BSk. vyupaśama man AvŚ ii.114] allayment, cessation J i.393; Miln 320; Pva 37, 98.

Vūpasammati

Vūpasammati [vi+upasammati] 1. to be assuaged or quieted S iv.215. -- 2. to be suppressed or removed J iii.334. -- 3. to be subdued or extinguished, to go out (of light) Ap. 35. -- pp. vūpasanta. -- Caus. vūpasameti to appease, allay, quiet, suppress, relieve S v.50: SnA 132 (rēṇuj); Pva 20, 38 (sokaṇ), 200
Vūlha
Vūlha see vūlha.

Ve

Ve1 (indecl.) [cp. Vedic vě, vai] part. of affirmation, emphasizing the preceding word: indeed, truly Vin i.3 (etañ ve sukhañ); Dhs 63 (sa ve bālo ti vuccati), 83 (sabbattha ve), 163 (yañ ve . . . tañ ve); Sn 1050, 1075, 1082; DhA iii.155 (=yeva). See also have.

Ve

Ve2 may be enclitic form of tumhe, for the usual vo at Sn 333 (=tumhākañ SnA 339). See P.T.S. ed. of Sn; cp. v. l. ve for vo at Sn 560 (here as particle!).

Ve˚

Ve˚ is the guṇa (increment) form of vi˚, found in many secondary (mostly f. & nt. abstr.) derivations from words with vi˚, e.g. vekalla, vecikicchīna, veneyya, vepulla, vematta, vicchā, veramaññī, which Bdhgh expls simply as "vi -- kārassa ve -- kārañ katvā veramaññī" KhA 24. <-> Cp. veyy˚.

Vekaṭika

Vekaṭika (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D i.167; Miln 259 (doubled).

Vekaṇḍa

Vekaṇḍa [perhaps connected with vikaṇḍaka] a kind of arrow M i.429.

Vekata


Vekantaka

Vekantaka (VbhA 63) is a kind of copper: see loha.

Vekalla

Vekalla (nt.) [fr. vikala] deficiency J v.400; Miln 107; Dhs 223; DhA ii.26 (angā’ deformity), 79; iii.22; VvA 193; Sdhp 5, 17. -- As vekalya at KhA 187 (where contrasted to sākalya). -- janṭi avekallañ karoti to keep one's knees straight Miln 418 (Kern, Toev. s. v. trsls "presses tightly together"). See also avekalla.

Vekallatā & vekalyatā

Vekallatā & vekalyatā (f.) [abstr. fr. vekalla] deficiency A iii.441 (a’); Vism 350 (indriya’); J i.45 (v. 254) ("lyā").

Vekkhiya
Vekkhiya is poetical for avekkhiya (=avekkhitvā: see avekkhati) in appaṭivekkhiya not considering J iv.4. See the usual paccavekkhati.

Vega

Vega [cp. Vedic vega, fr. vij to tremble] quick motion, impulse, force; speed, velocity S iv.157; A iii.158 (sara˚); Sn 1074; Miln 202, 258, 391; PvA 11, 47 (vāta˚), 62 (visa˚), 67, 284 (kamma˚); Sdhp 295. -- instr. vegna (adv.) quickly DhA i.49; another form in same meaning is vegaśā, after analogy of thāmasā, balasā etc., e. g. J iii.6; v. 117. -- Cp. saṅ°.

Vegha

Vegha at D ii.100 (=missakena, trsln Rh. D. "with the help of thongs")=S v.153 (T. reads vedha˚), & Th 1, 143 (=missena, trsln "violence") may with Kern, Toev. s. v. be taken as vegga=viggha (Sk. vighna), i. e. obstacle, hindrance; cp. uparundhati Th 1, 143. It remains obscure & Kern's expln problematic. Cp. Dial. ii.107.

Vecikicchin

Vecikicchin (adj.) [fr. vicikicchā] doubting, doubtful A ii.174 (kankhin+); S iii.99 (id.); M i.18; Sn 510.

Vecitta

Vecitta (nt.) [fr. vi+citt2] confusion, disturbed state of mind Dhtp 460 (in defn of root muh)

Vejja

Vejja [fr. vid, *Sk. vaidya, but to Pāli etym. feeling fr. vijā] a physician, doctor, medical man, surgeon J i.455; iii.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA i.8; PvA 36, 86; Sdhp 279, 351. -- hatthi˚ elephantdoctor J vi.490; Mhvs 25, 34; visa˚ a physician who cures poison(ous bites) J i.310; iv.498. -- kamma medical practice or treatment J ii.421; v.253; Vism 384; DhA iii.257, 351; iv.172.

Vejjikā

Vejjikā (f.) [fr. vejjja?] medicine (?) Vin iii.185.

Veṭṭha

Veṭṭha [fr. viṣṭ, veṣṭ] wrap, in śṭsa˚ head -- wrap, turban M i.244; S iv.56.

Veṭṭhaka

Veṭṭhaka (adj.) [fr. vetheti] surrounding, enveloping D i.105 ("furbelow" see Dial. i.130); Mhvs 11, 14 (valayanguli˚).

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Veṭṭhana

Veṭṭhita


Veṭṭheti

Veṭṭheti [Vedic veṣṭate, viṣ or veṣṭ, to Lat. virga, branch, lit. twisting] to twist round, envelope, wrap, surround J i.5, 422; Miln 282. -- Pass. veṭṭhiyati: see vi”. -- pp. veṭṭhita. -- Cp. pali”.

Veṇa

Veṇa [cp. *Sk. vaiṇa, dial.] 1. a worker in bamboo PvA 175. -- 2. a member of a low & despised class (cp. pukkuśa) Vin iv.6; S i.93 (*kula); A ii.85 (id.); iii.385; Pug 51; f. veṇṭi J v.306 (=tacchikā C.); Pv iii.113 (read veṇṭi for veṇṭi).

Veṇi

Veṇi (f.) [cp. Sk. veṇi] a braid of hair, plaited hair, hair twisted into a single braid A iii.295; Vin ii.266 (dussa”); Th 2, 255; Vv 384 (=kēsa – veṇṭi C.). fig. of a "string" of people D i.239 (andha”). -- "kata plaited, having the hair plaited J ii.185; v.431.

Veṇu

Veṇu [cp. Vedic veṇu. Another P, form is velu (q. v.)] bamboo; occurs only in cpds., e. g. -- "gumba thicket of bamboo DhA i.177; -- "tīnduka the tree Diospyros J v.405 (=timbaru C.); -- "daṇḍaka jungle -- rope J iii.204; -- "bāli a tax to be paid in bamboo (by bamboo workers) DhA i.177; " -- vana bamboo forest J v.38.

Vetaṇḍin


Vetana

Vetana (nt.) [cp. Epic & Class. Sk. vetana] wages, hire; payment, fee, remuneration; tip J i.194 (nivāsa” rent); Sn 24; VvA 141; DhA i.25; PvA 112. Most frequently combd with bhatta" (q. v.). As vedana at J iii.349.

Vetabba

Vetabba is grd. of *veti [vi=vināti to weave (q. v.), thus "to be woven," or what is left to be woven J vi.26. <-> inf. vetuṇṭ Vin ii.150.

Vetasa

Vetasa [Vedic vetasa] the ratan reed, Calamus rotang J v.167; SnA 451.

Vetāla

Vetāla at D i.6 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdgh at DA i.84 explained it as "ghanā -- tālaṇ” (cymbal beating) with remark "mantena mata -- sarṭi uṭṭhāpanaṇ ti eke” (some take it to be raising the dead by magic charms). Rh. D. at Dial. i.8 translates "chanting of bards" (cp. vetālika). It is of dialectical origin.
Vetālika

Vetālika [dial.; cp. Epic & Class. Sk. vaitālika] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J vi.277, where expld as "vetāli [read vettya?] uṭṭhāpake," i. e. those whose duty it is [by vetāla or vetta] to make (people) rise. The expln is obscure, the uṭṭhāpaka reminds of Bdhgh's uṭṭhāpana (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

Veti

Veti [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S iii.135; A ii.51; J iii.154; DhsA 329. Cp. vyavayati.

Vetulla

Vetulla (& vetulya) [cp. *Sk. vaitulya; also called vai-pulya, fr. vipula. The P. form is not clear; it probably rests on dial. trsln of a later term] a certain dissenting sect (see Mhvs. trsln 259, n. 2) in ´vāda heretic doctrine Mhvs 36, 41; Dpvs 22, 45; -- ´vādin an adherent of this doctrine.

Vetta

Vetta (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; jungle- rope (cp. ve-u--da); cane (calamus). By itself only in standard list of punishments (tortures): vettehi tāleti to flog with canes, e. g. A i.47; ii.122; Miln 196. Otherwise freq. in cpds.: -- agga cane -- top, sprout of bamboo (cp. kaltra) Vism 255 (where KhA in id. p. reads "ankura); VbhA 60, 239, 252. -- ankura a shoot of bamboo KhA 52, 67. -- āsana cane chair VvA 8. -- cāra (vettacārā) "stick -- wandering" (?) J iii.541 (+sankupatha; C.: vettehi sañcaritabba); Vv 8411 (vettacārān sankupathani ca magga, expld as vettalatā bandhitvā acaritabba magga VvA 338); better as "jungle -- path." -- patha "a jungle full of sticks" (trsln Rh. D.) Miln 280 (+sankupatha), jungle -- path. -- bandhana binding with twigs (rope?), creeper -- bands S iii.155; v.51=A iv.127. -- latā cane creeper J i.342; VvA 8, 338. -- valli garland of creeper Dāvīs iii.40.

Veda

Veda [fr. vid, or more specifically ved as P. root] 1. (cp. vediati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like sa-vega) D ii.210 (˚pālībha+somanassa -- pālībha); M i.465 (uḷāra); Sn 1027 (=piti SnA 585); J ii.336; i.ii.266. attha -- veda+dhamma -- veda enthousiasm for the truth (for the letter & the spirit) of Buddha's teaching M i.37; A v.329 sq., 333, 349, 352; veda here interpreted as "somanassan" at MA i.173. -- See also cpd. 'jīta. -- 2. (cp. vedeti & vijjā) (higher) knowledge (as "Buddhist" antithesis to the authority of the "Veda"), insight, revelation, wisdom: that which Bdhgh at MA i.173 defines with "ñāna," and illustrates with vedag of Sn 1059; or refers to at DA i.139 with defn "vidanti etenā ti vedo." Thus at Sn 529 & 792 (=vedā vuccanti catūsu maggesu nāṇa paṇhā Nd1 93), cp. SnA 403. -- As adj. veda Ep. of the Buddha "the knower" or the possessor of revelation, at M i.386. See also vedag. -- 3. the Veda(s), the brahmancan of authorized religious teaching (revelation) & practice; otherwise given as "gantha" i. e. "text" at MA i.173, & illustrated with "tiṇṇaḥ vedānāḥ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D i.88; M ii.133; Sn 1019; A i.163; DhA iii.361. In the older texts only the 3 Vedas (irubbeda=Rg; yaju & sāma) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabana added), e. g. the three at S iv.118; J i.168; ii.47; iii.537; Miln 10; Vism 384; the four at DA i.247; Miln 178. -- Unspecified (sg.): SnA 462. As adj. veda "knowing the Vedas" SnA 463 (ti'), cp. tevijja. -- The Vedas in this connection are not often mentioned, they are almost identical with the Mantras (see manta) and are often (in Com.) mentioned either jointly with manta or promiscuously, e. g. Pv ii.613 (the Vedas with the 6 angas, i. e. vedāngas, called manta); SnA 293 (manta -- pāragū+veda -- pāragū), 322, 448. -- antagu "one who has reached the end of knowledge," i. e. one who has obtained perfection in wisdom Vin i.3; Sn 463. -- gū one who has attained to highest knowledge (said of the Buddha). Thus different from "tiṇṇaḥ vedānāḥ
pāragu," which is brahmanic. The expln of vedagu is "catuṣ maggesu ṛnaṇaḥ" Nd2 612, & see above 2. -- S i.141, 168; iv.83, 206; A ii 6; iv.340; Sn 322, 458, 529, 749, 846, 947, 1049, 1060; Nd1 93, 204, 299, 431.

A peculiar meaning of vedagu is that of "soul" (lit. attainer of wisdom) at Miln 54 & 71. -- jāta thrilled, filled with enthusiasm, overcome with awe, excited A ii.63; Sn 995, 1023; Kuva 554=Vv 3427 (=jāta -- somanassa VvA 156); J i.11; Miln 297. -- pāragu one who excels in the knowledge of the Vedas, perfected in the Veda SnA 293; cp. above 3. -- bandhu one who is familiar with the Vedas SnA 192.

Vedaka

Vedaka (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

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Vedanaka

Vedanaka (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a’+asaññaka).

Vedanā

Vedanā (f.) [fr. veda’], see vedeti; cp. Epic Sk. vedanā] feeling, sensation (see on term, e. g. Cpd. 14 Mrs. Rh. D. B. Psy., ch. iv.) D 4.55; ii.58 (cp. Dial. ii.54), 66; iii.58, 77, 221, 228, 238 (’upādāna); S iii.86 sq.; A i.39, 122, 141; ii.79, 198, 256; iii.245 sq., 450; iv.301, 385; Kh iii. (tisso v.); Sn 435, 529, 739, 1111; Nd1 109; Nd2 551 (tisso v.); Ps i.6, 50 sq., 145 sq., 153 sq.; ii.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.; Dhs 3, 1348; Nett 27, 65 sq.; 80, 178, 193, 221 (“ānupassanā, in detail”), 263 sq., 382 (various). -- Three modes of feeling (usually understood whenever mention is made of "tisso vedanā"): sukhā (pleasant), dukkha (painful) adukkha -- m -- asukhā (indifferent) D iii.275; S ii.53, 82; iv.207; A iii.400; It 46; Tikp 317 sq. -- or: kusalā, akusalā, avyākatā Vism 460. -- Five vedanās: sukhā, dukkha, somanassa, domanassa, upekkhā Vism 461. Categories of 2 to 108 modes of Vedanā, S iv.223 sq. -- vedanā is one of the 5 khandhas (see khandha ii.B).

-- On relation of old and new sensations (purāṇa>nava’) see e. g. A ii.40; iii.388; iv.167; Vism 33; and see formula under yatrā. -- In the Paṭīccasamuppāda (q. v.) vedanā stands between phassa as condition and tanhā as result; see e. g. Vism 567 sq. -- 2. (in special application) painful sensation, suffering, pain (i. e. dakkhowedanā) M i.59; A i.153 (sattikā bodily pain); ii.116 (id.); iii.143 (id.); Pv i.1015; Miln 253 (kayikā & cetasikā); VbhA 101 (maranāntikā v. agonies of death). -- vedanā atta afflicted by pain Vin ii.61; iii.100; J i.293. -- As adj. vedana suffering or to be suffered Pv iii.106 (=anubhūyamāna PvA 214). -- vedana at J iii.349 is to be read as vetana.

Vedayita

Vedayita [pp. of vedeti] felt, experienced S i.112; ii.65; iii.46; A ii.198; iv.415; Vism 460.

Vedalla

Vedalla (nt.) [may be dialectical, obscure as to origin; Bdhgh refers it to Veda 1] Name of one of the 9 angas (see nava) or divisions of the Canon according to matter A ii.7, 103, 178; iii.88, 107, 361 sq.; iv.113; Vin iii.8; Pug 43; DhsA 26; DA i.24; PvA 22. The DhsA comprises under this anga the 2 suttas so -- called in M. (43, 44), the Sammādittī, Sakkāpāna, Sankhārābhājaniya, Mahāpuṇṇama etc. Suttas, as catechetical DhsA 26=DA i.24. -- Note. The 2nd part of the word looks like a distortion fr. arīya (cp. mahalla> mah’ ariya). Or might it be=vedanga?

Vedi

Vedikā

Vedikā (f.) (& vediyā) [fr. vedi] cornice, ledge, railing D ii.179; Vin ii.120; J iv.229, 266; Vv 786 (vediyā= vedikā VvA 304); 8416 (=vedikā VvA 340); VvA 275.

Vedita


Vedisa

Vedisa [fr. vidis?] N. of a tree J v.405; vi.550.

Vedeti

Vedeti [Vedic vedayati; Denom. or Caus. fr. vid to know or feel] "to sense," usually in Denom. function (only one Caus. meaning: see aor. avedi); meaning twofold: either intellectually "to know" (cp. veda), or with ref. to general feeling "to experience" (cp. vedanā). <> For the present tense two bases are to be distinguished, viz. ved’, used in both meanings; and vediy’ (=*vedy’), a specific Pāli formation after the manner of the 4th (y) class of Sk. verbs, used only in meaning of "experience." Thus vedeti: (a) to know (as=acc., equal to "to call") Sn 211 sq. (taṇ muniṇi vedayanti); (b) to feel, to experience S iv.68 (phuṭṭho vedeti, ceteti, sañjānāti); M i.37; Pv iv.150 (dukkha= anubhavati PVA 241). – vediyati: to feel, to experience a sensation or feeling (usually with vedanaḥ or pl. vedanā) M i.59; ii.70 (also Pot. vediyeyya); S ii.82; iii.86 sq.; iv.207; A i.141; ii.198 (also prp. vediyamāna); J ii.241; Mīl 253. – aor. avedi he knew, recognized J iii.420 (=ānāsi C.); he made known, i. e. informed J iv.35 (=jānāpesi C.); vedi (recognized, knew) Sn 643, 647, 1148 (=ānāsi aphusi paṭivijjhi Nd 2 613); & vedayi Sn 251 (=ānāsi SnA 293). – Fut. vedissati (shall experience) Pv i.1015 (dukkhaṇ vedanaḥ v.); – grd. vediya (to be known) Sn 474 (para’dīthi held as view by others; expld as "nāpetabbā" SnA 410); vedantya: (a) to be known, intelligible, comprehensible D i.12; (dhammā nipuṇaḥ . . . pandita -- vedantīya); ii.36; M i.487; ii.220; (b) to be experienced S iv.114 (sukha’ & dukkha’); A i.249 (ditthadhama); iv.382; Pv i.117 (sukha’ -- kamma= sutukha -- vipāka PVA 150); iii.37 (kamma); iv.129 (of kamma -- vipāka=anubhavana -- yogga PVA 228); PVA 145 (kamma); & veditabba to be understood or known D i.186; PVA 71, 92, 104. – pp. vedita & vedayita.

Vedeha

Vedeha [=Npl. Vedeha] lit. from the Videha country; wise (see connection between Vedeha & ved, vedeti at DA i.139, resting on popular etymology) S ii.215 sq. ("muni, of Ānanda; expld as "vedeha -- muni=panditamuni," cp. K.S. i.321; trsl K.S. ii.145 "the learned sage"); Mhvs 3, 36 (same phrase; trsln "the sage of the Videha country"); Ap 7 (id.).

Vedha

Vedha [adj. -- n.] [fr. vidh=vyadh, cp. vyādha] 1. piercing, pricking, hitting A ii.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma’; its flesh: maṃsa’; its bone: aṭṭhi’). -- avedha [to vyath!] not to be shaken or disturbed, imperturbable Sn 322 (=akampana -- sabhāva SnA 331). -- 2. a wound J ii.274 sq. -- 3. a flaw Mīl 119. -- Cp. ubbedha.

Vedhati
Vedhati [for *vethati=vyathati, of vy ath] to tremble, quiver, quake, shake S v.402; Th 1, 651; 2, 237 ('amāna); Sn 899, 902 (Pot. vedheyya); Nd1 312, 467; J ii.191 (kampati+); Miln 254 (+calati); VvA 76 (vedhamānena sarīrena); DhA ii.249 (Pass. vedhiyamāna trembling; v. l. pa'). Cp. vyadhati, ubbedhati & pavedhati.

Vedhana

Vedhana (nt.) [fr. vidh to pierce] piercing J iv.29; DA i.221.

Vedhabba


Vedhavera

Vedhavera [for *Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as succa -- cchav vedhaverā "sons of widows, with white skins," and at both places misunderstood (or unintelligibly expld) by the Cy., viz. J iv.184 (+thulla -- bāhā; C.: vidhavā atipākā tehi vidhavā sarantī ti [ti]vidha -- verā ca vedhaverā); vi.508 (C.: vidhavā īthakā; v. l. vidhav -- īttikāma purīsā).

Vedhitā


Vedhin

Vedhin (adj.) [fr. vidh=vyadh] piercing, shooting, hitting: see akkhaṇā”.

Venateyya

Venateyya [fr. vinata] descended from Vinatā, Ep. of a garuḍa Ps ii.196; J vi.260; Dāvs iv.45.

Venayika

Venayika1 [fr. vi 3+naya] a nihilist. The Buddha was accused of being a v. M i.140.

Venayika

Venayika2 (adj.) [fr. vinaya] versed in the Vinaya Vin i.235; iii.3 (cp. Vin A i.135); M i.140; A iv.175, 182 sq.; v.190; Miln 341.

Veneyya

Veneyya (adj.) [=vineyya, grd. of vineti; cp. BSk. vaineya Divy 36, 202 & passim] to be instructed, accessible to

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instruction, tractable, ready to receive the teaching (of the Buddha). The term is late (Jātaka style & Com.) J i.182 (Buddha”), 504; SnA 169, 510; DhA i.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. buddha”. 
Veneyyatta


Vepakka

Vepakka (nt.) [fr. vipakka] ripening, ripeness, maturity. - (adj.) yielding fruit, resulting in ( -- ') A i.223 (kāmadhātu' kamma); iii.416 (sammoha' dukkha); Sn 537 (dukkha' kamma).

Vepurisikā

Vepurisikā (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man -- like woman, androgyn Vin ii.271; iii.129.

Vepulla

Vepulla (nt.) [fr. vipula] full development, abundance, plenty, fullness D iii.70, 221, 285; S iii.53; A i.94 (āmisā', dhamma'); iii.8, 404; v.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā', satī', paññā', puññā'), 619; DhA i.262 (sati'); VbhA 290. -- Often in phrase vuddhi virūḷhi vepulla (see vuddhi), e. g. Vin i.60; It 113. Cp. vetulla.

Vepullatā

Vepullatā (f.) [abstr. formation fr. vepulla]=vepulla; A ii.144 (rāga', dosa', moha'); Ap 26, 39; Miln 252. As vepullatañ (nt.) at A iii.432.

Vebhanga


Vebhangika

Vebhangika (& 'iya) (adj.) see a'.

Vebhavya

Vebhavya (& 'ā) (nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps i.119; Pug 25; Nett 76.

Vebhassi

Vebhassi (f.)=vibhassikatā, i. e. gossiping Vin iv.241.

Vebhūtika

Vebhūtika (& 'ya) (adj. -- nt.) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D iii.106 ('ya); Sn 158 ('ya); Vv 8440 ('ka; expld as "saḥitānaḥ vinābhāva -- karaṇato vebhūtikaḥ," i. e. pisuṇaḥ VvA 347).

Vema

Vema (nt.) [fr. vāyati2, cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA iii.175; SnA 268.
Vemaka

Vemaka (nt.)=vema Vin ii.135.

Vemajjha

Vemajjha (nt.) [fr. vi+majjha] middle, centre J iv.250; vi.485; Pug 16, 17; Vism 182 (‘bhāga central part); VvA 241, 277. -- loc. vemajjhe: (a) in the present, or central interval of saṅsāra Sn 849 (cp. Nd1 213 and majjha 3 b); (b) in two, asunder Vism 178.

Vematika


Vematta

Vematta (nt.) [fr. vi+matta1] difference, distinction Miln 410; Vism 195.

Vemattat


Vematika

Vematika (adj.) [vi+˚mattika] having a different mother J iv.105 (‘bhāginī); vi.134 (‘bhātarī); PvA 19.

Vemānika

Vemānika (adj.) [fr. vimāna1] having a fairy palace (see vimāna 3) J v.2; DhA iii.192.

Veyy’

Veyy’ is a (purely phonetic) diaeretic form of vy”, for which viy’ & veyy’ are used indiscriminately. There is as little difference between viy” & veyy” as between vi” & ve” in those cases where (double, as it were) abstract nouns are formed from words with ve” (vepullatā, vemattatā, etc.), which shows that ve” was simply felt as vi”. Cp. the use of e for i (esp. before y) in cases like alabbhaneyya>e’ya; addhaneyya>e’ya; pesuṇeyya>e’ya, without any difference in meaning.

Veyyagga

Veyyagga (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply= vyaggha. i. e. with a tiger as fifth; veyya’=vya’ metri causā; Bdhgh’s expln at DhA iii.455 is forced). -- (m). a car covered with a tiger's skin J v.259, cp. 377.

Veyyaggin=veyyagga

Veyyaggin=veyyagga (adj.) J iv.347.
Veyyañjanika

Veyyañjanika [=vyañjanika] one who knows the signs, a fortune -- teller, soothsayer J v.233, 235. -- The BSk. equivalent is vaipañcanika (MVastu i.207) etc.: see under vipañcita, which may have to be derived (as viyañcita= viyañjita) from vi+añj=vyañjana. See also Kern. Toev. p. 19.

Veyyatta

Veyyatta=viyatta, i. e. accomplished, clever J v.258.

Veyyatti

Veyyatti (f.) [=viyatti] distinction, cleverness, accomplishment J v.258; vi.305.

Veyyattiya

Veyyattiya (nt.) [abstr. form (*ya="ka) fr. veyyatti= viyatti] distinction, lucidity; accomplishment D iii.38 (paññā" in wisdom); M i.82, 175; ii.209.

Veyyākaraṇa

Veyyākaraṇa (m. nt.) [=vyākaraṇa] 1. (nt.) answer, explanation, exposition D i.46, 51, 105, 223; ii.202; A iii.125; v.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA i.247. -- 2. (m.) one who is expert in explanation or answer, a grammarian D i.88; A iii.125; Sn 595; Miln 236; SnA 447.

Veyyābdhika

Veyyābdhika (adj.) [=vyābdhika] causing injury or oppression, oppressive, annoying (of pains) M i.10; A iii.388; Vism 35 (expld diff. by Bdhgh as "vyābdhato uppannattā veyyābdhikā").

Veyyāyika


Veyyāvācca

Veyyāvācca (nt.) [corresponds to (although doubtful in what relation) Sk. *vaiya -- pṛtya, abstr. fr. vyāpṛta active, busy (to pr, pronti)=P. vyāvāta; it was later retranslated into BSk. as vaiyāṛtya (as if vi+ā+vrṭ); e. g. Divy 54, 347; MVastu i.298] service, attention, rendering a service; work, labour, commission, duty Vin i.23; A iii.41; J i.12 (kāya’); vi.154; SnA 466; VvA 94; ThA 253. -- "kamma doing service, work J iii.422; "kara servant, agent, (f.) housekeeper J iii.327; VvA 349; "kārikā (f.) id. PVA 65. -- Cp. vyappatha.

Veyyāvatika

Veyyāvatika (nt.) [doublet of veyyāvācca; ’ka="ya] service, waiting on, attention Sn p. 104 (kāya’); J iv.463; vi.154, 418, 503 (dāna’); DhA i.27 (kāya’); iii.19 (dāna’); Dpvs vi.61.

Vera

Vera (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A iv.247; Dh 5; J iv.71; DhA i.50.; PVA 13. -- avera absence of enmity, friendliness; (adj.) friendly, peaceable, kind D i.167, 247 (sa’ & a’), 251; S iv.296; A iv.246; Sn 150. The pañca bhayāni verāni (or vera -- bhayā) or pañca verā (Vbh 378) "the
fivefold guilty dread“ are the fears connected with sins against the 5 first commandments (sflâni); see S ii.68; A iii.204 sq.; iv.405 sq.; v.182; It 57=Sn 167 (vera -- bhay'attha).

Veraka=vera; a’

Veraka=vera; a’ Pv iv.138. See also verika.

Verajja

Verajja (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S iii.6 (nânap’ -- gata bhikkhu a bh. who has travelled much).

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Verajjaka

Verajjaka (adj.) [fr. verajja] belonging to var. kingdoms or provinces, coming from various countries (nânap’); living in a different country, foreign, alien D i.113; M ii.165 (brâhmanâ); A iii.263 (bhikkhû); Th 1, 1037; Vv 8412 (=videsa -- vasika VvA 338); Miln 359.

Veramañf

Veramañf (f.) [fr. viramaññ; cp. the odd form BSk. vîramaññ, e. g. Jtm. 213] abstaining from ( -- ’), abstinence A ii.217, 253; v.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; DhA i.235, 305.

Veramba

Veramba (& ”bha) (adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (vâta or pl. vâtâ), a wind blowing in high altitudes [cp. BSk. vairambhaka Divy 90] S ii.231; A i.137; Th i.597; J iii.255, 484; vi.326; Nd2 562; VbhA 71.

Verika

Verika=vera i. e, inimical; enemy (cp. veraka) J v.229, 505; Vism 48.

Verin

Verin (adj.) [fr. vera] bearing hostility, inimical, revenge- ful J i.177; Pv iv.325 (=veravanto PvA 252); Miln 196; Vism 296 (”puggala), 326 (”purisa, in simile), 512 (in sim.); VbhA 89. -- Neg. averin Dh 197, 258.

Verocana

Verocana [=virocana, fr virocati] the sun (lit. ”shining forth”) S i.51; A ii.50.

Vèlà

Vèlà (f.) [Vedic vèla in meaning 1; Ep. Sk. in meanings 2 & 3] -- 1. time, point of time (often equal to kâla) Pug 13 (uddhâhana’); J iv.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhatta’ meal -- time); DhsA 219; PvA 61, 104, 109 (arun’ uggamana’), 129, 155; VvA 165 (paccûsa’ in the early morning). -- 2. shore, sea -- shore Vin ii.237=A iv.198; J i.212; Mhvs 19, 30. -- 3. limit, boundary A v.250 (between v. & agyâgâra); Th 1, 762; Miln 358; DhsA 219; in spec. sense as ”measure,” restriction, control (of character, sîlæ -- vèlà) at
Dhs 299 (*not to trespass" trsln), and in dogmatic exegesis of ativela at Nd1 504; cp. Nd2 462 & DhsA 219. -- 4. heap, multitude (?) Dhs A 219 (in Npl. Uruvelā which is however *Uruvilvā).

Velāmika

Velāmika (adj.) [velāma+ika, the word velāma probably a district word] "belonging to Velāma," at D i.i.198 used as a clan name (f. Velāmikām), with vv. ll. Vessinī & Vessāyinī (cp. Velāma Np. combd with Vessantara at VbhA 414), and at D ii.333 classes with khujā, vāmanikā & komārikā (trsln "maidsens"; Bdhgh: "very young & childish": see Dial. ii.359); v. l. celāvikā. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. Velāma (the V.<> sutta at J i.228 sq.).

Velāyati

Velāyati [Denom. fr. velā] to destroy (?) DhsA 219 (cp. Expos. ii.297); expld by viddhaṃseti. More appropriate would be a meaning like "control," bound, restrict.

Vellaṅga


Velli

Velli [dial.] is a word peculiar to the Jātaka. At one passage it is expld by the Commentary as "vedi" (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. vilāka & vilaggita): J vi.456. At most of the other passages it is expld as "a heap of gold": thus at J v.506 (verse: velli -- vilāka -- majjha; C.: "ettha velli ti rāsi vilākamajjha ti vilaggā -- majjha uttattagagna -- suvāna -- rāsi -- ppabhā c’ eva tanu -- digha -- majjha ca"), and vi.269 (verse: kañcana -- velli -- viggaha; C.: "suvāna -- rāsi -- sasirika -- sartra"). At v.398 in the same passage as vi.269 expld in C. as "kañcana -- rūpakasadisa -- sartra"). The idea of "golden" is connected with it throughout.

Vellita

Vellita (adj.) [pp. of vellati, vell to stagger, cp. paṭivellati] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to hair. -- agga with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J v.203 (=kuñcit’ agga C.); vi.86 (sun -- agga -- vellita); PvA 46, 142. -- Cp. kuñcita -- kesa J i.89.

Veḷu

Veḷu [=veṇu, cp. Geiger, P.Gr. § 433 & Prk. veḷu: Pischel, Prk. Gr. § 243] a bamboo A ii.73; Vin iv.35; J iv.382 (daṇḍa’); v.71; Vism 1, 17; SnA 76 (= vaṇṣa); VbhA 334. -- agga (velagga) the top of a bamboo Vin ii.110. -- gumba a bamboo thicket SnA 49, 75. -- daṇḍa a bamboo stick SnA 330. -- dāna a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. -- nāli (‘nālaka, ‘nālika) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. -- pabba a stalk or section of the b. J i.245; Vism 358=VbhA 63.

Veḷuka

Veḷuka [fr. veḷu] a kind of tree J v.405 (=vaṇṣa -- coraka).

Veḷuriya

Veḷuriya (nt.) [cp. dial. Sk. vaiḍūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>l; not fr. the Sk. form), which the Greeks brought to Europe from India. -- D i.76; Vin ii.112;
S i.64; A i.215; iv.199, 203 sq.; J iii.437; Pv ii.75; Mhvs 11, 16; DhA ii.220. Often in descriptions of Vimānas, e.g. Vv 21; 121; 171; cp. VvA 27, 60. -- Probably through a word -- play with veľu (bamboo; popular etymology) it is said to have the colour of bamboo: see vaṇṣa -- rāga & vaṇṣa -- vaṇṇa. At J i.207 a peacock's neck is described as having the colour of the veľuriya. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: pavāla coral, lohitanka ruby, masāragalla cat's eye, veľuriya lapis lazuli, vajira diamand. See also under ratana1.

Veľuva

Veľuva [cp. Vedic vainava (made of cane)?) probably not to veľu, but another spelling for beluva, in īlaṭhikā S iii.91, as sometimes v. l. veľuva for beluva (q. v.).

Vevacana


Vevaṇṇa


Vevaṇṇiya


Vevāhika


Veviccha

Veviccha (nt.) [abstr. formation fr. vivicchā] "multi- farious wants," greediness, selfishness, avarice Sn 941 (=pañca macchāriyāṇi Nd1 422, as at Nd2 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd2 s. v. taṃhā; DhsA 366, 375.

Vesa

Vesa [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J i.146 (pakati" usual dress), 230 (avyuttaka"), iii.418 (andha"), Miln 12; DhA ii.4; PvA 62, 93 (ummattaka"), 161 (tunnavāya"), Sdhp 384; purisa" (of women) DA i.147.

Vesama

Vesama=visama VvA 10.

Vesākha


Vesārajja
Vesārajja (nt.) [abstr. formation fr. visārada, i. e. *vaiśā- radya] (the Buddha's or an Arahant's) perfect selfconfidence (which is of 4 kinds), self -- satisfaction, subject of confidence. The four are given in full at M i.71 sq., viz. highest knowledge, khandhava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D i.110; J ii.27; A ii.13; iii.297 sq.; iv.83, 210, 213; M i.380; Ps ii.194; Nd 466b; DhA i 86; DA i.278; KhA 104; VvA 213; Sdhp 593.

Vesiyāna

Vesiyāna [=vessa, with *na as in gimhāna, vassāna etc.] a Vaiśya (Vessa) J vi.15, 21, 328, 490, 492. As vessāyana at Sn 455 (where vesiyāna is required).

Vesī & Vesiyā

Vesī & Vesiyā (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. -- (a) vesī: Vin iii.138; J v.425; in

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cpd. vesi -- dvāra a pleasure house Th 2, 73. -- (b) vesiyā: Vin iv.278; Sn 108; Vbh 247; in cpd. vesiya -- gocara asking alms from a prostitute's house DhA iii.275; DhsA 151; VbhA 339.

Vesma

Vesma (nt.) [Vedic vēśman, fr. viś to enter: see visati] a house J v.84. A trace of the n -- stem in loc. vesi mani J v.60.

Vessa

Vessa [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vannā 6), a man of the people D iii.81, 95 (origin); S i.102, 166; iv.219; v.51; A i.162; ii.194; iii.214, 242; Vbh 394; DA i.254 (origin). -- f. vesi (q. v.); vesi (as a member of that caste) D i.193; A iii.226, 229.

Vessikā


Vehāyasa=vihāyasa

Vehāyasa=vihāyasa, i. e. air, sky; only used in acc. vehāyasāṃ in function of a loc. (cp. VvA 182: vehāyasāṃ=vehāyasa -- bhūte hatthī -- pīṭhe), combd with thita (standing in the air) Vv 41; Mhvs 1, 24; PvA 14.

Vehāsa

Vehāsa [contraction of vehāyasā] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. vehāsa D iii.27; S v.283; Vin iii.105; VvA 78; & loc. vēhāse Vin i.320. -- kuṭṭ "air hut" i. e. airy room, "a hut in which a middle -- sized man can stand without knocking his head against the ceiling" (expln) Vin iv.46. -- gamana going through the air Vism 382; Dhtm 586. -- ṭha standing in the air D i.115; DA i.284. -- ṭhita id. D i.95.

Vehāsaya
Vehāsaya [=vehāyaśa with metathesis y>s] occurs only in acc. (=loc.) vehāsayaḥ, equal to vihāyaśa at J iv.471.

Vo

Vo1 (indecl.) a particle of emphasis, perhaps=eva, or =vo2 (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.

Vo

Vo2 [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. u/mme] is enclitic form of tumhe (see under tuvan), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo1). Thus e. g. at Pv i.53 (cp. PvA 26).

Vo∗

Vo∗ is commonly regarded as the prefix combn vi+ava∗ (i. e. vi{o}), but in many cases it simply represents ava∗ (=o∗) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vokkanti, vokīṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to vi+ud∗, as in vokkamati, vocchijjati, voyoga.

Vokāra

Vokāra [vi+okāra; cp. vikāra] 1. difference Sn 611. - 2. constituent of being (i. e. the khandhas), usually as eka∗, catu∗ & pañca∗ -- bhava, e. g. Kvū 261; Vbh 137; Tikp 32, 36 sq.; Vism 572; KhA 245; SnA 19, 158. In this meaning vokāra is peculiar to the Abhidhamma and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. <> 3. worthless thing, trifle S ii.29. -- 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek' ākāra -- vokāra).

Vokīṇa

Vokīṇa (adj.) [vi+okiṇa] covered with, drenched (with); mixed up, full of (instr.) M i.390; S ii.29; A i.123, 148; ii.232; J i.110; DhsA 69. -- Cp. abbokīṇa.

Vokīṇaka

Vokīṇaka (adj.) [vokiṇa+ka] mixed up Miln 300 (kapi- niddā -- pareto vokinnakan jaggati a person with light sleep, so -- called "monkey -- doze," lies confusedly awake, i. e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."

Vokkanta

Vokkanta [pp. of vokkamati] deviated from (abl.) It 36.

Vokkanti

Vokkanti (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

Vokkamati

Vokkamati [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. vokkamma Vin ii.213; D i.230; M iii.117; S iv.117; Sn 946; J i.23; Vism 18. -- pp. vokkanta.
Vokkamana


Vokkha

Vokkha (adj) [? doubtful reading] is at J iii.21 given as syn. of vaggu (q. v.).

Vocarita

Vocarita [pp. of vi+ocarati] penetrated (into consciousness), investigated, apperceived M i.478; A iv.363 (=manodvāre samudacāra -- patta).

Vocchādanā

Vocchādanā (f.) [fr. vi+ava+chad] covering up (entirely) VbhA 493.

Vocchijjati

Vocchijjati [vi+ud+chijjati, Pass. of chid] to be cut off S iii.53 (so read). -- pp. neg. abbocchinna: see abbhocchinna. (=*avycch*).

Votthapana

Votthapana (& "thapana) (nt.) [=vavath"] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. Cpd. 29), always with "kicca (or "kiriyā) "accomplishing the function of determination" Vism 21; DhsA 401; DA i.194 (v. l. vothabb’); Tikp 276 ("kiriyā).

Votthapeti

Votthapeti [=vavatthapeti] to establish, put up, arrange J vi.583.

Vodaka

Vodaka (adj.) [vi+odaka=udaka] free from water Vin ii.113.

Vodapeti

Vodapeti (or "dāpeti) [Caus. of vodāyati] to cleanse, purify DhA ii.162.

Vodāta

Vodāta (adj.) [vi+odāta, cp. vīvadāta] clean, pure M i.319.

Vodāna

Vodāna (nt.) [fr. vi+ava+dā4 to clean, cp. BSk. vyava- dāna Divy 616; AvŚ ii.188] 1. cleansing, getting bright (of sun & moon) D i.10 (=visuddhatā DA i.95). -- 2. purity (from the kilesas, or stains of sin), purification, sanctification M i.115 (opp. sankilesa); S iii.151 (ciita’, adj.; opp. ciita -- sankilesa); A iii.418 sq.; v.34; Ps i.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA iii.405.
Vodāniya

Vodāniya (adj.) [grd. formn from vodāna] apt to purify, purifying D i.195; iii.57. Opp. sankilesika.

Vodāpana

Vodāpana (nt.) [fr. vodapeti] cleansing, purification DhA iii.237 (= pariyodapana).

Vodāya

Vodāya at J iv.184 appears to be a misreading for codāya (ger. from codeti) in meaning inañ codeti to undertake a loan, to lend money at interest (=vadhiyā inañ payojetvā C.), to demand payment for a loan. The v. l. at all places is codāya (=codetvā). See codeti.

Vodāyati

Vodāyati [vi+ava+dā4 to clean] to become clean or clear, to be purified or cleansed A v.169 (fig. saddhammassa), 317 (id.; expld by C. as "vodāna gacchati"); J ii.418 (of a precious stone).

Vodāsa

Vodāsa (?) only at D iii.43 in phrase "ṇ āpajjati in meaning of "making a distinction," being particular (about food: bhojanesu), having a dainty appetite; expld by "dve bhāge karoti" Bdhgh. It seems to stand for vokāra, unless we take it to be a misspelling for vodāya "cutting off," fr. vi+ava+dā, thus "separating the food" (?): Suggestive also is the likeness with vosāna āpajjati.

Vodiṭṭha

Vodiṭṭha [pp. of vi+ava+diś, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M i.478; A iv.363 (=suṭṭhu diṭṭha C.).

Vonata

Vonata (adj.) [v(i)+onata] bent down Th 1, 662.

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Vopeti

Vopeti at DA i.277 (avopetvā) is to be read with v. l. as copeti, i. e. shake, move, disturb, violate (a rule).

Vobhindati

Vobhindati [vi+ava+bhindati] to split; ppr. "anto (fig.) hair -- splitting D i.162; M i.176; aor. vobhindi (lit.) to break, split (one's head, āsāṇa) M i.336.

Vomādapeti

Vomādapeti at DA i.300 is to be read as vodāpeti (cleanse, purify); v. l. BB vodāpeti; SS cāmā[dā]peti, i. e. to cause to be rinsed, cleanse.
Vomissa(ka)

Vomissa(ka) (adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 ("katā"); 88 ("ka"); 104 ("carita").

Voyoga

Voyoga [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.

Voropana


Voropeti

Voropeti [=oropeti] to deprive of (abl.), to take away; only in phrase jīvita’ voropeti [which shows that -- v - - is purely euphonic] to deprive of life, to kill D i.85; J iv.454; DA i.236; DhA iv.68; PvA 67, 105, 274.

Volokana

Volokana (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J iv.237 (v. l. vi’).

Voloketi

Voloketi [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M i.213 (with gen.); Vin i.6 (lokaṇ); Kvū 591; DhA i.319 (lokaṇ); ii.96 (v. l. oloketi).

Vosāṭitaka

Vosāṭitaka (nt.) [wrong spelling for *vossaṭṭhika=v(i)+ossāṭṭha+ika] (food) put down (on cemeteries etc.) for (the spirits of the departed) Vin iv.89.

Vosāna

Vosāna (nt.) [v(i)+osāna] 1. (relative) achievement, perfection (in this world), accomplishment M ii.211 (diṭṭhadhamm’ ābhīnāvosāna -- pārami -- patta); Dh 423 (cp. DhA iv.233); Th 1, 784 (’ṇ adhigacchati to reach perfection). -- 2. stopping, ceasing; in phrase ’ṇ āpajjati (almost equal to pamāda) to come to an end (with), to stop, to become careless, to flag M i.193; J iii.5; PvA 29; antarā ’ṇ āpajjati to produce half -- way achievement, to stop half -- way A v.157, 164; It 85. Kern, Toev. s. v. quite wrong "to arrive at a conclusion, to be convinced."

Vosāpeti

Vosāpeti [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (desanā).

Vosāraniya

Vosāraniya (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A i.99.

Vosita
Vosita [vi+osita, pp. of ava+sä. See also vusita & vyosita] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase abhiññ˚ one who masters special knowledge S i.167; Dh 423; It 47=61=81; A i.165; cp. DhA iv.233: "nîṭṭhânañ patto vusita -- vosânañ và patto etc."

Vossa (kamma)

Vossa ( -- kamma) (nt.) making impotent (see under vassa- kamma) D i.12; DA i.97.

Vossagga

Vossagga [=ossagga; ava+srj] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at K.S. i.321) D iii.190 (issariya˚ handing over of authority), 226; S iv.365 sq.; v.63 sq., 351 ('rata fond of giving); A ii.66 (id.); iii.53 (id.); Ps i.109; ii.24, 117; J vi.213 (kamma˚); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. -- sati -- vossagga relaxation of attention, inattention, indifference DhA i.228; iii.163, 482; iv.43. -- parinâmi, maturity of surrender S i.88.

Vossajjati

Vossajjati [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. vossajja; SnA 508 reads oss˚); J v.124 (issariy˚ vossajjanto; cp. D iii.190).

Voharati

Voharati [vi+oharati] 1. to express, define, decide M i.499; D i.202; Miln 218. -- 2. to decide, govern over (a kingdom), give justice, administrate J iv.134 (Bârânasî mañsa -- sur -- odaka˚, i. e. provide with; double acc.), 192 (inf. vohatu=voharitu C.). -- Pass. vohariyati to be called SnA 26; PvA 94; ThA 24.

Vohâra

Vohâra [vi+avahâra] 1. trade, business M ii.360; Sn 614 ('ñ upajïvati); J i.495; ii.133, 202; v.471; PvA 111, 278. -- 2. current appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) ( -- ') so called SnA 383, 466, 483 (laddha˚ so -- called); DA i.70; PvA 56, 231 (laddha˚ padesa, with the name) VvA 8, 72 (pûno ti vohârato satto), 108 (loka nirûthïya samaññâïya v.); -- ariya -- vohâra proper (i. e. Buddhist) mode of speech (opp. anariya˚ un-buddhist or vulgar, common speech) D iii.232; A ii.246; iv.307; Vin iv.2; Vbh 376, 387. lokiya -- vohâra common definition, general way of speech SnA 382. On term see also Dhs. trsln § 1306. -- 3. lawsuit, law, lawful obligation; juridical practice, jurisprudence (cp. vohâra) Sn 246 ('kïta fraudulent lawyer); J ii.423 ('ñ sâdheta to claim a debt by way of law, or a lawful debt); vi.229; DhA iii.12 ('ûpajïvin a lawyer); SnA 289. -- 4. name of a sea -- monster, which gets hold of ships J v.259.

Vohârika

Vohârika [fr. vohâra] "decider," one connected with a law -- suit or with the law, magistrate, a higher official (mahâmatta) in the law -- courts, a judge or justice. At Vin i.74 two classes of mahâmattâ (ministers) are given: senâñyakã those of defence, and vohârikã of justice; cp. Vin ii.158; iii.45 (purâña -- vohârika mahâmatto); iv.223.

Vy˚

Vy˚ is the semi -- vowel (i. e. half -- consonantic) form of vi˚ before following a & ä (vya˚, vyā), very rarely ū & o. The prefix vi˚ is very unstable, and a variety of forms are also attached to vy˚, which, after the manner of all consonant -- combs in Páli, may apart from its regular form vy˚ appear either as contracted to vv˚ (written v˚), like vagga (for vyagga), vaya (for vyaya), vosita (=vyosita), *vvûha (=vyûha, appearing
as "bhūha), or diaeretic as viy” (in poetry) or veyy” (popular), e. g. viyāñjana, viyārambah, viyāyata; or veyyāñjanika, veyyākarana, veyyāyika. It further appears as by” (like byaggha, byañjana, byappatha, byamha, byāpanna, byābāda etc.). In a few cases vya” represents (a diaeretic) vi”, as in vyamhita & vyasanna; and vyā”= vi” in vyārosa.

Vyakkhissa

Vyakkhissa at Sn 600 is fut. of vyācikkhati (see viyā”).

Vyagga

Vyagga (adj.) [vi+agga, of which the contracted form is vagg2] distracted, confused, bewildered; neg. a˚ S i.96 (‘mānasa); v.66, 107.

Vyagga

Vyagga [cp. Vedic vyāghra] a tiger D iii.25; A iii.101; Sn 416 (‘usabha); Ap 68 (‘rājā); J i.357; iii.192 (Subālu); v.14 (gīra -- sânūja). -- f. viyagghint (biy”) Miln 67. See also byaggha.

Vyagghīnasa

Vyagghīnasa [?] a hawk S i.148 (as ’nisa); J vi.538. Another word for "hawk" is sakuṇagghi.

Vyañjana

Vyañjana (nt.) [fr. vi+añj, cp. añjati2 & abbhāñjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anu˚) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J v.86 (viyañjanena under the pretext); Dhs 1306. gih˚ characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; purisa˚ membrum virile Vin ii.269. -- 2. letter (of a word) as opposed to attha (meaning, sense, spirit), e. g. D iii.127; S iv.281, 296; v.430; A ii.139 (Cp. savyañjana ); or pada (word), e. g. M i.213; A i.59; ii.147, 168, 182; iii.178 sq.; Vin ii.316; Nett 4; SnA 177. -- vyañjanato according to the letter Miln 18 (opp. athato). -- 3. condiment, curry Vin ii.214; A iii.49 (odano anekasūpo aneka -- vyañjano); Pv ii.115 (bhata˚ rice with curry); PVA 50. -- Cp. byañjana.

Vyañjanaka

Vyañjanaka (adj.) [fr. vyañjana] see ubhato˚ & veyyañ janika.

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Vyañjayati

Vyañjayati [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

Vyatireka

Vyatireka [vi+atireka] what is left over, addition, surplus PVA 18 (of "ca"), 228 (’to).

Vyatta
Vyatta (adj.) [cp. viyatta, veyyatta & byatta] 1. experienced, accomplished, learned, wise, prudent, clever S iv.174 (pandita+), 375; A iii.117, 258; J vi.368; VvA 131 (pandita+); PvA 39 (id.). -- a˚ unskilled, foolish (+båla) S iv.380; A iii.258; J i.98. -- 2. evident, manifest PvA 266 (˚paika˚ -- bhåva).

Vyattatå

Vyattatå (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as by˚); DhA ii.38 (avyattatå foolishness: so correct under avyattatå P.D. i.86).

Vyattaya

Vyattaya [vi+ati+aya] opposition, reversal; in purisa˚ change of person (gram.) SnA 545; vacana˚ reversal of number (i. e. sg. & pl.) DA i.141; SnA 509.

Vyathana

Vyathana (nt.) [fr. vyath] shaking, wavering Dhtp 465 (as defn of tud).

Vyadhati

Vyadhati [in poetry for the usual vedhati of vyath, cp. Goth. wipôn] to tremble, shake, waver; to be frightened Vin ii.202 (so for vyådhati); J iii.398 (vyadhase; C. vyadhasi=kampasi). -- Caus. vyadheti (& vyådheti) to frighten, confuse J iv.166 (˚vådheti bådheti C.). -- Fut. vyådhayissati S i.120=Th 1, 46 (by˚).

Under byådheti we had given a different derivation (viz. Caus. fr. vyådhi).

Vyanta

Vyanta (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as vyanti˚ in combn with kr and bh˚. The spelling is often byanti˚. -- (1) vyantikaroti to abolish, remove, get rid of, destroy M i.115 (byant˚ eva ekåsi˚). 453 (by˚); D i.71 (˚kareyya); S iv.76, 190; A iv.195; DA i.125, 212. -- Fut. vyantikåhitå Miln 391 (by˚); DhA iv.69. -- pp. vyantikåta Th 1, 526. -- (2) vyantibhavati to cease, stop; to come to an end, to be destroyed Kvu 597 (by˚); or ˚hoti A i.141; iii.74; Ps i.171 (by˚); Miln 67 (by˚), vyantibåhåva destruction, annihilation M i.93; A v.292, 297 sq.; Pv iv.173; Kvu 544 (by˚). vyantibhuta come to an end J v.4.

Vyapagacchati


Vyapagata

Vyapagata [pp. of vyapagacchati] departed J i.17; Miln 133, 225.

Vyapanudati

Vyapanudati [vi+apanudati] to drive away, expel; ger °nujja Sn 66. aor. vyapanudå Th 2, 318.

Vyapahaññati

Vyapahaññati [vi+apa+haññati] to be removed or destroyed J vi.565.

Vyappatha
Vyappatha (nt.) [perhaps a distortion of *vyāṛta, for which the usual P. (der.) veyyāvacca (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khīṇa’ of the Arahant: having no more duties, cp. vyappathi). -- 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expld at SnA 206 by vacīkamma; & in defn of "speech" at Vin iv.2 (see under byappatha); DhsA 324 (expld as vākyā -- bheda).

Vyappathi


Vyappanā

Vyappanā (f.) [vi+appanā] application (of mind), focussing (of attention) Dhs 7.

Vyamha

Vyamha (nt.) [etym.?] palace; a celestial mansion, a vimāṇa, abode for fairies etc. J v. 454; vi.119, 251 (=pura & rāja -- nivesa C.); Vv 351 (=bhavana VvA 160). Cp. byamha.

Vyamhita

Vyamhita (adj.) [metric for vimhita] astounded, shocked, awed; dismayed, frightened J v.69 (=bhīta C.); vi.243, 314.

Vyaya

Vyaya [vi+aya, of i; the assimilation form is vaya2] expense, loss, decay S iv.68, 140; Miln 393 (as abbaya). avyayena (instr.) safely D i.72. Cp. veyyāyika & vyāyika.

Vyavayāti

Vyavayāti [vi+ava(=apa)+i, cp. apeti & veti] to go away, disappear J v.82.

Vyavasāna

Vyavasāna (nt.) [somewhat doubtful. It has to be com- pared with vavassagga, although it should be derived fr. sā (cp. pp. vyavasita; or śri?), thus mixture of stj & sā. Cp. a similar difficulty of sā under osāpeti] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. l. vyavasāya: cp. vavasāya at DA i.237), for which otherwise vavassagga.

Vyavasita

Vyavasita (adj.) [pp. of vi+ava+sā (or śri?), cp. vya- vasāna] decided, resolute SnA 200.

Vyasana

Vyasana (nt.) [fr. vy+as] misfortune, misery, ruin, destruction, loss D i.248; S iii.137 (anaya’); iv.159; A i.33; v.156 sq., 317 (several); Sn 694 (’gata ruined); Pv i.64 (=dukkha PvA 33); iii.56 (=anattha PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. -- The 5 vyasanās are: niṭṭhipati, bhoga, roga, sīla, diṭṭhi or misfortune concerning one's relations, wealth, health, character, views. Thus at D iii.235; A iii.147; Vin iv.277.
Vyasanin


Vyasanāna

Vyasanāna [metric (diaeretic) for visanna] sunk into (loc.), immersed J iv.399; v.16 (here doubtful; not, as C., vyasanāpanna; gloss visanna; vv. ll. in C.: vyaccanna, viphanna, visatta).

Vyākata

Vyākata [pp. of vyākaroti] 1. answered, explained, de- clared, decided M i.431 (by’); A i.119; S ii.51, 223; iv.59, 194; v.177; Sn 1023. -- avyākata unexplained, undecided, not declared, indeterminate M i.431 (by’); D i.187, 189; S ii.222; iv.375 sq., 384 sq., 391 sq.; Ps ii.108 sq.; Dhs 431, 576. -- 2. predicted J i.26. <> 3. settled, determined J iii.529 (asinā v. brought to a decision by the sword).

Vyākatatta


Vyākattar

Vyākattar [n. ag. of vyākaroti; cp. BSk. vyākartṛ Divy 620] expounder A iii.81.

Vyākarana

Vyākarana (nt.) [fr. vyākaroti; see also veyyākarana] 1. answer (pañha˚), explanation, exposition A i.197; ii.46; iii.119; SnA 63, 99; KhA 75, 76. -- 2. grammar (as one of the 6 angas) SnA 447; PvA 97. -- 3. prediction J i.34, 44; DhA iv.120.

Vyākaroti

Vyākaroti [vi+ā+kr] 1. to explain, answer (in combn with puṭṭha, asked) D i.25, 58, 175, 200; Sn 510, 513 sq., i102, 1116; Milo 318 (byākareyya); VvA 71. Fut. "karissati D i.236; Sn 993; PvA 281. For vyākarissati we have vyakkhissati (of viyācikkhati) at Sn 600. -- aor. sg. vyākāsi Sn 541, 1116, 1127; PvA 212; pl. vyākānsu Sn 1084; Pv ii.135. -- grd. vyākātabba D i.94, 118. <> 2. to prophesy, predict [cp. BSk. vyākaroti in same sense Divy 65, 131] J i.140; Pv iii.55 (aor. "ākari); Mhvs 6, 2 (aor. "ākaruṇ); DhA iv.120 ("ākāsi); PvA 196, 199 ("ākāsi). -- pp. vyākata.

Vyākāra

Vyākāra see viy˚.

Vyākhyaṭa

Vyākhyaṭa [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

Vyākula

Vyākula (adj.) [vi+ākula] perplexed J i.301; PvA 160; VvA 30; Sdhp 403.
Vyādinna

Vyādinna [for vyādinna, vi+âdinna?] at A iii.64 (soto vikkhitto visato+) is doubtful in reading & meaning ("split"). It must mean something like "interrupted, diverted." The vv. ll. are vicchinna & jiṇṇa.

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Vyādha

Vyādha [fr. vyadh: see vedha & vijjhati] a huntsman, deer -- hunter Mhvs 10, 89 (read either vyādha -- deva god of the h.; or vyādhi’ demon of maladies); 10, 95.

Vyādhi

Vyādhi1 [see byādhi] sickness, malady, illness, disease A i.139 (as devadutta), 146, 155 sq.; iii.66; Ps i.59 sq.; ii.147; J vi.224; Vism 236. Often in sequence jāti jarā vyādhi maraṇa, e. g. A ii.172; iii.74 sq.; Vism 232.

Vyādhi

Vyādhi2 (camel) see oṭṭhi’.

Vyādhita


Vyādhiyaka

Vyādhiyaka (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhitā; i. e. kāya -- pphandana).

Vyādhati

Vyādhati see vyadhati. -- pp. vyādhitā.

Vyāpaka

Vyāpaka (adj.) [fr. vyāpeti] filling or summing up, com- bining, completing PvA 71 (in expln of "ye keci": anavasesa’ niddesa).

Vyāpajjati

Vyāpajjati [vi+apajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S iii.119; iv.184=Nd2 40 (by’); A iii.101 (bhattaṅ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd2 74 (by’). -- pp. vyāpanna. -- Caus. vyāpādeti.

Vyāpajjanā

Vyāpajjanā (f.) [fr. vyāpajjati] injuring, doing harm, ill-will Pug 18; Dhs 418 ("getting upset" trsln).
Vyāpajjha

Vyāpajjha (adj. -- nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjha] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjha (& abyābajjha) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin i.183; M i.90 (abyābajjhaṇ vedanaṇ vedeti), 526; D i.167, 247, 251; S iv.296, 371; A i.98; ii.231 sq.; iii.285, 329 sq., 376 sq. Cp. byāpajjha & vyābādha etc.

Vyāpatti

Vyāpatti (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A v.292 sq.; Pug 18; J iv.137; Dhs 418 (*disordered temper* trsln)

Vyāpanna

Vyāpanna (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with citta, i. e. a corrupted heart, or a malevolent intention; adj. malevolent D i.139; iii.82; A i.262, 299; opp. avyāpanna (q. v.). See also byāpanna & viyāpanna.

Vyāpāda

Vyāpāda [fr. vyāpajjati. See also byāpāda] making bad, doing harm: desire to injure, malevolence, ill -- will D i.71, 246; iii.70 sq., 226, 234; S i.99; ii.151; iv.343; A i.194, 280; ii.14, 210; iii.92, 231, 245; iv.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA i.211; VbhA 74, 118, 369. *anusaya M i.433. *dosa M iii.3. "dhātu M iii.62. "nīvaraṇa M ii.203. See under each affix. -- Cp. avyāpāda.

Vyāpādeti

Vyāpādeti [Caus. of vyāpajjati] to spoil Miln 92.

Vyāpāra

Vyāpāra [vi+ā+pr] occupation, business, service, work J i.341; v.60; Vism 595. Cp. veyyāvacca, vyappatha (by’), vyāvaṭa.

Vyāpāritar

Vyāpāritar one occupied with M iii.126.

Vyāpin


Vyāpeti

Vyāpeti [vi+Caus. of āp] to make full, pervade, fill, com- prise DhsA 307; VvA 17; ThA 287; PvA 52 (=pharati), 71 (in expln of "ye keci").

Vyābādha

Vyābādha (& byābādha) [fr. vi+ā+badh, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha] oppression, injury, harm, hurting; usually in phrase atta” & para” (disturbing the peace of others
& of oneself) M i.89; S iv.339; A i.114, 157, 216; ii.179. -- Also at S iv.159 (pañinaḥ vyābādhaya, with v. l. vadhāya). See also byābādha. The corresponding adjectives are (a)vyāpajjha & veyyābādhika (q. v.).

Vyābādheti

Vyābādheti (& bya”) [Caus. of vi+ā+badh or distortion fr. vyāpadetī, with which identical in meaning] to do harm, hurt, injure Vin ii.77/78; S iv.351 sq.; DA i.167. The BSk. is vyābādhayate (e. g. Divy 105).

Vyābāheti

Vyābāheti [vi+ā+bah: see bahati3] lit. "to make an outsider," to keep or to be kept out or away Vin ii.140 ("bāhinṣu in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhiṣu, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

Vyābhangī

Vyābhangī (f.) [see byā”] 1. a carrying pole (or flail?) Th 1, 623; combd with asita (see asita4 in corr. to pt. 2) "sickle & pole" M ii.180; A iii.5. -- 2. a flail S iv.201.

Vyāma

Vyāma see byāma & add ref. D ii.18=Vism 136 (catu’- pamāṇa).

Vyāyata

Vyāyata [vi+āyata] stretched; only neg. a” senseless, confused (should it be vyāyatta?) J i.496 (=avyatta C.). See also viyāyata.

Vyāyāma=vyāyama

Vyāyāma=vyāyama DhsA 146.

Vyāyika

Vyāyika (adj.) [fr. vyaya] belonging to decay; only neg. a” not decaying, imperishable A ii.51; J v.508.

Vyārambha

Vyārambha see viy”.

Vyāruddha

Vyāruddha (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 2, 344; Sn 936. See byāruddha.

Vyārosa

Vyārosa [vi+ā/rosa, cp. virosanā] anger M iii.78; S iii.73.

Vyālīka

Vyālīka (nt.) [for vy+alika] fault ThA 266.
Vyāvata

Vyāvata (adj.) [=Sk. vyāpra, cp. vyāpāra, byappatha. & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A iv.195 (mayi= worrying about me); J iii.315 (su˚); iv.371 (kiccākiccesu v.= uyyatta C.); v.395 (=ussukka); vi.229 (=kāya -- veyyāvacca -- dān' ādi -- kamma -- karanena vyāvata C.). -- dassana˚ keen on a sight, eager to see J i.89; VvA 213 (preferred to T. reading!). -- dāna˚ serving in connection with a gift, busy with giving, a "commissioner of gifts," i. e. a superintendent installed by a higher (rich) person (as a king or setti) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at Dial. ii.372 (following Childers) has quite misunderstood the term in referring it to a vyāvata in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e. g. D ii.354; J iii.129; Pv ii.950 (dāne v.=ussukkañ āpanna PvA 135); PvA 112 (dāne), 124 (id.); DA i.296 (? not found). avyāvata not busy, not bothering about (loc.), unconcerned with, not worrying D ii.141 (Tathāgatassa sarfrre; trsln not to the point "hinder not yourselves"); Vin iii.136. See also separately. -- Note. vyāvata (& a˚) only occur in the meaning given above, and not in the sense of "covered, obstructed" [wrongly fr. v] as given by Childers. Correct the trsln given under byāvata accordingly!

Vyāviddha

Vyāviddha (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell -- mell J vi.530.

Vyāsa

Vyāsa [fr. vi+ās to sit] separation, division; always con- trasted with samāsa, e. g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

Vyāsatta

Vyāsatta see byāsatta.

Vyāsiñcati


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Vyāseka

Vyāseka [fr. vi+ā+sic] mixed; only neg. a˚ unmixed, un tarnished, undefiled D i.70; DA i.183; Pug 59; Th 1, 926.

Vyāharati

Vyāharati [vi+āharati] to utter, talk, speak Vin ii.214; J ii.177; iv.225 (puṭṭho vyāhāsi, perhaps with v. l. as vyākāsi). See also avyāharati. -- Cp. paṭi˚.

Vyūha

Vyūha [fr. vi+vah; see byūha] 1. heap, mass; massing or array, grouping of troops S v.369 (sambādhā° a dense crowd, or massed with troops (?) in phrase iddha phta etc., as given under bahujañña); J ii.406 (battle array: paduma°, kakka°, sakaṭa°). -- 2. a side street (?), in sandhiṃbūha J vi.276. See also byūha.
Vyūṭhati

Vyūṭhati at VvA 104 is not clear (see byūṭhati). It looks more like a present tense to viyūṭha in sense "to be bulky," than a Denom. fr. vyūṭha as "stand in array." For the regular verb vi+vah see viyūṭhati. Cp. paṭṭi & saṃyūṭhati.

Vyosita

Vyosita (adj.) [=vosita] perfected; neg. a’ not perfected, imperfect Th 1, 784 (aby’).

S. S

-- S -- a euphonic -- s -- seems to occur in combn ras -- agga -- s- aggin (see rasa2). An apparent hiatus -- s in ye s -- idha Sn 1083, and evan s -- ahañ Sn 1134 (v. 1.) may be an abbreviated su’ (see su2), unless we take it as a misspelling for p.

Sa

Sa1 the letter s (sa -- kāra) SnA 23; or the syllable sa Dha ii.6; PvA 280.

Sa

Sa2 [Idg. *so -- (m.), *sā -- (f.); nom. sg. to base *to -- of the oblique cases; cp. Sk. sa (saḥ), sā; Av. hō, hā; Gr. ὁ; Goth. sa, sō; Ags. sē "the" (=that one); pe -- s=E. the -- s] base of the nom. of the demonstr. pron. that, he, she. The form sg. m. sa is rare (e. g. Dh 142; Sn 89). According to Geiger (P.Gr. § 105) sa occurs in Sn 40 times, but so 124 times. In later Pāli sa is almost extinct. The final o of so is often changed into v before vowels, and a short vowel is lengthened after this v: svāja Sn 998=so aja; svāhañ J i.167=so ahañ; svāyañ Vin i.2=so ayañ. The foll. vowel is dropped in so mañ It 57=so imañ. -- A form se is Māgadhism for nt. acc. sg. tañ, found e. g. at D ii.278, 279; M ii.254, 255, and in combn seyyathā, seyyatthāñ (for which tanyathā Miln 1). An idiomatic use is that of so in meaning of "that (he or somebody)," e. g. "so vata ... palipanno parañ palipannañ uddharissattī ti: n' etañ thānañ vijjati" M i.45; cp. "sā 'hañ dhamma nāssosi" that I did not hear the Dh. Vv 405. Or in the sense of a cond. (or causal) part. "if," or "once," e. g. sa kho so bhikkhu ... upakkileso ti iti viditvā ... upakkilesañ pajahati "once he has recognised . . ." M i.37. Cp. ya˚ ii.2 b. On correl. use with ya’ (yo so etc.) see ya’ ii.1.

Sa

Sa3 [identical with sañ’] prefix, used as first pt. of com- pounds, is the sense of "with," possessed of, having same as; e. g. sadevaka with the devas Vin i.8; sadhammika having common faith D ii.273; sajāti having the same origin J ii.108. Often opposed to a -- and other neg. prefixes (like nir˚). Sometimes almost pleonastical (like sa -- antara). -- Of combinations we only mention a few of those in which a vocalic initial of the 2nd pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. sa -- antara inside Dha iii.788 (for santara Dh 315); sa -- Inda together with Indra D ii.261, 274; A v.325 sq.; " -- uttara having something beyond, inferior (opp. an˚) D i.80; ii.299=M i.59; Dhs 1292, 1596; DhsA 50; " -- uttaracchada (& "chadana) a carpet with awnings above it D i.7=; ii.187 ("ava); A i.181; Vin i.192; DA i.87; -- uddaka with water, wet Vin i.46; -- uddariya born from the same womb, a brother J iv.417, cp. sodariya; - - "uddesa with explanation It 99; Vism 423 (nāma -- gotta -- vasena sa -- udd.; vanñādī -- vasena sākāra); -- "upanisa together with its cause, causally associated S ii.30; -- "upavajja having a helper M iii.266; -- "upādāna showing attachment M ii.265; -- "upādīsesa having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādīsesa; -- "ummi roaring of the billows It 57, 114. -- Note. sa2 & sa3 are differentiations of one and the same sa, which is originally the deictic pronoun in the function of identity & close connection. See etym. under sañ’.
Sa
t
Sa4 (reflex. pron.) [Vedic sva & svaya (=P. saya’); Idg. *seyo, *sye; cp. Av. hava & hva own; Gr. e(o/s & o/s his own; Lat. sui, suus; Goth. swēs own, sik= Ger. sich himself; etc.] own M i.366; D ii.209; Sn 905; J ii.7; iii.164, 323 (loc. samhi lohite), 402 (acc. sa’ his own, viz. kinsman; C=saka’ jana’); iv.249 (sa’ bhātara’); Pv ii.121=DhA iii.277 (acc. san tanu’); instr. sena on one’s own, by oneself J v.24 (C. not quite to the point: mama santakena). Often in composition, like sadesa one’s own country Dāvs i.10. Cp. saka.

Sa’

Sa’ (indecl.) [prefix; Idg. *sem one; one & the same, c p. Gr. o(malo/s even, a/(ma at one, o(mo/s together; Sk. sama even, the same; samā in the same way; Av. hama same=Got. sama, samap together; Lat. simul (=simultaneous), similis “re -- sembling.” Also Sk. sa (=sa2) together=Gr. a( -- a) (= e. g. a)/ koitis); Av. ha -- ; and samyak towards one point=P. sammā. -- Analogously to Lat. semel “once,” simul, we find sa’ as numeral base for ‘one’ in Vedic sakr “once”=P. sakid (& sakad), sahasra 1000=P. sahassa, and in adv. sadā “always,” lit. “in one”[prefix, implying conjunction & completeness. sa’ is after vi’ (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is “together” (cp. Lat. con’); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying= thoroughly, quite), or noun. Very often merely pleonastic, esp. in combn with other prefixes (e. g. sam -- anu’, sam -- ā’, sam -- pa’). In meaning of “near by, together” it is opposed to para’; as modifying prefix it is contrary to abhi’ and (more frequently) to vi’ (e. g. saññadati> vivadati), whereas it often equals pa’ (e. g. pamoḍāt> sammodati), with which it is often combd as sampa’; and also abhi’ (e. g. abhiṣava> saññaṣava), with which often combd as abhisana’.

San’ata

San’ata ( & saññata) [pp. of sañyamati] lit. drawn together; fig. restrained, self -- controlled D ii.88; S i.79; Sn 88, 156, 716; J i.188; Vv 3411; Miln 213. -- atta having one’s self restrained, self -- controlled S i.14 (for saya’); Sn 216, 284 (ññ), 723; Pv ii.614 (ññ;=saññata -- citta PvA 98). -- ñhu having the thighs pressed together, having firm thighs J v.89, 107 (ññ). 155 (ññ). -- cārin living in self -- control Dh 104 (ññ). -- pakhum having the eyelashes close together VvA 162.

San’yama

San’yama (& saññama) [fr. sañ+ya] 1. restraint, self- control, abstinence S i.21, 169; D i.53; Vin i.3; A i.155

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sq. (kāyena, vācāya, manasā); D iii.147; It 15 (ññ); Sn 264, 655; M ii.101 (stla’); Dh 25 (saññama dama); DA i.160; DhA ii.255 (=cattu -- pārisuddhi -- stla); VbhA 332. -- 2. restraint in giving alms saving (of money etc.), stinginess Vin i.272; Pv ii.711 (=sankoca PvA 102).

San’yamati

San’yamati [sañ+ya袜ati] to practise self -- control S i.209 (pānesu ca san’yamāmase, trsln “if we can keep our hands off living things”). -- pp. san’yaya. -- Caus. saññāmeti to restrain M i.365, 507; Dh 37, 380. Cp. paṭi’.

San’yamana

Saṃyamanī


Saṃyācikā

Saṃyācikā (f.) [collect. abstr. fr. saṃ+yāc] begging, what is begged; only in instr. "āya (adv.) by begging together, by collecting voluntary offerings Vin iii.144 (so read for "āyo), 149 (expld incorrectly as "sayaṇ yācitvā"); J ii.282 (so read for "āyo).

Saṃyuga

Saṃyuga (nt.) [fr. saṃ+yuj] harness Th 1, 659.

Saṃyuñjati

Saṃyuñjati [saṃ+yuñjati] to connect, join with (instr.), unite S i.72. Pass. saṃyuñjati S iii.70. -- pp. saṃyuṭta. -- Caus. saṃyojeti (1) to put together, to endow with D ii.355; S v.354; J i.277. -- (2) to couple, to wed someone to (instr.) J iii.512 (dārena); iv.7 (id.). -- pp. saṃyojita.

Saṃyuta

Saṃyuta (adj.) [saṃ+yuta, of yu] connected, combined Sn 574 (ññ), 1026.

Saṃyutta

Saṃyutta [pp. of saṃyuñjati] 1. tied, bound, fettered M iii.275 (cammena); S iv.163; A iv.216 (saṃyojanena s. by bonds to this world); Sn 194 (ññ), 300, 304; It 8; Sdhp 211. -- 2. connected with, mixed with ( --") J i.269 (vīṣa’). -- Cp. paṭi’, vī’.

Saṃyuṭha

Saṃyuṭha [pp. of saṃyuṭhati, cp. in similar meaning viyūṭha] massed, collected, put together, composed or gathered (like a bunch of flowers D ii.267 (gāthā); M i.386; DA i.38 (spelt saṃyuṭha, i. e. saṃvyūṭha; v. l. saṇālha, i. e. sannaddha).

Saṃyuṭhati

Saṃyuṭhati [saṃ+vyūṭhati] to form into a mass, to ball together, to conglomerate A iv.137 (khelapiṇḍaṇ). <= pp. saṃyuṭha.

Saṃyojana

Saṃyojana [fr. saṃ+yuj] 1. bond, fetter M i.498; S i.226; iii.70; iv.36; A iv.280 =Vin ii.259 (opp. vi’); Sn 522, 733; Dh 384 (=kāmayog’ādayo saṃyogā Dharma iv.140). -- 2. union, association J iii.12 (ññ); Vism 495. <= 3. connection (within the sentence), construction Pva 73 (accanta”), 135 (id.).
Saṃyojana (nt.) [fr. saṃyuñjati] bond, fetter S iv.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin i.183; S i.23; v.241, 251; A i.264; iii.443; iv.7 sq. (diṭṭhi’); M i.483; Dh 370; It 8 (tānha’); Sn 62, 74, 621; J i.275; ii.22; Nett 49; DhA iii.298; iv.49. The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) sīlabbataparāṁśo; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccā; (10) avijjā. The first three are the tīni saṃyojanānī ◄ e. g. M i.9; A i.231, 233; D i.156; ii.92 sq., 252; iii.107, 132, 216; S v.357, 376, 406; Pug 12, 15; Nett 14; Dhs 1002; DA i.312. The seven last are the satta saṃyojanānī, Nett. 14. The first five are called orambhiyāni ◄ e. g. A i.232 sq.; ii.5, 133; v.17; D i.156; ii.92, 252; M i.432; S v.61, 69; Th 2, 165; Pug 17. The last five are called uddhambhiyāni ◄ e. g. A v.17; S v.61, 69; Th 2, 167; ThA 159; Pug 22; kiñ -- su -- s’ S i.39= Sn 1108.

Saṃyojaniya

Saṃyojaniya (saññ˚) (adj.) [fr. saṃyojana] connected with the saṃyojanas, favourable to the saṃyojanas, A i.50; S ii.86; iii.166 sq.; iv.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with dhamma understood, Sn 363, 375.

Saṃyojita

Saṃyojita [pp. of saṃyojeti, Caus. of saṃyuñjati] combined, connected with, mixed with J i.269 (bhesajja’).

Saṃrakkhati

Saṃrakkhati [saṃ+rakkhati] to guard, ward off Sdhp 364.

Saṃrambha

Saṃrambha [saṃ+rambha, fr. rabh, as in rabbasa (q. v.)] impetuosity, rage Davs iv.34. This is the Sanskritic form for the usual P. sārambha.

Saṃrāga


Saṃrūḥha

Saṃrūḥha [pp. of saṃrūhati] grown together, healed J iii.216; v.344.

Saṃrūhati


Saṃroceti

Saṃroceti [saṃ+roceti] to find pleasure in, only in aor. (poetical) samarocayi Sn 290, 306, 405; J iv.471.

Saṃvacana
Sanīvacana (nt.) [san+vacana] sentence DhsA 52.

Sanīvacchāra

Sanīvacchāra [san+vacchāra; cp. Vedic sanvatsara] a year D ii.327; A ii.75; iv.139, 252 sq.; Dh 108; J ii.80; Sdhp 239; nom. pl. sanīvaccharānī J ii.128.

Sanīvaṭṭa

Sanīvaṭṭa (m. & nt.) [saṇ+vaṭṭa1] 1. "rolling on or for- ward" (opp. vivaṭṭa "rolling back"), with ref. to the development of the Universe & time (kappa) the ascending aeon (vivaṭṭa the descending cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. -- vivaṭṭa a period within which evolution & dissolution of the world takes place, a complete world -- cycle (see also vivaṭṭa) D i.14; A ii.142; It 15, 99; Pug 60.

Sanīvaṭṭati

Sanīvaṭṭati [san+vaṭṭati] 1. to be evolved, to be in a process of evolution (opp. vivaṭṭati in devolution) D i.17; iii.84, 109; A ii.142; DA i.110. -- 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J iii.75 (pathāvī s.; v. l. sanvaddhā); Miln 287 (ākāsa ‘eyya). For sanīvaṭṭ at J i.189 read sanvaddhā.

Sanīvaṭṭanika

Sanīvaṭṭanika (adj.) [fr. sanīvaṭṭa(na)] turning to, being reborn D i.17.

Sanīvaḍḍha

Sanīvaḍḍha [pp. of sanīvaḍḍhati] grown up, brought up D i.75; ii.38; PVA 66.

Sanīvaḍḍhati

Sanīvaḍḍhati [saṇ+vaḍḍhati] to grow up; ppr. 'amāna (ddh.) growing up, subsisting J i.189 (so far 'vaṭṭ'). <-> Caus. 'vaḍḍheti to rear, nourish, bring up J i.231 (ppr. pass. 'vaḍḍhiyamāna).

Sanīvaṇṇana

Sanīvaṇṇana (nt.) [san+vaṇṇana] praising, praise J i.234.

Sanīvaṇṇita

Sanīvaṇṇita [pp. of sanīvaṇṇeti] praised, combd with sambhāvita honoured M i.110; iii.194, 223.

Sanīvaṇṇetī


Sanīvattati
Sanvattati [sañ-vattati] to lead (to), to be useful (for) A i.54, 58 (ahitāya dukkāya); Vin i.10=S v.421; It 71 sq.; J i.97; Pot. sanvat territory Vin i.13.-- Often in phrase nibbidāya, virāgāya . . . nibbānāya sanvattati e. g. D i.189; ii.251; iii.130; S v.80, 255; A iii.83, 326.

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Sanvattanika

Sanvattanika (adj.) [fr. sanvattati] conducive to, involving A ii.54, 65; It 82; Kv u 618; J i.275; Nett 134=S v.371. As "iya at P vA 205.

Sanvadati

Sanvadati [sañ-vadati] to agree M i.500 (opp. vivadati).

Sanvadana

Sanvadana (nt.) [fr. sanvadati] a certain magic act formed in order to procure harmony D i.11; DA i.96; cp. Dial. i.23.

Sanvaddhana

Sanvaddhana (nt.) [fr. sañ+vṛdh] increasing, causing to grow J iv.16.

Sanvara

Sanvara [fr. sañ+vṛ] restraint D i.57, 70, 89; ii.281 (in- driya"); iii.130, 225; A ii.26; S iv.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin ii.126, 192 (āyatīn sañvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism 11, 44; DhA iii.238; iv.86 ("dvārāni"). The fivefold sañvara: stla", sati", fānā", khaṇṭi", viśva", i. e. by virtue, mindfulness, insight, patience, effort DhA 351; as pātimokkha" etc. at Vism 7; VbhA 330 sq. -- "vinaya norm of self -- control, good conduct SnA 8. cātuṭyāma", Jain discipline M 1.577.

Sanvaraṇa

Sanvaraṇa (nt.) [fr. sañ+vṛ] covering; obstruction Dhtp 274 (as def. of root val, i. e. vṛ).

Sanvarati

Sanvarati [sañ+varati=vaññāti 1] to restrain, hold; to restrain oneself Vin ii.102 (Pot. "vareyyāsi"); Miln 152 (pāso na sañvarati). -- pp. sanvuta.

Sanvarī

Sanvarī (f.) [Vedic śarvī fr. śarvar speckled; the P. form viā sabbart> sāvarī>sañvarī] the night (poetical) D iii.196; J iv.441; v.14, 269; vi.243.

Sanvasati

Sanvasati [sañ+vasati2] to live, to associate, cohabit A ii.57; Vin ii.237; Nāḍ 243; Pug 65; Dh 167; Dpvs x.8; Miln 250. -- Caus. "vāseti same meaning Vin iv.137. -- Cp. upa".
Saṅvāti

Saṅvāti [saṅ+va+yati2] to be fragrant J v.206 (cp. vv. ll. on p. 203).

Saṅvāsa

Saṅvāsa [saṅ+vāsa2] 1. living with, co -- residence Vin i.97; ii.237; iii.28; A ii.57 sq., 187; iii.164 sq.; iv.172; J i.236; iv.317 (piya -- saṅvāsaṁ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. <> 2. intimacy J ii.39. -- 3. cohabitation, sexual intercourse D i.97; J i.134; ii.108; SnA 355.

Saṅvāsaka

Saṅvāsaka (adj.) [fr. saṅvāsa] living together Vin ii.162; iii.173.

Saṅvāsiya

Saṅvāsiya [fr. saṅvāsa] one who lives with somebody Sn 22; a" -- bhāva impossibility to co -- reside Miln 249.

Saṅvīgga

Saṅvīgga [pp. of saṅvijjati1] agitated, moved by fear or awe, excited, stirred D i.50; ii.240; A ii.115; S iv.290; v.270; J i.59; Miln 236; PvA 31 ("hadaya").

Saṅvijjita

Saṅvijjita [pp. of saṅvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=saṅvejita ubbejita Nd1 406).

Saṅvijjati

Saṅvijjati1 [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A ii.114; It 30. <> pp. saṅvīgga. -- Caus. saṅvejeti M i.253; S i.141; Vin i.32; imper. "vejehi S v.270; aor. "vejesi Miln 236; inf. "vejetu S i.197; ger "vejtvā J i.327; grd. "vejanṭya that which should cause awe, in "ani ṭhanāni places of pilgrimage D ii.140; A i.36; ii.120; It 30. -- pp. saṅvijjita & "vejita.

Saṅvijjati2 [Pass. of saṅvindati] to be found, to exist, to be D i.3; Vin ii.122; J i.214 ("amāna); PvA 153.

Saṅvidati

Saṅvidati [saṅ+vidati: see vindati] to know; ger. "viditvā J iii.114; v.172. -- pp. saṅvidita.

Saṅvidahati

Saṅvidahati [saṅ+vidahati] to arrange, appoint, fix, settle, provide, prepare D i.61 (Pot. "eyyāma); aor. "vidahi PvA 198; inf. "vidhātu A ii.35, & "vidhātā Vin i.287; ger. "vidhāya Vin iv.62 sq., 133; Mhvs 17, 37, & "vidhātvā Vin i.287; iii.53, 64; J i.59; v.46; also as Caus. formn "vidhātivāna J vi.301. -- pp. saṅvidahita & saṅvihita.
Sanvidahana

Sanvidahana (nt.) [for the usual 'vidhâna] arrangement, appointment, provision J ii.209; DA i.148; DhsA 111. The word is peculiar to the Commentary style.

Sanvidahita

Sanvidahita [pp. of sanvidahati] arranged Vin iv.64; DhA i.397.

Sanvidita

Sanvidita [pp. of sanvidati] known Sn 935.

Sanvidhâtar

Sanvidhâtar [n. ag. fr. sanvidahati] one who arranges or provides (cp. vidhâtar) D iii.148.

Sanvidhâna

Sanvidhâna (nt.) [fr. sanvidahati] arranging, providing, arrangement D i.135; J i.140 (rakkh˚).

Sanvidhâyaka

Sanvidhâyaka (adj.) [saŋ+vidhâyaka] providing, managing; f. 'ıkâ J i.155.

Sanvidhâvahâra

Sanvidhâvahâra [sanvidhå (short ger. form)+avahåra] taking by arrangement, i. e. theft committed in agreement with others Vin iii.53.

Sanvindati

Sanvindati [saŋ+vindati] to find; ppr. (a)saŋvindaŋ Th 1, 717. -- Pass. saŋvijjati (q. v.).

Sanvibhajati

Sanvibhajati [saŋ+vibhajati] to divide, to share, to com- municate D ii.233; Miln 94, 344; inf. "vibhajituŋ Miln 295; Dâvs v.54. -- pp. sanvibhatta. -- Caus. 'vibhâjeti. It 65.

Sanvibhatta

Sanvibhatta [pp. of sanvibhajati] divided, shared Th 1, 9.

Sanvibhâga

Sanvibhâga [saŋ+vibhâga] distribution, sharing out D iii.191; A i.92, 150; It 18 sq., 98, 102; Vv 375; Miln 94. -- dâna’ (of gifts) J v.331; Vism 306.

Sanvibhâgin

Sanvibhâgin (adj.) [fr. sanvibhâga] generous, open -- handed S i.43=J iv.110; v.397 (a’); Miln 207.
Sañvirūla

Sañvirūla (adj.) [pp. of sañvirūhati] fully grown, healed up J ii.117.

Sañvirūhati


Sañvilāpa

Sañvilāpa [sañ+vilāpa] noisy talk; fig. for thundering S iv.289 (abbha”).

Sañvisati

Sañvisati [sañ+visati] to enter; Caus. sañveseti (q. v.). Cp. -- bhisanvisati.

Sañvissajjetar

Sañvissajjetar [sañ+vissajjetar] one who appoints or assigns DA i.112.

Sañvissandati

Sañvissandati [sañ+vissandati] to overflow M ii.117; Miln 36.

Sañvihita

Sañvihita [pp. of sañvidahati] arranged, prepared, pro- vided J i.133 ("ārakkha i. e. protected); in cpd. su” well arranged or appointed, fully provided D ii.75; M ii.75; DA i.147, 182; a” unappointed Vin i.175; Vism 37.

Sañvijīta

Sañvijīta [sañ+vijīta] fanned Dāvs v.18.

Sañvuta

Sañvuta [pp. of sañvarati] 1. closed D i.81. -- 2. tied up J iv.361. -- 3. restrained, governed, (self -- )controlled, guarded D i.250; iii.48, 97; S ii.231; iv.351 sq.; A i.7 (cittan); ii.25; iii.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA i.181. asañvuta unrestrained S iv.70; A iii.387; Pug 20, 24; in phrase asañvutā lokantarikā andhakārā (the world -- spaces which are dark &) ungoverned, orderless, not supported, baseless D ii.12.

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-- su” well controlled Vin ii.213; iv.186; S iv.70; Sn 413; Dh 8. -- atta self -- controlled S i.66. -- indriya having the senses under control It 91; Pug 35. -- kārin M ii.260.

Sañvūlha

Sañvūlha see sañvūlha.
Sanvēga

Sanvēga [fr. saṅ+vi] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D iii.214; A i.43; ii.33, 114; S i.197; iii.85; v.130, 133; It 30; Sn 935; J i.138; Nd1 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṅśāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

Sanvejana


Sanvejaniya

Sanvejaniya (adj.) [fr. sanvejana] apt to cause emotion A ii.120; Vism 238. See also sanvijjati1.

Sanvejita

Sanvejita [pp. of sanvejeti] stirred, moved, agitated S i.197; Nd1 406.

Sanvejeti

Sanvejeti Caus. of sanvijjati1 (q. v.).

Sanveṭheta

Sanveṭheta [saṅ+veṭheta] to wrap, stuff, tuck in Vin iv.40.

Sanvedhita

Sanvedhita [saṅ+vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

Sanvelli

Sanvelli (f.) [saṅ+velli, cp. vellita] "that which is wound round," a loin cloth J v.306. As sanvelliya at Vin ii.137, 271.

Sanvelleti

Sanvelleti [fr. saṅ+vell] to gather up, bundle together, fold up Vism 327.

Sanvesanā

Sanvesanā (f.) [fr. sanveseti] lying down, being in bed, sleeping J vi.551 sq., 557.

Sanveseti

Sanveseti [Caus. of sanvesati] to lead, conduct A i.141; Pass. sanvesiyati to be put to bed (applied to a sick person) M i.88=iii. 181;D ii.24. Cp. abhi".

Sanvossajjati
Sañvossajjati see samavossajjati.

Sañvohāra

Sañvohāra [sañ+vohāra] business, traffic Vin iii.239; A ii.187=S i.78; A iii.77; SnA 471.

Sañvohārati

Sañvohārati [Denom. fr. sañvohāra] to trade (with); ppr. "vohāramāna [cp. BSk. sañvyavahāramāna Divy 259] A ii.188.

Sañsagga

Sañsagga [fr. sañ+stj] contact, connection, association Vin iii.120; A iii.293 sq. ("āramatā"); iv.87 sq., 331; It 70; J i.376; iv.57; Miln 386; Nd2 137; VbhA 340 (an -- anulomika’); Pva 5 (pāpamitta’). -- Two kinds of contact at Nd2 659: by sight (dassana’) and by hearing (savaṇa’). -- pada’ contact of two words, "sandhi" Nd1 139; Nd2 137 (for iti); SnA 28. -- a’ S ii.202; Miln 344. -- "jāta one who has come into contact Sn 36.

Sañsattha

Sañsattha [pp. of sañ+stj] 1. mixed with (instr.), associating with, joined M i.480 (opp. vi’); A iii.109, 116, 258 sq., 393; Pva 47. -- 2. living in society Vin i.200; ii.4; iv.239, 294; D ii.214; Kvu 337=DhsA 42; Dhs 1193; J ii.105; DhsA 49, 72. -- a’ not given to society M i.214; S i.63; Miln 244; Vism 73.

Sañsati

Sañsati [Vedic sañsati, cp. Av. sañhaiti to proclaim, Lat. censeo=censure; Obulg. qom to say] to proclaim, point out J v.77; vi.533; Pot. sañse J vi.181; aor. asañṣi J iii.420; iv.395; v.66; & asañṣ (Sk. asañṣīt) J iii.484. Cp. abhi’.

Sañsatta

Sañsatta [pp. of sañ+sañj] adhering, clinging D i.239 (paramparā’).

Sañsad

Sañsad (f.) [fr. sañ+sad] session, assembly; loc. sañsati J iii.493 (= parismajjhe C.), 495

Sañsaddati

Sañsaddati [sañ+śabd] to sound, in def. of root kitt at Dhtp 579; Dhtm 812.

Sañsandati

Sañsandati [sañ+syand, cp. BSk. sañsyandati AvŚ ii.142 sq., 188] to run together, to associate D i.248; ii.223; S ii.158=It 70; S iv.379; Pug 32. -- Caus. sañsandeti to put together; unite, combine J i.403; v.216; Miln 131; DhsA ii.12; iv.51.

Sañsandanā

Sanṣanna

Sanṣanna [pp. of saṃśidati or saṃsandati] depressed, ex- hausted Dh 280 (= osanna DhA iii.410: see ossanna).

Sanṣappa

Sanṣappa (adj.) [fr. saṃ+sr] creeping A v.289.

Sanṣappati

Sanṣappati [saṃ+sappati] to creep along, to crawl, move A v.289; VvA 278; DhA iv.49.

Sanṣappaniyapariyāya

Sanṣappaniyapariyāya, the creeping exposition, a dis- cussion of the consequences of certain kinds of kamma, A v.288 sq.

Sanṣappin

Sanṣappin (adj.)=saṃsappa A iv.172.

Sanṣaya

Sanṣaya [cp. Vedic saṃsaya] doubt A ii.24; Nd2 660 (=vicikicchā etc.); Miln 94; Dhs 425.

Sanṣayita

Sanṣayita (nt.) [pp. of saṃsayati=saṃ+seti of śi; in meaning=saṃsaya] doubt Dāvs i.50.

Sanṣarati

Sanṣarati [saṃ+sarati. of sr] to move about continuously, to come again and again J i.335. -- 2. to go through one life after the other, to transmigrate D i.14; DA i.105; ppr. saṃsaranto (& saṃsaraṇ) S iii.149; iv.439; It 109; PvA 166; med. saṃsaramāṇa Vv 197; ger. *saritvā S iii.212; Pug 16. -- pp. saṃṣarita & saṃṣita.

Sanṣaraṇa

Sanṣaraṇa (nt.) [fr. saṃ+sr] 1. moving about, running; "lohitā blood in circulation (opp. sannicita”) Vism 261; KhA 62; VbhA 245. -- 2. a movable curtain, a blind that can be drawn aside Vin ii.153.

Sanṣarita

Sanṣarita [pp. of saṃsaraṇi] transmigrated D ii.90; A ii.1; Th 2, 496. a’ M i.82.
Saṅsava

Saṅsavaka

Saṅsāveti
Saṅsāveti [fr. sañ+sru] to cause to flow together, to pour into (loc.), to put in J v.268 (=pakkhipati C.).

Saṅsādiyā
Saṅsādiyā (f.) [cp. *Sk. syavañ -- sātikā, on which see Kern, Toev. ii.62, s. v.] a kind of inferior rice J vi.530.

Saṅsādeti
Saṅsādeti Caus. of saṅsādati (q. v.).

Saṅsāmeti
Saṅsāmeti [Caus. of sañ+sām] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanāng saṅsāmetvā Vin ii.185; iv.24; M i.457; S iii.95, 133; iv.288.

Saṅsāyati
Saṅsāyati [sañ+sāyati, which stands for sādati (of svad to sweeten). On y>d cp. khāyita>khādita & sankhāyita] to taste, enjoy J iii.201 (aor. samāsāyisuṇaḥ: so read for samāsāsāsuṇa).

Saṅsāra
Saṅsāra [fr. sañsarati] 1. transmigration, lit. faring on D i.54; ii.206 (here= existence); M i.81 (sañsārena suddhi); S ii.178 sq.: A ii.10; ii.12=52; Sn 517; Dh 60; J i.115; Pv ii.131; Vism 544 (in detail), 578, 603 (assā kāraka); PVA 63, 243. For description of sañsāra (its endlessness & inevitableness) see e. g. S ii.178, 184 sq., 263; iii.149 sq.; VbhA 134 (anta -- virahita) & anamatagga (to which add refs. VbhA 45, 182, 259, 260). -- 2. moving on, circulation: vañcf exchange of words A i.79. -- cakka [cp. BSk. sañsāra -- cakra] the wheel of tr. Vism 198, 201; VvA 105 =PvA 7. -- dukkha the ill of tr. Vism 531; VbhA 145, 149. -- bhaya fear of tr. VbhA 199. -- sāgara the ocean of tr. J iii.241.

Sañsijjhati
Sañsijjhati [sañ+sidh] to be fulfilled Sdhp 451.

Sañsīta
Sañsīta1=sañsarita J v.56 (cira -- ratta"=carita anuciṇṇa C.).
Saṃsīta

Saṃsiddhi

Saṃsibbita
Saṃsibbita [pp. of saṃ+sibbati] entwined Vism 1; Miln 102, 148; DhA iii.198.

Saṃśīda

Saṃśīdati
Saṃśīdati [saṃ+sad] 1. to sink down, to lose heart D i.248; A iii.89=Pug 65; Th 1, 681; J ii.330. -- 2. to be at an end (said of a path, magga) Vin iii.131; S i.1. -- Caus. saṃśādeti: 1. to get tired, give out M i.214; A i.288. <> 2. to drop, fail in A iv.398 (pañhañ, i. e. not answer). -- 3. to place DA i.49.

Saṃśīdana
Saṃśīdana (nt.) [fr. saṃśīdati]=saṃśīda Th 1, 572 (oghā').

Saṃśīna
Saṃśīna [saṃ+sīna, pp. of śr to crush, Sk. śīra] fallen off, destroyed Sn 44 (patta without leaves=patita -- patta C.).

Saṃśuddha
Saṃśuddha (adj.) [saṃ+suddha] pure D i.113; Sn 372, 1107; Nd1 289; Nd2 661; J i.2. -- gahaṇika of pure descent D i.113; DA i.281.

Saṃsuddhi
Saṃsuddhi (f.) [saṃ+suddhi] purification Sn 788; Nd1 84.

Saṃsūmbhati
Saṃsūmbhati [saṃ+sūmbhati] to beat J vi.53, 88 ("amāna).

Saṃsūcaka
Saṃsūcaka (adj.) [fr. saṃsūceti] indicating VvA 244, 302.

Saṃsūceti
Saṃsūceti [saṃ+sūcay", Denom. fr. sūcī] to indicate, show, betray Dāvs v.50; DA i.311.
Saṃseda

Saṃseda [saṃ+seda] sweat, moisture M i.73; ThA 185. -- ja [cp. BSk saṃsvedaja Divy 627] born or arisen from moisture D iii.230; Miln 128; KhA 247; VbhA 161.

Saṃseva

Saṃseva (adj.) [fr. saṃ+sev] associating A ii.245; v.113 sq. (sappurisa’ & asappurisa’); Miln 93.

Saṃsevanā


Saṃsevā

Saṃsevā (f.) [fr. saṃseva] worshipping, attending Miln 93 (sneha’).

Saṃsevita

Saṃsevita [saṃ+sevita] frequented, inhabited J vi.539.

Saṃsevin

Saṃsevin (adj.)=saṃseva J i.488.

Saṃhata

Saṃhata1 [pp. of saṃ+han] firm, compact Miln 416; Sdhp 388.

Saṃhata

Saṃhata2 [pp. of saṃ+hr] DA i.280; see vi’.

Saṃhanati & saṃhanti


Saṃhanana

Saṃhanana (nt.) [fr. saṃhanati] joining together, closing D i.11; J vi.65.

Saṃhara

Saṃhara [fr. saṃ+hr] collecting; dus’ hard to collect Vin iii.148; J iv.36 (here as dussanghara, on which see Kern, Toev. i.121).

Saṃharana

Saṅharati

Saṅharati [saṅ+harati] 1. to collect, fold up Vin i.46; ii.117, 150; M iii.169; J i.66, 422; Dāvs iv.12; PvA 73. -- 2. to draw together Vin ii.217. -- 3. to gather up, take up SnA 369 (rupañ). -- 4. to heap up Pv iv.14 (saṅharimha= saṅcinimha PvA 279). -- asaṅhāriya (grd.) which cannot be destroyed (see also saṅhīra) S v.219. <> Caus. II. "harāpeti to cause to collect, to make gather or grow Vin iv.259 (lomāni), 260 (id.). -- Pass. saṅhīrati (q. v.). -- pp. saṅhata. Cp. upa’.

Saṅhasati

Saṅhasati [san+hasati] to laugh with M ii.223.

Saṅhāni

Saṅhāni (f.) [saṅ+hāni] shrinking, decrease, dwindling away D ii.305=M i.49=S ii.2=Dhs 644; DhsA 328. Cp. parihāni.

Saṅhāra


Saṅhāraka

Saṅhāraka [saṅ+hāra+ka] drawing together, a collector S ii.185=It 17. sabba” a kind of mixed perfume J vi.336.

Saṅhārima

Saṅhārima (adj.) [fr. saṅ+hr] movable Vism 124; Sn 28, 321. a” Vin iv.272.

Saṅhita

Saṅhita [pp. of sandahatii] connected, equipped with, possessed of D i.5; M ii.202; S i.103; Dh 101 (gāthā anattha -- pada’), Often as attha’ endowed with profit, bringing advantage, profitable D i.189; S ii.223; iv.330; v.417; A iii.196 sq.; v.81; Sn 722. Cp. upa’.

Saṅhīyati

Saṅhīyati see sandhīyati.

Saṅhīra

Saṅhīra (& saṅhīrya) [grd. of saṅharati] that which can be restrained, conquerable Th 1, 1248; J v.81. a” immovable, unconquerable S i.193; Vin ii.96; A iv.141 sq.; Th 1, 649; Sn 1149; J iv.283. See also asaṅhāriya.

Saṅhīrati

Saṅhīrati [Pass. of saṅharati] to be drawn away or caught in (loc.) M iii.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J iii.333.
Saka

Saka (adj.) [sa+ka] own D i.106, 119, 231; ii.173 (sakaṭe "all be your own," as greeting to the king); M i.79; Vin i.3, 249 (ācariyaka); S v.261 (id.); Sn 861: It 76; Nd1 252; Pv i.51 (ghara); ii.61 (bhātta). -- Opp. assaka, -- appassaka having little or nothing as one's own (=dalidda) A i.261; ii.203; kamma -- ssaka possessing one's own kamma M iii.203 sq.; A v.288; Miln 65; Dhs 1366. -- gavacaṇḍa violent towards one's own cows, harassing one's own Pug 47.

Sakaṭa

Sakaṭa1 (m. & nt.) [cp. Sk. śakata; Vedic śakṣati] a cart, waggon; a cartload D ii.110; Vin iii.114; J i.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka -- bharita†), 137 (btja†). sakaṭāni pajāpeti to cause the carts to go on J ii.296. -- gopaka the guardian of the waggon DhA iv.60. -- bhāra a cart -- load VvA 79. -- mukha the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D ii.234, of the earth -- that is, India as then known -- and at D ii.235 (comp. Mahāvastu iii.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could sakaṭa there be used of the constellation Rohini, which in mediaeval times was called the Cart? Cp. Dial. ii.269. -- váha a cart -- load Pv ii.75. -- vyūha "the waggon array," a wedge -- shaped phalanx J ii.404; iv.343; Vism 384.

Sakaṭa

Sakaṭa2 see kasaṭa.

Sakaṇika

Sakaṇika (adj.) [sa+kaṇa+ika] having a mole D i.80; DA i.223.

Sakaṇṭaka

Sakaṇṭaka (adj.) [sa+kaṇṭa] thorny, dangerous D i.135; Th 2, 352; DA i.296.

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Sakaṇṇajappaka


Sakatā

Sakatā (f.) ( - " ) [abstr. fr. saka] one's own nature, identity, peculiarity; see kamma -- ssakatā & adj. "ssakata. It may also be considered as an abstr. formation fr. kamma -- ssaka.

Sakadāgāmin

Sakadāgāmin [sakad=sakid, +āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin i.293; D i.156, 229; iii.107; M i.34; S iii.168; A i.120, 232 sq.; ii.89, 134; iii.348; iv.292 sq., 380; v.138 sq., 372 sq.; DhA iv.66.

Sakadāgāmitā
Sakadāgāmitā (f.) [abstr. fr. last] the state of a "once-returner" D ii.206.

Sakabala

Sakabala (adj.) [sa+kabala] containing a mouthful Vin iv.195.

Sakamana

Sakamana [saka+mana] is Bdhgh's expln of attamana (q. v.), e. g. DA i.129, 255.

Sakamma

Sakamma (nt.) [sa4+kamma] one's own occupation D i.135.

Sakaraṇṭya

Sakaraṇṭya (adj.) [sa3+karaṇṭya] one who still has something to do (in order to attain perfection) D ii.143; Th 1, 1045; Miln 138.

Sakaruṇabhāva

Sakaruṇa -- bhāva [sa3+karuṇa+bhāva] being full of compassion SnA 318.

Sakala

Sakala (adj.) [cp. Sk. sakala] all, whole, entire Vin ii.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. sākalya.

Sakalikā

Sakalikā (f.) [fr. sakala=Sk. śakala potsherd] a potsherd; a splinter, bit D ii.341; A ii.199=S iv.197; S i.27= Miln 179; M i.259; A v.9 ('aggi); J iv.430; Miln 134; KhA 43 (maccha'); Nett 23; DhsA 319. -- sakalikaṇṭ sakalikaṇṭ in little pieces Vin ii.112. -- sakalika -- hira a skewer J iv.29, 30.

Sakasaṭa

Sakasaṭa (adj.) [sa3+k.] faulty, wrong (lit. bitter) Miln 119 (vacana).

Sakāsa

Sakāsa [sa3+k.=Sk. kāśa] presence; acc. sakāsā towards, to Sn 326; J iv.480; PvA 237; loc. sakāse in the presence of, before J iii.24; iv.281; v.394; vi.282.

Sakicca

Sakicca (nt.) [sa4+kicca] one's own duty or business Vism 321 ('pasuta).

Sakiccaya

Sakiccaya (nt.) [sa4+kiccaya=kṛtya]=sakicca Miln 42; DhsA 196 ('pasuta).
Sakiñcana

Sakiñcana (adj.) [sa³+kiñcana] having something; (appld) with attachment, full of worldly attachment Sn 620= Dh i.246; Dh 396 (=rāgāḍhi kiñcanehi sakiñcana DhA iv.158).

Sakid & Sakij

Sakid & Sakij (adv.) [fr. sa=sañ] once. (1) sakij: D ii.188; J i.397; DhA iii.116 (sakiñvijātā itthi= primipara); once more: Miln 238; once for all: Th 2, 466; DhA ii.44; ThA 284. -- (2) sakid (in composition; see also sakad -- āgāmin): in sakid eva once only A ii.238; iv.380; Pug 16; PVA 243; at once Vin i.31.

Sakiya

Sakiya (adj.) [fr. saka, cp. Sk. svakya] own J ii.177 iii.48, 49; iv.177.

Sakuña

Sakuña [Vedic śakuna] a bird (esp. with ref. to augury) D i.71 (pakkhin+); Vin iii.147; S i.197; A ii.209; iii.241 sq., 368; J ii.111, 162 (Kandagala); KhA 241. pantha˚ see under pantha. -- f. sakunt S i.44. adj. sakuna J v.503 (mañsa). -- kulāvaka a bird's nest KhA 56. -- patha bird -- course, Npl. Nd1 155. -- pāda bird foot KhA 47. -- ruta the cry of birds Miln 178. -- vatta the habit (i. e. life) of a bird J v.254. -- vijjā bird craft, augury (i. e. understanding the cries of birds) D i.9; DA i.93.

Sakunaka=sakuña

Sakunaka=sakuña SnA 27. -- f. sakunikā D i.91; Miln 202; J i.171; iv.290.

Sakunagghi

Sakunagghi (f.) [sakuna+˚ghi, f. of "gha] a kind of hawk (lit. "bird -- killer") S v.146; J ii.59; Miln 365. Cp. vyagghmāsa.

Sakunita

Sakunita at PVA 123 read sankucita.

Sakunta

Sakunta [cp. Sk. śakunt] a bird; a kind of vulture Sn 241; Dh 92, 174; J iv.225; vi.272.

Sakuntaka

Sakuntaka=sakunta Vin i.137.

Sakumāra

Sakumāra (adj.) [sa²+kumāra] of the same age; a play- mate J v.360, 366.

Sakula

Sakula [cp. Epic Sk. śakula] a kind of fish J v.405.
Sakka

Sakka (adj.) [fr. śak, cp. Sk. śākya] able, possible Sn 143. sasakkañ (=sa3+s.) as much as possible, as much as one is able to M i.415, 514.

Sakkacca(ŋ)

Sakkacca(ŋ) (adv.) [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with uppaṭṭahāhati to attend, serve with due honour. -- Vv 125; Miln 305; J iv.310. The form sakkaccañ is the older and more usual, e. g. at D ii.356 sq.; S iv.314; A ii.147; iv.392; Vin iv.190. 275; Th 1, 1054; J i.480; Dh 392; PvA 26, 121. The BSk. form is satkṛtya, e. g. MVastu i.10. -- kārīn zealous S iii.267; Miln 94. -- dāñña M iii.24.

Sakkata

Sakkata [pp. of sakkaroti] honoured, duly attendo D i.114, 116; ii.167; Nd 73; J i.334; Miln 21; SnA 43 Usually combd with garukata, pūjita, mānīta.

Sakkati

Sakkati [svaśk; Dhtp 9: gamana] to go; see osakkati & cp. Pischel, Prk. Gr. § 302. Other P. cpds. are ussakkati & paṭisakkati.

Sakkatta

Sakkatta (nt.) [fr. Sakka=Indra] Śakraship, the position as the ruler of the devas M iii. 65; J i.315; Vism 301 (brahmatta+). 'rajja a kingdom rivalling Sakka's J i.315.

Sakkaroti

Sakkari to honour, esteem, treat with respect, receive hospitably; often combd with garukaroti, māneti, pūjeti, e. g. D i.91, 117; iii.84; M i.126. ppr. ˚karonto D ii.159; Pot. 'kareyya It 110; aor. 'kari PvA 54; ger. 'katvā Pug 35; J vi.14, & 'kacca (q. v.) -- pp. sakkata. -- Caus. sakkareyya Th 1, 186 (so read for 'kareyya).

Sakkā

Sakkā (indecl.) [originally Pot. of sakkoti=Vedic śākyāt; cp. Prk. sakkā with Pischel's expln in Prk. Gr. § 465. A corresponding formation, similar in meaning, is labbhā (q. v.)] possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. sakkā sāmaanāphalanāṃpāññapetuñ would one be able to point out a result of samaṇaship, D i.51; khādituñ na sakkā, one could not eat, J ii.16; na sakkā maggo akkhātuñ, the way cannot be shown, Mil 269; sakkā etuñ mayā āñātuñ can I ascertain this? D i.187; sakkā honti imāni aṭṭha sukhāni vindituñ, these eight advantages are able to be enjoyed, J i.8; sakkā etuñ abhavissa kātuñ, this would be possible to do, D i.168; imañ sakkā ganhituñ, this one we can take J iv.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

Sakkāya

Sakkāya [sat+kāya, cp. BSk. satkāya Divy 46; AvŚ i.85. See on expln of term Mrs. Rh. D. in J.R.A.S. 1894, 324; Franke Dīgha trsl p. 45; Geiger P.Gr. § 241; Kern. Toev. ii.52] the body in being, the existing body or group (= -- nikāya q. v.); as a t.t. in P. psychology almost equal to individuality; identified with the

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five khandhas M i.299; S iii.159; iv.259; A ii.34; Th 2, 170, 239; DhsA 348. See also D iii.216 (cp. Dial. iii.2161); A iii.293, 401; Nd1 109. -- diṭṭhi theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality M i.300=iii.17=DhS 1003, S iii.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an attā. The same explanation, at greater length, in the Diṭṭhigata Sutta (Ps i.143 -- 151). As delusions about the soul or ghost can arise out of four sorts of bias (see abhinivesa) concerning each of the five khandhas, we have twenty kinds of s˚ diṭṭhi: fifteen of these are kinds of sakkāya -- vatthukā sassata -- diṭṭhi, and five are kinds of s’ -- vatthukā uccheda -- diṭṭhi (ibid. 149, 150). Gods as well as men are s’ pariyāpannā S iii.85; and so is the eye, DhsA 308. When the word diṭṭhi is not expressed it is often implied, Th 2, 199, 339; Sn 231. S’ diṭṭhi is the first Bond to be broken on entering the Path (see sanyojana); it is identical with the fourth kind of Grasping (see upādāna); it is opposed to Nibbāna, S iv.175; is extinguished by the Path, M i.299; S iii.159; iv.260; and is to be put away by insight DhsA 346. -- See further: D iii.234; A iii.438; iv.144 sq.; Kv 81; Sn 950; Dhs 1003; and on term Dhs. trsln § 1003; K.S. iii.80, n. 3. -- nirodha the destruction of the existing body or of individuality A ii.165 sq.; iii.246; D iii.216. -- samudaya the rise of individuality D iii.216; Nd1 109.

Sakkāra

Sakkāra [fr. sat+kr] hospitality, honour, worship Vin i.27, 183; A ii.203; J i.63; ii.9, 104; Dh 75; Miln 386; Dhs 1121; Vism 270; SnA 284; VbhA 466. ’ţ karoti to pay reverence, to say goodbye DhA i.398. Cp. làbha.

Sakkāreti

Sakkāreti is Caus. of sakkaroti (q. v.).

Sakkūṇeyyatta


Sakki

Sakki [sak; def. Dhtp 508 etc. as "sattiya’n": see satti] to be able. Pres. sakki D i.246; Vin i.31; Miln 4; DhA i.200; sakkati [=Class. Sk. šakyate] Nett 23. Pot. sakkuneyya J i.361; PvA 106; archaic 1st pl. sakkunemu J v.24; Pv ii.81. ppr. sakkojanto Miln 27. -- Fut. sakkhati Sn 319; sakkhī[ti [=Sk. šakysati] M i.393; pl. 3rd sakkhinti Sn 28; 2nd sg. sagghati Sn 834; 3rd sg. sakkhissati DhA iv.87. -- Aor. asakkhi D i.96, 236; PvA 38; sakkhī Miln 5; J v.116; 1st pl. asakkhimha Pva 262, & asakkhimhā Vin iii.23; 3rd sg. also sakkuṇi Mhvs 7, 13. -- a’ (neg. a’) (im)possible J i.55; Pva 122. -- sakka & sakkā see sep.

Sakkarā

Sakkarā (f.) [cp. Vedic śarkarā gravel] 1. gravel, grit Vin iii.147=J ii.284; J i.192; A i.253; D i.84; Pv iii.228; DhA iv.87. -- 2. potsherd VvA 157; Pva 282, 285. -- 3. grain, granule, crystal, in lōna” a salt crystal S ii.276; DhA i.370; SnA 222. -- 4. (granulated) sugar J i.50.

Sakkarikā

Sakkarikā (f.) [fr. sakkarā] in lōna” a piece of salt crystal Vin i.206; ii.237.

Sakkarilla

Sakkhali

Sakkhali (& 'ikā (f.) [cp. Sk. śākutil] 1. the orifice of the ear: see kaṇṇa'. -- 2. a sort of cake or sweetmeat (cp. sangulikā) A iii.76 (T. sakkhalakā; v. l. 'likā & sankulikā); Vin iii.59; J ii.281.

Sakki

Sakkhi (f.) or sakkhi2 (nt.) [cp. Sk. sākhya] friendship (with somebody=instr.) S i.123=A v.46 (janena karoti sakkhi make friends with people); Pv iv.157; iv.165; J iii.493; iv.478. Cp. sakhya.

Sakya

Sakya: see Dictionary of Names. In cpd. "puttiya (be- longing to the Sakya son) in general meaning of "a (true) follower of the Buddha," A iv.202; Vin i.44; Ud 44; a’ not a follower of the B. Vin iii.25.

Sakhi

Sakhi [Vedic sakhi m. & f.] a companion, friend; nom. sakhi J ii.29; 348; acc. sakhāraṇ J ii.348; v.509; & sakhaṇ J ii.299; instr. sakhina J iv.41; abl. sakharasmā J iii.534; gen. sakhino J vi.478; voc. sakhi J iii.295; nom. pl. sakhi J iii.323; & sakharo J iii.492; gen. sakhāmaṇ J iii.492; iv.42; & sakhaṇaṇ J ii.228. In compn with bhū as sakhi’ & sakhi’, e. g. sakhibhāva friendship J vi.424; PvA 241; & sakhibhāva J iii.493.

Sakikā

Sakikā (f.) [fr. sakhi] a female friend J iii.533.

Sakhitā

Sakhitā (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.

Sakhila


Sakhi

Sakhi (f.) [to sakhi] a female friend J ii. 27, 348.
Sakhura
Sakhura (adj.) [sa3+khura] with the hoofs J i.9; Bdhgh on M. i.78 (see M i.536).

Sakhyā
Sakhyā (nt.) [Sk. sākhya; cp. sakkhī] friendship J ii.409; vi.353 sq.

Sagandhaka
Sagandhaka (adj.) [sa3+gandha+ka] fragment Dh 52.

Sagabbha
Sagabbha (adj.) [sa3+gabbha] with a foetus, pregnant Mhvs 33, 46.

Sagaha

Sagāmeyya
Sagāmeyya (adj.) [grd. formation fr. gāma,+sa2=sa˚) hailing from the same village S i.36, 60.

Sagārava
Sagārava (adj.) [sa3+gārava] respectful, usually combd with sappatissa & other syn., e. g. Vin i.45; It 10; Vism 19, 221.

Sagāravatā
Sagāravatā (f.) [fr. sagārava] respect Th 1, 589.

Sagunā
Sagunā (adj.) [either sa3+guna1 1, as given under guna1; or sa”=sañ” once, as in sakṛt,+guna1 2] either "with the string," or "in one"; Vin i.46 (sagunāñ karoti to put together, to fold up; C ekato katvā). This interpretation (as "put together") is much to be preferred to the one given under guna1 1; sagunāñ katvā belongs to sanghātiyo, and not to kāyabandhanoñ, thus: "the upper robes are to be given, putting them into one (bundle)."

Sagula

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Sagocara
Sagocara [sa2=sañ, +gocara] companion, mate (lit. having the same activity) J ii.31.
Sagotta

Sagotta [sa2=saŋ, +gotta] a kinsman J v.411; cp. vi.500.

Sagga

Sagga [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "sūṭṭhū -- aggattā sagga" PvA 9; "rūpādhi visayehi sūṭṭhū aggo ti saggo" Vism 427); usually the kāmāvacara -- devaloka, sometimes also the 26 heavens (ThA 74). Sometimes as sagga ṭhāna (cp. "loka", e.g. J vi.210. -- Vin i.223; D ii.86; iii.52, 146 sq.; M i.22, 483; S i.12; A i.55 sq., 292 sq.; ii.83 sq.; iii.244, 253 sq.; iv.81; v.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv i.13; Vism 103, 199. -- āpāya heaven and hell Th 2, 63; Sn 647. -- ārohana ( -- sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. -- kathā discourse or talk about heaven Vin i.15 (cp. anupubbikathā) -- kāya the heavenly assembly (of the gods) J vi.573. -- dvāra heaven's gate Vism 57. -- patha=sagga J i.256. -- pada heavenly region, heaven J ii.5; iv.272 (= saggaloka). -- magga the way to heaven J vi.287; DhA i.4. -- loka the heavenworld M i.73; J iv.272. -- saṅvattanika leading to heaven D iii.66.

Saggiṇa

Saggiṇa [sat+guṇa] good quality, virtue Sdhp 313.

Saggh* see sakkoti.

Saghaccā

Saghaccā (f.) [sat+ghaccā] just or true killing J i.177.

Sankacchā

Sankacchā (f.) [saŋ+kacchā] part of a woman's dress, bodice, girdle (?) J v.96 (suvaṅña").

Sankacchika

Sankacchika (nt.) [fr. sankacchā] a part of clothing, belt, waist -- cloth Vin ii.272; iv.345. The C. expln is incorrect.

Sankaṭṭra

Sankaṭṭra (nt.) [unexplained] a dust heap D ii.160; S ii.270; M i.334. Expld as "sankāra -- ṭhāna" K.S. ii.203.

Sankaḍḍhati

Sankaḍḍhati [saŋ+kaḍḍhati] 1. to collect M i.135; J i.254; iv.224; Dh i.49; Pass. "khaḍḍiyati Vism 251 (ppr. "iyamāna being collected, comprising). -- 2. to examine, scrutinize J vi.351 (cintetvā "kaḍḍhituṣ").

Sankati

Sankati [sank, Vedic śankate, cp. Lat. cunctor to hesitate; Goth. háhan=Ags. hangon "to hang"; Oicel. hāētta danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1st sg. sanke S i.111; J iii.253
Sankathati


Sankanta

Sankanta [pp. of sankamati] gone together with ( -- ), gone over to, joined Vin i.60; iv.217.

Sankantati

Sankantati [sañ+kantati] to cut all round, M iii.275.

Sankanti

Sankanti (f.) [fr. sankamati] transition, passage Kv 569; Vism 374 sq.

Sankantika

Sankantika [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S v.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhbv 97.

Sankappa

Sankappa [sañ+klp, cp. kappeti fig. meaning] thought, intention, purpose, plan D iii.215; S ii.143 sq.; A i.281; ii.36; Dh 74; Sn 154, 1144; Nd1 616 (=vitakka ñāna paññā buddhi); Dhs 21; DhA ii.78. As equivalent of vitakka also at D iii.215; A iv.385; Dhs 7. -- kāma’ a lustful thought A iii.259; v.31. paripuñña’ having one’s intentions fulfilled M i.192; iii.276; D iii.42; A v.92, 97 sq.; sara’ memories & hopes M i.453; S iv.76; vyāpāda’, vihiṇa’, malicious, cruel purposes, M ii.27 sq.; sammā’ right thoughts or intentions, one of the angas of the 8 -- fold Path (ariya -- magga) Vin i.10; D ii.312; A iii.140; VbhA 117. Sankappa is defd at DhsA 124 as (cetaso) abhiniropanā, i. e. application of the mind. See on term also Cpd. 238.

Sankappeti

Sankappeti [Den. fr. sankappa] 1. to imagine; wish A ii.36; M i.402; Pug 19. -- 2. to determine, to think about, strive after J iii.449 sq.

Sankamati

Sankamati [sañ+kamati] 1. to go on, to pass over to (acc.), to join D i.55 (ākāsañ indriyāni s.); Vin i.54; ii.138 (bhikkhū rukkhā rukkhaṇ s., climb fr. tree to tree); Kv 565 sq. (jhāna jhānaṇ). -- 2. to transmigrate Miln 71 sq. (+pañisandahati). -- grd. sankamanīya to be passed on or transferred Vin i.190; ācvara’ a dress that should be handed over, which does not belong to one Vin iv.282. -- pp. sankanta. -- Caus. sankāmeti (1) to pass over, to cause to go, to move, to shift Vin iii.49, 58, 59. -- 2. to come in together (sensations to the heart) DhsA 264. -- Cp. upā’.

Sankama
Sankama [fr. sañ+kram] a passage, bridge M i.439; Vin iii.127; J iii.373 (attānañ "ṇ katvā yo sothiñ samatārayi); Miln 91, 229.

Sankamana

Sankamana (nt.) [fr. sankamati] lit. "going over," i.e. step; hence "bridge," passage, path S i.110; Vv 5222; 775; Pv ii.78; ii.925; J vi.120 (papā”). Cp. upa”.

Sankampati

Sankampati [sañ+kampati] to tremble, shake Vin i.12; D ii.12, 108; J i.25. -- Caus. sankampeti id. D ii.108.

Sankara


Sankara


Sankalana

Sankalana (nt.) [fr. sañ+kal to produce] addition DA i.95; MA i.2.

Sankalaha

Sankalaha [sañ+kalahā] inciting words, quarrel J v.393.

Sankasāyati

Sankasāyati [fr. sañ+kṛṣ, kasati? Or has it anything to do with kasāya?] to become weak, to fail S i.202; ii.277; iv.178; A i.68.

Sankassara

Sankassara (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin ii.236 (cp. Vin. Texts iii.300); S i.49=Dh 312 (expld as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA iii.485, thus taken as sankā+sṛ by Bdhgh; of course not cogent); A ii.239; iv.128, 201; S i.66 ("ācāra="suspecting all" trsln); iv.180; Th 1, 277; Pug 27.

Sankā

Sankā (f.) [fr. sank: see sankati] doubt, uncertainty, fear (cp. visanka) J vi.158; DhA iii.485.

Sankāpeti

Sankāpeti [fr. sañ+kḷp] to prepare, get ready, undertake Vin i.137 (vassāvāsañ); S iv.312.

Sankāyati
Sankāyati [Denom. fr. sankā; Dhtp 4 defines sank as "sankāyāy"] to be uncertain about Vin ii.274. Cp. pari’.

Sankāra

Sankāra [fr. sañ+kr] rubbish Vin i.48; iv.265; J i.315; ii.196. -- kūṭa rubbish heap, dust heap M ii.7; Pug 33; Miln 365; DhA i.174. Cp. kacavara & kattara. -- cola a rag picked up from a rubbish heap J iv.380. -- ṭhāna dust heap Th 1, 1175, J i.244; Vism 250; DhA ii.27. -- ṭhāna id. Dh 58. -- yakkha a rubbish heap demon J iv.379.

Sankāsa

Sankāsa [sañ+kāsa, of kāś, cp. okāsa] appearance; ( -- ') having the appearance of, like, similar J ii.150; v.71, 155, 370 (puñña’=sadisa C.); Bu 17, 21; Miln 2.

Sankāsana

Sankāsana (nt.) & "ā (f.) [fr. sañ+kās] explanation, illustration S v.430; Nett 5, 8, 38; SnA 445 (+pakāsana).

Sankinna

Sankinna [pp. of sankirati] mixed; impure S iii.71; A iv.246. -- parikha having the trenches filled; said of one who is free of sañśāra M i.139; A iii.84; Nd2 p. 161.

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Sankita

Sankita [fr. śank] anxious, doubtful J v.85; Mhvs 7, 15; SnA 60. Cp. pari’, vi’.

Sankittana

Sankittana (nt.) [sañ+kittana] proclaiming, making known PvA 164.

Sankitti

Sankitti (f.) [perhaps sañ+kitti] derivation & meaning very doubtful; Bdgh’s expln at PugA 231 is not to be taken as reliable, viz. "sankittetvā katabhattesu hoti. dubhikkha -- samaye kira acela -- kāsāvakā acelakāṇāḥ aththāya tato tato taṇḍul’ādhiṃ saṃmādapetvā bhattachacanto, ukkaṭṭhācelako tato na patīganhāti." D i.166 (trsln Dial. i.229 "he will not accept food collected, i. e. by the faithful in time of drought"); Neumann "not from the dirty"; Franke "nicht von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind"); M i.77; A ii.206; Pug 55. It may be something like "convocation."

Sankin


Sankiya

Sankiya (adj.) [grd. fr. sankati] 1. apt to be suspected It 67. -- 2. anxious J i.334.
Sankīraṇa

Sankīraṇa (nt.) [fr. saṁ+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D i.11; DA i.96; cp. Dial. i.23.

Sankirati

Sankirati [saṇ+kirati] to mix together; Pass. sankīyati (q. v.); pp. sankinṇa.

Sankiliṭṭha

Sankiliṭṭha [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D i.247; S ii.271; A iii.124; v.169; Dh 244; J ii.418; Dhs 993, 1243; Pv iv.123 (kāyena vācāya ca); DhsA 319.

Sankilissati

Sankilissati [saṇ+kilissati, cp. BSk. sankliṣyati Divy 57] to become soiled or impure D i.53; S iii.70; Dh 165; J ii.33, 271. -- pp. sankiliṭṭha. -- Caus. sankileseti.

Sankilissana


Sankilesa

Sankilesa [saṇ+kilesa] impurity, defilement, corruption, sinfulness Vin i.15; D i.10, 53, 247 (opp. visuddhi); M i.402; S iii.69; A ii.11; iii.418 sq.; v.34; J i.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

Sankilesika

Sankilesika (adj.) [fr. sankilesa] baneful, sinful D i.195; iii.57; A ii.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

Sankīyati

Sankīyati [Pass. of sankirati, saṇ+kīr; Sk. "kritye> *kiyyati>P. *ktyati] to become confused or impure S iii.71; A ii.29; iv.246.

Sankīlati

Sankīlati [saṇ+kīlati] to play or sport D i.91; A iv.55, 343; DA i.256.

Sanku

Sanku [cp. Vedic śanku] a stake, spike; javelin M i.337; S iv.168; J vi.112; DhA i.69. -- ayo’ an iron stake A iv.131. -- patha a path full of stakes & sticks Vv 8411; J iii.485, 541; Miln 280; Vism 305. -- sata a hundred sticks, hundreds of sticks J vi.112; Vism 153 (both passages same simile with the beating of an ox -- hide). -- samāhata set with iron spikes, N. of a purgatory M i.337; J vi.453.

Sankuka

Sankucati

Sankucati [saṅ+kucati: see kuṇcita] to become contracted, to shrink DhsA 376. -- pp. "kucita. -- Caus. 'koceti.

Sankucita

Sankucita [pp. of sankucati] shrunk, contracted, clenched (of the first: 'hattha) J i.275; vi.468 ('hattha, opposed to paśārita -- hattha); DA i.287; PvA 123, 124.

Sankuṭiṣka


Sankuṭiṭa

Sankuṭiṭa [=last] doubled up, shrivelled, shrunk; J ii.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads baḥala); VbhA 238.

Sankuṭila

Sankuṭila (adj.) [saṅ+kuṭila] curved, winding Miln 297.

Sankuṇḍita

Sankuṇḍita [pp. of saṅ+kunḍ: see kuṇḍa] contorted, dis- torted PvA 123.

Sankuddha

Sankuddha [saṅ+kuddha] angry D ii.262.

Sankupita

Sankupita [saṅ+kupita] shaken, enraged S i.222.

Sankuppa

Sankuppa (adj.) [saṅ+kuppa] to be shaken, movable; a’ immovable Th 1, 649; Sn 1149.

Sankula

Sankula (adj.) [saṅ+kula] crowded, full Sdhp 603.

Sankuli

Sankuli [cp. sakkhali 2 & sangulikā] a kind of cake J vi.580.

Sankulya
Sankulya (nt.) = sankuli J vi.524.

Sankusaka

Sankusaka (adj.) [cp. Sk. sankasuka crumbling up] contrary; neg. a˚ J vi.297 (=appāṭiloma C.).

Sankusumita

Sankusumita (adj.) [sa˚ + kusumita] flowering, in blossom J v.420; Miln 319.

Sanketa

Sanketa [sa˚ + keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin i.298; Miln 212; Nett 15, 18; cp. Cpd. 6, 33. sanketa gacchati to keep an appointment, to come to the rendezvous Vin ii.265. asanketena without appointing a place Vin i.107. vassika˚ the appointed time for keeping the rainy season Vin i.298. -- kamma agreement Vin iii.47, 53, 78.

Sanketana

Sanketana (nt.) = sanketa, ˚ &! h! place of rendezvous DhA ii.261.

Sanke

Sanke yati [sa˚ + ke yati] to amuse oneself (with) A iv.55.

Sankoca

Sankoca [sa˚ + koca, of kuñc: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha˚) PvA 103; also as hattha˚, etc. at PvA 124.

Sankocana

Sankocana (nt.) = sankoca J iii.57 (mukha˚); DhA iii.270; Dhtp 809.

Sankoceti

Sankoceti [Caus. of sankucati] to contract J i.228; DhsA 324.

Sankopa

Sankopa see sankhepa.

Sankha

Sankha1 [cp. Vedic śankha; Gr. ko/gxos shell, measure of capacity, & ko/xlos; Lat. congius a measure] a shell, conch; mother -- of -- pearl; a chank, commonly used as a trumpet D i.79; ii.297=M i.58; A ii.117; iv.199; Vv 8110; J i.72; ii.110; vi.465, 580; Miln 21 (dhamma˚); DhA i.18. Combined with pa˚nava (small drum) Vism 408; J vi.21; or with bheri (large drum) Miln 21; Vism 408. -- ūpama like a shell, i. e. white J v.396, cp. vi.572. -- kuṭṭhin a kind of leper; whose body becomes as white as mother -- of -- pearl DhA i.194, 195. -- āṭhā mother of pearl, (shell -- ) plate Vism 126 (suddhota˚), 255. -- dhama a trumpeter D i.259=M ii.19; M ii.207=S iv.322. -- dhamaka a conch blower, trumpeter J i.284; vi.7. -- nābhi a kind of
shell Vin i.203; ii.117. -- patta motherof -- pearl DhA i.387. -- munůdika the shell -- tonsure, a kind of torture M i.87; A i.47; ii.122. -- mutta motherofpearl J v.380 (C expls as "shell -- jewel & pearl -- jewel"); vi.211, 230. -- likhita polished like motherofpearl -- of -- pearl; bright, perfect D i.63, 250; S ii.219; A v.204; Vin i.181; Pug 57; DA i.181; DhA iv.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. -- vanna pearl -- white J iii.477; M i.58=A iii.324. -- sadda the sound of a chank A ii.186; Vism 408; Dhs 621. -- silā "shell -- stone," a precious stone, motherofpearl -- jewel; bright, perfect D i.63, 250; S ii.219; A v.204; Vin i.181; Pug 57; DA i.181; DhA iv.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. -- va

Frequent in BSk., e. g. AvŚ i.184, 201, 205; Divy 291.

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Sankha

Sankha2 [etym.?] a water plant (combd with sevāla) Miln 35. See detail under paṇṇaka 2.

Sankhata

Sankhata [pp. of sankharoti; Sk. saṃskṛta] 1. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S ii.26; iii.56; Vin ii.284; It 37, 88; J ii.88; Nett 14; Dhs 1085; DhsA 47. As nt. that which is produced from a cause, i. e. the sankhāras S i.112; A i.83, 152; Nett 22. asankhata not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A i.152; S iv.359 sq.; Kvu 317 sq.; Pv iii.710 (=laddhanāma amataṇ PvA 207); Miln 270; Dhs 583 (see trsln ibid.), 1439. The discernment of higher jhāna- states as sankhata is a preliminary to the attainment of Arahantship M iii.244. Cp. abhi*; visankhita; visankhāra. -- 2. cooked, dressed Mhvs 32, 39. -- 3. embellished Mhvs 22, 29. -- lakkhaṇa properties of the sankhata, i. e. production, decay and change A i.152; VvA 29.

Sankhati

Sankhati (f.) [cp. Sk. saṃskṛti] cookery M i.448.

Sankhaya

Sankhaya [saṃ+khaya] destruction, consumption, loss, end Vin i.42; D ii.283; M i.152; S i.2, 124; iv.391; It 38; Dhs 282 (=vināsa Dha i.421), 331; J ii.52; v.465; Miln 205, 304.

Sankharoti


Sankhal

Sankhalā (f.) [cp. Sk. śṃkhalā] a chain Th 2, 509. aṭṭhi* a chain of bones, skeleton A iii.97. As "kankalā at Th 2, 488.

Sankhalikā

Sankhalikā (f.) [fr. sankhalā] a chain S i.76; J iii.168; vi.3; Nd2 304ii; Miln 149, 279; Dha iv.54; PvA 152. Sometimes sankhalikā (esp. in composition), e. g. J iii.125 ("bandhana"); vi.3; Miln 279. -- aṭṭhi* a chain of bones, a skeleton [cp. BSk. asthi -- sankhalikā M Vastu i.21] D ii.296=M i.58; Vm i.105; J i.433; Pv ii.1211; Dha iii.479. -- deva* a magic chain J ii.128; v.92.
Sankhā

Sankhā (f.) & Sankhyā (f.) [fr. sañ+khya] 1. enumeration, calculation, estimating D ii.277; M i.109; Miln 59 <-> 2. number Dāvs i.25. -- 3. denomination, definition, word, name (cp. on term K.S. i.321) S iii.71 sq.; iv.376 sq.; Nd2 617 (=uddesa gananā paññattti); Dhs 1306; Miln 25. -- sankhaṇ gacchati to be styled, called or defined; to be put into words D i.199, 201; Vin ii.239; M i.190, 487; A i.68, 244=ii.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). sankhaṇ gata (cp. sankhāta) is called DA i.41 (uyyaṇaṭ Ambalāṭhikā t'eva s. g.). sankhaṇ na upeti (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd1 327; Nd2 617.

Sankhāta

Sankhāta [pp. of sankhāyati] agreed on, reckoned; ( -- ') so -- called, named D i.163 (akusala’ dhammā); iii.65, 133=Vin iii.46 (theyya’ what is called theft); DA i.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha -- taya’ kāya, cp. Expos. ii.485); PvA 40 (medha’ paññā), 56 (hattha’ paṅñā), 131 (paricecāga’ atidāna), 163 (carana’ guṇa). -- dhamma one who has examined or recognized the dhamma ("they who have mastered well the truth of things" K.S. ii.36), an Ep. of the arahant S ii.47; iv.210; Sn 70 ('dhammo, with expln Nd2 618b: "vuccati Ṛnāṇa") etc.; "sankhāta -- dh. =ñāta -- dhammo," of the paccēka-buddha), 1038 ('dhammā= Buccanti arahanto khīnasavā Nd 618a), Dh 70 ('T. sankhāta", but Dh A ii.63 sankhāta”).

Sankhādati

Sankhādati [sañ+khādati] to masticate Vin ii.201= S ii.269 (reads "kharitvā); A iii.304 sq.; J i.507. -- pp. 'khādita.

Sankhādita

Sankhādita [pp. of sankhādati] chewed, masticated KhA 56, 257; VbhA 241 (where Vism 257 reads 'khāyita).

Sankhāna

Sankhāna1 (nt.) & Sankhyāna (nt.) [fr. sañ+khya, cp. sankhā] calculation, counting D i.11; M i.85; DA i.95; Dhtp 613 (khy).

Sankhāna2

Sankhāna2 (nt.) [] a strong leash ThA 292 (where Th 2, 509 reads sankhalā).

Sankhāyaka


Sankhāyati

Sankhāyati & Sankhāti [sañ+khyā] 1. to appear J v.203 ("āti"). -- 2. to calculate Sn p. 126 (inf. 'khātuṇā); Dh 196. ger. sankhāya having considered, discriminatingly, carefully, with open mind D ii.227; iii.224 (patisevati etc.: with ref. to the 4 apassenāni); S i.182; Sn 209, 391, 749, 1048 (=jānītvā etc. Nd2 619); Nd1 327; Dh 267 (=ñānenā Dha iii.393); It 54. sankhā pa deliberately M i.105 sq.

Sankhāyita
Sankhāyita=sankhādita; Vism 257.

Sankhāra

Sankhāra [fr. sañ+kr, not Vedic, but as sañskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition," cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the former subjective -- objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. trsln. -- An exhaustive discussion of the term is given by Franke in his Dīgha translation (pp. 307 sq., esp. 311 sq.); see also the analysis in Cpd. 273 -- 276. -- Lit. "preparation, get up!"; appld: coefficient (of consciousness as well as of physical life, cp. viññāna), constituent, constituent potentiality; (pl.) synergies, cause -- combination, as in S iii.87; discussed, B. Psy., p. 50 sq. (cp. DhsA 156, where paraphrased in defn of sā -- sankhāra with "ussāha, payoga, upāya, paccaya -- gahaṇa"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result -- e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (---), e. g. āyusankhāra, life -- element D ii.106; S ii.266; PvA 210; bhavasankhāra, jīvasankhāra, D ii.99, 107. (ii.) Essential conditions, antecedents or synergy (co -- ordained activity), mental coefficients, requisite for act, speech, thought: kāya, vac, cittā, or mano, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M i.301 (cp. 56); S iv.293; Kvu 395 (cp. trsln 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. -- 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta -- sampayutta -- cetasikā dhammā -- i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M iii.25). As thus classified, the sankhāra's form the mental factor corresponding to the bodily aggregate or rūpakhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called sankhāra tend to take on the implication of synergies of purposive intellection, connoted by the term abhisankhāra, q. v. -- e. g. M iii.99, where sankhāra are a purposive, aspiring state of mind to induce a specific rebirth; S ii.82, where puññā,
widest sense the "world of phenomena" (cp. below 'loka), all things which have been made up by pre-existing causes. -- At PvA 71 we find sankhārā in lit. meaning as "things" (preparations) in defn of ye keci (bhogā) "whatever." The sabbe s. at S ii.178 (trsln "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kyu 226 (trsln "things"); Mhvs iv.66 (: the material and transitory world); Dh 154 (vi -- sankhāragataḥ cittaḥ-mind divested of all material things); DhsA 304 (trsln "kamma activities," in connection avijjā -- paccaya -- sā); Cpd. 211, n. 3. -- The defn of sankhārā at Vism 526 (as result of avijjā & cause of viññāna in the P. -- S.) is: sankhata-abhisankharont "things." Api ca: avijjā -- paccayasā sankhārāna sankhāra -- saddena gata -- sankhāra; etc. with further def. of the 4 sankhāras. <-> Var. passages for sankhāra in general: D ii. 213; iii.221 sq., M ii.223 (imassa dukkha -- nidānassa sankhāran padahato sankhāra -- ppadhānā virāgo hoti); S iii.69 (ekanta -- dukkha sankhārā); iv.216 sq. (sankhāranaj khaya -- dharmatā; id. with vaya’, virāga’, nirodha’ etc.); Sn 731 (yan kicī dukkhaṇa sambhoti sakkhaṇa -- paccayā; sankhārānaṇa nārthi dukkhassa sambhavo); Vism 453, 462 sq. (the 51), 529 sq.; DhA iii.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana -- dhammā). <-> Of passages dealing with the sankhāras as anicca, vayadhammā, anattā, dukkha etc. the foll. may be mentioned: Vin i.13; S i.200; iii.24; iv.216, 259; v.56, 345; M iii.64, 108; A i.286; ii.150 sq.; iii.83, 143; iv.13, 100; It 38; Dh 277, 383; Ps i.37, 132; ii.48; 109 sq.; Nd2 444, 450; also Nd2 p. 259 (s. v. sankhāra). -- upekkhā equanimity among "things" Vism 161, 162. -- āpamāsā allayment of the constituents of life Dh 368, 381; cp. DhA iv.108. -- khandha the aggregate of (mental) coefficients D iii.233; Kyu 578; Tikp 61; DhsA 345; VbhA 20, 42. -- dukkha the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold sukkha). -- paccayā (viññāna) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭicca -- samuppāda (q. v.) Vism 577; VbhA 152 sq. -- padhāna concentration on the sankhāras M ii.223. -- majjhottā=“upekkhā VbhA 283. -- loka the material world, the world of formation (or phenomena), creation, loka "per se," as contrasted to satta -- loka, the world of (morally responsible) beings, loka "per hominem" Vism 205; VbhA 456; SnA 442.

Sankhāravant


Sankhitta

Sankhitta [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. sankhittena in short, concisely (opp. vitthārena) Vin i.10; D ii.305; S v.421; Pug 41. Cp. BSk. sankṣiptena Divy 37 etc. -- 2. concentrated, attentive D i.80 (which at Vism 410 however is expld as "thīna -- middh’ ānugata"); S ii.122; v.263; D ii.299=M i.59. -- 3. contracted, thin, slender: "majjhā of slender waist J v.155. -- Cp. abhi’.

Sankhipati

Sankhipati [saṁ+khipati] 1. to collect, heap together Mhvs 1, 31. -- 2. to withdraw, put off Dūvs iv.35. <-> 3. to concentrate J i.82. -- 4. to abridge, shorten. <-> pp. sankhitta.

Sankhippa

Sankhippa (adj.) [saṁ+khippa] quick J vi.323.

Sankhiyādhamma

Sankhiyā -- dhamma form of talk, the trend of talk D i.2; DA i.43. Cp. sankhyā.

Sankhubhati
Sankhubhāti [sañ+khubbati] to be shaken, to be agitated, to stir J i.446 (ger. ’khubhitvā); DhA ii.43, 57; aor. ’khubhi PvA 93. -- pp. sankhubhita. -- Caus. sankhobhetai to shake, stir up, agitate J i.119, 350; ii.119.

Sankhubhita

Sankhubhita [pp. of sankhubhāti] shaken, stirred J iii.443.

Sankhepa

Sankhepa [sañ+khepa] 1. abridgment, abstract, condensed account (opp. vitthāra), e. g. Vism 532, 479; Dh i.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. ati’. -- 2. the sum of, quintessence of; instr. ’ena (adv.) by way of, as if, e. g. rāja’ as if he were king DA i.246; bhūmi -- ghara’ in the shape of an earth house DA i.260. -- 3. group, heaping up, amassing, collection: pabbata -- sankhepe in a mountain glen (lit. in the midst of a group of mountains) D i.84; A iii.396. bhava’ amassing of existences J i.165 sq., 366, 463; ii.137. <-> 4. atavi’ at A i.178; iii.66 is probably a wrong reading for ’sankopa “inroad of savage tribes.”

Sankheyya

Sankheyya1 (adj.) [grd. of sankhāyati] calculable; only neg. a” incalculable S v.400; A iii.366; PvA 212. -- ’kāra acting with a set purpose Sn 351. -- As grd. of sankharoti: see upa’.

Sankheyya

Sankheyya2 (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

Sankhobha

Sankhobha [sañ+kobha] shaking, commotion, upsetting, disturbance J i.64; Sdhp 471.

Sankhobhetai

Sankhobhetai see sankhubhāti.

Sanga

Sanga [fr. sañj: see sajjati1] cleaving, clinging, attachment, bond S i.25, 117 sq.; A iii.311; iv.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J iii.201; the five sangas are rāga, dosa, moha, māna, and diṭṭhi, Thag. 633=Dhp. 370; DhA iv.187; seven sangas, It. 94; Nd1 91, 432; Nd2 620.

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-- ātiga one who has overcome attachment, free from attachment, an Arahant M i.386; S i.3, 23; iv.158= It 58; Sn 250, 473, 621; DhA iv.159.

Sangacchati

Sangacchati [sañ+gacchati] to come together, to meet with; ger. ”gamma It 123; ”gantva Sn 290. -- pp. sangata.

Sangana

Sāṅgānīkā

Sāṅgānīkā (f.) [sa+gān+īkā, cp. BSk. sāṅgānīkā MVastu ii.355; Divy 464] communication, association, society Vin i.45; A iii.256; J i.106. -- ārāma delighting in society D ii.78; M iii.110; VbhA 474. -- ārāmātā delight in company D ii.78; M iii.110; A iii.116, 293 sq., 310, 422. -- rata fond of society D ii.78; Sn 54; cp. sāṅgānīke rata Th 1, 84. -- vihāra (sāṅgānīka’) living in society A iii.104; iv.342.

Sāṅgānha

Sāṅgānha (adj.) [fr. sa+grah] showing kindness, helping VvA 59 (’sīla).

Sāṅgānḥāti

Sāṅgānḥāti [sa+gānḥāti] 1. to comprise Pva 80, 117; SnA 200 (ger. ’gahetvā), 347 (’gāṇhitvā). -- 2. to collect Mhvs 10, 24. -- 3. to contain, include Miln 40. -- 4. to compile, abridge Mhvs 37, 244. -- 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin i.50; J ii.6; iv.132; v.426 (aor. ’gāṇhi), 438 (to favour with one’s love), 510; Miln 234; KhA 160. <> aor. sangahesī Mhvs 38, 31; fut. ’gahissati J vi.392; ger. ’gahetvā Mhvs 37, 244; grd. ’gahetabbā Vin i.50; ppr. Pass. ’gayhamāna DhsA 18. -- pp. sangahita. <> Caus. II. sāṅgānḥāpeti: see pari’ (e. g. J vi.328).

Sāṅgata

Sāṅgata [pp. of sangacchati] 1. come together, met Sn 807, 1102 (=samāgata samohita sannipatti Nd2 621); nt. sāṅgataj association Dh 207. -- 2. compact, tightly fastened or closed, well -- joined Vv 642 (=nibbivara VvA 275).

Sāṅgati

Sāṅgati (f.) [fr. sangacchati] 1. meeting, intercourse J iv.98; v.78, 483. In defn of yajati (=service?) at Dhtp 62 & Dhtm 79. -- 2. union, combination M i.111; S ii.72; iv.32 sq., 68 sq.; Vbh 138 (=VbhA 188). <> 3. accidental occurrence D i.53; DA i.161.

Sāṅgatiṅka

Sāṅgatiṅka [adj.] kalyāṇa”, pāpa”, united with, M ii.222, 227.

Sāṅgama

Sāṅgama [fr. sa+gam] 1. meeting, intercourse, associa- tion Sn 681; J ii.42; iii.488; v.483. -- 2. sexual intercourse M i.407; J iv.106.

Sāṅgara

Sāṅgara [fr. sa+gr1 to sing, proclaim, cp. gāyati & gṛta] 1. a promise, agreement J iv.105, 111, 473; v.25, 479; sāṅgaraṅ karoti to make a compact Vin i.247; J iv.105; v.479. -- 2. (also nt.) a fight M iii.187=Nett 149; S v.109.

Sāṅgahā
Sangaha1 [fr. saŋ+grah] 1. collecting, gathering, accumulation Vin i.253; Mhvs 35, 28. -- 2. comprising, collection, inclusion, classification Kvu 335 sq. ("kathā"), cp. Kvu. trsln 388 sq.; Vism 191, 368 (eka’); "ñ
gacchati to be comprised, included, or classified SnA 7, 24, 291. -- 3. inclusion, i.e. constitution of consciousness, phase Miln 40. -- 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA i.131. -- 5. (applied) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D iii.245; Sn 262, 263; A i.92; J i.86 sq.; iii.471; vi.574; DA i.318; VvA 63, 64; PvA 196 ("ñ karoti). The 4
sangaha -- vatthu or objects (characteristics) of sympathy are: dāna, peyyavajja, athacariya, samānattā, or liberality, kindly speech, a life of usefulness (Rh. D. at Dial. iii.145: sagacious conduct; 223: justice), impartiality (? better as state of equality, i.e. sensus communis or feeling of common good). The BSk. equivalents (as sangrahavastu or objects) are dāna, priyavakya, tathārthacaryā, samānasukha -- duḥkata MVastu i.3; and d.p., arthakriyā, samānarthatā (=samāna+artha+ta) Lal. Vist. 30. Cp. Divy 95, 124, 264. The P. refs. are D iii.152, 232; A ii.32, 248; iv.219, 364; J v.330; SnA 236, 240. See also Kern, Toev. ii.67 s.v.

Sangaha

Sangaha2 (nt.) [fr. saŋ+grah] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

Sangahaṇa

Sangahaṇa (adj.) [fr. sanānḥaṇi] firm, well -- supported J v.484.

Sangahita


Sangāma

Sangāma [fr. saŋ+gama: see grāma; lit. "collection"] a fight, battle D i.46; ii.285; M i.86, 253; S i.98; iv.308 sq.; A i.106; ii.116; iii.94; Vin i.6; It 75; Sn 440; Nd2 199; Pug 68; J i.358; ii.11; Miln 332; Vism 401. Cp. vijita’, -- ávacara whose sphere is the battle, quite at home on the battlefield J ii.94, 95; Vin v.163 sq., 183 (here said fig. of the bhikkhu). -- ji (sangāma -- j -- uttama) victorious in battle Dh 103 (cp. DHA ii.227=sangāma -- sīsa -- yodha). -- bheri battle drum DHA iii.298; iv.25. -- yodha a warrior J i.358.

Sangāmeti

Sangāmeti [Denom. fr. sangāma; given as special root sangām’ at Dhtp 605 with defn "yuddha"] to fight, to come into conflict with Vin ii.195; iii.108; It 75; J ii.11, 212. aor. "gāmesi J v.417, 420 (C.=samāgami, cp. sangacchati).

Sangāyati

Sangāyati [saŋ+gāyati] to chant, proclaim (cp. sangara), to rehearse, to establish the text of the B. scriptures Vin ii.285; DA i.25 (Buddha -- vacana). -- pp. sangtta.

Sangāyika

Sangāyika (adj.) [fr. sangāyati] connected with the proclamation; dhamma’ -- therā the Elders gathered in the council for proclaiming the Doctrine J v.56.

Sangāha

Sangāhaka

Sangāhaka (adj. -- n.) [fr. sangāha] 1. compiling, collection, making a recension J i.1; Miln 369; VvA 169 (dhamma”). -- 2. treating kindly, compassionate, kind (cp. sangaha 5) A iv.90; J i.203; iii.262. -- 3. (m.) a charioteer D ii.268; J i.203; ii.257; iv.63.

Sangāhika

Sangāhika (adj. -- n.) [=last] 1. comprising, including J i.160; Vism 6; DA i.94. -- 2. holding together M i.322=A iii.10. -- 3. comprehensive, concise J ii.236.

Sangīta

Sangīta [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin ii.290; J i.1; DA i.25 (of the Canon, said to have been rehearsed in seven months). -- (nt.) a song, chant, chorus D ii.138; J vi.529.

Sangīti

Sangīti (f.) [fr. sangāyati; BSk. sangīti Divy 61] 1. a song, chorus, music J i.32 (dibba”); vi.528 (of birds). -- 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The first Council is alleged to have been held at Rājagaha, Vin ii.284 sq.; Dpvs iv.; Mhvs iii.; DA i.2 sq.; SnA 67, 483. The second Council at Vesālī Vin ii.294 sq.; Dpvs iv.27 sq.; Mhvs iv.; the third at Pāṭaliputta, Dpvs vii.34 sq.; Mhvs v.268 sq. A Council of heretics, the so -- called Mahāsangīti, is mentioned Dpvs v.31 sq. < > 3. text rehearsed, recension Vin ii.290; DA i.17; Miln 175 (dhamma”); text, formula Vin i.95; ii.274, 278. On the question of the Councils see especially Franke J.P.T.S. 1908, 1 sq. -- kāra editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 504 and passim; PvA 49, 70, etc. -- kāraka id J i.345 -- kāla the time of the

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redaction of the Pāli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. -- pariyāya the discourse on the Holy Text D iii.271 (Rh. D. "scheme of chanting together").

Sangulikā

Sangulikā (f.) [either=Sk. ṣaśkulikā, cp, sakkhali 2, or fr. sagula=sangula] a cake Vin ii.17; DhA ii.75; cp. sankulikā A iii.78.

Sangopeti

Sangopeti [saŋ+gopeti] to guard; to keep, preserve; to hold on to (acc.) J iv.351 (dhanaŋ).

Sangha

Sangha [fr. saŋ+hr; lit. "comprising." The quâsi pop. etym. at VvA 233 is "dīṭṭhi -- stla -- sāmaññena sanghātābhāvena sangha"] 1. multitude, assemblage Mih 403 (kāka”); J i.52 (sākūṇa”); Sn 589 (ṇāṭī”); 680 (deva”); D iii.23 (miga”); Vv 55 (acchară=saṁtha VvA 37), bhikkhu’ an assembly of Buddhist priests A i.56, etc.; D i.1, etc.; S i.236; Sum i.230, 280; Vin i.16; ii.147; bhikkhun” an assembly of nuns S v.360; Vin i.140; sāvaka” an assembly of disciples A i.208; D ii.93; S i.220; PvA 195, etc.; sāmaṇa” an assembly of
ascetics Sn 550. -- 2. the Order, the priesthood, the clergy, the Buddhist church A i.68, 123, etc.; D i.2, etc.; iii.102, 126, 193, 246; S iv.270 sq.; Sn 227, etc.; J ii.147, etc.; Dhs 1004; It 11, 12, 88; Vin i.102, 326; ii.164, etc. <-> 3. a larger assemblage, a community A ii.55=Sv.400; M i.231 (cp. gaṇa). -- On the formula Buddha, Dhamma, Sangha see dhamma C 2. -- ānussati meditation on the Order (a kammaṭṭhāna) D iii.250, 280; A i.30; J i.97. -- ārāma a residence for members of the Order J i.94; VbhA 13. -- kamma an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin i.123 (cp. i.53, 143 & exphn at S.B.E. xxii.7); iii.38 sq.; J i.341. -- gata gone into the sangha, joining the community M i.469. -- thera senior of the congregation Vin ii.212, 303. -- bhatta food given to the community of bhikkhus Vin i.58; ii.109, 212. -- bhāma schismatic Vin v.216. -- bheda causing dissension among the Order Vin i.150; ii.180 sq.; A ii.239 sq.; It 11; Tikp 167, 171; J vi.129; VbhA 425 sq. -- bhedaka causing dissension or divisions, schismatic Vin i.89, 136, 168; It 11. -- māmaka devoted to the Sangha DhA i.206. -- rāji [=rāji] dissension in the Order Vin i.339; ii.203= VbhA 428; Vin iv.37.

Sangha

Sanghaṣati [sā+ghaṇsatì] to rub together, to rub against Vin ii.315 (Bdhgh).

Sanghaṭita

Sanghaṭita [sā+ghaṭita, for ghaṭita, pp. of ghaṭetetì] 1. struck, sounded, resounding with ( -- ) J v.9 (v. 1. ṭī); Miln 2. -- 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā -- dāru*).

Sanghaṭṭa


Sanghaṭṭa

Sanghaṭṭa2 (?) bangle Sn 48 (yanta): thus Nd2 reading for māna (ppr. med. of sanghaṭṭetì).

Sanghaṭṭana

Sanghaṭṭana (nt.) & "ā (f.) [fr. sanghaṭṭetì] 1. rubbing or striking together, close contact, impact S iv.215; v.212; J vi.65; Vism 112; DA i.256 (anguli*). <-> 2. bracelet (?) SnA 96 (on Sn 48).

Sanghaṭṭetì

Sanghaṭṭetì [sā+ghaṭṭetì] 1. to knock against Vin ii.208. -- 2. to sound, to ring Mhvs 21, 29 (aghaṭṭayī). -- 3 to knock together, to rub against each other J iv.98 (aṃsena aṃsas samaghaṭṭayimha); Dāvs iii.87. -- 4. to provoke by scoffing, to make angry J vi.295 (paraṇaḥ asaṃghaṭṭento, C. on asaṃghaṭṭa); VvA 139 (pres. pass. ghaṭṭiyati). -- pp. sanghaṭṭ(t)īta.

Sanghara


Sangharanā

Sangharanā (nt.) =sāngharaṇa accumulation J iii.319 (dhana*).

Sangharati
Sangharati [=sānharati] 1. to bring together, collect, accumulate J iii.261; iv.36 (dhana˚), 371; v.383. <-> 2. to crush, to pound J i.493.

Sanghāta

Sanghāta [fr. saṇ+gha-eti, lit. "binding together"; on etym. see Kern, Toev. ii.68] 1. a raft J ii.20, 332 (nāvā˚); iii.362 (id.), 371. Miln 376. dāru˚ (= nāvā˚) J v.194, 195. -- 2. junction, union VvA 233. -- 3. collection, aggregate J iv.15 (upāhāna˚); Th 1, 519 (papañca˚). Freq. as aṭṭhi˚ (cp. sankhalā etc.) a string of bones, i.e. a skeleton Th 1, 570; DhA iii.112; J v.256. -- 4. a weft, tangle, mass (almost="robe," i.e. sanghātī), in tanhā˚ -- paṭimukka M i.271; vāḍa˚ -- paṭimukka M i.383 (Neumann "defeat"); diṭṭhi˚ -- paṭimukka Miln 390. <-> 5. a post, in piṭṭha˚ door -- post, lintel Vin ii.120.

Sanghātika

Sanghātika (adj.) [fr. saṇghātī] wearing a saṇghāṭī M i.281.

Sanghātī

Sanghātī (f.) [fr. saṇgha-eti; cp. BSk. saṇghāṭī Divy 154, 159, 494] one of the three robes of a Buddhist Vin i.46, 289; ii.78, 135, 213; D i.70; ii.65; M i.281; ii.45; S i.175; A ii.104, 106 sq., 210; iv.169 sq.; v.123; Pv iv.146; VbhA 359 (cīvara); PVA 43. -- cāra wandering about in a saṇghāṭī, having deposited the cīvara Vin iv.281. -- vāsin dressed in a s. Sn 456.

Sanghāṇi

Sanghāṇi (f.) a loin -- cloth Vin iv.339 sq.

Sanghāta

Sanghāta [saṇ+ghāta] 1. striking, killing, murder Vin i.137; D i.141; ii.354; M i.78; A ii.42 sq. -- 2. knocking together (cp. saṅghaṭetī), snapping of the fingers (acchara˚) A i.34, 38; J vi.64. -- 3. accumulation, aggregate, multitude PVA 206 (aṭṭhi˚ mass of bones, for the usual "sanghāta"); Nett 28. -- 4. N. of one of the 8 principle purgatories J v.266, 270.

Sanghātanika

Sanghātanika (adj.) [fr. saṅghāta or saṅghāta] holding or binding together M i.322 (+agga -- saṅgāhika); A iii.10 (id.); Vin i.70 ("the decisive moment" Vin. Texts i.190).

Sanghādisesa

Sanghādisesa [unexplained as regards etym.; Geiger, P.Gr. § 383, after S. Lévi, =saṅghātīsasa; but atīsasa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal saṅgha -- kamma Vin ii.38 sq.; iii.112, 186; iv.110 sq., 225 (where explained); A ii.242; Vism 22; DhA iii.5.

Sanghika

Sanghika (adj.) [fr. saṅgha] belonging to, or connected with the Order Vin i.250.

Sanghin
Sanghin (adj.) [fr. sangha] having a crowd (of followers), the head of an order D i.47, 116; S i.68; Miln 4; DA i.43. -- sanghâsanghî (pl.) in crowds, with crowds (redupl. cpd.), with gaṇi -- bhûtā "crowd upon crowd" at D i.112, 128; ii.317; DA i.280.

Sanghûttha

Sanghûttha (adj.) [sañ+ghûṭtha] 1. resounding (with) J vi.60, 277 (turiya -- tâlîta’); Mhvs 15, 196; 29, 25 (turiya’); Sdhp 298. -- 2. proclaimed, announced PvA 73.

Sacâca

Sacâca (conj.) if indeed Vin i.88; see sace.

Sacitta

Sacitta1 (nt.) [sa4+citta] one’s own mind or heart D ii.120; Dh 183, 327=Miln 379.

Sacitta

Sacitta2 (adj.) [sa2+citta] of the same mind J v.360.

Sacittaka

Sacittaka (adj.) [sa3+citta+ka] endowed with mind, intelligent DhsA 295.

Sace

Sace (conj.) [sa2+ce; cp. sacâca] if D i.8, 51; Vin i.7; Dh 134; J i.311. -- sace . . . noce if . . . if not J vi.365.

Sacetana

Sacetana (adj.) [sa3+cetana] animate, conscious, rational J i.74; Mhvs 38, 97.

Sacetasâ

Sacetasâ (adj.) [sa3+cetasa] attentive, thoughtful A i.254 (=citta -- sampanna C.).

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Sacca

Sacca (adj.) [cp. Sk. satya] real, true D i.182; M ii.169; iii.207; Dh 408; nt. saccañ truly, verily, certainly Miln 120; saccañ kira is it really true? D i.113; Vin i.45, 60; J i.107; saccato truly S iii.112. -- (nt. as noun) saccañ the truth A ii.25, 115 (parama’); Dh 393; also: a solemn asseveration Mhvs 25, 18. Sacce pattiññáya keeping to fact, M i.376. -- pl. (cattári) saccáni the (four) truths M ii.199; A ii.41, 176; Sn 883 sq.; Dhs 358. -- The 4 ariya -- saccáni are the truth about dukkha, dukkhasamudaya, dukkha -- nirodha, and dukkha -- nirodha -- gâmini-parípadâ. Thus e. g. at Vin i.230; D ii.304 sq.; iii.277; A i.175 sq.; Vism 494 sq.; VbhA 116 sq., 141 sq. A shortened statement as dukkha, samudaya, nirodha, magga is freq. found, e. g. Vin i.16; see under dukkha B. 1. -- See also ariyasacca & asacca. -- iminá saccena in consequence of this truth, i. e. if this be true J i.294. -- avhaya deserving his name, Cp. of the Buddha Sn 1133, cp. Nd2 624. -- âdhirattána determined on truth M iii.245; D iii.229. -- ânupâti realization of truth M ii.173 sq. -- ânubuddha awakening to truth M ii.171 sq. -- ânurakkhañca warding of truth, M ii.176. -- âbhinisava inclination to dogmatize, one
of the kāya -- ganthas S v.59; Dhs 1139; DhsA 377. -- ābhīsamaya comprehension of the truth Sn 758; Th 1, 338; ThA 239. -- kāra ratification, pledge, payment in advance as guarantee J i.121. -- kīriyā a solemn declaration, a declaration on oath J i.214, 294; iv.31, 142; v.94; Miln 120; Mhvs 18, 39 (see trsln p. 125 on term). -- nāṇā knowledge of the truth Vism 510; DhA iv.152. -- nāma doing justice to one's name, bearing a true name, Ep. of the Buddha A iii.346; iv.285, 289; P vA 231. -- nikkhama truthful Sn 542. -- paṭivedha penetration of the truth Ps ii.57. -- vanka a certain kind of fish J v.405 (the Copenhagen MS. has [sa]sacca - - vanka, which has been given by Fausböll as sata -- vanka). -- vacana (1) veracity M i.403; Dh i.160; (2)=saccakiriyā KhA 169, 180. -- vajja truthfulness D i.53; S iv.349; J iv.320. -- vācā id. A ii.228; iii.244; J i.201. -- vādin truthful, speaking the truth D i.4; iii.170; A ii.209; iv.249, 389; S i.66; Sn 59; Dh 217; Miln 120; Nd2 623; DhA iii.288. -- vivaśa revelation of truth Ps i.11. -- sandha truthful, reliable D i.4; iii.170; A ii.209; iv.249; DA i.73. -- sammatā popular truth, maxim S iv.230.

Saccāpeti

Saccāpeti at A iv.346=Vin ii.19 is probably misreading or an old misspelling for sajjāpeti fr. sajjeti, the confusion sac: saj being frequent. Meaning: to undertake, fulfil, realize.

Saccika

Saccika (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps i.174 & Nd 458 spells sacchika). <=> saccikā 'āṭha truth, reality, the highest truth Kvu 1 sq.; DhsA 4 (nearly=paramatthā); KhA 102. Kern in a phantastic interpretation (Toev. ii.49, 50) takes it as sacchi -- kaṭṭha (=Sk. sāci -- krṣta) "pulled sideways," i. e. "misunderstood."

Sacceti

Sacceti in fut. saccessati at A iv.343 is most likely an old mistake for ghaṭessati is the same passage at A iii.343; the meaning is "to touch," or to approach, disturb. It is hardly=sāc "to accompany."

Sacchanda

Sacchanda (adj.) [sa4+chanda] self -- willed, headstrong J i.421; as sacchandin ibid.

Sacchavāni

Sacchavāni (mūlāni) at A iii.371 (opp. ummatā) means "roots taking to the soil again." It is doubtful whether it belongs to chavi "skin."

Sacchikata

Sacchikata [pp. of sacchikaroti cp. BSk. sākṣātkṛtah AvŚ i.210] seen with one's own eyes, realized, experienced D i.250; S v.422=Vin i.11; DhA iv.117.

Sacchikaraṇīya

Sacchikaraṇīya (adj.) [grd: of sacchikaroti] (able) to be realized S iii.223 sq.; D iii.230=A ii.182 (in four ways: by kāya, sati, cakkhu, paññā).

Sacchikaroti

Sacchikaroti [cp. Sk. sākṣāt kr; the P. form being *saccha" (=sa3+akṣ, as in akkhi), with change of "a to "i before kr. See also sakkhiṇ ī karoti] to see with one's eyes, to realize, to experience for oneself. Pres. "karoti
Sacchikiriyā

Sacc̄hikiriyā (f.) [fr. sacchikaroti] realization, experiencing oath, ordeal, confirmation D i.100 (etc.). D i.100; iii.255; S iv.254; A i.22; ii.148; iii.101; iv.332 sq.; Sn 267; Vism 696 sq.; Dhs 296; DhA iv.63.

Sajati

Sajati1 [srj, cp. Av. hṝṣaiti to let loose; Sk. sarga pouring out, srṣṭi emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J i.359; v.218 (imper. sajāha); vi.185, 205. -- infin. saṭṭhus (q. v.); pp. saṭṭha (see vissaṭṭha). -- Caus. sajjeti (q. v.). -- For sajj (Caus.) we find sañj in sañjitār.

Sajati

Sajati2 [svaj; Dhtp 74, 549=ajjana (?) or=sajati1?] to embrace D ii.266 (imper. saja). udaka sajati to embrace the water, poet. for "to descend into the water" J iv.448 (T. sajāti); vi.198 (C.=abhisiñcati), 205 (C.= attano upari sajati [i.e. sajati1] abbhukkirati). On C. readings cp. Kern, Toev ii.51.

Sajana

Sajana [sa+jana] a kinsman J iv.11 (read "parijana").

Sajala

Sajala (adj. -- n.) [sa+jala] watery, wet; nt. water. -- da giving water, bringing rain (of wind) Vism 10. -- dhara holding water, i.e. a cloud VvA 223.

Sajāti

Sajāti (f.) [sa2+jāti] (being of) the same class or caste Vin i.87; J ii.108 ("putta").

Sajitar

Sajitar see sañjitar.

Sajṭva


Sajṭva

Sajṭva2 [for saciva?] a minister J vi.307, 318 (=amacca C.).

Sajtvāna

Sajtvāna (nt.) at S i.44 is metric spelling for sa -- jtvana [sa2=sañ+jṭvana] "same livelihood," in phrase kiṣṇu kamme s. "what is (of) the same livelihood in work, i.e. occupation?" The form is the same as jtvāna at J iii.353. Taken wrongly as gen. pl. by Mrs. Rh. D. in trsln (K.S. i.63): "who in their work is mate to sons
of men?" following Bdhgh's wrong interpretation (see K.S. i.321) as "kammena saha j̣tvantāna;
kammadutiyāka nāma honti."

Sajotibhūta

Sajotibhūta (adj.) [sa3+joti+bhūta; same BSk., e. g. MVastu i.5] flaming, ablaze, aglow D i.95; Vin i.25; A i.141; J i.232; DA i.264.

Sajja

Sajja (adj.) [grd. formation fr. sajj=sañj Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J i.98; ii.325; iii.271; Miln 351; PVa 156, 256. Of a bow furnished with a bow -- string A iii.75.

Sajjaka

Sajjaka (adj.)=sajja; J iv.45 (gamana” ready for going, "fertig”).

Sajjati

Sajjati [Pass. of sañj or saj to hang. Cp. sanga] 1. to cling, to, to be attached S i.38, 111 (aor. 2 sg. sajjitho); ii.228; A ii.165; J i.376 (id. asajjitho); Sn 522, 536. ppr. (a)sajjam (un) -- attached Sn 28, 466; J iii.352. -- 2. to hesitate J i.376 (asajjivā without hesitation). -- pp. satta1. -- Cp. abhi” & vi”.

Sajjana


Sajjana

Sajjana2 [sat(=sant)+jana] a good man Miln 321.

Sajjā

Sajjā (f.) [orig. grd. of sad] seat, couch Pv ii.128 (expln at PVa 157 doubtful).

Sajjita

Sajjita [pp. of sajjeti] issued, sent off; offered, prepared S ii.186; Vin iii.137 (here in sense of "happy"= -- 669 --
sukhita); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. -- nt. offering (= upakkhaṭa) DA i.294; PVa 107.

Sajju

Sajju (adv.) [Sk. sadyaḥ, sa+dyāḥ, lit. one the same day] 1. instantly, speedily, quickly Dāvs iii.37. -- 2. newly, recently Dh 71 (”khiṭra; cp. DhA ii.67).

Sajjukaṇṇ=sajju
Sajjuka=sajju: 1. quickly Mhvs 7, 6; 14, 62. -- 2. newly VvA 197.

Sajjulasa


Sajjeti

Sajjeti [Caus. of srj (sajati1), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate; dânañj to give a donation DhA ii.88; pûtheyyañj to prepare provisions J iii.343; gehe to construct houses J i.18; nāṭakâni to arrange ballets J i.59; yaññañj to set up a sacrifice J i.336; dhammasabhañj to equip a hall for a religious meeting J iii.342; nagarañj to decorate the town J v.212; paññakârañj to send a present J iii.10. -- Caus. II. sajjâpeti to cause to be given or prepared J i.446; PvA 81. Cp. vissajjeti.

Sajjha


Sajjhāya

Sajjhāya [cp. Sk. svādhyāya, sva+adhyāya, i.e. sa4+ ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal study D iii.241; Vin i.133; ii.194; A iv.136; S v.121 J i.116, 436; ii.48; Miln 12, KhA 24; VbhA 250 sq. <-> ˚karoti to study D iii.241; A iii.22; J v.54.

Sajjhāyati

Sajjhāyati [Denom. fr. sajjhāya, cp. BSk. svādhyāyita AvŚ i.287; ii.23] to rehearse, to repeat (aloud or silently), to study J i.435; ii.273; iii.216; iv.64; Miln 10. -- ppr. ˚ayanto DhA iii.347; ger. sajjhāya S i.202, & sajjhāyitvā J iv.477; v.450; KhA 97. -- Caus. sajjhāpeti to cause to learn, to teach J iii.28 (of teacher, with adhityati, of pupil). Caus. II. sajjhāyāpeti id. Miln 10.

Sajjhu

Sajjhu (nt.) [cp. sajjha] silver D ii.351; S v.92; J vi.48; Mhvs 19, 4; 27, 26; 28, 33.

Sañcaya

Sañcaya [fr. sañ+ci] accumulation, quantity Sn 697; It 17 (aṭṭhi’); Miln 220.

Sañcara

Sañcara [fr. sañ+car] passage, way, medium DA i.289.

Sañcarana

Sañcarana (nt.) [fr. sañ+car] wandering about, meeting meeting -- place J i.163; iv.335; Miln 359. a’ impassable Miln 217.

Sañcarati
Sañcarati [sañ+carati] 1. to go about, to wander D i.83. -- 2. to meet, unite, come together J ii.36 (of the noose of a snare). -- 3. to move, to rock J i.265. -- 4. to pass J i.491. -- Caus. "cāreti to cause to move about Miln 377, 385. -- Caus. II. "cārāpeti to cause to go, to emit J i.164; to make one's mind dwell on Vism 187.

Sañcaritta

Sañcaritta (nt.) [fr. sañ+caritar] 1. going backwards & forwards, acting as go -- between Vin iii.137. -- 2. intercourse Miln 266.

Sañcāra

Sañcāra [sañ+cāra] 1. going, movement, passing through Sdhp 244. -- 2. passages entrance, road J i.409; ii.70, 122.

Sañcalati


Sañcalita

Sañcalita [pp. of sañcalati] shaken Miln 224 (a†).

Sañcicca

Sañcicca (adv.) [ger. of sañ+cinteti; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin ii.76; iii.71, 112; iv.149, 290; D iii.133; Kvu 593; Miln 380; PvA 103.

Sañcita

Sañcita [pp. of sañcināti] accumulated, filled (with) J vi.249; ThA 282; Sdhp 319.

Sañcināti


Sañcinteti

Sañcinteti (& "ceteti) [sañ+cinteti] to think, find out, plan, devise means D ii.180, 245 (aor. samacintesuṇ); Th 1, 1103 (Pot. "cintaye); J iii.438 (aor. samacetayi).

Sañcuṇṇa


Sañcuṇṇita

Sañcuṇṇita [pp. of sañcuṇṇeti] crushed J ii.41; Miln 188; Vism 259.

Sañcuṇṇeti

Sañcetana

Sañcetana (f.) [sañ+cetana] thought, cogitation, perception, intention A ii.159 (atta", para"); D iii.231 (id.); S ii.11, 40, 99 (mano"); ii.39 sq., 247; iii.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i.e. the 6 fold sensory perception, rūpa", sadda", etc.): D ii.309; iii.244; Ps i.136. Threefold (viz. kāya", vac†, mano"): Vism 341, 530; VbhA 144, 145.

Sañcetanika

Sañcetanika (adj.) [fr. sañ+cetanā] intentional Vin iii.112; M iii.207; A v.292 sq.; a" M i.377.

Sañcetayitatta

Sañcetayitatta (nt.) reflection Dhs 5, 72.

Sañceteti

Sañceteti see "cinteti.

Sañcodita

Sañcodita [sañ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

Sañcopati

Sañcopati [cp. Sk. copati, as a/pac in Mhbh. We should expect copeti in Pāli, fr. cup to stir] to move, to stir; a misunderstood term. Found in aor. samacopi (so read for T. samadhosi & v. l. samañcopi) mañcake "he stirred fr. his bed" S iii.120, 125; and sañcopa (pret.) J v.340 (v. l. for T. sañcesu āsanā; C. expls as "caliṅṣu").

Sañcopana

Sañcopana (nt.) & "ā (f.) [sañ+copana] touching, handling Vin iii.121 (ā); iv.214 (a) (=parāmasanan nāma ito c’ ito ca).

Sañchanna

Sañchanna [sañ+channa1] covered (with= -- ) M i.124; Th 1, 13; J i.201; SnA 91 ("patta full of leaves; puppha" of flowers). Often in cpd. paduma" covered with lotuses (of ponds) Pv ii.120; ii.122; Vv 441; J i.222; v.337.

Sañchavina

Sañchavin, M ii.217, 259.

Sañchādita

Sañchindati

Sañchindati [sañ+chindati] to cut, destroy M iii.275 (Pot. 'chindeyya); A ii.33 =S iii.85 (ger. 'chinditvā). -- pp. sañchinna.

Sañchinna

Sañchinna [pp. of sañchindati] Vin i.255 (of the kathina, with samaṇḍalikata "hemmed"). Also in cpd. 'patta "with leaves destroyed" is Nd2 reading at Sn 44 (where T. ed. & SnA 91 read sañṣīna), as well as at Sn 64 (in similar context, where T. ed. reads sañchinna). The latter passage is expld (Nd2 625) as "bahula -- pattapālāsa saṇḍa -- cchāya," i. e. having thick & dense foliage. The same meaning is attached to sañchinna -- patta at VvA 288 (with v. I. sañṣīna!), thus evidently in sense of sañchanna. The C. on Sn 64 (viz. SnA 117) takes it as sañchanna in introductory story.

Sañjagghati

Sañjagghati [sañ+jagghati] to joke, to jest D i.91; A iv.55, 343; DA i.256.

Sañjati

Sañjati is the P. correspondent of sajati1 (srj), but Sk. sañj=sajjati (to hang on, clinging), which at Dhṭp 67 & 397 defd as sanga. The Dhṭp (64) & Dhṭm (82) take

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sañj in all meanings of ālingana (=sajjati2), vissagga (=sajjati1), & nimmāna (= sajjeti).

Sañjanati

Sañjanati [sañ+janati] to be born; only in Caus. 'janeti to cause, produce; realize Pug 16; Sdhp 564 (ger. 'janayitvāna). -- pp. sañjātā. See also Pass. sañjāyatī.

Sañjanana

Sañjanana (nt.) producing; f. 't progenetrix (identical with tañhā) Dhs 1059; DhsA 363.

Sañjanetar

Sañjanetar [n. ag. fr. sañjaneti] one who produces S i.191; iii.66.

Sañjambhari

Sañjambhari in 'ṇ karoti is not clear in dern & meaning; perhaps "to tease, abuse," see D i.189 ('riyaṇ); A i.187; S ii.282. Probably fr. bhr (Intensive jarbhta Vedic!) as *jarbhari. See on dern Konow, J.P.T.S. 1909, 42; Kern, Toev. ii.69. The C. on S ii.282 (K.S. ii.203) expls as "sambharitaṁ nirantarāṇaḥ phuṭaṁ aksaṇsu, upari vijhīṣṭu ti," i. e. continually touching (or nudging) (phuṭa=phuṭṭha or phoṭita).

Sañjāta

Sañjātā1 [pp. of sañjanati] having become, produced, arisen Dhs 1035 (+bhūta & other syn.). " -- full of, grown into, being in a state of Sn 53 ('khandha= susaṇṭhita' SnA 103); VvA 312, 318 ('gārava full of respect), 324 ('pasāda).
Sañjäta


Sañjäti

Sañjäti (f.) [sañ+jäti] birth, origin; outcome; produce D i.227; ii.305.

Sañjädiya

Sañjädiya a grove, wood J v.417, 421 (v. l sañcäriya).

Sañjänana

Sañjänana (nt.) & "a (f.) [fr. sañjänäti] knowing, perceiving, recognition Miln 61; DA i.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsln Expos. 185: "the act of perceiving by noting").

Sañjänäti

Sañjänäti [sañ+jänäti] 1. to recognize, perceive, know, to be aware of Vin iii.112; D ii.12; M i.111, 473; S iii.87; A v.46, 60, 63; J i.135; iv.194; ThA 110. -- 2. to think, to suppose J ii.98. -- 3. to call, name, nickname D i.93; J i.148. -- Aor. sañjäni DA i.261; ger. saññaäya J i.187; ii.98; saññaätvå M i.1; and sañjänitvå J i.352. -- Caus. saññaäpeti (q. v.). -- pp. saññaäta.

Sañjänitatta


Sañjänetar

Sañjänetar at S iii.66 read sañjanetå.

Sañjäyati

Sañjäyati [sañ+jäyati, cp. sañjanati] to be born or produced D i.220; J ii.97; aor. sañjäyi D ii.209; Vin i.32; ppr. täjäyamåna J v.384.

Sañjänña

Sañjänña [sañ+jänña] decayed J i.503 (v. l.).

Sañjitar

Sañjitar [n. ag. fr. sajati1, cp. sañjati] creator, one who assigns to each his station D i.18, 221; M i.327; DA i.111 (v. l. sajjitar, cp. Sk. sraștar).

Sañjivana

Sañjhā

Sañjhā (f.) [cp. Sk. sandhyā] evening; only in cpds. "ātapa evening sun VvA 4, 12; "ghana evening cloud ThA 146 (Ap. v.44); Dāvs v.60.

Saññī

Saññī is frequent spelling for sañyī (in sañyojana=sañ-ñojana e.g.), q.v.

Saññatta

Saññatta1 (nt.) [abstr. formation fr. saññā] the state of being a saññā, perceptibility S iii.87.

Saññatta

Saññatta2 [pp. of saññāpeti] induced, talked over Sn 303, 308

Saññattī

Saññattī (f.) [fr. saññīpeti] 1. informing, convincing A i.75; S i.199; Vin ii.98, 199, 307; J iii.402. -- 2. appeasing, pacification M i.320.

Saññā

Saññā (f.) [fr. sañ-jñā] (pl. saññāyo and saññā -- e.g. M i.108) 1. sense, consciousness, perception, being the third khandha Vin i.13; M i.300; S iii.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. -- 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M i.293; A iii.443 (nibbāna); S iii.87; Sn 732 (saññāya uparodhanā dukkakkhayo hoti; expld as "kāmasaññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa" perception of material qualities). -- 3. consciousness D i.180 sq.; M i.108; Vbh 369 (nānattā" e. of diversity: see nānatta); Miln 159; J iv.391; is previous to nāma S iii.3, cp. Sn 779; according to later teaching differs from viññā and pahāna only as a child's perceiving differs from (a) an adult's, (b) an expert's Vism 436 sq.; Dhs. trsln 7 n.2, 17 n.2. -- nevasaññā -- nāsaññā neither consciousness nor unconsciousness D iii.224, 262 sq.; M i.41; ii.255; iii.28, 44; Ps i.36; Dhs 268, 582, 1417; Kvu 202; Nett 27; Vism 571. -- 4. conception, idea, notion D i.28; iii.289 (cp. Dial. iii.263: "concept rather than percept"); M i.104; S i.107; Sn 802, 841; J i.368 (ambaphala saññā ya in the notion or imagining of mango fruit); Vism 112 (rūpa & aṭṭhikā). sañña' karoti to imagine, to think J ii.71; to take notice, to mind J i.117. -- 5. sign, gesture token, mark J i.287; ii.18; pañña a mark of leaves J i.153; rajjuśaññā a rope used as a mark, a guiding rope, J i.287; rukkha -- sañña' pabbata -- sañña' karonto, using trees and hills as guiding marks J iv.91; sañña' dadati to give the sign (with the whip, for the horse to start) J vi.302. -- 6. saññā is twofold, pañcápaccanā and adhivacanasamphassajā i.e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasaññā, pañcápaccanā, and nānattasaññā A ii.184; S ii.211; cp. Sn 535; or kāma, vyāpāda, vihiṃsā (as nānattā) Vbh 369, cp. VbhA 499; fivefold (pañcā vimutti -- purāpaccanīya saññā); anicca, anice dukkha, dukkhe anatta, pahāna, virāga D iii.243, cp. A iii.334; there are six perceptions of rūpa, tadda, gandha, rasa, phoṭhabba, and dhamma, D ii.309; S iii.60; the sevenfold perception, anicca, anatta, asubha, adīnavā, pahāna, virāga, and nirodha -- saññā, D ii.79; cp. A iii.79; the tenfold perception, asubha, marana, ahāre paṭikkutta, sabbaloke anabhirata, anicca, anice dukkha, dukkhe anatta, pahāna, virāga D iv.105; the one perception, ahāre paṭikkutlasaññā, Cpd. 21. -- 7. See further (unclassified refs.): D i.180; ii.277 (papañca); iii.233, 223; S ii.143; A ii.17; iv.312; Nd i.193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañcā -- dvārikā); 34; VvA 110; and on term Cpd. 40, 42. -- gata perceptible, the world of sense M i.38. -- bhava conscious existence Vism 572; VbhA 183. -- maya= arūpin M i.410 (opp. manomaya=rūpin). -- vedayitanirodha cessation of consciousness and sensation M i.160, 301; iii.45; A i.41;
Kvu 202; S ii.212. -- viratta free from consciousness, an Arahant, Sn 847. -- vimokkha emancipation from consciousness Sn 1071 sq.; Miln 159=Vin v.116.

Saññāṇa

Saññāṇa (nt.) [Vedic sañjñāna] 1. perception, knowledge VvA 110. -- 2. token, mark J iv.301; DA i.46; Vism 244. -- 3. monument Mhvs 19, 35.

Saññāta

Saññāta [pp. of sañjānāti] skilled M i.396.

Saññāpana


Saññāpeti

Saññāpeti [Caus. of sañjānāti] 1. to make known, to teach J i.344; Miln 45. -- 2. to remonstrate with, gain over,

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convince D i.236; M i.397; A i.75; S iv.313; Vin i.10; ii.197; Miln 316. -- 3. to appease, conciliate J i.479; PvA 16. Also saññapeti J i.26, etc. -- inf. saññattu vin v.116. -- pp. saññatta. -- At J i.408 read saññāpāpetvā (instead of saññāj pāpetvā), or simply saññāpetvā, like the parallel text at Ud 17.

Saññāvānt


Saññita

Saññita [=saññāta; pp. of sañjānāti] so -- called, named, so -- to -- speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also aya under niraya.

Saññin

Saññin (adj.) [fr. sañña] (f. saññini) conscious, being aware of ( --" ), perceiving, having perception D i.31, 180; iii.49, 111, 140, 260; S i.62; A ii.34, 48, 50; iii.35; iv.427; Dh 253; Nd1 97, 138. -- alokasaññin having a clear perception D i.71; A ii.211; v.207; Sum i.211; nānattā conscious of diversity A iv.39 sq.; paññaviṣaṅgīni conscious of the earth (kasīna), in samādhi A v.8 sq.; paññaviṣaṅgīniyo (fem. plur.), having a worldly mind D ii.139; asubhasaññiníperceiving the corruption of the world It 93; vihiṃśasaññin conscious of the trouble Vin i.7; nevasaññī -- nāsaññin neither conscious nor unconscious D iii.111; A ii.34; Nd1 97, 138; It 90; DA i.119. Cp. vi". -- In composition saññī", e. g. "gabbha animate production D i.54; DA i.163.

Saññivāda

Saññivāda [saññin+vāda] name of a school maintaining conscious existence after death D i.31; DA i.119; Mhbv 110.

Saṭā
Saṭa [most likely=Sk. śada (fall), fr. śad to fall; Kern Toev. s. v. equals it to Sk. sūta (or srta) of sṛ (or su) to run (to impel), as in ussāta and visāta. The Dhtm (789) gives a root saṭ in meaning of "visaraṇa," i.e. profusion, diffusion (cp. visaṭa) a fall, a heap of things fallen; only in cpd. paṇaṭa a heap of fallen leaves M i.21 (=paṇna -- kacavara MA i.120); J ii.271.

Saṭṭha

Saṭṭha [pp. of sajati1] dismissed; in cpd. -- 'esana one who has abandoned all longing or research D iii.269 (cp. Dial. iii.247 "has utterly given up quests"); A ii.41 (so read for saṭṭh). -- saṭṭha at S iii.84 is to be read seṭṭha, and at S iv.298 saṭṭha.

Saṭṭhi

Saṭṭhi (num. ord.) [cp. Sk. șaṣṭi: see cha] sixty D i.45; ii.261; Sn 538; DhA iii.412 (ekūna'). It is found mostly in the same application as cha (group -- number), e.g. at J i.64 ('turiya -- sahassāni); VvA 92 (id.); J i.87 ('yojana'); vi.512 ('sahassa); DhA i.8, 17, 131 ('sakaṭa). -- ṣāyaṇa 60 years old (of elephant) M i.229; J ii.343.

Saṭṭhuṇaḥ

Saṭṭhuṇaḥ at J vi.185 (taṇ asakkiḥ saṭṭhuṇaḥ) is inf. of sajati1 (ṣṛj=Sk. sraṣṭuṇ) to dismiss, let loose. The form has caused trouble, since the Com. explains it with gaṇhituṇ ḫo to take." This has induced Kern (Toev. s. v.) to see in it a very old (even pre -- Vedic!) form with *sāḍhuṇ as original. Evidently he derives it fr. sāḥ (Epic Sk. sōḍhuṇ!), as he trsls it as "to master, overpower."

Saṭha

Saṭha (adj.) [cp. Sk. śāṭha] crafty, treacherous, fraudulent D ii.258; iii.246; M i.32, 153; S iv.299; A ii.41; iii.35; v.157; Dh 252; Vin ii.89; Nd1 395; Miln 250; Dāvs ii.88; DhA iii.375; Dhtp 100 (=keṭave). -- f. saṭhī Pv ii.34. See also kerāṭika, samaya', sātheyya.

Saṭhatā


Saṭhila

Saṭhila (adj.) [Sk. śithila, which also appears as sithila, e.g. Th 1, 277] loose, inattentive Dh 312.

Saṭhesana

Saṭhesana see saṭṭha.

Saṇa

Saṇa (nt.) [Vedic śaṇa; Gr. ka/nabais=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D ii.350 (v. l.); S i.115 (do.); cp. sāṇa1 & sāṇa. -- dhovika [perhaps (Kern's suggestion) sāṇa' (v. l.)= visāṇa"] name of a particular kind of gambol of elephants in water M i.229, 375. Dhgh at DA i.84 uses the obscure term sāṇa -- dhovana -- kīlā to denote a trick of Caṇḍālas. But see sandhovika.

Saṇati
Sanati [svan; Idg. *s'enō=Lat. sono, Ags. swin music, swimsian to sing; Ohg. swan=swan] to sound, to make a noise Sn 721 (T. sanati)=Miln 414; sanate S i.7= 203; J vi.507; ppr. sananto Sn 720 (T. n).

Saṅiṣaṇēna

Saṅiṣaṇēna (adv.) [cp. Sk. śaṅaiḥ] softly, gradually Sn 350; Mhv 25, 84.

Saṅiṣaṇikṣaṇa

Saṅiṣaṇikṣaṇa (adv.) [fr. last] slowly, gently, gradually D ii.333; M i.120; S i.82, 203; J i.9, 292; ii.103; Miln 117; DA i.197; DhA i.60, 389; VvA 36, 178.

Saṅṭha

Saṅṭha a reed (used for bow -- strings) M i.429.

Saṅṭhapeti & "ṭhāpeti

Saṅṭhapeti & "ṭhāpeti [Caus. of santiṣṭhati] 1. to settle, to establish A ii.94 (cittaṇ); S iv.263; J i.225; Pva 196. -- 2. to call to order D i.179 ("āp"). -- 3. to adjust, fold up J i.304.

Saṅṭhaḥana

Saṅṭhaḥana (nt.) [fr. santiṣṭhati] recreation Vism 420 sq.

Saṅṭhāti

Saṅṭhāti see santiṣṭhati.

Saṅṭhāna

Saṅṭhāna (nt.) [fr. saṅ+sthā] 1. configuration, position; composition, nature, shape, form Vin ii.76; M i.120 (spelt 'nth'); A i.50; iv.190 (C. osakkana); Miln 270, 316, 405; J i.71, 291, 368; ii.108; Vism 184, 225, 243; DhsA 321; DA i.88 (nth); SNA 464 (=linga). su' well formed Sn 28. -- adj. (-- 'u) having the appearance of megha -- vāṇṇa' PVA 251; chāvī' appearance of the skin J i.489; vāṇṇa' outward semblance Nett 27; J i.271; sartrā' the (material) body Vism 193. -- 2. fuel J ii.330 =iv.471. -- 3. (usually spelt 'nth') a resting place, meeting place, public place (market) (cp. Sk. sansthāna in this meaning). At S i.201 in phrase naḍf -- tīresu sansthāne sabhāsu rathiyāsu (i. e. at all public places). S i.201 reads sansthāne (v. l. sansthāne); cp. K.S. i.256 from C.: "a resting place (vissamana -- ṭhāne) near the city gate, when market -- wares had been brought down," trsln "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading panthāne as correct reading (v. 1. sansthāne). At M i.481 ('nth')= S ii.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation"=A iv.190 (the editions of S and A have sansthāna). At J vi.113 it is translated by "market place," the comp. sansthāna -- gata being explained by the Comm. by sansthāna -- mariyādaṇ gata, but at J vi.360 sansthāna -- gata is by the English translator translated "a wealthy man" (vinicchaya ṭhito, Com.), which, however, ought to be "in the court house" (cp. vinicchaya -- ṭhāna), i. e. publicly. In both places there is also v. 1. sansthāna -- ".

Saṅṭhitā

Saṅṭhitā [pp. of santiṣṭhati] 1. established in (-- 'u), settled, composed Sn 330 (santi -- soracca -- samādhi'); Sdp 458; su' firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. -- 2.
being composed (as), being of the nature of ( --˚), ullumpanasabhāva˚ of a helping disposition DA i.177; 
PvA 35.

Sanṭhiti

Sanṭhiti (f.) [fr. santi˚hati] 1. stability, firmness S v.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. -- 2. fixing, settling Miln 144.

Sanḍa

Sanḍa [dial.; Dhtm 157: gumb˚ attha -- m -- ̣rane; cp. Sk. sanḍa] a heap, cluster, multitude; a grove (vana˚) D i.87; S iii.108; Vin i.23; J i.134 (vana˚); satta˚ teeming with beings It 21. -- Jambu˚ N. of Jambud˚pa Sn 352=Th 1, 822 (v. l. ˚ma˚. a, which Kern considers to be the correct reading; see Toev. ii.67). -- sanḍa˚cārin swarming D i.166=M i.77=A ii 206.

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Sanḍāsa

Sanḍāsa [san+da˚sa; fr. ̣dasati] (long) pincers, tweezers A i.210; J i.223; iii.138; used to pull out hair M ii.75; Vin ii.134.

Sanṇikā (sanikā)

Sanṇikā (sanikā) [cp. saṇi=Sk. sṛṇi] an elephant -- driver's hook J i.445 (so read for paṇ˚).

Sanha

Sanha (adj.) [cp. Sk. ślaksṇa] 1. smooth, soft Vin i.202; ii.151; Vv 5018 (= mudu VvA 213); Vism 260=KhA 59. sanḍhena softly Th 1, 460. -- 2. gentle, mild D ii.259; Sn 853; J i.202, 376; Nd1 234; PvA 56, 215. Of speech (opp. pharusa harsh) M i.126; A iii.196; Dhs 1343. <= 3. delicate, exquisite Th 2, 258, 262, 264, 268. Cp. pari˚. -- kara˚ "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J iv.250 (loc. ˚iya˚pito); iv.4 (˚viya til˚ni pi˚santo); cp. KhA 59; thus it seems to mean also a sort of instrument for oil -- pressing, or a mortar.

Sanhaka

Sanhaka, at J iii.394 (of hair growing white "sanhaka- sadisā") according to Kern, Toev. ii.69 (coarse) hempen cloth (=stānavāka), as indicated by v. l. sānalaka. Thus a der. fr. saṇa=sāna. Kern compares P. tunhīra= tūnīra; Sk. saṇa=sānaka. According to Andersen, Pāli Glossary "betelnut" (=saṇha).

Sanheti

Sanheti [Caus. fr. saṇha] to brush down, smooth (kese): only as cpd. o˚ at Vin ii.107; J iv.219.

Sata

Sata1 (num. card.) [Vedic ˚satā; cp. Av. satam, Gr. e˚ -- kato/n; Lat. centum; Goth. hund= hundred; Idg. *kmtóm fr. dkm tôm (=decem), thus ultimately the same as đaśa, i. e. decad (of tens)] a hundred, used as nt. (collect.), either -- ˚or as apposition, viz. gāma˚ -- saṭa a hundred (ship of) villages DhA i.180; jaṭila -- satāni 100 ascetics Vin i.24; jāti˚ D i.13; or gāthā satā 100 stanzas Dh 102. -- Often in sense of "many" or "innumerable," e. g. ˚kaku, ˚ra˚si, etc.; cp. ˚satāni bahūni J iv.310, 311. -- kaku having a hundred corners,
epithet of a cloud A iii.34=S i.100 (v. 1. sattakatu) see J.P.T.S. 1891 -- 93 p. 5. -- patta the Indian crane (or woodpecker?) J ii.153; 388; Miln 404. -- padr a centipede A ii.73; iii.101, 306; iv.320; v.290; Vin ii.110, 148; Miln 272. -- pala (Th 1, 97) see pala. -- pāka (v. l. sattakatu) oil mixture, worth 100 pieces J iv.281; DhA ii.48; III.311; see also pāka. -- puñña 100, i. e. innumerable merits Vism 211. -- pupphā "Anethum sowa, a sort of dill or fennel J vi.537. -- porisa of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J v.269. -- māla (Asparagus racemosus Abhp 5 85. -- rasi "having 100 rays," the sun Sdhp 590; J i.44. -- rasabhojana food of 100 flavours DhA iii.96 (v. l. all pass, satta˚) -- vanka a kind of fish Abhp 672. -- vallikā an under -- garment, arranged like a row of jewelry Vin ii.137. -- sahassa one hundred thousand J ii.20; Miln 88; 136; DhA ii.86. -- sahassima id. S ii.133.

Sata

Sata2 [pp. of sarati, of smṛti, cp. BSk. smrta AvŚ i.228; ii.197] remembering, mindful, conscious D i.37; ii.94; iii.49, 107, 222, 269; M i.520 (su -- ssata & dus -- sata); S iv.211; A iii.169 (+sampajñā), 325; iv.311; Sn 741; Dhs 163; DA i.211. -- satokārin cultivator of sati Ps i.175.

Satakhaṭṭhu

Satakhaṭṭhu (adv.) [cp. dvi -- kkhattu, ti -- kkhattu etc.] a hundred times.

Satata

Satata (adj.) [with satrā "completely" & sadā "always" to sa" "one": see sañj; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. satataq (adv.) continually A iv.14; It 116; Sn 507; Miln 70; Pv ii.811 (=nirantarā PVA 110); iii.710 (=sabakāla PVA 207); PVA 177; and as " -- in "vihāra a chronic state of life, i. e. a behaviour remaining even & the same A ii.198=D iii.250, 281. Cp. sātacca.

Satadhā

Satadhā (adv.) [sata+dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D ii.341.

Sati

Sati (f.) [Vedic smṛti: see etym. under sarati2] memory, recognition, consciousness, D i.180; ii.292; Miln 77 -- 80; intenntness of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self -- possession, conscience, self -- consciousness D i.19; iii.31, 49, 213, 230, 270 sq.; A i.95; Dhs 14; Nd1 7; Tikp 61; VbhA 91; DhA 121; Miln 37; upaśītā sati presence of mind D iii.252, 282, 287; S ii.231; A ii.6, 218; iii.199; iv.232; It 120; parimukha satī upaśītāpeta to surround oneself with watchfulness of mind M iii.89; Vin i.24, satī paccuṣītāpeta to preserve self -- possession J i.112; iv.215; kāyatā sati intentness of mind on the body, realization of the impermanency of all things M iii.89; A i.43; S i.188; Miln 248; 336; mutthasati forgetful, careless D iii.252, 282; maranasati mindfulness as to death A iv.317 sq.; J iv.216; SnA 54; PVA 61, 66. sati not thinking of, forgetfulness DhA 241; instr. asatiyā through forgetfulness, without thinking of it, not intentionally Vin ii.2892. sati (samma) is one of the constituents of the 8 -- fold Ariyan Path (e.g. A iii.141 sq.; VbhA 120); see magga 2. -- ādhipateyya (sat') dominant mindfulness A ii.243 sq.; It 40. -- indriya the sense, faculty, of mindfulness A ii.149; Dhs 14. -- upāda arising, production of recollection J i.98; A ii.185; M i.124. -- uḷlapakāyika, a class of devis S i.16 sq. -- paṭtānā [BSk. smṛtyāupāstānā Dīvy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are four satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D ii.83, 290 sq.; iii.101 sq., 127, 221; M i.56, 339; ii.11 etc.; A ii.218;
Satika

Satika (adj.) ( -- ') [fr. sata1] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin ii.238; visañvassasatika of hundred and twenty years' standing Vin ii.303.

Satitā

Satitā (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 ( -- ').

Satima

Satima (adj.) [superl. formn fr. sata1] the hundredth S ii.133; J i.167 (pañca˚).

Satimant

Satimant (adj.) [fr. sati] mindful, thoughtful, contemplative, pensive; nom. sg. satim D i.37; S i.126; Sn 174; A ii.35; Dhs 163; DHA iv.117; P 50 444; satimā (in verse) Sn 45; nt. satimājī Sn 211; gen. satimato S i.208; satimato S i.81; D 24; nom. pl. satimanto D ii.120; Dh 91; DHA ii.170; gen. satimata Dh 181; It 35; satimantānāj A i.24. -- See also D iii.77, 141, 221 sq.; A iv.4, 38, 300 sq., 457 sq.; Nd1 506; Nd2 629.

Sati

Sati (f.) [fr. sant, ppr. of as] 1. being J iii.251. -- 2. a good or chaste woman Abhp 237; asatī an unchaste woman Miln 122=J iii.350; J v.418; vi.310.

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Satēkiccha

Satēkiccha (adj.) [sa3+tekciccha] curable, pardonable Miln 192, 221; Vism 425. See tekciccha.

Sateratā

Sateratā (f.) [cp. Sk. šatahrādā, šata+hradā] lightning J v.14, 203. Also as sateritā Vv 333; 644; VvA 161 (=vijjulatā), 277. As saderitā at Th 1, 260.

Satta

Satta (pp. of sañj: sajjati) hanging, clinging or attached to Vin i.185; D ii.246; Nd1 23, 24; Dh 342; J i.376. Cp. āsatta & byāsatta.
Satta [cp, Vedic sattva living being, satvan "strong man, warrior," fr. sant] 1. (m.) a living being, creature, a sentient & rational being, a person D i.17, 34, 53, 82; ii.68; A i.35 sq., 55 sq.; S i.135; v.41; Vin i.5; Miln 273; Vism 310 (defn: "rūpādisu khandhesu chandarāgena sattā visattā ti sattā," thus= satta1); Nett 161; DA i.51, 161; VbhA 144. -- narakā a being in purgatory (cp. niraya) Vism 500. -- 2. (nt.) soul (=jīvita or viññāna) Pv i.81 (gata=svagita -- jīvita PVa 40). -- 3. (nt.) substance Vin i.287. nissatta non -- substantial, phenomenal DhsA 38. -- āvāsa a being of sentient beings (see naval 2) D iii.263, 268; A v.53; Vism 552; VbhA 168. -- ussada (see ussada 4) teeming with life, full of people D i.87, 111, 131. -- loka the world of living creatures SnA 263, 442; Vism 205. See also sankhāra -- loka. -- vanijjā slave trade DA i.235=A iii.208 (C.: manussa -- vikkaya).

Satta

Satta3 [pp. of sapatī to curse; Sk. śapta] cursed, sworn J iii.460; v.445.

Satta

Satta4 (num.) [cp, Vedic saptā, Gr. e(pta); Av. haptā; Lat. septem, Goth. sibun =E. seven etc.] number seven. It is a collective and concluding (serial) number; its application has spread from the week of 7 days (or nights), and is based on astronomical conception (Babylon!), this science being regarded as mystic, it invests the number with a peculiar magic nimbus. From time -- expressions it was transferred to space, esp. when originally connected with time (like satta -- bhūmaka the 7 -- storiéd palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sara3; *yojana 7 miles, cp. the 7 league -- boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days' festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). <-> For time expressions see in cpds.: *āhā, *māsa, *ratta, *vassa. Cp. Sn 446 (vassāni); J ii.91 (kāyā, thick masses); DA i.25 (of the Buddh. Scriptures: sattahi māsehi sangīta); DhA i.34 (dhanānī), 101 (mangalā); the collective expression 7 years, 7 months, 7 days at J v.48; the 7X70 a sentient & rational being, a person D i.17, 34, 53, 82; ii.68; A i. 35 sq., 55 sq.; S i.135; v.41; Vin i.5; Miln 273. -- Cases: instr. satti D i.34; gen. sattanna. -- anga a couch with 7 members (i. e. four legs, head support, foot support, side) Vin ii.149. -- āṭha seven or eight J ii.101. -- āgārika a "seven -- house", one who turns back from his round, as soon as he has received alms at 7 houses D i.166. -- ālopika a "seven -- mouthful," one who does not eat more than 7 bits D i.166. -- āhā (nt.) seven days, a week of 7 days [cp. BSk. saptaka Divy 99] D ii.248; Vin i.1, 139; J i.78; ii.85; iv.360; v.472; vi.37; DhA i.109; VvA 63. satta 7 weeks DhA i.86; cp. satta -- satta -- divasā J v.443. -- ussada (see ussada 2) having 7 prominences or protuberances (on the body), a sign of a Mahāpurisa D ii.18; iii.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). -- guṇa sevenfold Mhvs 25, 36. -- jaṭa with seven plaits (of hair) J v.91 (of a hunter). -- tanti having 7 strings, a lute VvA 139. -- tāla ( -- matta) (as big as) 7 palm trees DhA ii.62, 100. -- tiṃsa 37 (see bodhipakkhiya -- dhammā). -- dina a week Mhvs 11, 23. -- pakaranika mastering the 7 books of the Abhidhamma J i.312; DhA iii.223. -- patiṭṭha sevenfold firm D ii.174; Miln 282. -- padaś for 7 steps J vi.351 (Kern, Toev. s. v. "unfailing"). -- bhūmaka (pāsāda) (a palace) with 7 stories Mhvs 37, 11; J i.58; iv.378; DhA i.180, 239; iv.209. -- māsañj (for) seven months PVa 20. -- yojanaka 7 miles in extent J v.484. -- ratana the 7 royal treasures D i.88; It 15; J v.484. -- ratta a week J vi.230 (dve= a fortnight), 304; Sn 570. -- vassika 7 years old Miln 9. 310; DhA ii.87, 89 (śāmanera), 139; PVa 53 (Sankicca araḥattan patvā); DhA iii.98 (kumāro araḥattan patto); J v.249. On the age of seven as that of child arahants see Mrs. Rh. D. in Brethren introd. xxx. -- viṣati twenty seven DhA i.4.

Sattakkhattuṇī

Sattakkhattuṇī (adv.) [cp. tikkhattuṇī etc.] seven times Vin i.3; It 18; sattakkhattuparamaṇaṇī seven times at the utmost; *parama one who will not be reborn more than seven times S ii.134 sq.; A i.233, 235; iv.381; KvA 104; Pug 15 sq.; Nett 189; KhA 187; J i.239; DhA iii.61, 63.

Sattati

Sattatta

Sattatta (nt.) [abstr. fr. satta2] state of having existence D i.29.

Sattadhā

Sattadhā (adv.) [fr. satta4, cp. dvidhā] in seven pieces D i.94; ii.235; Sn 783; J v.33, 493; DhA i.17, 41. Cp. phalati.

Sattapaṇirukkha

Sattapaṇī -- rukkha N. of a tree Mhvs 30, 47; cp. satta- paṇī -- guhā N. of a cave KhA 95.

Sattama


Sattama

Sattama2 (num. ord.) [fr. satta4] the seventh D i.89; Sn 103. -- f. "mī Sn 437. Often in loc. "dīvase on the 7th day Sn 983; J i.395; Miln 15; PVA 6, 74. -- "bhavika one who has reached the 7th existence (or rebirth) Kvu 475 (cp. trsl. 2714).

Sattarasa

Sattarasa (num. card.) [satta4+rasa2=dasa] seventeen Vin i.77; iv.112 ("vaggyā bhikkhū, group of 17).

Sattari

Sattari=sattati, at S ii.59 sq.

Sattali

Sattali (f.) [cp. Sk. sapatāla, name of var. plants, e. g. jasmine, or many -- flowered nykkanthes, Halāy. 2, 52] the plantain, and its flower J iv.440 (= kadali -- puppha C.; so read for kandala); and perhaps at Th 2, 260 for pattali (q. v.), which is expld as kadali( -- makula) at ThA 211.

Sattava=satta


Satti

Satti1 (f.) [fr. śāk, cp. Vedic śakti] ability, power Dhtp 508 Usually in phrase yathā satti as much as one can do, according to one's ability Cp i.106; DhA i.399; or yathā sattī D i.102, or y. sattiyā DhA i.92.

Satti

Satti2 (f.) [cp. Vedic śakti, orig. identical with satti1] 1. knife, dagger, sword A iv.130; J ii.153; Vism 313 (dīgha -- dāṇḍa’ with a long handle); DhA i.189; ii.134 (tikhiṇa” a sharp knife). mukha’ piercing words J i.341. -- 2. a spear, javelin S i.13; A ii.117; J i.150. -- pañjara lattice work of spears D ii.164. -- langhana
javelin dance J i.430. -- simbali -- vana the forest of swords (in purgatory) J v.453. -- sūla a sword stake, often in simile "ūpamā kāmā S i.128; A iii.97; Vism 341. Also N. of a purgatory J v.143 sq.

Sattika

Sattika see tala’.

Sattu

Sattu1 [Vedic śatru] an enemy J v.94 (acc. pl. sattavo); Vism 234 (‘nimmathana).

Sattu

Sattu2 [cp. Sk. śaktu] barley -- meal, flour Vin ii.116 (sattu); Nd1 372; J iii.343 sq.; Pv iii.13; Dhs 646. -- āpaṇa baker's shop J vi.365. -- pasībbaka flour sack; ‘bhasta id. J iii.346.

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Sattuka

Sattuka [fr. sattu1] an enemy J iii.154; Mhvs 32, 18.

Sattha

Sattha1 (nt.) [cp. Vedic śastra, fr. śas to cut] a weapon, sword, knife; coll. "arms" D i.4, 56; Sn 309, 819 (expld as 3: kāya’, vac’, mano’, referring to A iv.42, at Nd1 151); J i.72, 504; Pv iii.102; SnA 458 (’mukhena); PvA 253. Often in combn danda+sattha (cp. danda 4), coll. for "arms," Vin i.349; D i.63; A iv.249; Nd2 576. -- satthañ aharati to stab oneself S i.121; iii.123; iv.57 sq. -- kamma application of the knife, incision, operation Vin i.205; SnA 100. -- kāraka an assassin Vin iii.73. -- vaṇijja trade in arms A iii.208. -- hāraka an assassin Vin iii.73; S iv.62.

Sattha

Sattha2 (nt.) [cp. Vedic śastra, fr. śas to teach] a science, art, lore Miln 3; SnA 327, 447. -- vāda” science of right belief SnA 540; sadda” grammar SnA 266; supina” dream -- telling SnA 564.

Sattha

Sattha3 [sa3+attha; Sk. sārtha] a caravan D ii.130, 339; Vin i.152, 292; Nd1 446; Dh 123 (appa” with a small c.), Miln 351. -- gamanlya (magga) a caravan road Vin iv.63. -- vāsa encampment D ii.340, 344. -- vāsika & ”vāsin caravan people J i.333. -- vāha a caravan leader, a merchant D ii.342; Vv 847 (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S i.192; It 80, 108; Vin i.6. In exegesis of term Satthā at Nd1 446=Nd2 630=Vism 208.

Sattha

Sattha4 [pp. of sāsati; śās] told, taught J ii.298 (v. l. siṭṭha).

Sattha

Sattha5 (adj.) [wrong for satta=śakta] able, competent J iii.173 (=samaththa C.).
Sattha

Sattha6 [cp. Sk. švasta, śvas] breathed: see vissattha.

Satthaka

Satthaka1 (nt.) [fr. sattha1] a knife, scissors Vin ii.115 (danḍa", with a handle); J v.254 (as one of the 8 parikkhāras); Miln 282. aya’ at J v.338 read "paṭtaka. -- nisādana [cp. Sk. niśātana] knife -- sharpening DhA i.308. cp. Miln 282 "nisāna [=Sk. niśāna]. -- vāta a cutting pain A i.101=307; J iii.445.

Satthaka

Satthaka2 (adj.) [fr. sattha3] belonging to a caravan, caravan people, merchant PvA 274.

Satthar

Satthar [Venic śāstr, n. ag. fr. śās] teacher, master. -- nom. satthā D i.49; Sn 179; acc. satthārañ D i.163; Sn 153, 343; instr. satthārā D i.163; instr. satthunā Mhvs 32, 19; gen. satthu D i.110; It 79; Vin i.12; gen. satthuno D ii.128; Sn 547, 573, loc. satthā DhA 1004; nom. and acc. pl. satthārañ D i.230; A i.277; Miln 4; gen. pl. satthārānañ J i.509. -- See e. g. D i.230; A i.277; Vin i.8; Th 2, 387. -- The 6 teachers (as in detail at D i.52 -- 59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭhaputta, Sañjaya Belāṭhiputta, Ajita -- Kesakambali. -- 5 teachers at Vin ii.186; A iii.123. -- 3 at D i.230; A i.277. <-> The Master par excellence is the Buddha D i.110; ii.128; iii.119 sq.; A iii.248; iv.120, 460; Sn 153, 545, 955 (see exegesis in detail at Nd1 446=Nd2 630), 1148; Vism 389, 401, 604. -- gana -- satthar leader of a company J ii.41, 72; satthāra -- dassana sight of the Master SnA 49; satthu -- d -- anvaya successor of the M. Sn 556.

Satthi

Satthi1 (nt. & f.) [cp. Sk. sakthi] the thigh Vin ii.161; Th 1, 151; Vv 8117; J ii.408; iii.83; vi.528; antarā” between the thighs A ii.245.

Satthika

Satthika (adj.) [fr. sattha3] belonging to a caravan D ii.344.

Satthu

Satthu see sattu2; satthu’ see satthar.

Satthuka

Satthuka "having a teacher," in atīta” [belonging to the whole cpd.] whose teacher is dead D ii.154.

Satthuṇa

Satthuṇa [?] a friend J i.365.

Satthuvaṇṇa

Satthuvaṇṇa [satthar’+vaṇṇa] gold (lit. the colour of the Master) Vin iii.238, 240.
Sathera

Sathera (adj.) [sa^thera] including the Theras A ii.169

Sadattha

Sadattha [sat (=sant)+attha] the highest good, ideal D ii.141; M i.4; A v.207 sq.; Dh 166; Mhvs 3, 24. It may be taken as sa4+attha (with euphonic -- d -- ), i.e. one's own good, as it is expld by Bdhgh at DhA iii.160 ("sake atthe"), & adopted in trsln at Dial. ii.154.

Sadatthuta


Sadara

Sadara (adj.) [sa^dara] fearful, unhappy A ii.172; M i.280, 465=D iii.57 (reads dd).

Sadasa

Sadasa [sa+dasâ] a squatting mat with a fringe Vin iv.171.

Sadassa

Sadassa [sat(=sant)+assa] a horse of good breed A i.289.

Sadâ

Sadâ (adv.) [fr. san'] always Sn 1041, 1087, 1119; Nd2 631 (where long stereotype definition); Dh 79; Pv ii.811 (=sabbakâlaŋ yâvajâvaŋ PvA 110); ii.937 (=sabbakâlaŋ divase divase sâyaŋ ca pâto ca PvA 127); iv.130. -- matta "always revelling," N. of a palace J i.363 sq. (cp. Divy 603); a class of devas D ii.260.

Sadisa

Sadisa (adj.) [sa^disa=d^sa] similar, like, equal D ii.261; S iii.48 sq.; A i.125=Pug 35; Vin i.8; J i.191; Dhs 116; Vism 543=VbhA 148. Cp. sâdisa.

Saderita

Saderita see saterita.

Sadavaka

Sadavaka (adj.) [sa^deva+ka] together with the devas, with the deva world D i.62; iii.76, 135; Sn 86; Vin i.8, 11; Dh 44; DA i.174. At J i.14 sadavake (loc.) is used in the sense of "in the world of men & gods."

Sadavika

Sadavika (adj.) [sa^devi+ka] together with his queen Mhvs 33, 70.

Sadda
Sadda [cp. late Vedic śabda; BSk. śabda as nt. at AvŚ i.3] 1. sound, noise D i.79, 152; iii. 102 sq., 146, 234, 244 sq., 269, 281; M iii.56, 267; A iii.30 sq.; iv.91, 248; J i.3 (ten sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (udaka’); DhA ii.7 (udṛtyana’); defd at Vism 446 ("sota -- paṭihanana -- lakkhaṇa," etc.) & at VbhA 45 ("sappati ti saddo, udāhariyati ti ātho"). -- 2. voice J ii.108. -- 3. word Vin i.11; It 114; DhA i.15 (iṭṭhi’); VbhA 387 (in nirutti); SnA 261, 318, 335. -- kovida a grammarian or phonetician SnA 321. -- dhātu element of sound Dhs 707. -- naya science of grammar, etymology KhA 107. -- bheda word analysis Vism 519 sq. -- vidū a grammarian SnA 169. -- vedhin shooting by sound Mhvs 23, 85. -- sattha science of words, grammar SnA 266. -- siddhi analysis or correct formation of a word, grammatical explanation SnA 304, 551.

Saddana


Saddala

Saddala (adj.) [cp. Sk. śāḍvala] grassy Th 1, 211; J i.87; vi. 518; Miln 286; Pv ii.1210 (=turaṇa -- tiṇa PvA 158).

Saddahati

Saddahati [Vedic śrād -- dhā, only in impers. forms grd. śrād -- dadhāna; pp. śrād -- dhita; inf. śrād -- dhā; cp. Av. ṣrāṣṭa -- dā id.; Lat. cred -- (d)o (cp. "creed"); Oir. cretim to believe. Fr. Idg. *kred (=cord’ heart)+*dhe, lit. to put one’s heart on] to believe, to have faith D ii.115; 244; S iii.225; Pv ii.83; J v.480; DhA ii.27. ppr saddahanto DA i.81; PvA 148 (a˚), 151 (a˚), 285; & saddahāna S i.20, 214; Sn 186; It 112. Pot. saddheyya J ii.446 (=saddheyya C.); 2nd pl. saddahetha J iii.192; 3rd pl. saddheyyuṣ S ii.255. At J vi.575 (Pot.) saddahe

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seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). -- saddahase at Pv iv.81 is to be read saddāyase (see saddayati). -- grd. saddhātabba J ii.37; v.480; PvA 217; saddhātabba D ii.346; saddhātabba Miln 310; saddheyya Vin iii.188; and saddhāyitabba (Caus.!) PvA 109. A Caus. aor. 2 sg. is (mā) . . . saddahesi J vi.136140 -- ger. saddhāya J v.176 (=saddahitvā C.); inf. saddhāṇuj J v.445. <Caus.> saddhāyita. -- Caus. II. saddahāpeti to make believe, to convince; Pot. ‘dhāpeyya J vi.575; Pv iv.125; fut. ‘dhāpeṣsati J i.294.

Saddahanā

Saddahanā (f.) [fr. sad+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; DhA i.76.

Saddāyati

Saddāyati [Denom. fr. sadda; i. e. śabd] cp. Epic Sk. śab- dayati & śabdāyati] 1. to make a sound Miln 258; Pv iv.81 (saddāyase read for saddahase); iv.161 (id.); Ud 61 (”āyamāna noisy”). -- 2. to call, summon (with acc.) J iii.288.

Saddita

Saddita [pp. of śabd; cp. saddāyati] sounded, called Sdhp 100.

Saddūla

Saddha

Saddha1 (adj.) [orig. adj. of saddha2, but felt to be adj. of saddhā; cp. BSk. śrāddha AvŚ i.83, 383] 1. believing faithful D i.171; S i.43; ii.159 sq.; A i.150; ii.164, 227 sq.; iii.3 sq., 34, 182; iv.38, 145, 314 sq.; v.10 sq., 124 sq.; Sn 188, 371; Dh. 8; Pv i.104; iv.186; DhA ii.82. -- as(s)addha unbelieving PVA 42, 54, 67, 243 & passim (see a’). -- 2. credulous Sn 853; Dh 97.

Saddha

Saddha2 [cp. Epic Sk. & Sūtra literature śrāddha, fr. śrad -- dhā] a funeral rite in honour of departed relatives connected with meals and gifts to the brahmans D i.97; A i.166; v.269, 273; DA i.267; saddhāṇaṇuṇcāti to give up offerings, to abandon Brahmanism Vin i.7; D ii.39; Sn 1146. The word is n. according to Abhp and A v.269 -- 273; loc. ‘e, D i.97; J ii.360; kāṇa saddhāṇa (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddhā -- bhattaṇa, a funeral repast (v. l. saddha -- ’). Thus it seems to be confused with saddhā.

Saddhamma

Saddhamma [sad(=sant)+dhamma, cp. BSk. saddharma, e. g. Jtm 224] the true dhamma, the best religion, good practice, the "doctrine of the good" (so Geiger, Pali Dhamma pp. 53, 54, q. v. for detailed discussion of the term) M i.46; S v.172 sq.; A i.69; iii.7 sq., 174 sq., 435 sq.; v.169, 317; Sn 1020; Dh 38; J v.483; DhA iv.95. Seven saddhammas: M i.354, 356; D iii.252, 282; A iv.108 sq. -- Opp. a -- saddhamma (q. v.); four a": A ii.47; eight: Vin ii.202. -- garu paying homage to the true religion S i.140. -- savāna hearing the (preaching of the) true dhamma D iii.227, 274; A i.279; ii.245; iv.25 sq., 221; v.115 sq.

Saddhā

Saddhā (f.) [cp. Vedic śraddhā: see saddhāti, faith (on term cp. Geiger, Sanjuutta trsln ii.452) D i.63; iii.164 sq.; S i.172=Sn 76; S v.196; Dh 144; A i.150, 210; iii.4 sq., 352; iv.23; v.96; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. -- instr. saddhāya (used as adv.) in faith, by faith in (acc. or gen.) Vin ii.289 (āyasantānānān); J v.176 (pabbajita); PVA 49 (kammaphala s.); or shortened to saddhā ( -- pabbajita) M i.123; A i.24; J i.130. The same phrase as saddhāya pabbajita at S i.120 is expld as "saddhāvī" by Bdhgh (see K.S. i.321), thus taking it as ger. -- ānusārin walking according to faith M i.479; A i.74; Pug 15; Nett 112, 189. -- indriya (sadhā) the faculty, i.e. the moral sense, of faith D iii.239, 278; A ii.149; S v.193, 377; Dhs 12, 62, 75; Nett 19. -- cāriyā living in faith Vism 101. -- deyya a gift in faith D i.5; Vin i.298; iv.30; DA i.81. -- vimutta emancipated through faith M i.478; A i.74, 118 sq.; Pug 15; Nett 190. -- vimutti emancipation through faith Pug 15.

Saddhātar

Saddhātar [n. ag. fr. saddhātā, i.e. sad+dhātā] a believer Sdhp 39.

Saddhāyika

Saddhāyika (adj.) [fr. saddhāya, ger. of saddhātā] trust- worthy D ii.320; A iv.109 (so read for ’sika); Th 2, 43, 69.

Saddhāyita

Saddhāyita [pp. of saddhātā; BSk. śraddhāyita] one who is trusted; nt. that which is believed, faith Pvi.85 May be misspelling for saddhāyika.
Saddhiṅ

Saddhiṅ (& saddhi’) (adv.) [in form=Vedic sadhṛṅ "towards one aim," but in meaning=Vedic sadhṛyak (opp. visyak, cp. P. visuṅ) "together." Cp. also Vedic saṇyak=P. sammā. The BSk. is sārdhaṅ, e. g. s. vihārān Avś ii.139] together; as prep. (following the noun): in company with (instr.) D i.31; Vin i.32; iii.188 (expld as "ekato"); J i.189; ii.273; DA i.35; Miln 23; also with loc. DA i.15; or gen. Vin ii.154; J i.420. As adv. saddhiṅ āgamasi J i.154, cp. saddhiṅkīṭa J ii.20. -- cara companion Sn 45, 46 (=ekato cara Nd2 633); Dh 328. -- vihārīka (saddhi’) co -- resident, fellow -- bhikkhu; pupil Vin i.45 sq.; A iii.70; J i.182, 224; Vism 94; DhA ii.19. -- vihārin id. A ii.239; iii.69; J i.1; f. *vihārinī Vin iv.291.

Saddhiya

Saddhiya (nt.) [abstr. fr. *śraddhya] only in neg. a’ (q. v.).

Sadhana

Sadhana (adj). [sa3+dhana] wealthy, rich D i.73; J i.334.

Sadhamma

Sadhamma [sa4+dhamma] one’s own religion or faith M i.523; Sn 1020; Bu ii.6=J i.3.

Sadhammika

Sadhammika [sa2+dhamma+ika] co -- religionist D ii.273.

San

San1 [cp. Vedic śvā, gen. śunah; Av. spā, Gr. ku/wn; Lat. canis, Oir. cū, Goth. hunds=hound] a dog; nom. sg. sā D i.166=M i.77; S i.176; iii.150; Kv 336. For other forms of the same base see suvāṇa.

San

San2 (=saṇ) acc. of saṇ.

Sanacca

Sanacca (nt.) [sa3+nacca] dancing ( -- party) Vin ii.267.

Sanati

Sanati see saṇati.

Sanantana

Sanantana (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. e(th)nos old; Sk. sanah in old times; Av. hana old, Lat. seneo, senex (*senile*), senatus; Goth. sinoği old; Oir. sen old] primeval, of old; for ever, eternal D ii.240, 244; S i.189 (cp. K.S. i.321: porāṇaka, santānaḥ và paṇḍitānaḥ dhamma); DhA i.51.

Sanābbhika
Sanābhika (adj.) [sa3+nābhi+ka] having a nave (of a wheel) D ii.17, 172; A ii.37; at both places combd with sa -- nemika "with a felly" (i. e. complete).

Sanāmika

Sanāmika (adj.) [sa3+nāma+ika] having a name, called Bu ii.194=J i.28.

Sanidassana

Sanidassana (adj.) [sa3+nidassana] visible D iii.217; Dhs 1087.

Sant

Sant [ppr. of atthi] 1. being, existing D i.61, 152; A i.176; It 62 sq.; Sn 98, 124. -- 2. good, true S i.17; Dh 151. <= Cases: nom. sg. m. santo Sn 98; Miln 32; Nd2 635 (=samāna); f. satī (q. v.); nt. santā A v.8; PvA 192; acc. santā D ii.65; & saṇṭā J iv.435 (opp. asāṇ); instr. satā D ii.55; loc. sati D ii.32; A i.176; iii.338; Sn 81; Dh 146; It 85; & sante D i.61; abl. santato Nett 88; DhsA 206 sq. -- pl. nom. santo M i.24; S i.71; Sn 450; It 62; Dh 151; nt. santāni D i.152; acc. sante Sn 94, 665; gen. sataj M i.24; S i.17; Sn 227; instr. sabbhi D ii.246; S i.17, 56; Miln 221=J v.49; Dh 151; loc. santesu. -- Compar. santatara It 62; superl. sattama (q. v.).

Santa

Santa1 [pp. of sammati1] calmed, tranquil, peaceful, pure D i.12; Vin i.4; S i.5; A ii.18; Sn 746; Pv iv.134 -- 676 -- (=upasanta -- kilesa PvA 230); Miln 232, 409; Vism 155 (‘anga; opp. olārik’anga); DhA ii.13; iii.83. -- nt. peace, bliss, nibbāna S iv.370. -- indriya one whose senses are tranquil A ii.38; Sn 144; Vin i.195; J i.506; - - kāya of calmed body Dh 378; DhA iv.114. -- dhamma peaceful condition, quietude J i.506; - bhāva id. Miln 265. -- mānasa of tranquil mind Vin i.195; J i.506. -- vāsa peaceful state DhA iv.114. -- vutti living a peaceful life It 30, 121.

Santa

Santa2 [pp. of sammati2] tired, wearied, exhausted Dh 60; J i.498; Pv ii.936 (= parissama -- patta PvA 127).

Santaka

Santaka1 (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J i.122; nt. property J i.91, 494; DhA i.346. -- 2. due to (gen.) J iii.408; iv.37. -- 3. (being) in the power of J iv.260 (bhaya’).

Santaka


Santacā

Santacā (f.) [?] bark J v.202 (sattacā?).

Santajjethi
Santajjeti [sañ+tañjeti] to frighten, scold, menace J i.479; v.94; ThA 65; PvA 123, 195.

Santataŋ

Santataŋ (adv.) [ satataŋ, or fr. sañ+tañ] continually, only in cpds.: "kārin consistent A ii.187; "vutti of consistent behaviour A ii.187; M i.339; "sīla steady in character M i.339.

Santatara

Santatara see sant.

Santati

Santati (f.) [fr. sañ+tan, lit. stretch] 1. continuity, duration, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 431, 449. citta’ continuity of consciousness Kvu 458; cp. Cpd. 6, 1531, 252 sq.; dharmma’ continuity of states Miln 40; rūpa’ of form VbhA 21; sankhāra’ causal connection of material things Th 1, 716. - 2. lineage Miln 160.

Santatta

Santatta1 [pp. of santappati] heated, glowing D ii.335; M i.453; S i.169 (divasa’); J iv.118; Miln 325; PvA 38 (soka’).

Santatta2 [pp. of santasati] frightened, disturbed J iii.77 (=santrasta C.).

Santaneti

Santaneti (& °t+neti) [Caus. of sañ+tan] to continue A iii.96 sq.; S iv.104; Pug 66 sq.; SnA 5 (see santāyati).

Santappati

Santappati [sañ+tappati1] to be heated or chafed; fig. to grieve, sorrow M i.188; J iii.153. -- pp. santatta1 <-> Caus. °tapeti to burn, scorch, torment M i.128; S iv.56 sq. -- pp. santāpita.

Santappita

Santappita [pp. of santappeti] satisfied, pleased J ii.44; Pv ii.811 (=pñita PvA 110).

Santappeti

Santappeti [Caus. of sañ+tappati2] to satisfy, please D i.109; Vin i.18; J i.50, 272. -- pp. santappita.

Santara

Santara (adj.) [sa3+antara, cp. E. with -- in] inside; in compn °uttara inner & outer Vin iii.214; iv.281; °uttarena with an inner & outer garment Vin i.298; ThA 171; °bāhira within & without D i.74; Dh 315; J i.125; DA i.218; DhA iii.488.

Santararati
Santarati [saṅ+tarati2] to be in haste, to be agitated; ppr. ‘amāna (‘rūpa) J iii.156, 172; vi.12, 451.

Santavant

Santavant (adj.) [fr. santa1] tranquil Dh 378.

Santasati

Santasati [saṅ+tasati2] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. santasa (a˚), & santasanto J iv.101 (a˚); Pot. santase J iii.147; v.378; ger. santasitvā J ii.398. -- pp. santasita & santatta.

Santasita

Santasita [pp. of santasati] frightened Miln 92; PvA 260 (=suttaห tasita).

Santāna

Santāna (nt.) [fr. saṅ+tan] 1. spreading, ramification, tendril (valli˚) KhA 48. -- 2. one of the 5 celestial trees J vi.239 (‘maya made of its flowers). -- 3. (also m.) continuity, succession; lineage S iii.143; DA i.46; DhsA 63, 217, 297; Vism 555; VbhA 164. Cp. citta’ continuity of consciousness Cpd. 1677.

Santānaka


Santāpa

Santāpa (adj. -- n.) [fr. saṅ+tap] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd2 636); J i.502; Miln 97, 324; VbhA 70 (various), 245 (aggi˚, suhriya˚); Sdhp 9, 572.

Santāpita

Santāpita [pp. of santāpeti] heated, aglow Th 2, 504.

Santāpeti

Santāpeti see santappati.

Santāyati

Santāyati [saṅ+tāyati] to preserve (connect?) Vism 688 (better ‘dhāyati)=SNA 5 (reads ‘tāneti).

Santāraṇa

Santāraṇa (nt.) & ‘r (f.) [fr. saṅ+tāreti1] conveying to the other shore S iv.174; M i.134. -- f. santāraṇi Ap 234 (scil. nāvā).

Santāsa
Santāsa [saṅ+tása] trembling, fear, shock A ii.33; S iii.85; J i.274; Miln 146, 207; PvA 22.

Santāsaniya


Santāsin

Santāsin (adj.) [fr. santāsa] trembling, frightened Dh 351.

Santi

Santi (f.) [fr. śām, cp. Sk. 'śānti] tranquillity, peace Sn 204; D ii.157; A ii.24; Dh 202. -- kamma act of appeasing (the gods), pacification D i.12; DA i.97. -- pada "the place of tranquillity"; tranquil state, i. e. Nibbāna A ii.18; VvA 219. -- vāda an advocate of mental calm Sn 845 (*vāda in verse); Nd1 203.

Santika

Santika (nt.) [sa2+antika] vicinity, presence; santikañj into the presence of, towards J i.91, 185; santikā from the presence of, from J i.43, 83, 189; santike in the presence of, before, with D i.79, 144; Dh 32=Miln 408; Sn 379; Vin i.12; S i.33; J v.467; with acc. S iv.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. santikena=by, along with J ii.301 (if not a mistake instead of santikañj or santike?). -- āvacara keeping or being near D i.206; ii.139; J i.67.

Santikā

Santikā (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D i.6; Vin ii.10; iii.180; DA i.85.

Santiṭṭhāti

Santiṭṭhāti [saṅ+tīṭṭhāti] 1. to stand, stand still, remain, continue A iv.101 (udakañj=stands still), 282, 302 sq.; Pug 31; J i.26. -- 2. to be established, to be put into order Vin ii.11. -- 3. to stick to, to be fixed or settled, to be composed D ii.206; iii.239 (citta); S v.321; Vin i.9, 15; It 43. -- 4. to restrain oneself J i.438. <> 5. to wait for (acc.) DhA i.50. -- Forms: pres. santiṭṭhāti D ii.206; S iii.133; saṃṭṭhāhati J vi.160; & saṃṭṭhāti Pug 31; J iv.469. ppr. saṃṭṭhāhanto Vin i.9; Pot. saṃṭṭhāheyya Vin ii.11; S v.321. aor. saṃṭṭhāsi Vin i.15; saṃṭṭhahīṣu (3rd pl.) S ii.224. Inf. saṃṭṭhātuṇṇ J i.438; DhA i.50. -- pp. saṃṭṭhita -- Caus. II. saṃṭṭhapeti (& ṭhāpeti).

Santuṭṭa

Santuṭṭa (nt.) [saṅ+tūṭṭa] investigation, decision; as t.t. denoting a stage in the act of sense -- cognition, judging an impression (see Cpd. 28, 40, 238) DA i.194; DhsA 264, 269, 272; Vism 459. As "ā (f.) at Nett 82, 191. -- "kicca function of judging Tikp 33; Vism 21, 454.

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Santuṭṭha

Santuṭṭha [pp. of santussati] pleased, happy D i.60, 71; M ii.6; A ii.209; iv.232 sq.; v.25, 67, 130, 154. mahā", the greatly contented one, the Arahant DhsA 407.
Santuṭṭhi

Santuṭṭhi (f.) [sañ+tuṭṭhi] satisfaction, contentment D i.71; M i.13; Sn 265; Dh 204; A ii.27, 31; iii.219 sq., 432 (a˚); DhA iv.111.

Santuṭṭhitā

Santuṭṭhitā (f.) [abstr. formation fr. last] state of content- ment D iii.115; A i.12; Pug 25; Vism 53; Dhs 1367 (a˚).

Santuleyyya

Santuleyyya (adj.) [metric for 'tulya, grd. of sañ+tuleti] commeasurable; neg. a˚ J vi.283.

Santus(s)ita

Santus(s)ita [pp. of santussati] contented, pleased, happy S iii.45 ('tussit' attā); Sn 1040; Dh 362 (=sutta tusita DhA iv.90); Mhbv 31 (ss).

Santussaka

Santussaka (adj.) [fr. santussati] content Sn 144.

Santussati

Santussati [sañ+tussati] to be contented, or pleased, or happy; ppr. 'amāna Sn 42. -- pp. santuṭṭha & 'tusita.

Santosa

Santosa [fr. sañ+tuṣ] contentment DA i.204.

Santhata

Santhata [pp. of santharati] 1. spread, strewn with ( -- '), covered D ii.160; Vin iii.32; Sn 401, 668. -- dhamani˚gatta having the body strewn with veins, emaciated Vin iii.146=J ii.283; J i.346, 350 & passim (see dhamani). Kern, Toev. s. v. considers santata the right spelling. -- 2. (nt.) a rug or mat Vin iii.224; Vv 635 (=tiṇa -- santharaka VvA 262).

Santhatika


Santhana


Santhamati

Santhamati at J i.122 is to be read sañdhamati "to blow."

Santhambhati
Santhambhāti [sañ+thambhāti] to restrain oneself, to keep firm Sn 701 (imper. med. 2nd sg. 'thambhassu); Pug 65; J i.255; iii.95. -- Caus. 'thambheti to make stiff or rigid, to numb J i.10.

Santhambhānā

Santhambhānā (f.) & "thambhītatta (nt.) [abstr. fr. san- thambhāti] stiffening, stiffness, rigidity Dhs 636; DhsA 324; J i.10 (a -- santhambhāna -- bhāva).

Santhara

Santhara [fr. sañ+str] a couch or mat Vin ii.162; A i.277; Ap 97 (tiña).

Santharaka

Santharaka=santhara; only as tiña’ made of grass Vin i.24; M i.501; J i.360; VvA 262.

Santharaṇāka

Santharaṇāka (adj.) [fr. santharati] spreading, strewing; ’vāta a wind which strews things about SnA 67.

Santharati

Santharati [sañ+tharati] to spread, strew D ii.84. -- pp. santhata. -- Caus. santhāreti Mhvs 29, 12. -- Caus. II. santharāpetī to cause to be spread Vin iv.39; Mhvs 29, 9.

Santhariṇī

Santhariṇī (adv.) [fr. santhara] by way of spreading; in sabba” so that all is spread, prepared D ii.84; cp. Vin i.227, 384.

Santhava

Santhava [fr. sañ+stu, cp. santhuta] acquaintance, inti- macy S i.17; Sn 37, 168, 207, 245; J i.158; ii.27, 42, 180; Dhs 1059; DhsA 364; DhA i.235. nom. pl. santhavāni Sn 844=S iii.9; J iv.98. -- "jāta having become acquainted, an acquaintance Nd1 198. -- a’vissāsin intimate without being acquainted A iii.136.

Santhavana


Santhāgāra

Santhāgāra [Sk. santhāgāra] a council hall, a mote hall D i.91; ii.147; A ii.207; M i.228, 353, 457; iii.207; DA i.256; J iv.72, 147; Vin i.233; VvA 298; DhA i.347. Cp. sanṭhāna 3.

Santhāna

Santhāna see sañṭhāna.

Santhāra
Santhāra [saṃ+thāra] spreading, covering, floor(ing) S i.170; Vin ii.120 (3 kinds of floors: iṭṭhakā”, silā”, dāru”, i.e. of tiles, flags, wood); A i.136 (paṇṇa’); J vi.24 (id.); J i.92; Ps i.176. -- 2. (cp. paṭi’) friendly welcome A i.93 (āmisa’ & dhamma’).

Santhāraka

Santhāraka [santhāra+ka cp. BSk. sanstāraka MVastu iii.272] a spread, cover, mat Vin ii.113 (tiṇa’), 116.

Santhuta

Santhuta (adj.) [saṃ+thuta] acquainted, familiar J i.365; iii.63 (cirā’); v.448 (so read for santhata); Sdhp 31; Neg. a’ J iii.63, 221; vi.310. Cp. santhava.

Santhutika

Santhutika (adj.) [fr. santhuta] acquainted Vism 78.

Sanda

Sanda1 [cp. Sk. sāndra] 1. (adj.) thick, dense; in -- ’cchāya giving dense shade S iv.194; J i.57, 249; DA i.209. <> (2) (thick) wood, forest; in -- ’vihāra dwelling in the wood, life as a hermit Th 1, 688.

Sandati

Sandati [syand; Dhtp 149: passavane] to flow D ii.128, 129 (aor. sanditthā); J i.18; vi.534 (v. l. sikkhati= sīyandati’?); Pv ii.104 (=pavatteti PvA 143). -- Caus. sandapeti to cause to flow Miln 122. -- pp. sanna. <> Cp. vissandati & vissandaka.

Sandana

Sandana1 (nt.) trappings D ii.188 (read sandāna’?).

Sandana

Sandana2 [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J iv.103; v.264; vi.22.

Sandambhita

Sandambhita [fr. Sk. sandarbhati] is Kern's proposed reading for santhambhita at J vi.207.

Sandassaka

Sandassaka [fr. sandassati, Caus. of sandissati] instructing M i.145; A ii.97; iv.296; S v.162; It 107; Miln 373.

Sandassana
Sandassana showing J i.67.

Sandahati

Sandahati [saṅ+dhahati1] to put together, to connect, to fit, to arrange J iv.336; Mhv vii.18; ppr. med. sandahamāṇa DhsA 113; ger. sandahitvā J iv.336; & sandhāya lit. after putting on J iv.258 (the arrow on to the bow); fig. with reference to, concerning M i.503; J i.203, 274; ii.177; PvP 87, 89, 110; towards J i.491; iii.295. pp. sandhiyate [& sandhiyyate] to be put together, to be self -- contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J ii.114. -- pp. saṅḥita.

Sandahana

Sandahana (nt.) [fr. saṅ+dhā] applying, placing (an arrow) on the string Miln 352.

Sandāna

Sandāna (nt.) [saṅ+dāna, fr. dā to bind: see dāma], a cord, tether, fetter D ii.274; Th 1, 290; Dhp 398; Sn 622; J ii.32; Ud 77 (text sandhāna); DhA iv.161.

Sandāleti

Sandāleti [saṅ+dāleti] to break; ger. sandālayitvāna Sn 62.

Sandiṭṭha

Sandiṭṭha [pp. of sandissati] seen together, a friend J i.106, 442; Vin iii.42; yathāsandīṭṭhaṇ, where one's friends live D ii.98; S v.152.

Sandiṭṭhi

Sandiṭṭhi (f.) [fr. saṅ+drś] the visible world, worldly gain D iii.45, 247; M i.43; Sn 891; Vin ii.89; Nd 288, 300; 'parāmāsin infected with worldliness M i.97.

Sandiṭṭhika

Sandiṭṭhika [cp. BSk. sandṛṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D i.51; ii.93, 217; iii.5; M i.85, 474; A i.156 sq.; ii.56, 198; S i.9, 117, iv.41, 339; Sn 567, 1137; Vism 215 sq. -- As sandiṭṭhiyā (f.) at J vi.213

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Sandita

Sandita [fr. saṅ+dā: see sandāna] bound, tied, Th 1, 290 (diṭṭhi -- sandāna').

Sandiddha

Sandiddha [saṅ+diddha] smeared, indistinct, husky Vin ii.202; DA i.282.

Sandiyyati
Sandiyyati & sandiyyati [sañ+diyyati(=diyati)=Sk. dîyate of dyati, i. e. dâ2 to cut: see dâtta] to be vexed, to resent S ii.200 sq.; J vi.570 (spelt wrongly sandhîyati; C. expls as "manku hoti").

Sandissati

Sandissati [sañ+dissati] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. dhamme) D i.102; ii.75; S v.177; Sn 50; D ii.127; Nett 23; ppr. a -- sandissamâna invisible Dâvs iv.30; Caus. sañdasseti to teach, instruct D i.126; ii.95; Vin i.18; to compare, verify, D ii.124; ppr. sandassiyamâna D ii.124; J vi.217 (sunakhesu sandissanti, i. e. they are of no more value).

Sandîpeti

Sandîpeti [sañ+dîpeti] to kindle J v.32.

Sandesa

Sandesa [Sk. sandeśa] news, message Mhvs 18, 13.

Sandeha

Sandeha [sañ+deha] 1. accumulation; the human body Dh 148. -- 2. doubt Miln 295.

Sandosa

Sandosa [sañ+dosa] pollution, defilement M i.17; A iii.106, 358; v.292; Sn 327.

Sandhana


Sandhanta


Sandhamati

Sandhamati [sañ+dhamati] to blow, to fan J i.122. - pp. sandhanta.

Sandhâtar

Sandhâtar [sañ+dhâtar] one who puts together, a conciliator D i.4; iii.171; M i.345; A ii.209; Pug 57.

Sandhâna

Sandhâna (nt.) [fr. sañ+dhâ] 1. uniting, conciliation, friendship DA i.74; DhsA 113. -- 2. bond, fetter Ud 77 (read sandâna?).

Sandhâpana

Sandhāya

Sandhāya see sandahati.

Sandhāraka

Sandhāraka (adj.) [fr. sandhāreti] checking, restraining Vism 205.

Sandhārana


Sandhāreti


Sandhāvati

Sandhāvati [saŋ+dhāvati] to run through, to transmigrate D i.14; A ii.1; S iii.149; J i.503; aor. sandhāvissañ Dh 153=J i.76 (=apar’ āparan anuvicariñ DhA iii.128).

Sandhī

Sandhī (m. & f.) [fr. saŋ+dhā] 1. union, junction Miln 330 (of 2 roads); Bdhgh on S ii.270 (between 2 houses). <-> 2. breach, break, hole, chasm D ii.83=A v.195; Th 1, 786; J v.459. āloka” a window Vin ii.172; sandhīn chindati to make a break, to break into a house D i.52; DA i.159. -- 3. joint, piece, link J ii.88; Vism 277 (the 5. of kammaṭṭhāna); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 mahā”); DhSA 324. -- 4. connection, combination VbhA 191 (hetuphala’ & phalahetu’ etc.). -- 5. euphonic junction, euphony, “sandhī” SnA 76. See pada’. -- 6. agreement Mhvs 9, 16. -- cheda (1) housebreaking J i.187 sq.; ii.388. -- (2) one who has brought rebirths (=paṭisandhi) to an end Dh 97; DhA ii.187; iii.257. -- chedaka one who can cut a break, an underminer J vi.458. -- bheda(ka) causing discord J iii.151. -- mukha opening of a break (made by burglars) into a house Th 1, 786; PV A 4. -- samala ( -- sankaṭva) refuse heap of a house -- sewer (cp. K.S. ii.181, 203) D ii.160; M i.334=S ii.270.

Sandhika

Sandhika (adj.) ( -- ”), in pañca” having 5 links or pieces Vism 277.

Sandhīyati

Sandhīyati see sandahati.

Sandhunāti

Sandhunāti [saŋ+dhunāti] to shake D ii.336.

Sandhūpeti

Sandhūpeti [saŋ+dhūpeti] to fumigate S iii.89; Ps ii.167. As sandhūpāyati to cause thick smoke or steam thickly, at Vin i.225; Sn p. 15 (=samantā dhūpāyati SnA 154).
Sandhovati

Sandhovati [saŋ+dhovati] to clean A i.253.

Sandhovika

Sandhovika [fr. sandhovati] washing; kaṇḍa -- sandhovikā khīḍḍā ear -- washing sport or gambol (of elephants, with piṭṭhi’ etc.) A v.202. So probably for sanadhovika at M i.229, 375. Cp. sānadhovana (?)

Sanna

Sanna1 [pp. of ści dati] sunk Dh 327.

Sanna

Sanna2 [pp. of sandati] flown J vi.203 (dadhi’).

Sannakaddu

Sannakaddu [lexicogr. Sk. sannakadru] the tree Bu−chanania latifolia Abhp 556.

Sannata


Sannaddha

Sannaddha [pp. of sannayhati] 1. fastened, bound, D ii.350 (susannaddha); Miln 339. -- 2. put on, clothed (with) Pv iv.136 ("dussa). -- 3. armed, accoutred S ii.284; J i.179; Dh 387; DhA iv.144; PvA 154 ("dhanu -- kalāpa).

Sannayhati

Sannayhati [saŋ+nayhati] to tie, bind, fasten, to arm oneself J i.129; to array, arm D ii.175; Vin i. 342; to arrange, fit D i.96; J i.273; aor. sannayhi D i.96; inf. sannayhitu J i.179; ger. sannayhitvā D ii.175; J ii.77; & sannahitvā J i.273.

Sannāmeti

Sannāmeti [Caus. of saŋ+nam] to bend M i.365, 439, 450, 507=S iv.188 (kāyaŋ sannāmeyya -- i. e. to writhe). Cp. Cpd. 162 n. 5 ("strengthen"?).

Sannāha

Sannāha [fr. sannay ati] 1. dressing, fastening together PvA 231. -- 2. armour, mail S v.6; J ii.443; Th. 1, 543; J i.179.

Sannikāsa
Sannikāsa (adj.) [sañ+nikāsa] resembling, looking like J iii.522; v.87=vi.306; v.169 (C. dassana); vi.240, 279.

Sannikkhepana

Sannikkhepana (nt.) [sañ+nikkhepana] elimination VbhA 355.

Sanniggaṇhāti

Sanniggaṇhāti [sañ+iggaṇhāti] to restrain S i.238.

Sannighāta

Sannighāta [sañ+nighāta] concussion, knocking against each other Dhs 621.

Sannicaya

Sannicaya [sañ+nicaya] accumulation, hoarding A i.94; ii.23; Dh 92; Vin ii.95; iv.243; DhA ii.171; A iv.108; KhA 62 (lohitā).

Sannicita

Sannicita [sañ+nicita] accumulated, hoarded Miln 120.

Sanniṭṭhāna

Sanniṭṭhāna (nt.) [sañ+nittiṭhāna] 1. conclusion, consum- mation, J ii.166. -- 2. resolve J i.19; 69; 187; iv.167; Vin i.255 sq. -- 3. ascertainment, definite conclusion, conviction, J vi.324; Vism 43.

Sannitāleṭi

Sannitāleṭi [sañ+itāleṭi] to strike J v.71.

Sannitodaka

Sannitodaka (nt.) [fr. sañ+ni+tud] "pricking," instigating, jeering D i.189; A i.187; S ii.282.

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Sannidhāna


Sannidhi

Sannidhi [sañ+nidhi] putting together, storing up D i.6; Sn 306, 924; Nd1 372; -- kāra storing D i.6; -- kāraka, storing up, store M i.523; Vin i.209; iv.87; D iii.235; A iii.109; iv.370. -- kata stored up Vin ii.270; put by, postponed Vin i.254.

Sannipatati
Sannipatati [sañ+nipatati] to assemble, come together J i.167; pp. "ita. Caus. sannipäteti to bring together,
convoke D ii.76; Miln 6; Caus. II. sannipätäpeti to cause to be convoked or called together J i.58, 153, 271;
iii.376; Vin i.44; iii.71.

Sannipatita
pp. of "nipatati] come together D i.2; ii.76.

Sannipāta
fr. sannipatati] 1. union, coincidence S iv.68 sq.; Miln 60, 123 sq.; Nett 28. -- 2. assemblage,
assemble, congregation D ii.5; Miln 7. -- 3. union of the humours of the body Miln 303. -- 4. collocation
Dh 352.

Sannipātika
fr. last] resulting from the union of the humours of the body A ii.87; v.110; S iv.230;
Miln 135, 137, 302, 304.

Sannibha

Sannibha (adj.) [sañ+nibha] resembling D ii.17; Sn 551; J i.319.

Sanniyojeti

Sanniyojeti [sañ+niyojeti] to appoint, command Mhvs 5, 34.

Sanniyyātana

Sanniyyātana (nt.) [sañ+niyyātana] handing over, resigna- tion DA i.232.

Sannirata

Sannirata (adj.) [sañ+nirata] being (quite) happy to- gether J v.405.

Sannirumbhati (˚rundhati)

Sannirumbhati (˚rundhati] [sañ+niirumbhati] to restrain, block, impede; ger. sannirumhitvā J i.109, 164; ii.6;
VvA 217. sannirumbhitvā J i.62; ii.341. sannirujjhitvā Vism 143; Pot. sannirundheyya M i.115. <-> pp.
sanniruddha Vism 278.

Sannirumhana

Sannirumhana (nt.) [fr. last] restraining, checking, sup- pression J i.163; DA i.193; as 'bhana at VbhA 355.

Sannivaṭṭa

Sannivaṭṭa [=sañ+nivatta] returning, return Vin i.139 sq.

Sannivasatī
Sannivasati [saŋ+nivasati] to live together, to associate A i.78; pp. sannivuttha.

Sannivāreti

Sannivāreti [saŋ+nivāreti] to restrain, check; to keep together M i.115; Th 2, 366.

Sannivāsa

Sannivāsa [saŋ+nivāsa] association, living with; com- munity A i.78; ii.57; D iii.271; Dh 206; J iv.403; loka -- sannivāsa the society of men, all the world J i.366; ii.205.

Sannivuttha

Sannivuttha [pp. of sannivasati] living together (with), associating A iv.303 sq.

Sannivesa

Sannivesa [saŋ+nivesa] preparation, encampment, settle- ment ThA 257.

Sannivesana

Sannivesana (nt.) [saŋ+nivesana] position, settlement; pāṭiekka -- "private, separate J i.92.

Sannisajjā

Sannisajjā (f.) [saŋ+nissajjā] meeting -- place Vin i.188; ii.174=iii.66; sannisajja -- tṭhāna (n.) the same Vin iii.287.

Sannisinna

Sannisinna [pp. of sannisādati] 1. sitting down together D i.2; ii.109; Vin ii.296; J i.120. -- 2. (having become) settled, established Vin ii.278 ("gabhā pregnant).

Sannisīdati

Sannisīdati [saŋ+nisīdati] 1. (lit.) to sink down, to settle Miln 35. -- 2. (fig.) to subside, to become quiet M i.121; S iv.196; A ii.157. -- Caus. sannisīdāpeti to cause to halt J iv.258. -- pp. sannisinna.

Sannissayatā

Sannissayatā (f.) [saŋ+nissayatā] dependency, connection Nett 80.

Sannissita

Sannissita [saŋ+nissita, cp. BSk. sanniśrita] based on, connected with, attached to Vism 43, 118, 120, 554 (viṇṇāṇa is "hadaya -- vatthu"; cp. VbhA 163).

Sannihiita

Sannihiita [saŋ+nihita; cp. sannihiṇḍhi] 1. put down, placed Miln 326. -- 2. stored up Th 2, 409; ThA 267.
Sannīta


Sanneti

Sanneti [fr. saṁ+neti] to mix, knead D i.74 (Pot. san- neyya); iii.29; Vin i.47 (grd. *netabba); M i.276; S ii.58 sq.; J vi.432. -- pp. sannīta.

Sapajāpatika

Sapajāpatika (adj.) 1. with Pajāpati. The passage under pajāpati 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmatā, viz. deva sa -- indakā sa -- brâmakhā sa -- pajāpatikā D ii.274 (without sa -- brähmakā); S iii.90= A v.325. Otherwise sapajāpatika in sense of foll. Also at VbhA 497 with Brahmā." -- 2. with one's wife Vin i.23; iv.62; J i.345.

Sapati

Sapati [ṣap, cp. Dhtp 184 "akkose"] to swear, curse S i.225; J v.104, 397; Mhvs 25, 113; VvA 336. -- pp. satta3.

Sapatikā

Sapatikā (adj.) having a husband, a woman whose husband is alive J vi.158; PvA 86.

Sapatī

Sapatī (f.) having the same husband; a rival wife, a co- wife Pv i.66; ii.32.

Sapatta

Sapatta [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J i.358; ii.94; iii.416; asapatta without enmity Sn 150; sapatta (m.) a rival, foe, It 83; A iv.94 sq.; J i.297.

Sapattaka


Sapattabhāra

Sapattabhāra [sa3+patta1+bhāra] with the weight of the wings, carrying one's wings with oneself D i.71; M i.180, 268; A ii.210; Pug. 58.

Sapattika

Sapattika (nt.) the state of a co -- wife Th 2, 216; ThA 178. -- Kern, Toev. s.v. proposes reading sā'.

Sapattī

Sapattī (f.) [Sk. sapatnī] a co -- wife D ii.330; J i.398; iv.316, 491; Th 2, 224; DhA i.47. asapattī without any co -- wife S iv.249.
Sapatha

Sapatha [fr.  śap] an oath Vin i.347; J i.180, 267; iii.138; SnA 418.

Sapadāṇaṇā

Sapadāṇaṇā (adv.) [fr. phrase sa -- padānaṇa -- cārikā; i. e. sa2+gen. pl. of pada (cp. gimihāna). Weber (Ind. Str. iii.398) suggests sapadā+naṇ, sapadā being an instr. by -- form of sapadā, and naṇ an enclitic. Trenckner (Milhn. p. 428) says sapadi+ayana. Kern (Toev. ii.73) agrees on the whole, but expls padānaṇ as pad'āyaṇaṇ] "with the same steps," i. e. without interruption, constant, successive (cp. Lat stante pede & Sk. adv. sapadi at once). (1) lit. (perhaps a later use) of a bird at J v.358 (s. sālin khādanto, without a stop); of a lion at Miln 400 (sapadāna -- bhakkha). (2) appld in phrase sapadāṇaṇa carati to go on uninterrupted alms -- begging Vin iv.191; S iii.238; Sn 413; J i.66; Pv iv.344; VvA 121; and in phrases sapadāṇa -- cārikā J i.89; 'cārika (adj.) Vin iii.15; 'cārin M i.30; ii.7; Sn 65; Nd2 646. Also as adj. sapadāna (piṇḍapāta) Vin ii.214.

Sapadi


-- 680 --

Sapariggaha

Sapariggaha (adj.) [sa3+pariggaha] 1. provided with possessions D i.247; Sn 393. -- 2. having a wife, married J vi.369.

Saparidaṇḍā

Saparidaṇḍā (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin iii.139= A v.264 M i.286.

Sapallava

Sapallava (adj.) [sa3+pallava] with the sprouts VvA 173.

Sapāka


Sappa

Sappa [cp. Sk. sarpa, fr. srpa; "serpent"] a snake M i.130; A iii.97, 260 sq.; Sn 768; J i.46, 259, 310, 372; v.447 (kanha’); Nd1 7; DA i.197; SnA 13. Often in similes, e. g. Vism 161, 587; KhA 144; SnA 226, 333. - - "potaka a young snake Vism 500; -- "phaṇa the hood of a snake KhA 50. -- Cp. sappin.

Sappaccaya

Sappaccaya (adj.) [sa3+paccaya] correlated, having a cause, conditioned D i.180; A i.82; Dhs 1083.

Sappañña
Sappañña (adj.) [sa3+pañña] wise M i.225; Sn 591; often as sapañña It 36; Sn 90; J ii.65.

Sappatīgha

Sappatīgha (adj.) [sa3+paṭīgha] producing reaction, reacting D iii.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

Sappatipuggala

Sappatipuggala [sa3+patipuggala] having an equal, comparable, a friend M i.27.

Sappatiḥbāga

Sappatiḥbāga (adj.) [sa3+paṭibāga] 1. resembling, like D ii.215; J i.303; Pug 30 sq.; Miln 37. -- 2. having as (equal) counterparts, evenly mixed with M i.320 (kaṇhasukka’); Miln 379 (id.).

Sappatiṣa

Sappatiṣa (adj.) [sa+patiss, cp. BSk. sparattā Divy 333, 484] reverential, deferential It 10; Vin i.45; Vv 8441 (cp. VvA 347). See also gārava.

Sappatiṣava


Sappati

Sappati [srp, cp. Vedic sarpati, Gr. e/ rpw, Lat. serpo; Dhtp 194 "gamana"] to creep, crawl: see saŋ".

Sappadesa

Sappadesa (adj.) [sa3+padesa] in all places, all round M i.153.

Sappana

Sappana (nt.) [fr. sappati] gliding on DhsA 133.

Sappatiḥhariya

Sappatiḥhariya (adj.) [sa3+patiḥhariya] accompanied by wonders D i.198; S v.261; Ud 63.

Sappatiḥhrakata

Sappatiḥhrakata (adj.) [sa3+patiḥhra+kata] made with wonders, substantiated by wonders, substantiated, well founded D i.198; iii.121 ("has been made a thing of saving grace" Dial. iii.115, q. v.).

Sappāṇaka

Sappāṇaka (adj.) [sa3+pāṇa+ka] containing animate beings Vin iii.125; J i.198.
Sappāya

Sappāya (adj.) [saŋ+pā (=pra+ā)+i, cp. pāya. The corresponding BSk. form is sāmpreya (=saŋ+pra+i, with guṇa), e. g. AvŚ i.255; iii.110] likely, beneficial, fit, suitable A i.120; S iii.268; iv.23 sq., 133 sq. (Nibbāṇa” patipadā); J i.182, 195; ii.436 (kiṃci sāppāyə something that did him good, a remedy); Vin i.292, 302; Miln 215 (sāppāyakiriya, giving a drug), nt. something beneficial, benefit, help Vism 34, 87 (’sevin); VbhA 265 (various), 271 (’kathā). -- Ten sāppāyas & 10 asāppāyas at DhsA 168. -- sāppāyasāppāya something that is suitable, and what not J i.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senāsanasāppāya (nt.) suitable lodgings J i.215.

Sappāyatā

Sappāyatā (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a”), 127.

Sappi

Sappi (nt.) [Vedic sar pis] clarified butter, ghee D i.9, 141, 201; A i.278; A ii.95, 207 (’tela); iii.219; iv.103; Sn 295 (’tela), Dhs 646; J i.184; ii.43; iv.223 (’tela); Vin i.58, etc. -- ”manḍa [cp. BSk. sarpimandha Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D i.201; A ii.95; VvA 172; Pug 70; its tayo guṇā Miln 322.

Sappin

Sappin (adj. -- n.) [fr. sappati] crawling, creeping; moving along: see pīṭha”. -- (f.) sappinī a female snake J vi.339 (where the differences between a male and a female snake are discussed).

Sappīṭika

Sappīṭika (adj.) [sa3+pīṭi+ka] accompanied by the feeling of joy, joyful A i.81; J i.10; Vism 86 (opp. nippīṭika).

Sappurisa

Sappurisa [sat (=sant)+purisa] a good, worthy man M iii.21, 37; D iii.252 (the 7 s” -- dhānnā), 274, 276, 283; A ii.217 sq., 239; Dhs 259+1003; Vin i.56; Dh 54; Pv ii.98; ii.945; iv.187; J i.202; equal to ariya M i.8; S iii.4; asappurisa=anariya SnA 479. sappurisatara a better man S v.20.

Saphala

Saphala (adj.) [sa3+phala] bearing fruit, having its reward Dh 52.

Saphalaka

Saphalaka (adj.) [sa3+phalaka] together with his shield Mhvs 25, 63.

Sabala

Sabala [Vedic śabala (e. g. A. V. 8, 1, 9)=ke/beros, Weber, Ind. Stud. ii.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J vi.106, 247 (Sabalo ca Šamo ca). asabala, unspotted D ii.80. -- kārin acting inconsistently A ii.187.

Sabba
Sabba (adj.) [Vedic sarva=Av. haurva (complete); Gr. o/los ("holo -- caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus safe] whole, entire; all, every D i.4; S iv.15; Vin i.5; It 3; Nd2 s. v., nom. pl. sabbe Sn 66; gen. pl. sabbesaŋ Sn 1030. -- nt. sabba the (whole) world of sense -- experience S iv.15, cp. M i.3. -- At Vism 310 "sabbe" is defined as "anavasesa -- pariyādānaṁ." In compn with superlative expressions sabba' has the meaning of "/best of all," quite, very, nothing but, all round; entirely: "bāla the greatest fool D i.59; "pātha the very first, right in front PvA 56; "sovāna nothing but gold Pv i.21; ii.911; "kaniṭṭhā the very youngest PvA iii; "attahaka in every way useful; "sanghāika thoroughly comprehensive SnA 304. -- In connection with numerals sabba' has the distributive sense of "of each," i. e. so & so many things of each kind, like "catukkā (with four of each, said of a gift or sacrifice) J iii.44; DhA iii.3; "āṭhaka (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under aṭṭha B 1. a. -- "solasaka (of 16 each) DhA iii.3; "sata (of 100 each) DhA ii.6. -- Cases adverbially: instr. sabbenā sabba' altogether all, i. e. with everything [cp. BSk. sarvena sarva Divy 39, 144, 270; 502] D ii.57; PvA 130; 131. -- abl. sabbato "all round," in every respect Pv i.111; J vi.76; & sabbaso altogether, throughout D i.34; Sn 288; Dh 265; PvA 119; Nd1 421; DhA iv.100. -- Derivations: 1. sabbattha everywhere, under all circumstances S i.134; Dh 83; Sn 269; Nd 133; PvA 1, 18, 107; VbhA 372 sq. "kaṇ evreywhere J i.15, 176, 172; Dāth v.57. - - 2. sabbathā in every way; sabbathā sabbāṇa completely D ii.57; S iv.167. - - 3. sabbad always Sn 174, 197, 536; Dh 202; Pv i.91 (=sabbaṇa C.); i.1014 (id.). sabbadā -- cana always It 36. - - 4. sabbadhi (fr. Sk. *sardha=viṣayadha, Weber, Ind. Str. iii.392) everywhere, in every respect D i.251; ii.186; Sn 176; Dh 90; also sabbadhī Sn 952, 1034; Vin i.38; VbhA 377; Vism 308 (=sabbathā); Nd1 441, 443.

Sabbatthatā

Sabbatthatā the state of being everywhere; sabbatthatāya on the whole D i.251; ii.187; M i.38; S iv.296; A iii.225; v.299, 344. Expld at Vism 308 (with tt).

Sabbassa

Sabbassa (nt.) [sarvasva] the whole of one's property J iii.105; v.100 (read: sabbasaṇ vā pan'assa haranti); ' -- haraṇa (nt.) confiscation of one's property J iii.105; v.246 (v. l.); sabbassaharanaṇaṇa (m.) the same J iv.204 (so read instead of sabbappharana). At some passages sabba (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa -- e. g. J iii.50; iv.19; v.324.

Sabbāvant

Sabbāvant (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D i.73, 251; iii.224; A iii.27; v.299 sq., 344 sq.

Sabbha
Sabbha see a˚.
Sabbhin
Sabbhin see a˚.
Sabrahmaka
Sabrahmaka (adj.) [sa3+brahma+ka] including the Brahma world D i.62; iii.76, 135; A i.260; ii.70; S v.423; Vin i.11; DA i.174.

Sabrahmacarin

Sabrahmacarin (adj. -- n.) [sa3+brahmacarin] a fellow student D ii.77; iii.241 sq., 245; M i. 101; A ii.97; Sn 973; VbhA 281.

Sabhaggata
Sabhaggata (adj.) [sabhâ+gata] gone to the hall of assembly A i.128; Sn 397; Pug 29.

Sabhā
Sabhā (f.) [Vedic sabhā, cp. K.Z. iv.370] 1. a hall, assembly-room D ii.274; A i.143; S i.176; J i.119; 157, 204. <> 2. a public rest -- house, hostelry J i.302. dhamma˚ chapel J vi.333. -- gata=sabhaggata S v.394; M i.286.

Sabhāga
Sabhāga (adj.) [sa2+bhāga] common, being of the same division Vin ii.75; like, equal, similar Miln 79; s. āpatti a common offence, shared by all Vin i.126 sq.; vthīsabhāgena in street company, the whole street in common J ii.45; opp. visabhāga unusual J i.303; different Vism 516; Miln 79. -- ṭhāna a common room, a suitable or convenient place J i.426; iii.49; v.235. -- vuttin living in mutual courtesy, properly, suitably Vin i.45; J i.219; a -- sabhāgavuttin J i.218; sabhāgavuttika Vin ii.162; A iii.14 sq.; a -- sabhāgavuttika ibid.

Sabhājana

Sabhāya
Sabhāya (nt.)=sabhā Vin iii.200.

Sabhāva
Sabhāva [sa4+bhāva] 1. state (of mind), nature, condition Miln 90, 212, 360; PvA 39 (ummattaka˚), 98 (santa˚), 219. -- 2. character, disposition, behaviour PvA 13, 35 (ullumpana˚), 220 (lokiya˚). -- 3. truth, reality, sincerity Miln 164; J v.459; v.198 (opp. musāvāda); J vi.469; sabhāvān sincerely, devotedly J vi.486. -- dhamma principle of nature J i.214; -- dhammattana= ḍhamma Vism 238. -- bhūta true J iii.20.

Sabhoga
Sabhoga1 (adj.) [sa3+bhoga] wealthy D i.73.

Sabhoga

Sabhoga2 [sa4+bhoga] property, possession Miln 139.

Sabhojana

Sabhojana (adj. -- nt.) [sa3+bhojana] sharing food (?) Vin iv.95; Sn 102.

Sama


Sama


Sama

Sama3 (adj.) [Vedic sama, fr. sa2; see etym. under sa] 1. even, level J i.315; iii.172; Mhvs 23, 51. samañ karoti to level Dh 178; SnA 66. Opp. visama. -- 2. like, equal, the same D i.123, 174; S i.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the instr.; or precedes as first part of cpd. <> 3. impartial, upright, of even mind, just A i.74, 293 sq.; Sn 215, 468, 952. -- 4. sama", foll. by numerals, means "altogether,". e. g. "tiṃsa thirty altogether Bu 18, 18. -- 5. Cases as adv.: instr. samena with justice, impartially (=hammena K.S. i.321) Dh 257; J i.180; acc. samañ equally D ii.166; together with, at, D ii.288; Mhvs 11, 12. -- çāga equally liberal A ii.62. -- jana an ordinary man, common people M iii.154=Vin i.349. -- jātiya of the same caste J i.68. -- jīvita regular life, living economically A iv.281 sq. -- tala level, even J i.7; Pv iv.121 (of a pond). -- dhārana equal support or sustenance SnA 95. -- dhura carrying an equal burden, equal J i.191; asamadhura incomparable Sn 694 sq.; J i.193. But sama -- dhura -- ggahaña "complete imperiousness" VbhA 492 (see yugaggāha). -- vāhita evenly borne along (of equanimity) DhsA 133. -- vibhatta in equal shares J i.266. -- sama exactly the same D i.123; ii.136; Pug 64; Miln 410; DA i.290. -- stin a kind of puggala, lit. "equal -- headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expln in J.P.T.S. 1891, 5 is wrong) Pug 13; Nett 190. -- sūpaka with equal curry (when the curry is in quantity of onefourth of the rice) Vin iv.190.

Samaka

Samaka (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin ii.169. samakāñ (adv.) equally Miln 82.

Samakkhāta

Samakkhāta [sañ+akkhāta] counted, known Sdhp 70, 458.

Samagga

Samagga (adj.) [sañ+agga] being in unity, harmonious M ii.239; D iii.172; A ii.240; v.74 sq.; plur.=all unitedly, in common Vin i.105; J vi.2731. A i.70= 243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J i.198, 209; samaggakarana making for peace D i.4=A ii.209=Pug 57; DA i.74; samagganandin, samaggarata, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D i.4=A ii.209=Pug 57; DA
Samagatta
Samagatta (nt.) [abstr. fr. samagga] agreement, consent Vin i.316.

Samangitā
Samangitā (f.) [abstr. fr. foll.] the fact of being endowed or connected with ( -- ') J iii.95 (paraloka'); VbhA 438 (fivefold: āyūhana’ etc.).

Samangin
Samangin (adj.) [saṅ+angin] endowed with, possessing Pug 13, 14; J i.303; Miln 342; VbhA 438. -- samangibhūta,

-- 682 --
possessed of, provided with D i.36; A ii.125; Sn 321; Vin i.15; DA i.121; samangi -- karoti to provide with J vi.266, 289, 290 (cp. vi.323: akarī samangin).

Samacariyā
Samacariyā [sama1+cariyā] (f.) living in spiritual calm, quietism A i.55; S i.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J vi.128; DhA iv.145.

Samacāga
Samacāga [sama3+cāga] equally liberal A ii.62.

Samacārin
Samacārin (śama -- ) living in peace M i.289.

Samacitta
Samacitta possessed of equanimity A i.65; iv.215; SnA 174 ('paṭipadā -- sutta).

Samacchati
Samacchati [saṅ+acchati] to sit down together J ii.67 (samacchare); iv.356; vi.104, 127.

Samacchidagatta
Samacchidagatta (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

Samajja
Samajja (nt.) [cp. Epic Sk. samāja (fr. saṅ+aj) congre- gation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near Rājagaha.
On character and history of the festival see Hardy, Album Kern pp. 61 -- 66. -- gir -- aggasamajja mountain fair Vin ii.107, 150; iv.85, 267, 360; DhA i.89, 113. samajja karoti or kārēti to hold high revel J vi.383. -- ābhicara a visiting fairs D iii.183. -- dhāna the place of the festival, the arena, Vin ii.150; J i.394; -- dāna giving festivals Miln 278; -- majhje on the arena S iv.306 sq.; J iii.541; -- maṇḍala the circle of the assembly J i.283 sq.

Samajjhaga

Samajjhaga (B " -- guṇ) aor. from sam -- adhi -- gā. (See samadhipacchati.)

Samañcati

Samañcati [sam+añc] to bend together Vin iv.171, 363.

Samañcara

Samañcara [sama1+cara] pacified, calm S i.236.

Samañcinteti

Samañcinteti to think S i.124; see sañcinteti.

Samañña

Samañña (f.) [sañ+añña] designation, name D i.202; ii.20; M iii.68; S ii.191; Sn 611, 648; J ii.65; Dhs § 1306; loka' a common appellation, a popular expression D i.202.

Samaññāta

Samaññāta [sañ+aññāta] designated, known, notorious S i.65; Sn 118, 820; Nd1 153; Vin ii.203.

Samaṇa

Samaṇa [BSk. śramaṇa, fr. śram, but mixed in meaning with śam] a wanderer, recluse, religieux A i.67; D iii.16, 95 sq., 130 sq.; S i.45; Dh 184; of a non -- Buddhist (tāpasa) J iii.390; an edifying etymology of the word DhA iii.84; "samita -- pāpattā s.," cp. Dh 265 "samitattā pāpāṇaḥ ' samāṇo ' ti pavuccati"; four grades mentioned D ii.151; M i.63; compare Sn 84 sq.; the state of a Samaṇa is attended by eight sukhas J i.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaṇa: thus D i.4, 87; Sn p. 91, 99; Vin i.8 350; Samaṇas often opposed to Brāhmaṇas: thus, D i.13; It 58, 60; Sn, p. 90; Vin i.12; ii.110; samana-brāhmaṇa, Samaṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. Dial. ii.165) D i.5; ii.150; A i.110, -- 173 sq.; It 64; Sn 189; Vin ii.295; samanadhamma the duties of a samaṇa A iii.371; J i.106, 107, 138; pure -- samaṇa a junior who walks before a Bhikkhu Vin ii.32; pacchāsamaṇa one who walks behind Vin ii.186; ii.32; A iii.137. -- samaṇa a female recluse S i.133; ThA 18; J v.424, 427; Vin iv.235. -- assamaṇa not a true samaṇa Vin i.96. -- uddesa a novice, a sāmaṇera D i.151; M iii.128; S v.161; Vin iv.139; A ii.78; iii.343. Cp. BSk. śramaṇoddēśa Divy 160. -- kuttaka (m.) who wears the dress of a Samaṇa Vin iii.68 sq. (=samaṇa -- vesa -- dhārako, Bdhgh ib. p. 271).

Samaṇaka

Samaṇaka [samaṇa+ka] a contemptible (little) ascetic, "some sort of samaṇa" D i.90; M ii.47, 210; Sn p. 21; Miln 222; DA i.254. At A ii.48 samaṇaka is a slip for sasanaka. Cp. munḍaka in form & meaning.
Samaṇḍalikata

Samaṇḍalikata [sa+maṇḍala+kata] hemmed Vin i.255 (kaṭhina).

Samatā

Samatā [fr. sama3] equality, evenness, normal state Vin i.183; A iii.375 sq.; Miln 351.

Samatikkama

Samatikkama (adj.) [saṇ+atikamma] passing beyond, overcoming D i.34; ii.290; M i.41, 455; Vin i.3; J v.454; Vism 111.

Samatikamati

Samatikamati [saṇ+atikamati] to cross over, to transcend D i.35; to elapse Mhvs 13, 5; ger. samatikkamma D i.35; M 41; pp. samatikkanta crossed over, or escaped from S iii.80; Dh 195.

Samatigganhāti

Samatigganhāti [saṇ+ati+grh] to stretch over, rise above, to reach beyond J iv.411 (ger. samatiggayha).

Samatittha

Samatittha (adj.) [sama3+tittha] with even banks (of a pond) J v.407.

Samatiththika

Samatiththika (adj.) [sama3+tiththa+ika] even or level with the border or bank, i. e. quite full, brimful D i.244; ii.89; M i.435; ii.7=Miln 213; S ii.134; v.170; J i.400; J i.235, 393; Miln 121; Vism 170 (pattan 'titthikaṇṭhetvā; v. l. 'titthikaṇṇ); A iii.403; Vin i.230; iv.190; often written 'tittiika and 'tittiya. [The form is probably connected with samaicchha -- i. e. sāmaiththia (*samatiththa) in the Desināmamallā viii.20 (Konow). Compare, however, Rhys Davids' Buddhist Suttas, p. 1781; 'aṇ buṇjāmi Miln 213; "I eat (only just) to the full" (opp. to bhiyyo bhūṇjāmi) suggests the etymology: sama -- titti+ka. Kern, Toev. s. v. as above.]

Samatimaññti

Samatimaññti [saṇ+atimaññti] to despise (aor.) sama- timaññi Th 2, 72.

Samativattati

Samativattati [saṇ+ativattati] to transcend, overcome Sn 768, cp. Nd1 10.

Samativijjhati

Samativijjhati [saṇ+ativijjhati] to penetrate Dh 13= Th 1, 133.

Samatta

Samatta1 (nt.) [abstr. fr. sama3] equality A iii.359; Mhvs 3, 7; equanimity, justice A i.75.
Samatta

Samatta2 [cp. Sk. samāpta, pp. of sañ+āp] 1. accomplished, brought to an end A ii.193; Sn 781=paripuṇṇa Nd1 65. -- 2. [cp. Sk. samasta, pp. of sañ+as to throw, cp. BSk. samasta, e. g. Jtm xxxi.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd1 289, 298. samattañ completely S v.175; accomplished, full Sn 889.

Samattha

Samattha (adj.) [cp. Sk. samartha, sañ+artha] able, strong J i.179; 187; SnA 143.

Samathita


Samatthiya


Samatha

Samatha [fr. śam, cp. BSk. śamatha] 1. calm, quietude of heart M i.33; A i.61, 95; ii.140; iii.86 sq. (ceto’), 116 sq., 449; iv.360; v.99; D iii.54, 213, 273; DhA ii.177; S iv.362; Dhs 11, 15, 54; cessation of the Sankhāras S i.136; iii.133; A i.133; Sn 732; Vin i.5. <-> 2. settlement of legal questions (adhi Karaņa) Vin ii.93; iv.207; cp. DhsA 144; s. pañ̄ivijjhati Pts i.180. -- yānika who makes quietude his vehicle, devoted to quietude, a kind of Arahant; cp. Geiger, Sañ̄yutta trsln ii.172. -- vipassanā introspection ("auto -- hypnosis" Cpd. 202) for promoting calm [cp. śamatha -- vipaśyanā Divy 95] S v.52; A ii.157; DhA iv.140; also separately "calm & intuition," e. g. M i.494.

Samadhigacchati

Samadhigacchati [sañ+adhigacchati] to attain Th 1, 4; aor. samajjhagā It 83; 3rd pl. samajjhagāν S i.103.

Samadhiganhāti

Samadhiganhāti [sañ+adhiganhāti] 1. to reach, to get, obtain; ger. samadhiggayha M i.506; ii.25; S i.86= It 16. -- 2. to exceed, surpass, to overcome, to master J vi.261 (pañhañ samadhiggahetvā). Often confounded with samatigahāti.

Samadhosi

Samadhosi variant reading S iii.120 sq.; iv.46; the form is aor. of sañdhū. See sañcopati.

Samana

Samana (nt.) [fr. śam] suppression Mhvs 4, 35.

Samanaka

Samanaka (adj.) [sa3+mana+ka] endowed with mind A ii.48 (text, samanaka); S i.62.
Samanantarā

Samanantarā (adj.) [sañ+anantarā] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D ii.156; Vin i.56; rattibhāga -- samanantare at midnight J i.101. -- paccaya the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

Samanukkamatī

Samanukkamatī [sañ+anukkamatī] to walk along to- gether J iii.373.

Samanugāhati

Samanugāhati [sañ+anugāhati] to ask for reasons, to question closely D i.26; M i.130; A v.156 sq.; ppr. med. samanuggāhiyāṇāna being pressed M i.130; A v.156; Vin iii.91.

Samanujānāti

Samanujānāti [sañ+anujānāti] to approve; samanujā- nissanti (fut. 3 pl.) M i.398; S iv.225; pp. samanuññaṭa approved, allowed Mhvs 8, 11; aor. 1 sg. samanuññaśin J iv.117 (=samanuñño āsīṇ Com. ib. 11715).

Samanañña

Samanañña (adj.) [=next] approving D iii.271; A ii.253; iii.359; v.305; S i.1, 153; iv.187; J iv.117.

Samanañña

Samanañña (f.) [fr. samanujānāti] approval S i.1; M i.359.

Samanupassati

Samanupassati [sañ+anupassati] to see, perceive, regard D i.69, 73; ii.198; M i.435 sq.; ii.205; Pot. Vin ii.89; ppr. ˚passanto J i.140; ppr. med. ˚passamāno D ii.66; inf. ˚passitu Vin i.14; rūpaṇ attato samanupassati to regard form as self S iii.42.

Samanupassanā

Samanupassanā (f.) [fr. last] considering S iii.44; Nett 27.

Samanubandhati

Samanubandhati [sañ+anubandhati] to pursue Mhvs 10, 5.

Samanubhāsati

Samanubhāsati [sañ+anubhāsati] to converse or study together D i.26, 163; M i.130; A i.138; v.156 sq.; Vin iii.173 sq.; iv.236 sq.; DA i.117.

Samanubhāsanā

Samanubhāsanā (f.) [fr. last] conversation, repeating together Vin iii.174 sq.; iv.236 sq.
Samanumaññati

Samanumaññati [sañ-anumaññati] to approve; fut. 3 pl. 'maññissanti M i.398; S iv.225; aor. 3 pl. 'maññiṇisu J iv.134.

Samanumodati

Samanumodati [sañ-anumodati] to rejoice at, to approve M i.398; S iv.225; Miln 89.

Samanuyuñjati

Samanuyuñjati [sañ-anuyuñjati] to cross -- question D i.26, 163; M i.130; A i.138; v.156; DA i.117.

Samanussarati

Samanussarati (sañ-anussarati) to recollect, call to mind S iv.196; Vin ii.183.

Samanta

Samanta (adj.) [sañ-anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantañ completely Sn 442; abl. samantā (D i.222; J ii.106; Vin i.32) & samantato (M i.168=Vin i.5; Mhvs 1, 29; Vism 185; and in definitions of prefix pari" DA i.217; VvA 236; PvA 32); instr. samantena (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantā Vesālī, everywhere in Vesālī D ii.98; samantato nagarassa all round the city Mhvs 34, 39; samāsamantato everywhere DA i.61. -- cakkhu all -- seeing, an epithet of the Buddha M i.168= Vin i.5; Sn 345, etc.; Miln 111; Nd1 360. -- pāśādika all -- pleasing, quite serene A i.24; 'kā Buddhaghosa's commentary on the Vinaya Piṭaka DA i.84; -- bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. -- rahita entirely gone J i.29. -- veda one whose knowledge (of the Veda) is complete J vi.213.

Samandhakāra

Samandhakāra [sañ-andhakāra] the dark of night Vin iv.54; DhA ii.94; S iii.60.

Samannāgata

Samannāgata (adj.) [sañ-anvāgata] followed by, pos- sessed of, endowed with (instr.) D i.50; 88 Vin i.54; Sn p. 78, 102, 104. SnA 177 (in expln of ending " -- in"), 216 (of " -- mant"); PvA 46, 73. -- nt. abstr. "annāgatatta PvA 49.

Samannāneti

Samannāneti [samānū+neti] to lead, conduct properly, control, pres. sam -- anv -- āneti M iii.188; ppr. 'annānayamāna M i.477.

Samannāhata

Samannāhata [sañ-anvāhata] struck (together), played upon D ii.171.

Samannāharati
Samannâharati [sañ+anu+âharati; cp. BSk. samanvâ- harati] 1. to concentrate the mind on, to consider, reflect D ii.204; M i.445; A iii.162 sq., 402 sq.; S i.114. -- 2. to pay respect to, to honour M ii.169; Vin i.180.

Samannâhâra

Samannâhâra [sañ+anu+âhâra] concentration, bringing together M i.190 sq.; DA i.123; Miln 189.

Samannesati

Samannesati [sañ+anvesati] to seek, to look for, to examine D i.105; S iii.124; iv.197; Miln 37; DA i.274. pres. also samanvesati S i.122.

Samannesanâ

Samannesanâ (f.) [fr. last] search, examination M i.317.

Samapekkhaṇa

Samapekkhaṇa (nt.) considering; a’ S iii.261.

Samapekkhathi

Samapekkhathi [sañ+apeckhathi] to consider, ger. ekkhiya Sdhp 536; cp. samavekkh˚.

Samappita

Samappita [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. -- 2. endowed with ( -- ’), affected with, possessed of J v.102 (kañtakena); Pv iv.16 (=allina PvA 265); PvA 162 (soka -- sallan’ -- hadaya); Vism 303 (sallena). -- yasabhoga’ possessed of fame & wealth Dh 303; dukkhena afflicted with pain Vv 523; pañcehi kâmaguṇehi s. endowed with the 5 pleasures of the senses D i.36, 60; Vin i.15; DA i.121.

Samappeti

Samappeti [sañ+appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dâvs ii.64. -- pp. samappita.

Samabhûhata

Samabhûhata [sañ+abbhûhata] struck, beaten (thor- oughly) Vism 153; DA i.140.

Samabhijânâti

Samabhijânâti [sañ+abhijânâti] to recollect, to know J vi.126.

Samabhisâta

Samabhisâta joyful Th 2, 461.

Samabhisiñcati
Samabhisiṅcati [sañ+abhiśiṅcati] to inaugurate as a king Mhvs 4, 6; v.14.

Samaya

Samaya [cp. Sk. samaya, fr. sañ+i. See also samiti] congregation; time, condition, etc. -- At DhsA 57 sq. we find a detailed expln of the word samaya (s -- sadda), with meanings given as follows: (1) samavāya (*harmony in antecedents* trsln), (2) khaṇa (opportunity), (3) kāla (season), (4) samūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion). (7) paṭilābha (acquisition), (8) pañama (elimination), (9) paṭivedha (penetration).

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Bdhgh illustrates each one with fitting examples; cp. DhsA 61. -- We may group as follows: 1. coming together, gathering; a crowd, multitude D i.178 (*pavādaka debating hall*); ii.254 sq.; Miln 257; J i.373; PvA 86 (=samāgama). samayā in a crowd Pv iii.34 (*so read for samayā; PvA 189 "sangamma"). <> 2. consorting with, intercourse Miln 163; Dha i.90; sabba’ consorting with everybody J iv.317. -- 3. time, point of time, season D i.1; Sn 291, 1015; Vin i.15; VbhA 157 (*marana’*); Vism 473 (def.); -- samayā samayān upadāya from time to time It 75. Cases adverbially: ekañ samayān at one time D i.47, 87, 111; tena samayena at that time D i.179; Dha i.90. aparena s. in course of time, later PvA 31, 68; yasmiñ samaye at which time D i.199; DhsA 61. ekasmiñ samaye some time, once J i.306. paccūsa’ at daybreak PvA 38; adāḥharati’ at midnight PvA 155; cp. ratta’. -- 4. proper time, due season, opportunity, occasion Sn 388; Vin iv.77; Bu ii.181; Mhvs 22, 59; VbhA 283 sq.; aṇṇatra samayān except at due season Vin iii.212; iv.77; samaye at the right time J i.27. -- asamaya inopportune, unseasonable D iii.263, 287. -- 5. coincidence, circumstance M i.438. akkhara’ spelling Dha i.181. -- 6. condition, state; extent, sphere (cp. defn of Bdhgh, above 9); taken dogmatically as “diṭṭhi,” doctrine, view (equal to above defn 6) It 14 (imamhi samaye); Dha i.90 (*jānana’*); Dāvs vi.4 (*’antarav. views*). bāhira’ state of an outsider, doctrine of outsiders, i. e. brahmānic Dha iii.392, cp. brāhmaṇanānājan samaye DA i.291; ariyānājan samaye Miln 229. -- 7. end, conclusion, annihilation Sn 876; *vimutta finally emancipated A iii.173; v.336 (a’); Pug 11; cp. DhsA 57. -- Pp. abhi’. -- vasātha at A ii.41 is to be read as samavasaṭṭha, i. e. thoroughly given up. Thus Kern, Toev. The same passage occurs at D iii.269 as samavaya -- saṭṭhesana (see under sattha).

Samara

Samara [sa+mara] battle Dāvs iv.1

Samala

Samala (adj.) [BSk. samala] impure, contaminated Vin i.5; samalā (f.) dustbin S ii.270 (=gāmato gūthanikkhamana -- magga, i. e. sewer K.S. ii.203); see sandhi’.

Samalankaroti


Samavatthita

Samavaṭṭhita ready Sn 345 (’ -- ā savanāya sotā).

Samavattakkhandha

Samavattakkhandha (adj.) [sama+vatta+kh., but BSk. sasaṅvṛtta’] having the shoulders round, one of the lakkhaṇas of a Buddha D ii.18; iii.144, 164; Dial. ii.15: "his bust is equally rounded."
Samavattasaṃvāsa

Samavattasaṃvāsa [sama+vatt+saṃvāsa] living together with the same duties, on terms of equality J i.236.

Samavadhāna

Samavadhāna (nt.) concurrence, co-existence Nett 79.

Samavaya

Samavaya annihilation, termination (?) see samaya (cpd.) & saṭṭha.

Samavasarati

Samavasarati of a goad or spur Th 2, 210. See samo-sarati.

Samavāpaka


Samavāya

Samavāya (m.) coming together, combination S iv.68; Miln 376; DhsA 57, 196; PvA 104; VvA 20, 55. samavāyena in common VvA 336; khaṇa -- s’ a momentary meeting J i.381.

Samavekkhāti

Samavekkhāti [san+avekkhati] to consider, examine M i.225; A ii.32; It 30.

Samavekkhitar

Samavekkhitar [fr. last] one who considers It 120.

Samavepākin

Samavepākin (adj.) [sama+vepākin, cp. vepakka] promoting a good digestion D ii.177; iii.166; M ii.67; A iii.65 sq., 103, 153; v.15.

Samavossajjati

Samavossajjati [read saṅvossajjati!] to transfer, entrust D ii.231.

Samavhāya

Samavhāya [saṅ+ahvāya] a name Dāvṣ v.67.

Samasāyisun

Samasāyisun (aor.) J iii.201 (text, samāsāsisuṇ, cp. J.P.T. S. 1885, 60; read taṇ asāyisuṇ).

Samassattha
Samassattha [sañ+assattha] refreshed, relieved J iii.189.

Samassasati

Samassasati [sañ+assasati] to be refreshed J i.176; Caus. samassāseti to relieve, refresh J i.175.

Samassāsa

Samassāsa [sañ+assāsa] refreshing, relief DhsA 150 (expln of passaddhi).

Samassita

Samassita [sañ+assita] leaning towards Th 1, 525.

Samā

Samā (f.) [Vedic samā] 1. a year Dh 106; Mhv 7, 78. - 2. in agginisamā a pyre Sn 668, 670.

Samākaḍḍhati

Samākaḍḍhati [sañ+ākaḍḍhati] to pull along; to entice; ger. 'iya Mhv 37, 145.

Samākiṇṇa

Samākiṇṇa [sañ+ākiṇṇa] covered, filled S i.6; Miln 342.

Samākula

Samākula (adj.) [sañ+ākula] 1. filled, crowded B ii.4= J i.3; Miln 331, 342. -- 2. crowded together Vin ii.117. -- 3. confused, jumbled together J v.302.

Samāgacchati

Samāgacchati [sañ+āgacchati] to meet together, to assemble Bu ii.171; Sn 222; to associate with, to enter with, to meet, D ii.354; Sn 834; J ii.82; to go to see Vin i.308; to arrive, come Sn 698; aor. 1 sg. 'gañchiñ D ii.354; 3rd 'gañchi Dh 210; J ii.62; aor. 2 sg. 'gamā Sn 834; ger. 'gamma B ii.171=J i.26; ger. 'gantvā Vin i.308; pp. samāgata.

Samāgata

Samāgata [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

Samāgama

Samāgama [sañ+āgama] meeting, meeting with, inter- course A ii.51; iii.31; Miln 204; cohabitation D ii.268; meeting, assembly J ii.107; Miln 349; DhA iii.443 (three: yamaka -- pāṭihāriya”; dev’orohaṇa”; Gangārohaṇa”).

Samācaratī

Samācarati [sañ+ācarati] to behave, act, practise M ii.113.
Samācāra

Samācāra [saṃ+ācāra] conduct, behaviour D ii.279; iii.106, 217; M ii.113; A ii.200, 239; iv.82; Sn 279; Vin ii.248; iii.184.

Samātapa

Samātapa [saṃ+ātapa] ardour, zeal A iii.346.

Samādapaka

Samādapaka [fr. samādapeti; cp. BSk. samādāpaka Divy 142] instructing, arousing M i.145; A ii.97; iv.296, 328; v.155; S v.162; Miln 373; It 107; DhA ii.129.

Samādapanana

Samādapanana (nt.) instructing, instigating M iii.132.

Samādapetar

Samādapetar adviser, instigator M i.16.

Samādapeti

Samādapeti [saṃ+ādapieti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin i.250; iii.73; DA i.293, 300; aor. 'dapesi D ii.42, 95, 206; Miln 195; Sn 695; ger. 'dapetvā D i.126; Vin i.18; ger. samādētvā (sic) Mhvs 37, 201; ppr. pass. 'dapiyamāna D ii.42.

Samādahati

Samādahati [saṃ+ādahati1] to put together S i.169. jotiṣ s. to kindle a fire Vin iv.115; cittaṣ s. to compose the mind, concentrate M i.116; pres. samādēhti Th 2, 50; pr. part. samādahāṣā S v.312; ppr. med. samādahāṇa S i.169; aor 3rd pl. samādahāṣṣu D ii.254. Pass. samādiyati to be stayed, composed D i.73; M i.37; Miln 289; Caus. II. samādahāpeti Vin iv.115. -- pp. samāhita.

Samādana

Samādana 1. taking, bringing; asamādānacāra (m.) going for alms without taking with one (the usual set of three

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robes) Vin i.254. -- 2. taking upon oneself, undertaking, acquiring M i.305 sq.; A i.229 sq.; ii.52; J i.157, 219; Vin iv.319; KhA 16, 142. kammamasādāna acquiring for oneself of Karma D i.82; A iii.417; v.33; S v.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. -- 3. resolution, vow Vin ii.268; J i.233; Miln 352.

Samādinna

Samādinna [pp. of samādiyati] taken up, undertaken A ii.193.

Samādiyati
Samādiyati [saṅ+ādiyati] to take with oneself, to take upon oneself, to undertake D i.146; imper. samādiya Bu ii.118=J i.20; aor. samādiyī S i.232; J i.219; ger. samādiyitvā S i.232; & samādāya having taken up, i.e. with D i.71; Pug 58; DA i.207; Mhvs 1, 47; having taken upon himself, conforming to D i.163; ii.74; Dh 266; Sn 792, 898, 962; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D i.63; S v.187; It 118; Sn 962 (cp. Nd1 478). -- pp. samādinna.

Samādisati

Samādisati [saṅ+ādisati] to indicate, to command D i.211; Mhvs 38, 59.

Samādhāna

Samādhāna (nt.) [saṅ+ā+dhā] putting together, fixing; concentration Vism 84 (= saṁmā ādānaṁ ṭhāpanaṁ) in defn of samādhi as "samādhiṁ atθhena."

Samādhi

Samādhi [fr. saṅ+ā+dhā] 1. concentration; a concen- trated, self -- collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the Subha -- suttanta of the Dīgha (D i.209 sq.) samādhi -- khandha ("section on concentration") is the title otherwise given to the cittasampāda, which, in the ascending order of merit accruing from the life of a samaṇa (see Samaṇṇaphala -- suttanta, and cp. Dial. i.57 sq.) stands between the sīla -- sampāda and the pañña -- sampāda. In the Ambāṭṭha -- sutta the corresponding terms are sīla, caraṇa, vijīja (D. i.100). Thus samādhi would comprise (a) the guarding of the senses (indriyesu gutta -- dvāratā), (b) self -- possession (sati -- sampajañña), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances (nīvaraṇāni), (e) the 4 jhānas. In the same way we find samādhi grouped as one of the sampādas at A iii.12 (sīla', samādhi', pañña', vimutti'), and as samādhi -- khandha (with sīla' & pañña') at D ii.229 (+vimutti''): A i.125; ii.20; iii.15; v.326; Nd1 21; Nd2 p. 277 (s. v. sīla). It is defined as cittassā ekaggatā M i.301; Dhs 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikkhepa Dhs 57, and with samathā Dhs 54, -- sammā' is one the constitutes of the eightfold ariya -- magga, e. g. D iii.277; VbhA 120 sq. -- See further D ii.123 (ariya); Vin i.97, 104; S i.28; Nd1 365; Miln 337; Vism 84 sq. (with definition), 289 (+vippassāna), 380 ('vipphārā iddhibhi); VbhA 91; DhA i.427; and on term in general Heiler, Buddhistische Versenkung 104 sq. -- 2. Description & characterization of samādhi: Its four nimittas or signs are the four satipaṭṭhānas M i.301; six conditions and six hindrances A iii.427; other hindrances M iii.158. The second jhāna is born from samādhi D ii.186; it is a condition for attaining kusalā dhammā A i.115; Miln 38; conducive to insight A iii.19, 24 sq., 200; S iv.80; to seeing heavenly sights etc. D i.173; to removing mountains etc. A iii.311; removes the delusions of self A i.132 sq.; leads to Arahantship A ii.45; the ānantarika s. Sn 226; cetoṣamādhi (rapture of mind) D i.13; A ii.54; iii.51; S iv.297; cittā' id. Nett 16. Dhammasamādhi almost identical with samathā S iv.350 sq. -- Two grades of samādhi distinguished, viz. upacāra -- s. (preparatory concentration) and appanā -- s. (attainment concentration) DA i.217; Vism 126; Cpd. 54, 56 sq.; only the latter results in jhāna; to these a 3rd (preliminary) grade is added as khanika' (momentary) at Vism 144. -- Three kinds of s. are distinguished, suññata or empty, appaniha or aimless, and animitta or signless A i.299; S iv.360; cp. iv.296; Vin iii.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see Yognāvacara's Manual p. xxvii; samādhi (tayo samādhi) is savittakka savicāra, avitakka vicāramatta or avitakka avicāra D iii.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is fourfold chanda -- , viṇīya -- , cittā -- , and vīmaṇsā -- samādhi D ii.213; S v.268. -- Another fourfold division is that into hāna -- bhāgiya, thīti', vīsesa', nibbedha' D iii.277 (as "dhammā duppativijjha"). -- indriya the faculty of concentration A ii.149; Dhs 15. -- khandha the section on s. see above 1. -- ja produced by concentration D i.74; iii.13; Vism 158. -- parikkhāra requisite to the attainment of samādhi: either 4 (the saṃmappadhānas) M i.301; or 7: D ii.216; iii.252; A iv.40. -- bala the power of concentration A i.94; ii.252; D iii.213, 253; Dhs 28. -- bhāvanā cultivation, attainment of samādhi M i.301; A ii.44 sq. (four different kinds mentioned); iii.25 sq.; D iii.222; Vism 371. -- saṅvattanika conducive to concentration A ii.57; S iv.272 sq.; D iii.245; Dhs 1344. - - sambojjhanga the s. constituent of enlightenment D iii.106, 226, 252; Vism 134=VbhA 283 (with the eleven means of cultivating it).
Samādhika

Samādhika (adj.) [sama+adhika] excessive, abundant D ii.151; J ii.383; iv.31.

Samādhiyati

Samādhiyati is Passive of samādahati.

Samāna


Samāna

Samāna2 [ppr. fr. as to be] 1. being, existing D i.18, 60; J i.218; PvA 129 (= santo), 167 (id.). -- 2. a kind of god D ii.260. -- āsanika entitled to a seat of the same height Vin ii. 169. -- gatika identical Tikp 35. -- bhāva equanimity Sn 702. -- vassika having spent the rainy season together Vin i.168 sq. -- saṅvāsa living together with equals Dh 302 (a’), cp. DhA iii.462. -- saṅvāsaka belonging to the same communion Vin i.321. -- sīmā the same boundary, parish Vin i.321; 'ma belonging to the same parish Vin ii.300.

Samānatta

Samānatta (adj.) [samāna+attan] equanimous, of even mind A iv.364.

Samānattātā

Samānattatā (f.) [abstr. fr. last] equanimity, impartiality A ii.32=248; iv.219, 364; D iii.152, 190 sq., 232.

Samāniyā

Samāniyā [instr. fem. of samāna, used adverbially, Vedic samānīya] (all) equally, in common Sn 24.

Samānīta

Samānīta [pp. of samāneti] brought home, settled Miln 349.

Samāneti

Samāneti [sañ+āneti] 1. to bring together J i.68. -- 2. to bring, produce J i.433. -- 3. to put together, cp. J i.120, 148. -- 4. to collect, enumerate J i.429. -- 5. to calculate (the time) J i.120, 148; aor. samānayi DA i.275 <-> pp. samānīta.

Samāpajjati

Samāpajjati [sañ+āpajjati] 1. to come into, enter upon, attain D i.215 (samādhiṣ samāpajjī); Vin iii.241 (Pot. ‘pajjeyya); samāpattij J i.77; arahattamaggaṇ A ii.42 sq.; Vin i.32; saññāvedayitanirodhaṇ to attain the trance of cessation S iv.293; kayavikkayāṇ to engage in buying and selling Vin iii.241; sākacchaṇ to engage in conversation D ii.109; tejodhātuṇ to convert one’s body into fire Vin i.25; ii.76. -- 2. to become S iii.86 (aor. 3rd pl. samāpadaṇ). -- pp. samāpajjita & samāpanna.

Samāpajjana
Samāpajjana (nt.) [fr. last] entering upon, passing through (?) Miln 176.

Samāpajjita

Samāpajjita [pp. of "apajjati] attained, reached, got into D ii.109 (parisā "pubbā).

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Samāpatipatti

Samāpatipatti misprint for sammā’ A i.69.

Samāpatti

Samāpatti (f.) [fr. sañ+ā+pad] attainment A iii.5; S ii.150 sq.; iv.293 (saññā -- vedayita -- nirodha’); Dhs 30= 101; a stage of meditation A i.94; Dhs 1331; J i.343, 473; PvA 61 (mahā -- karuṇā’); Ndi 100, 106, 139, 143; the Buddha acquired anekakotosisā -- sahassā s. J i.77. The eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps i.8, 20 sq.; Nd i.108, 328; Bu 192=J i.28, 54; necessary for becoming a Buddha J i.14; acquired by the Buddha J i.66; the nine attainments, the preceding and the trance of cessation of perception and sensation S ii.216, 222; described M i.159 sq. etc.; otherwise called anupubbavihārā D ii.156; A iv.410, 448 & passim [cp. Divy 95 etc.]. -- In collocation with jhāna, vimokkha, and samādhi Vin i.97; A iii.417 sq.; cp. Cpd. 59, 133 n. 3. -- 'bhāvanā realizing the attainments J i.67; 'kusalatā success in attainment D iii.212; Dhs 1331 sq.

Samāpattila

Samāpattila [fr. last] one who has acquired J i.406.

Samāpattesiya

Samāpattesiya (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

Samāpanna

Samāpanna [pp. of samāpajjati] having attained, got to, entered, reached S iv.293 (saññā -- nirodha’); A ii.42 (arahatta -- magga entered the Path); Dh 264 (icchālobha’ given to desire); Kvu 572 (in special sense= attaining the samāpattis).

Samāpannaka

Samāpannaka (adj.) [last+ka] possessed of the samāpattis DA i.119.

Samāpeti


Samāyāti

Samāyāti [sañ+āyāti] to come together, to be united J iii.38.
Samāyuta

Samāyuta [saŋ+āyuta] combined, united Miln 274.

Samāyoga

Samāyoga [saŋ+āyoga] combination, conjunction DA i.95; Sdhp 45, 469.

Samāraka

Samāraka (adj.) [sa3+māra+ka] including Māra Vin i.11=S v.423; D i.250; iii.76, 135 & passim.

Samāraddha

Samāraddha [pp. of samārabhāti] undertaken S iv.197; Dh 293; J ii.61.

Samārambha

Samārambha [saŋ+ārambha] 1. undertaking, effort, en- deavour, activity A ii.197 sq. (kāya”, vac”, mano”); Vin iv.67. -- 2. injuring, killing, slaughter Sn 311; D i.5; DA i.77; A ii.197; S v.470; Pug 58; DhsA 146. -- appasamārambha (written ñrabha) connected with little (or no) injury (to life) D i.143. Cp. ārabhati1.

Samārabhati

Samārabhati [saŋ+ārabhati2] to begin, undertake M i.227; Mhvs 5, 79. -- pp. samāraddha.

Samāruhāti

Samāruhāti [saŋ+āruhāti] to climb up, to ascend, enter; pres. samārohāti J vi.209 (cp. samorohatti p. 206, read samārohāti); aor. samārūhi Mhvs 14, 38. -- pp. samārūlha. -- Caus. samāropeti to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

Samārūlha

Samārūlha [pp. of samāruhāti] ascended, entered M i.74.

Samāropana

Samāropana [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

Samālapati

Samālapati [saŋ+ālapati] to speak to, address J i.478. At J i.51 it seems to mean "to recover the power of speech."

Samāvaya=saṁavāya

Samāvaya=saṁvāya, closely united J vi.475 (in verse).

Samāsa
Samāsa [fr. sañ+ās] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. -- 2. an abridgment Mhvs 37, 244.

Samāsati

Samāsati [sañ+āsati] to sit together, associate; Pot. 3 sg. samāsetha S i.17, 56 sq.; J ii.112; v.483, 494; Th 1, 4.

Samāsana

Samāsana (nt.) [sañ+āsana] sitting together with, company Sn 977.

Samāsama

Samāsama "exactly the same" at Ud 85 (=D ii.135) read sama".

Samāsādeti

Samāsādeti [sañ+āsādeti] to obtain, get; ger. samāsajja J iii.218.

Samāhata

Samāhata [sañ+āhata] hit, struck Sn 153 (ayosanku”); Miln 181, 254, 304. Sankusamāhata name of a purgatory M i.337.

Samāhita

Samāhita [pp. of samādahati] 1. put down, fitted J iv.337; -- 2. collected (of mind), settled, composed, firm, attentive D i.13; S i.169; A ii.6 (“indriya”); iii.312, 343 sq.; v.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin iii.4; Miln 300; Vism 410; Nd1 501. -- 3. having attained S i.48 (cp. K.S. i.321 & Miln 352).

Samījji

Samījji [sañ+ījjhi] to succeed, prosper, take effect D i.71; Sn 766 (cp. Nd1 2=labhati etc.); Bu ii.59= J i.14, 267; Pot. samījheyyuñ D i.71; aor. samījhi J i.68; Fut. samījhisati J i.15. -- pp. samiddha. <-> Caus. II. ījjhāpeti to endow or invest with (acc.) J vi.484.

Samījja

Samījja (nt.) [fr. samījjhati] fulfilment, success DhA i.112.

Samījhiṭṭha


Sāmiṅjati

Sāmiṅjati [sañ+iṅjati of rīj or rj to stretch] 1. to double up M i.326. -- 2. (intrs.) to be moved or shaken Dh 81 (=calati kampati DhA ii.149). See also sammiṅjati.
Samiñjana

Samiñjana (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

Samita

Samita1 [saŋ+ita, pp. of sameti] gathered, assembled Vv 6410; VvA 277. -- nt. as adv. samitaŋ continuously M i.93; A iv.13; It 116; Miln 70, 116.

Samita

Samita2 [sa+mita, of mà] equal (in measure), like S i.6.

Samita

Samita3 [pp. of sammati1] quiet, appeased DhA iii.84.

Samita

Samita4 [pp. of saŋ+śam to labour] arranged, put in order J v.201 (=saŋvidahita C.).

Samitatta

Samitatta (nt.) [fr. samita3] state of being quieted Dh 265.

Samitāvin

Samitāvin [samita3+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S i.62, 188; A ii.49, 50. Cp. BSk. samitāvin & samitāvin.

Samiti

Samiti (f.) [fr. saŋ+i] assembly D ii.256; Dh 321; J iv.351; Pv ii.313 (= sannipāta PvA 86); DhA iv.13.

Samiddha

Samiddha [pp. of samijjhati] 1. succeeded, successful Vin i.37; Bu ii.4=J i.3; Miln 331. -- 2. rich, magnificent J vi.393; J iii.14; samiddhena (adv.) successfully J vi.314.

Samiddhi

Samiddhi (f.) [fr. samijjhati] success, prosperity Dh 84; S i.200.

Samiddhika

Samiddhika (adj.) [samiddhi+ka] rich in, abounding in Sdhp 421.

Samiddhin

Samiddhin (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap v.23); fem. -- inf J v.90.
Samīdhā


Samihita

Samihita [=sañhita] collected, composed Vin i.245= D i.104=238; A iii.224=229= DA i.273; D i.241, 272.

Samīcī

Samīcī D ii.94: see sāmicī.

Samītar

Samītar [=sametar] one who meets, assembles; pl. samī- tāro J v.324.

Samīpa

Samīpa (adj.) [cp. Epic & Class. Sk. samīpa] near, close (to) SnA 43 (bhumma -- vacana), 174, 437; KhA 111; PvA 47 (dvāra’ magga) (nt.) proximity D i.118. Cases adverbially: acc. ‘añ near to PvA 107; loc. ’ -- e near (with gen.) SnA 23, 256; PvA 10, 17, 67, 120. -- ga approaching Mhv 4, 27; 25, 74. -- cara being near DhsA 193. -- cārīn being near D i.206; ii.139. -- tūha standing near Mhv 37, 164.

Samīpaka

Samīpaka (adj.) [samīpa+ka] being near Mhv 33, 52.

Samīra


Samīrati

Samīrati [sañ+īrāti] to be moved Vin i.185; Dh 81; DhA ii.149. -- pp. samīrīta J i.393.

Samīrita

Samīrita [sañ+īrita] stirred, moved J i.393.

Samīhati

Samīhati [sañ+īhati] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd2 651); Vv 51; VvA 35; J v.388. -- pp. samīhita.

Samīhita

Samīhita (nt.) [pp. of samīhati] endeavour, striving after, pursuit J v.388.

Samukkaṇṣati
Samukkañsati [sañ+ukkañsati] to extol, to praise Sn 132, 438; M i.498. -- pp. samukkaṭṭha.

Samukkaṭṭha

Samukkaṭṭha [sañ+ukkaṭṭha] exalted A iv.293; Th 1, 632.

Samukkaçanā

Samukkaçanā=ukkācanā Vbh 352; Vism 23.

Samukkhēṭita

Samukkhēṭita [sañ+ukkheṭita] despised, rejected Vin iii.95; iv.27.

Samugga

Samugga [Class. Sk. samudga] a box, basket J i.265, 372, 383; Miln 153, 247; Sdhp 360 (read samuggābhān). Samugga -- jātaka the 436th Jātaka J iii.527 sq. (called Karanḍaka -- Jātaka ibid.; v.455).

Samuggañhāti

Samuggañhāti [sañ+uggañhāti] to seize, grasp, embrace; ger. samuggahāya Sn 797; Nd1 105. -- pp. samuggahīta.

Samugga

Samugga [sañ+ugga] arisen VvA 280; J iv.403 (text samuggagata).

Samuggama

Samuggama [sañ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

Samuggahīta

Samuggahīta [pp. of samuggañhāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd1 76, 100, 193.

Samuggirati

Samuggirati [sañ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs v.29.

Samugghāta

Samugghāta [sañ+ugghāta; BSk. samudghāta Lal. Vist. 36, 571] uprooting, abolishing, removal D i.135; M i.136; A ii.34; iii.407; v.198; S ii.263; iii.131; iv.31; Vin i.107, 110; J iii.397.

Samugghātaka

Samugghātaka (adj.) [fr. last] removing Miln 278.

Samugghātita
Samugghātita [pp. of samugghāteti, see samūhanati] abolished, completely removed; nt. abstr. ˚tta Miln 101.

Samucita

Samucita [saŋ+ucita, pp. of uc to be pleased] suitable Vin iv.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs v.55.

Samuccaya

Samuccaya [saŋ+uccaya] collection, accumulation J ii.235 (the signification of the particle vā); SnA 266 (id.). -- samuccaya -- kkhandhaka the third section of Cullavagga Vin ii.38 -- 72.

Samucchaka

Samucchaka see samuñchaka.

Samucchati


Samucchita

Samucchita [saŋ+mucchita] infatuated S i.187; iv.71; Th 1, 1219. It is better to read pamucchita at all passages.

Samucchindati

Samucchindati [saŋ+ucchindati] to extirpate, abolish, spoil, give up D i.34; ii.74; M i.101 sq., 360; J iv.63. <-> pp. samucchinna.

Samucchinna

Samucchinna [saŋ+ucchinna] cut off, extirpated D i.34.

Samuccheda

Samuccheda [saŋ+uccheda] cutting off, abolishing, giving up M i.360; KhA 142; sammā s. Ps i.101; "pahāna relinquishing by extirpation Vism 5; SnA 9; "marāṇa dying by extirpation (of saṃsāra) Vism 229; "visuddhi Ps ii.3; "suññāj Ps ii.180.

Samujjala

Samujjala (adj.) [saŋ+ujjala] resplendent J i.89, 92 (pañca- vaṃṇa -- vatthā'). raṃsi -- jāla’ resplendent with the blaze of rays VvA 12, 14, 166.

Samujju

Samujju (adj.) [saŋ+uju] straightforward, perfect Sn 352; S iv.196 (text saṃjuju).
Samuñchaka

Samuñchaka (adj.) [sañ+unča+ka] only as nt. adv. ’ṛ gleaning, (living) by gleaning S i.19; J iv.466 (’ṛ carati).

Samuṭṭhahati

Samuṭṭhahati [sañ+uṭṭhahati] to rise up, to originate; pres. samuṭṭhāti Vin v.1; aor. samuṭṭhahi Mhvs 28, 16. -- pp. samuṭṭhīta. -- Caus. samuṭṭhāpeti to raise, to originate, set on foot J i.144, 191, 318.

Samuṭṭhāna

Samuṭṭhāna (nt.) [sañ+uṭṭhāna] rising, origination, cause; as adj. ( -- ’ṛ) arising from A ii.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J i.207; iv.171; KhA 23, 31, 123; Vism 366.

Samuṭṭhāṇika

Samuṭṭhāṇika (adj.) [fr. last] originating DhsA 263.

Samuṭṭhāpaka

Samuṭṭhāpaka (f. ’ikā) [fr. samuṭṭhāpeti] occasioning, causing DhsA 344; VvA 72.

Samuṭṭhīta

Samuṭṭhīta [pp. of samuṭṭhahati] arisen, originated, hap- pened, occurred J ii.196; Dhs 1035.

Samuttarati

Samuttarati [sañ+uttarati] to pass over Miln 372.

Samuttejaka

Samuttejaka (adj.) [fr. samuttejeti] instigating, inciting, gladdening M i.146; A ii.97; iv.296, 328; v.155; S v.162; It 107.

Samuttejeti

Samuttejeti [sañ+ud+ti] to excite, gladden, to fill with enthusiasm Vin i.18; D i.126. Cp. BSk. samuttejayati, e. g. Divy 80.

Samudaya

Samudaya [sañ+udayā] 1. rise, origin D i.17; ii.33, 308; iii.227; A i.263 (kamma’); Vin i.10; Sn p. 135; It 16 (samuddaya metri causa) etc. dukkha’ the origin of ill, the second ariya -- sacca, e. g. D iii.136; A i.177; Vism 495 (where samudaya is expld in its parts as sam+ u+aya); VbhA 124. -- 2. bursting forth, effulgence (pabhā’) J i.83. -- 3. produce, revenue D i.227.

Samudāgacchati
Samudāgacchati [sañ+udāgacchati] to result, rise; to be got, to be at hand D i.116; M i.104. -- pp. samudāgata.

Samudāgata

Samudāgata [pp. of last] arisen, resulted; received S ii.24; Sn 648 (=āgata C.).

Samudāgama

Samudāgama [sañ+udāgama] beginning J i.2.

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Samudācarati

Samudācarati [sañ+udācarati] 1. to be current, to be in use M i.40 (=kāya -- vac -- dvārañ sampatta s. MA 182). -- 2. to occur to, to befall, assual M i.109, 112, 453; S ii.273; It 31; Vism 343. -- 3. to behove towards, to converse with (instr.), to address Vin i.9; D ii.154, 192; A iii.124, 131; iv.415, 440; v.103; J i.192. -- 4. to practise J ii.33 (aor. ācariṃsu). -- 5. to claim, to boast of Vin iii.91. -- pp. samudācinna.

Samudācaritatta


Samudācāra

Samudācāra [sañ+udācāra] behaviour, practice, habit, familiarity J iv.22; SnA 6; DhsA 392; PvA 279.

Samudācinna

Samudācinna [pp. of samudācarati] practised, indulged in J ii.33; Tikp 320.

Samudānaya

Samudānaya (adj.) [grd. of samudāneti] to be procured or attained J iii.313 (su").

Samudānīta

Samudānīta [pp. of samudāneti, cp. BSk. samudānīta MVastu i.231] collected, procured J iv.177.

Samudāneti

Samudāneti [sañ+udāneti; cp. BSk. samudānayati Divy 26, 50, 490; AvŚ i.199] to collect, procure, attain, get M i.104; Sn 295. -- pp. ānīta.

Samudāya

Samudāya [fr. sañ+ud+ā+ī] multitude, quantity VvA 175; the whole VvA 276.

Samudāvaṭa
Samudāvaṇa [saṇ+ud+āvaṇa? Better read as saṇ+ udāvatta] restrained DhsA 75.

Samudāhāra

Samudāhāra [saṇ+udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; piya’ A v.24, 27, 90, 201, 339; ThA 226.

Samudikkhati


Samudita


Samuditraṇa

Samuditraṇa (nt.) [saṇ+uditraṇa in meaning udīreti 1] moving M i.119; D i.76; Vism 365; DhsA 307.

Samuditrīta

Samuditrīta [saṇ+uditrīta] uttered J vi.17.

Samudeti

Samudeti [saṇ+udeti] to arise; pres. samudayati (v. l. samudyati) S ii.78; samudeti A iii.338; pp. samudita.

Samudda

Samudda [cp. Vedic samudra, fr. saṇ+udra, water] a (large) quantity of water, e. g. the Ganges; the sea, the ocean D i.222; M i.493; A i.243; i.48 sq.; iii.240; D iii.196, 198; S i.6, 32, 67; J i.230; iv.167, 172; Dh 127; Nd1 353; SnA 30; PvA 47, 104, 133, 271; explained by adding sāgara, S ii.32; four oceans S ii.180, 187; ThA 111. Often characterized as mahā’ the great ocean, e. g. Vin ii.237; A i.227; ii.55; iii.52; iv.101; SnA 371; DhA iii.44. Eight qualities: A iv.198, 206; popular etymology Miln 85 sq. (viz. “yattakaṇ udakaṇ tattakaṇ loṇaṇ,” and vice versa); the eye etc. (the senses), an ocean which engulfs all beings S iv.157 (samudda=mahā udakarāsi). -- Cp. sāmundika. -- akkhāyikā (f.) tales about the origin of the sea, cosmogony Vin i.188; M i.513 sq.; D i.8; DA i.91. -- ṭṭhaka situated in the ocean J vi.158. -- vici a wave of the ocean Vism 63.

Samuddaya

Samuddaya metri causa instead of samudaya It 16, 52.

Samuddhaṭa

Samuddhaṭa [saṇ+uddhaṭa] pulled out, eradicated Mhvs 59, 15; J vi.309; Sdhp 143.

Samuddharana

Samuddharana (nt.) [saṇ+uddharana] pulling out, sal- vation Miln 232.
Samuddharati

Samuddharati [sa+uddharati] to take out or away; to lift up, carry away, save from; aor. samuddhari J vi.271; samuddhāsi (aor. thus read instead of samuṭṭhāsi) J v.70.

Samunna

Samunna [sa+unna] moistened, wet, immersed S iv.158; cp. the similar passage A ii.211 with ref. to taṇhā as a snare (pariyonaddha).

Samunnameti

Samunnameti [sa+unnameti] to raise, elevate, Th 1, 29.

Samupagacchati

Samupagacchati [sa+upagacchati] to approach Miln 209.

Samupajaneti

Samupajaneti [sa+upa+janeti] to produce; "janiya- māna (ppr. pass.) Nett 195.

Samupaṭṭhahati

Samupaṭṭhahati [sa+upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

Samupabbūlha

Samupabbūlha [sa+upa+viyūlha] set up; heaped, massed, in full swing (of a battle), crowded M i.253; D ii.285; S i.98; Miln 292; J i.89.

Samupama

Samupama [sa+upama] resembling Mhvs 37, 68; also samūpama J i.146; v.155; vi.534.

Samuparūlha

Samuparūlha [sa+uparūlha] ascended Dāvs iv.42.

Samupasobhita


Samupāgacchati

Samupāgacchati [sa+upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. samupāgata.

Samupāgata

Samupāgata [sa+upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J vi.282; Sdhp 324.
Samupādika

Samupādika being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp’, sama=peace, quiet, thus "producing quiet," calm.

Samupeta

Samupeta [sañ+upeta] endowed with, Miln 352.

Samuppajjati

Samuppajjati [sañ+uppajjati] to arise, to be produced S iv.218; pp. samuppanna.

Samuppatti

Samuppatti (f.) origin, arising S iv.218.

Samuppanna

Samuppanna [sañ+uppanna] arisen, produced, come about Sn 168, 599; Dhs 1035.

Samuppāda

Samuppāda [sañ+uppāda] origin, arising, genesis, coming to be, production Vin ii.96; S iii.16 sq.; It 17; A iii.406 (dhamma’); J vi.223 (anilūpana -- samuppāda, v. read, "-- samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca’.

Samuppilava

Samuppilava (adj.) [fr. sañ+upplavati] jumping or bubbling up Sn 670 (”āso nom. pl.).

Samupphosita

Samupphosita [sañ+ud+phosita] sprinkled J vi.481.

Samubbahati

Samubbahati [sañ+ubbahati2] to carry Dāvs iii.3; v.35; ppr. samubbahanto J vi.21 (making display of).

Samubbhūta

Samubbhūta [sañ+ud+bhūta] borne from, produced from Dāvs ii.25.

Samuyyuta

Samuyyuta [sañ+uyyuta] energetic, devoted Vv 6333; VvA 269.

Samullapati

Samullapati [sañ+ullapati] to talk, converse Vin iii.187; PvA 237; ppr. samullapanto J iii.49.
Samullapana

Samullapana (nt.) [saŋ+ullapana] talking (with), conversation SnA 71.

Samullāpa

Samullāpa [=last] conversation, talk Miln 351.

Samussaya

Samussaya [saŋ+ud+śri, cp. BSk. samucchraya "body," Divy 70=AvŚ i.162] 1. accumulation, complex A ii.42=

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It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; -- 2. complex form, the body D ii.157=S i.148; Vv3512 (=sartra VvA 164); Dh 351; Th 1, 202 ("confluence," i. e. of the 5 factors, trsln); Th 2, 22, 270; DhA iv.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

Samussāpita

Samussāpita [saŋ+ussāpita] lifted, raised J iii.408.

Samussāhita

Samussāhita [saŋ+ussāhita] instigated VvA 105.

Samussita

Samussīta [saŋ+ussīta] 1. elevated, erected J iii.497. - 2. arrogant, proud, haughty Dh 147 (interpreted at DhA iii.109 as "compounded," i. e. the body made up of 300 bones); A i.199; SnA 288 ("ṇ bhassāṇ high and mighty talk).

Samusseti

Samusseti [saŋ+ud+śri] to raise, lift up, Pot. samusseyya A i.199 (here=to be grandiloquent). -- pp. samussīta.

Samūpasanta

Samūpasanta [saŋ+upasanta] is v. l. for su -- vūpasanta (?) "calmed," at KhA 21.

Samūlaka

Samūlaka (adj.) [sa3+mūla+ka] including the root Th 2 385; ThA 256.

Samūha

Samūha [fr. saŋ+vah, uh] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gaṇa), 200 (id.).

Samūhata
Samūhata [pp. of samūhanati] taken out, removed D i.136; S iii.131; Th 1,604; Dh 250; Sn 14, 360; It 83; J iv.345 (Kern, wrongly, "combined").

Samūhatatta


Samūhanati

Samūhanati [saṇ+ūhanati2] to remove, to abolish Vin i.110; D i.135 sq. (‘hanissati); ii.91=S v.432; M i.47; ii.193; S v.76; J i.374=Sn 360; Sn 14, 369, 1076; sikkhāpadaṇ Vin iii.23; D ii.154; uposathāgāraṇaľ to discontinue using a Vihāra as an Uposathāgāra Vin i.107; sīmaṇ to remove the boundary Vin i.110. Pres. also samūhanati S iii.156; Pot. samūhaneyya Vin i.110; imper. samūhantu D ii.154; & ‘ūhanatu Miln 143; ger. samūhanitvā M i.47; Vin i.107; a” M iii.285; inf. samugghātuŋ Mhvs 37, 32; grd. samūhanābba Vin i.107. -- Caus. II. samugghāṭapeti to cause to be removed, i. e. to put to death Miln 193; samūhanāpeti Miln 142. <-> pp. samūhata & (Caus.) samugghātīta.

Samūheta

Samūheta [Caus. of saṇ+uh=vah] to gather, collect Mhvs 37, 245.

Samekkhati

Samekkhati [saṇ+ikkhati] to consider, to seek, look for; Pot. samekkhe J iv.5; ppr. samekkhamāṇa Th 1, 547; & samekkhaŋ J ii.65; ger. samekkiya Mhvs 37, 237.

Sameta

Sameta [pp. of sameti] associating with Miln 396; con- nected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.

Sameti

Sameti [saṇ+eti] 1. to come together, to meet, to assemble Bu ii.199=J i.29. -- 2. to associate with, to go to D ii.273; J iv.93. -- 3. to correspond to, to agree D i.162, 247; J i.358; iii.278. -- 4. to know, consider S i.186; Nd1 284. -- 5. to fit in J vi.334. -- imper. samestu J iv.9320; fut. samessati S iv.379; It 70; aor. saṃiṣaBu ii.199; S ii.158=It 70; & samesuŋ J ii.3016; ger. samecca (1) (coming) together with D ii.273; J vi.211, 318. -- (2) having acquired or learnt, knowing S i.186; Sn 361, 793; A ii.6. -- pp. samita & sameta [≡saṇ+ā+ita].

Sametikā

Sametikā Sii.285; read saṃghitā.

Samerita

Samerita [saṇ+erita] moved, set in motion; filled with ( -- ’), pervaded by Sn 937; Nd1 410; J vi.529; Vism 172.

Samokiṇṇa

Samokirati
Samokirati [saŋ+okirati] to sprinkle Bu ii.178=J i.27. - pp. samokinña.

Samocita
Samocita [saŋ+ocita] gathered, arranged J v.156 (=suro- cita C.).

Samotata
Samotata [saŋ+otata] strewn all over, spread Vv 816 (vv. ll. samogata and samohata); J i.183; Ap 191.

Samotarati
Samotarati [saŋ+otarati] to descend Mhvs 10, 57.

Samodaka
Samodaka (adv.) [saŋ+odaka] at the water's edge Vin i.6=M i.169=D ii.38.

Samodahati
Samodahati [saŋ+odahati] to put together, supply, apply S. i.7; iv.178 sq.; to fix Nett 165, 178; ppr. samodaha S i.7=iv.179; ger. samodahitvā S iv.178; & samodhāya Vism 105; Sdhp 588. -- pp. samohita.

Samodita
Samodita united VvA 186 (so read for samm˚), 320; cp. samudita.

Samodhāna
Samodhāna (nt.) [saŋ+odhāna, cp. odahana] collocation, combination, connection Bu ii.59=J i.14; S iv.215=v.212; application (of a story) J ii.381. samodhānakā gaçıchi to come together, to combine, to be contained in Vin i.62; M i.184=S i.86; v.43, 231=A v.21 (Com. odhānapakkhepaṇ) A iii.364; SnA 2; Vism 7; VbhA 107; samodhānanagaṇa wrapped together Miln 362; samodhānanaparivāsa a combined, inclusive probation Vin ii.48 sq.

Samodhānatā
Samodhānatā (f.) [abstr. fr. samodhāna] combination, application, pursuance, in vutti˚ J iii.541 (so read for vatti˚).

Samodhāneti
Samodhāneti [Denom. fr. samodhāna] to combine, put together, connect J i.9, 14; DA i.18; SnA 167, 193, 400; especially jātakāṇaṃ to apply a Jātaka to the incident J i.106, 171; ii.381 & passim.

Samorodha
Samorodha [saŋ+orodha] barricading, torpor Dhs 1157; DhsA 379.
Samorohati
Samorohati [saŋ-orohati] to descend; ger. samoruyha Mhvs 10, 35.

Samosaraṇa
Samosaraṇa (nt.) [saŋ-osaraṇa] coming together, meeting, union, junction D i.237; ii.61; S iii.156; v.42 sq., 91; A iii.364; Miln 38.

Samosarati
Samosarati [saŋ-osarati] 1. to flow down together Miln 349. -- 2. to come together, gather J i.178 (see on this Kern, Toev. ii.60).

Samoha
Samoha infatuated Pug 61.

Samohita
Samohita [pp. of samodahati] 1. put together, joined J vi.261 (su’). -- 2. connected with, covered with Nd1 149 (for pareta); Miln 346 (raja -- panka’).

Sampakampati
Sampakampati [saŋ-pakampati] to tremble, to be shaken Vin i.12; D ii.12, 108; M i.227; iii.120. -- Caus. sampakampeti to shake D ii.108.

Sampakopa
Sampakopa [saŋ-pakopa] indignation Dhs 1060.

Sampakkhandati
Sampakkhandati [saŋ-pakkhandati, cp. BSk. sampra- skandati MVastu ii.157] to aspire to, to enter into Miln 35.

Sampakkhandana
Sampakkhandana (nt.) [saŋ+pakkhandana] aspiration Miln 34 sq.

Sampaggaṇhāti
Sampaggaṇhāti [saŋ+paggaṇhāti] 1. to exert, strain DhsA 372. -- 2. to show a liking for, to favour, befriend J vi.294. -- pp. sampaggahita.

Sampaggaha
Sampaggaha [saŋ+paggaha] support, patronage Mhvs 4, 44.

Sampaggahita
Sampaggahita [saŋ+paggahita] uplifted Miln 309.

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Sampaggaha

Sampaggaha assumption, arrogance Dhs 1116.

Sampaghosa

Sampaghosa sound, noise Mhbv 45.

Sampacura

Sampacura (adj.) [saŋ+pacura] abundant, very many A ii.59, 61; S i.110.

Sampajaña

Sampajaña (nt.) [fr. sampajāna, i. e. *sampajān̄ya] attention, consideration, discrimination, comprehension, circumspection A i.13 sq.; ii.93; iii.307; iv.320; v.98 sq.; S iii.169; D iii.213 (sati+samp. opp. to muṭṭha -- sacca+ asampajañña), 273. Description of it in detail at DA i.183 sq.=VbhA 347 sq., where given as fourfold, viz. sāṭṭhaka’, sappāya’, gocara’, asammoha’, with examples. Often combined with sati, with which almost synonymous, e. g. at D i.63; A i.43; ii.44 sq.; v.115, 118.

Sampajāna

Sampajāna (adj.) [saŋ+pajāna, cp. pajānāti; BSk. sam- prajāna, MVastu i.206; ii.360] thoughtful, mindful, attentive, deliberate, almost syn. with sata, mindful D i.37; ii.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D iii.49, 58, 221, 224 sq.; A iv.47 sq., 300 sq., 457 sq.; Nd1 395; Nd2 141. sampajānakārin acting with consideration or full attention D i.70; ii.95, 292; A ii.210; v.206; VbhA 347 sq.; DA i.184 sq.; sampajānamusāvāda deliberate lie Vin iv.2; It 18; D iii.45; A i.128; iv.370; v.265; J i.23.

Sampajānāti

Sampajānāti [saŋ+pajānāti] to know S v.154; Sn 1055; Nd2 655.

Sampajjati

Sampajjati [saŋ+pajjati] 1. to come to, to fall to; to succeed, prosper J i.7; ii.105. -- 2. to turn out, to happen, become D i.91, 101, 193, 239; PvA 192. aor. sampādi D ii.266, 269. -- pp. sampanna. -- Caus. sampādeti.

Sampajjalita

Sampajjalita (adj.) [saŋ+pajjalita] in flames, ablaze A iv.131; Vin i.25; D i.95; ii.335; J i.232; Miln 84.

Sampaṭike


Sampaṭīgghaha
Sampaṭiggaha [saṇṭ+paṭiggaha] summing up, agreement KhA 100.

Sampaṭicchati

Sampaṭicchati [saṇṭ+paṭicchati] to receive, accept J i.69; iii.351; Mhvs 6, 34; ovādaṇ s. to comply with an admonition J iii.52; śādhū ti s. to say "well" and agree J ii.31; Miln 8. Caus. II. sampāṭicchāpeti J vi.336.

Sampaṭīcchana

Sampaṭīcchana (nt.) [fr. last] acceptance, agreement DhsA 332; SnA 176 ("sādhu"); Vism 21; Sdhp 59, 62.

Sampaṭīnipajjā

Sampaṭīnipajjā (f.) [saṇṭ+paṭi+nipajjā] squatting down, lying down ThA 111.

Sampaṭīvijjhati

Sampaṭīvijjhati [saṇṭ+paṭivijjhati] to penetrate; Pass. sampāṭivijjhiyati Nett 220.

Sampaṭivedha


Sampaṭiṇaṇkhā

Sampaṭiṇaṇkhā deliberately S ii.111; contracted from ger. " -- saṇkhāya.

Sampatati

Sampatati [saṇṭ+patati] to jump about, to fly along or about J vi.528 (dumā dumāṇ); imper, sampatantu, ib. vi.448 (itarītaraṇ); ppr. sampatanto flying to J iii.491. pp. sampatīta.

Sampati


Sampatīta

Sampatīta [pp. of sampatati] jumping about J vi.507.

Sampatta

Sampatta [pp. of sampāpuṇāti] reached, arrived, come to, present J iv.142; Miln 9, 66; PvA 12; KhA 142; SnA 295; Sdhp 56.

Sampattakajāta

Sampattakajāta merged in, given to Ud 75 [read sammat- taka (?)].

Sampatti
Sampatti (f.) [sañ+pattī2] 1. success, attainment; happiness, bliss, fortune (opp. vipatti) A iv.26, 160; Vism 58, 232; J iv.3 (dibbā); DA i.126; three attainments J i.105; Miln 96; DhA iii.183 (manussa”, devaloka”, nibbāna”); Nett 126 (sīla”, samādhi”, paññā”; cp. sampadā); four VbhA 439 sq. (gati”, upādhi”, kāla”, payoga”); six J i.105; nine Miln 341. -- 2. excellency, magnificence SnA 397; rūpasampatti beauty J iii.187; iv.333. -- 3. honour Mhvs 22, 48. -- 4. prosperity, splendour J iv.455; Mhvs 38, 92; s. bhavaloko Ps i.122. Cp. sāmāpatti & sampadā.

Sampathanā

Sampaththanā (f.) [sañ+patthanā] entreating, imploring Dhs 1059.

Sampadā

Sampadā (f.) [fr. sañ+pad; cp. BSk. sampadā Divy 401 (devamanuśya”), also sampatti] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A i.38; Pv ii.947 (=sampatti PvA 132). -- Sampadā in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with sīla, citta, & paññā at D i.171 sq. and many other passages in an almost encyclopedic sense. Here with sīla” the whole of the sīlakhandha (D i.63 sq.) is understood; citta” means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called samādhikhandha. It includes those stages of meditation which are ennum under samādhi. With paññā” are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahatship and extinction of all causes of rebirth, otherwise called vijjā (see the 8 items of this under vijjā b.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as sīla”, samādhi”, paññā”, vimutti”, vimutti -- fāṇādassanā” M i.145; Pug 54; cp. S i.139; A iii.12. The term sampadā is not restricted to a definite set of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 sampadās called sīla”, citta” & diṭṭhi” at A i.269, where under sīla the Nos. 1 -- 7 of the 10 sīlas are understood (see sīla 2 a), under citta Nos. 8 & 9, under diṭṭhi No. 10. <-> sīla & diṭṭhi” also at D iii.213. -- A set of 8 sampadās is given at A iv.322 with uṭṭhāna”, ārakkha”, kalyāṇamittatā, sammājīvitā, saddhā”, sīla”, cāga”, paññā”; of which the first 4 are expld in detail at A iv.281=322 as bringing worldly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 sīlas, liberality, higher wisdom) at A iv.284=324. Another set of 5 frequently mentioned is: nāti”, bhoga”, ārogya”, sīla”, diṭṭhi” (or the blessings, i.e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (vyasana, reverse) of the same items. Thus e. g. at A iii.147; D iii.235. <-> Three sampadās: kammanta”, ajīva”, diṭṭhi”, i. e. the 7 sīlas, right living (samma -- ājīva), right views A i.271. -- Another three as saddhā”, sīla”, paññā” at A i.287. <-> Bdgh at DhA iii.93, 94 speaks of four sampadās, viz. vatthu”, paccaya”, cetanā”, guṇātiṅka”; of the blessings of a foundation (for merit), ofmeans (for salvation), of good intentions, of virtue (& merit). -- A (later) set of seven sampadās is given at J iv.96 with āgama”, adhiṃga”, pubbhāhetau, attattho -- paripucchā, titthavāsa”, yoniso -- manasikāra”, buddh'ūpanissaya”. -- Cp. the following: atta” S v.30 sq.; ākappa” A i.38; ājīva” A i.271; DA i.235; kamma” A iv.238 sq.; dassana” Sn 231; nibbāna” Vism 58; bhoga” (+parivāra”) DhA i.78; yāga” ThA 40 (Ap. v.7); vijjācarana” D i.99.

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2. execution, performance; result, consequence; thus yañña” successful performance of a sacrifice D i.128; Sn 505, 509; pitaka -- sampadāya ”on the authority of the Piṭaka tradition,” according to the P.; in exegesis of iti -- kira (hearsay) A i.189=ii.191=Nd2 151; and of itihitihi M i.520=ii.169.

Sampadāti

Sampadāti [sañ+padāti] to hand on, give over J iv.204 (aor. "padāsi").
Sampadāna

Sampadāna (nt.) [sañ+padāna] the dative relation J v.214 (upayogatthe), 237 (karaṇatthe); SnA 499 (*vacana).

Sampadāleti

Sampadāleti [sañ+padāleti] to tear, to cut M i.450; A ii.33=S iii.85; S iii.155; Mhvs 23, 10. -- Act. intrs. sampadālati to burst J vi.559 (=phalati, C.).

Sampadītta

Sampadītta [sañ+padītta] kindled Sdhp 33.

Sampaduṭṭha

Sampaduṭṭha [sañ+paduṭṭha] corrupted, wicked J vi.317 (a’); Sdhp 70.

Sampadussati

Sampadussati [sañ+padussati] to be corrupted, to trespass Vin iv.260; J ii.193; pp. sampaduṭṭha.

Sampadosa


Sampaddavati

Sampaddavati [sañ+pa+dru] to run away; aor. sampaddavi J vi.53. -- pp. sampadduta.

Sampadduta


Sampadhūpeti

Sampadhūpeti (’dhūpāyati, *dhūpāti) [sañ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S i.169; Vin i.225; Sn p. 15; Miln 333. Cp. sandhūpāyati.

Sampanna

Sampanna [pp. of sampajjati] 1. successful, complete, perfect Vin ii.256; sampannaveyyākarana a full explanation Sn 352. -- 2. endowed with, possessed of, abounding in Vin i.17; Sn 152, 727 (ceto -- vimutti’); J i.421; vijjācaraṇasampanna full of wisdom and goodness D i.49; Sn 164; often used as first part of a compound, e.g. sampannavijjācaraṇa Dh 144; DhA iii.86; sampannasila virtuous It 118; Dh 57; sampannodaka abounding in water J iv.125. -- 3. sweet, well cooked Vin ii.196; Miln 395.

Sampaphulla

Sampaphulla (adj.) [sañ+pa+phulla] blooming, blossoming Sdhp 245.
Sampabhāsa

Sampabhāsati
Sampabhāsati [saṇ+pa+bhāṣ] to shine Miln 338.

Sampamathita
Sampamathita [saṇ+pamathita] altogether crushed or overwhelmed J vi.189.

Sampamaddati
Sampamaddati [saṇ+pamaddati] to crush out Miln 403.

Sampamūlha
Sampamūlha (adj.) [saṇ+pamūlha] confounded Sn 762.

Sampamodati
Sampamodati [saṇ+pamodati] to rejoice Vv 368. -- pp. sampamodita.

Sampamodita
Sampamodita [saṇ+pamodita] delighted, rejoicing Sdhp 301.

Sampayāta
Sampayāta [saṇ+payāta] gone forth, proceeded Dh 237.

Sampayāti
Sampayāti [saṇ+payāti] to proceed, to go on; inf. sam- payātave Sn 834; pp. sampayāta.

Sampayutta
Sampayutta [saṇ+payutta] associated with, connected Dhs 1; Ku 337; DhsA 42. -- "paccaya the relation of association (opp. vippayutta") Vism 539; VbhA 206; Tikp 6, 20, 53, 65, 152 sq.; Dukp 1 sq.

Sampayoga
Sampayoga [saṇ+payoga] union, association Vin i.10; S v.421; DA i.96, 260.

Sampayojeti
Sampayojeti [saṇ+payojeti] 1. to associate (with) Vin ii.262; M ii.5. -- 2. to quarrel Vin ii.5; S i.239. -- pp. sampayutta.

Samparāya
Samparāya [fr. sañ+parā+i] future state, the next world Vin ii.162; A iii.154; iv.284 sq.; D ii.240; S i.108; Sn 141, 864, J i.219; iii.195; Miln 357; DhA ii.50.

Samparāyika

Samparāyika (adj.) [fr. last] belonging to the next world Vin i.179; iii.21; D ii.240; iii.130; A iii.49, 364; iv.285; M i.87; It 17, 39; J ii.74.

Samparikaddhāti

Samparikaddhāti [sañ+parikaddhāti] to pull about, drag along M i.228.

Samparikantati

Samparikantati [sañ+parikantati] to cut all round M iii.275. (Trenckner reads sampakantati.)

Samparikīṇṇa

Samparikīṇṇa [sañ+parikīṇṇa] surrounded by Vin iii.86; Miln 155.

Samparitāpeti

Samparitāpeti [sañ+paritāpeti] to make warm, heat, scourge M i.128, 244=S iv.57.

Samparibhinna

Samparibhinna (adj.) [sañ+paribhinna] broken up J vi.113 (˚gatta).

Samparivajjeti

Samparivajjeti [sañ+parivajjeti] to avoid, shun Sdhp 52, 208.

Samparivatta

Samparivatta (adj.) [sañ+parivatta] rolling about Dh 325.

Samparivattaka

Samparivattaka (adj.) [sañ+parivattaka] rolling about grovelling J ii.142 (turning somersaults); DhA ii.5, 12; Miln 253, 357; samparivattakañ (adv.) in a rolling about manner M ii.138; samparivattakañ -- samparivattakañ continually turning (it) Vin i.50.

Samparivattati

Samparivattati [sañ+parivattati] to turn, to roll about; ppr. samparivattamāna J i.140; pp. samparivatta. <-> Caus. samparivatteti [cp. BSk. ˚parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S v.89.

Samparivāreti
Samparivāreti [sañ+parivāreti] to surround, wait upon, attend on J i.61; aor. 3rd pl. samparivāresuṇ J i.164; ger. samparivārāyitvā J i.61; 'etvā (do.) J vi.43, 108. Cp. sampavāreti.

Samparivāsita

Samparivāsita see parivāsita.

Sampareta

Sampareta (adj.) [sañ+pareta] surrounded, beset with J ii.317; iii.360=S i.143.

Sampalibodha

Sampalibodha [sañ+palibodha] hindrance, obstruction Nett 79.

Sampalibhagga

Sampalibhagga [pp. of next] broken up S i.123.

Sampalibhañjati

Sampalibhañjati [sañ+pari+bhañj] to break, to crack M i.234; S i.123; pp. sampalibhagga.

Sampalimaṭṭha


Sampaliveṭhita

Sampaliveṭhita (adj.) [sañ+paliveṭhita] wrapped up, enveloped M i.281.

Sampaliveṭheti

Sampaliveṭheti [sañ+paliveṭheti] to wrap up, envelop; 'eyya Aiv.131 (kāyañ).

Sampavanka

Sampavanka (adj.) [perhaps sañ+pari+anka2, con- tracted to *payyanka>*pavanka] intimate, friend D ii.78; S i.83, 87; Pug 36.

Sampavankatā

Sampavankatā (f.) [fr. last] connection, friendliness, intimacy S i.87; A iii.422 (pāpa” & kalyāṇa”); iv.283 sq.; v.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu’ Vin ii.88.

Sampavaṇṇita

Sampavaṇṇita (adj.) [sañ+pa+vaṇṇita] described, praised J vi.398.

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Sampavattar
Sampavattar [sañ+pavattar] an instigator A iii.133.

Sampavatteti
Sampavatteti [sañ+pavatteti] to produce, set going A iii.222 (sañvāsañ); Mhvs 23, 75.

Sampavāti
Sampavāti [sañ+pavāti] to blow, to be fragrant M i.212; J vi.534; VvA 343 (=Vv 8432).

Sampavāyati
Sampavāyati [sañ+pavāyati] to make fragrant, Vv 816, 8432; VvA 344.

Sampavāyana
Sampavāyana (nt.) [fr. last] making fragrant VvA 344.

Sampavāreti
Sampavāreti [sañ+pavāreti; cp. BSk. sañpravārayati Divy 285, 310, etc.; AvŚ i.90; MVastu iii.142] to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin i.18; ii.128; D i.109; aor. sampavāresi D ii.97.

Sampavedhati
Sampavedhati [sañ+pavedhati] to be shaken violently, to be highly affected Vin i.12; D ii.12, 108; M i.227; Th 2, 231; J i.25; S iv.71. -- Caus. sampavedheti to shake violently D ii.108; M i.253; Nd1 316, 371 (pp. 'pavedhita).

Sampavedhin
Sampavedhin to be shaken Sn 28; Miln 386.

Sampasāda
Sampasāda [sañ+pasāda] serenity, pleasure D ii.211, 222; A ii.199; M ii.262.

Sampasādana
Sampasādana [sañ+pasādana] (nt.) tranquilizing D i.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu i.35.

Sampasādaniya
Sampasādaniya (adj.) [sañ+pasādaniya] leading to serenity, inspiring faith D iii.99 sq. (the S. Suttanta), 116.

Sampasāreti
Sampasāreti [saṅ+pasāreti] to stretch out, to distract Vism 365. -- Pass. sampasāriyati A iv.47; Miln 297; DhsA 376.

Sampasādati

Sampasādati [saṅ+pasādati] to be tranquillized, reassured D i.106; M i.101; DA i.275.

Sampasādana


Sampasāti

Sampasāti [saṅ+passati] to see, behold; to look to, to consider; ppr sampassanto Vin i.42; D ii.285; sampassaṅ Dh 290.

Sampahāṃsaka

Sampahāṃsaka (adj.) [fr. next] gladdening M i.146; A ii.97; iv.296, 328; v.155; It 107; Miln 373.

Sampahāṃsati

Sampahāṃsati [saṅ+pahāṃsati2] to be glad; pp. sam- paḥṭha. -- Caus. sampahāṃseti to gladden, delight Vin i.18; D i.126.

Sampahāṃsana

Sampahāṃsana (nt.) [fr. sampahāṃsati] being glad, pleasant; approval Ps i.167; Vism 148 ("ā"); KhA 100 ("evaṃ"); SnA 176 ("sādhu"); Sdhp 568.

Sampahāṭṭha

Sampahāṭṭha1 (adj.) [saṅ+pahāṭṭha1] beaten, struck (of metal), refined, wrought S i.65 (sakusala˚; Bdhgh: ukkāmukhe pacitvā s.; K.S. i.321); Sn 686 (sukusala˚; SnA 486: "kusalena suvaṇṇakārena saṅghaṭṭitañ sanghaṭṭentena tāpitañ").

Sampahāṭṭha

Sampahāṭṭha2 [saṅ+pahāṭṭha2] gladdened, joyful Sdhp 301.

Sampahāra

Sampahāra [saṅ+pahāra] clashing, beating together, impact, striking; battle, strife D ii.166; Pug 66 sq.; DA i.150; Miln 161 (ūmi -- vega˚), 179 (of two rocks), 224.

Sampāka

Sampāka [saṅ+pāka] 1. what is cooked, a cooked preparation, concoction Vin ii.259 (maṅsa˚ etc.); Vv 435 (kola˚); VvA 186. -- 2. ripeness, development J vi.236.

Sampāta
Sampāta [saṇ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhaṁtvā kukkuṭo padasā va aññā gāmañ gacchati, ayañ kukkuṭasampāto ti vuuccati) Vin iv.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A i.159. Cp. the similar sannipāta.

Sampādaka

Sampādaka [fr. sampādeti] one who obtains Miln 349.

Sampādana

Sampādana (nt.) [fr. sampādeti] effecting, accomplishment Nett 44; preparing, obtaining J i.80.

Sampādeti

Sampādeti [Caus. of sampajjati] 1. to procure, obtain Vin i.217; ii.214; ekavacanā s. to be able to utter a single word J ii.164; kathaṅ s. to be able to talk J ii.165; dohale s. to satisfy the longing Mhvs 22, 51. -- 2. to strive, to try to accomplish one's aim D ii.120; S ii.29

Sampāpaka

Sampāpaka (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J iii.348; vi.235.

Sampāpana

Sampāpana (nt.) [fr. sampāpunāti] reaching, getting to Miln 355, 356 (tīra').

Sampāpunāti

Sampāpunāti [saṇ+pāpunāti] to reach, attain; to come to, meet with; aor. sampāpunī J i.67; ii.20; pp. sampatta. -- Caus. sampāpeti to bring, to make attain Vism 303.

Sampāyati

Sampāyati [dern not clear; Kern, Toev. i.62=sampāda- yati; but more likely= sampāyati, i. e. saṁ+pa+ā+yā] to be able to explain (DA i.117: sampādetvā kathetu sakkunoṭi), to agree, to come to terms, succeed D i.26; ii.284; M i.85, 96, 472; ii.157; A v.50; S iv.15, 67; v.109; Vin ii.249 (cp. p. 364); aor. sampāyāsi M i.239. Cp. sampāyati.

Sampāruta

Sampāruta [saṇ+pāruta] (quite) covered M i.281.

Sampāleti

Sampāleti [saṇ+pāleti] to protect J iv.127.

Sampiṇḍana

Sampiṇḍana (nt.) [fr. saṇ+piṇḍ'] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.
Sampiṇḍita
Sampiṇḍita [pp. of sampiṇḍeti] brought together, restored J i.230; compact, firm J v.89.

Sampiṇḍeti
Sampiṇḍeti [saṇ+piṇḍeti] to knead or ball together, com- bine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. sampiṇḍita.

Sampiya
Sampiya (adj.) [saṇ+piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.

Sampiyāyati
Sampiyāyati [saṇ+piyāyati] to receive with joy, to treat kindly, address with love J iii.482; ppr. sampiyāyanto J i.135; sampiyāyamāna (do.) fondling, being fond of D ii.223; J i.191, 297, 361; ii.85; DhA ii.65. aor. 3rd pl. sampiyāyinṣu J vi.127.

Sampiyāyanā
Sampiyāyanā (f.) [saṇ+piyāyanā] intimate relation, great fondness J iii.492.

Sampṇetī
Sampṇetī [saṇ+piṇetī] to satisfy, gladden, please; aor. 2nd sg. sampesi J iii.253; ger. sampṇayītva Dāvs iv.11.

Sampila
Sampila (nt.) [saṇ+pīla, cp. pīlā] trouble, pain; asam- pīlaṇ free from trouble Miln 351.

Sampśīta
Sampśīta [pp. of sampśetī] troubled; as nt., worry, trouble Miln 368.

Sampśeti
Sampśeti [saṇ+piśeti] to press, to pinch, to worry Vin iii.126; pp. sampśīta.

Sampucchati
Sampucchati [saṇ+pučchati] to ask D i.116; ger. sam- puccha having made an appointment with S i.176.

Sampuṭa
Sampuṭa [cp. saṇ+puṭa (lexicogr. Sk. sampuṭa "round box") & BSk. sampuṭa in meaning "aṇjali" at Divy 380, in phrase kṛta -- kara -- sampuṭah] the hollow of the hand (in posture of veneration), in pāṇi’ Mhvs 37, 192, i. e. Cūḷaṇaṣṇa (ed. Geiger) p. 15.

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Sampuṭita

Sampuṭita [sañ+puṭita = phuṭita, cp. BSk. sampuṭaka MVastu ii.127] shrunken, shrivelled M i.80.

Sampuṇṇa

Sampuṇṇa (sampuṇṇa) filled, full Sn 279; Bu ii.119=J i.20; Mhvs 22, 60.

Sampupphita

Sampupphita [sañ+pupphita] in full bloom Pv iv.12 (=nīcca pupphita PVA 275).

Sampurekkharoti

Sampurekkharoti [sañ+purakkharoti] to honour M ii.169.

Sampūjeti

Sampūjeti [sañ+pūjeti] to venerate Mhvs 30, 100.

Sampūreti

Sampūreti [sañ+pūreti] Pass. pūriyati’ to be filled, ended; aor. sampūri (māso, “it was a full month since . . .”) J iv.458.

Sampha

Sampha (adj. -- n.) [not clear, if & how connected with Sk. šaśpa, grass. The BSk. has sambhinna -- pralāpa for sampha -- ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaṇ bhāsati to speak frivolously A ii.23; Sn 158; samphaṇ gīraṇ bh. J vi.295; samphaṇ palapi Tikp 167 sq. Also in cpds. ”palāpa frivolous talk D i.4; iii.69, 82, 175, 269; A i.269 sq., 298; ii.60, 84, 209; iii.254, 433; iv. 248; v.251 sq., 261 sq.; Tikp 168, 281; DA i.76; ”palāpin talking frivolously D i.138; iii.82; A i.298; Pug 39, 58.

Samphala

Samphala (adj.) [sañ+phala] abounding in fruits S i.70; 90=It 45.

Samphassa

Samphassa [sañ+phassa] contact, reaction Vin i.3; A ii.117; D ii.62; M i.85; J i.502; kāya -- s. the touch of the skin D ii.75; cakkhu -- , sota -- , ghāna -- , jīvha -- , kāya -- , and mano -- s. D ii.58, 308; S iv.68 sq.; VbhA 19.

Samphuṭṭha

Samphuṭṭha [pp. of samphassati] touched S iv.97; Av.103; It 68.

Samphulla

Samphulla (adj.) [sañ+phulla] full -- blown J vi.188.
Samphusati

Samphusati [sañ+phusati] to touch, to come in contact with; ppr. samphussañ It 68; ppr. med. samphusamāna Sn 671; Nd2 199 (reads samphassamāna, where id. p. at M i.85 has rissamāna); aor. samphusi D ii.128; inf. samphusituñ Sn 835; D ii.355; pp. samphuttha.

Samphusanā

Samphusanā (f.) [sañ+phusanā] touch, contact Th 2, 367; Dhs 2, 71.

Samphusitatta

Samphusitatta (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

Sambaddha

Sambaddha [sañ+baddha] bound together Sdhp 81.

Sambandha

Sambandha [sañ+bandha] connection, tie D ii.296=M i.58; SnA 108, 166, 249, 273, 343, 516. * -- kula related family J iii.362; a -- sambandha (adj.) incompatible (C. on asaññuta J iii.266).

Sambandhati

Sambandhati [sañ+bandhati] to bind together, to unite Vin ii.116; pass. sambajjhati is united, attached to J iii.7; ger. sambandhitv Vin i.274; ii.116. -- pp. sambaddha.

Sambandhana

Sambandhana (nt.) [sañ+bandhana] binding together, connection J i.328.

Sambarimāyā

Sambarimāyā (f.) [sambari+māyā] the art of Sambari, juggling S i.239 (trsln "Sambara's magic art"). Sambara is a king of the Asuras.

Sambala

Sambala (nt.) [cp. *Sk. sambala] provision S ii.98; J v.71, 240; vi.531.

Sambahula

Sambahula (adj.) [sañ+bahula] many Vin i.32; D i.2; J i.126, 329; Sn 19; sambahulā karoti to take a plurality vote J ii.45.

Sambahulata

Sambahulatā (f.) [fr. sambahula] a plurality vote J ii.45.

Sambahulika
Sambahulika (adj.) in "ŋ karoti=sambahulaŋ karoti J ii.197.

Sambāḍha

Sambāḍha [cp. Sk. sambāḍha] 1. crowding, pressure, in- convenience from crowding, obstruction Vism 119. janasambāḍharahita free from crowding Miln 409; kiṭṭhasambāḍha crowding of corn, the time when the corn is growing thick M i.115; J i.143, 388. -- yassa sambāḍho bhavissati he who finds it too crowded Vin iv.43; asambāḍha unobstructed Sn 150; atisambāḍhatā (q. v.) the state of being too narrow J i.7; puttādasambāḍhasayana a bed encumbered with child and wife Miln 243; cp. S i.78; (in fig. sense) difficulty, trouble S i.7, 48; J iv.488; sambāḍhapatipanna of the eclipsed moon S i.50. As adjective "crowded, dense" sambāḍho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D i.63, 250; S ii.219; v.350; DA i.180; s. magga a crowded path J i.104; nijana’ vana Vism 342; s. vyūha S v.369. -- atisambāḍha too confined DhA i.310 (cakkavāla). -- compar. sambāḍhāṉi comfortably J i.80. <-> 2. pudendum masculinum Vin i.216; ii.134; pudendum muliebre Vin iv.259; Sn 609; sambāḍhaṭṭhāṇa (nt.) pudendum muliebre J i.61; iv.260.

Sambāḍhethi

Sambāḍhethi [saŋ+bāḍhethi] to be crowded D ii.269 (read "bāḍhāyanti").

Sambāḥati

Sambāḥati [saŋ+bāḥati; Kern, Toev. s. v. disputes rela- tion to vah, but connects it with bāḥ "press"] 1. to rub, shampoo J i.293; ii.16; iv.431; v.126; also sambāḥeti Miln 241; Caus. sambāḥāpeti to cause to shampoo Vin iv.342; ppr. sambāḥanta J vi.77; aor. sambāhi J i.293 Cp. pari’.

Sambāhāna

Sambāhāna (nt.) [fr. last] rubbing, shampooing D i.7 (as a kind of exercise for wrestlers DA i.88); A i.62; iv.54; Miln 241; J i.286.

Sambuka

Sambuka [cp. Sk. śambuka] a shell D i.84=A i.9; iii.395 (sippi”); J ii.100.

Sambujjhati

Sambujjhati [saŋ+bujjhati] to understand, achieve, know DhsA 218; inf. sambuddhun Sn 765 (v. l. sambuddhan); Caus. sambodheti to teach, instruct J i.142. Cp. sammā”.

Sambuddha

Sambuddha [saŋ+buddha] 1. well understood Sn 765 (various reading, sambuddhun= to know); J v.77 (sam” & a”, taken by C. as ppr. "jānanto” & "ajānanto”); susambuddha easily understood Sn 764. -- 2. one who has thoroughly understood, being enlightened, a Buddha Sn 178 etc.; 559; A ii.4; Dh 181; S i.4; It 35 etc.

Sambuddhi

Sambuddhi (f.) [saŋ+buddhi] complete understanding; adj. ’vant wise J iii.361 (=buddhisampanna).

Sambojjhanga
Sambojjhanga [sañ+bojjhanga] constituent of Sambodhi (enlightenment), of which there are seven: sati, selfpossession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekkhā, equanimity. D ii.79, 303 sq.; iii.106, 226; M i.61 sq.; A iv.23; S v.110 sq.; Nd2 s. v. Miïn 340; VbhA 135, 310. The characteristics of the several constituents together with var. means of cultivation are given at Vism 132 sq. =VbhA 275 sq.

Sambodha

Sambodha [sañ+bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin i.10; D iii.130 sq., 136 sq.; S ii.223; v.214; M i.16, 241; A i.258; ii.200, 240 sq., 325 sq.; v.238 sq.; It 27; pubbe sambodhā, before attaining insight M i.17, 163; ii.211; iii.157; S ii.5, 10; iv.6, 8, 97, 233; v.281; A i.258; iii.82, 240. abhābha sambodhāya, incapable of insight M i.200, 241=A ii.200. (Cp. Dial. i.190 -- 192.)

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-- gāmin leading to enlightenment D iii.264; Sn p. 140. -- pakkhika belonging to enlightenment A iv.357. -- sukha the bliss of enlightenment A iv.341 sq.

Sambodhana

Sambodhana (nt.) [sañ+bodhana] the vocative case VvA 12, 18.

Sambodi

Sambodi (f.) [sañ+bodhi] the same as sambodha, the highest enlightenment D i.156; ii.155; Dh 89=S v.29; Sn 478; S i.68, 181; A ii.14; It 28, 42, 117; SnA 73. See also sammā’. -- agga [‘yagga] the summit of enlightenment Sn 693; -- gāmin leading to enlightenment S v.234; -- patta having attained enlightenment, an Arahant Sn 503, 696; -- parāyana that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the Sotāpanna D i.156 (discussed in Dialogues i.190 sq.); iii.131 sq.; A i.232; ii.80, 238; iii.211; iv.12, 405; S v.343, 346; DA i.313. -- sukha the bliss of enlightenment Kvu 209.

Sambodhiyanga

Sambodhiyanga the same as sambojjhanga A v.253 sq.; S v.24; cp. spelling sambodhi -- anga at Dh 89; DhA ii.162.

Sambodhetti

Sambodhetti see sambujjhati.

Sambhagga

Sambhagga [sañ+bhagga] broken S i.123; M i.237. Cp. sampali”.

Sambhajati

Sambhajati [sañ+bhajati] to consort with, love, to be attached, devoted J iii.495; ppr. sambhajanto J iii.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). -- pp. sambhatta.

Sambhajanā
Sambhajanā (f.) [saṃ+bhajanā] consorting with Dhs 1326; Pug 20.

Sambhañjati

Sambhañjati [saṃ+bhañjati] to split, break J v.32; Caus. sambhañjeti to break M i.237; S i.123; pass. aor. samabhajjisaŋ J v.70. -- pp. sambhagga. -- Cp. sampāli˚.

Sambhata

Sambhata [saṃ+bhata] brought together, stored up; (nt.) store, provisions M i.116; D iii.190; A iii.38=iv.266; S i.35; ii.185=It 17; J i.338; ThA 11.

Sambhati

Sambhati [śambh, given as samb at Dh tp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. combn patipassambhati (q. v.).

Sambhatta

Sambhatta [pp. of sambhañjati] devoted, a friend J i.106, 221; Nd1 226=Vism 25. -- yathāsambhattaŋ according to where each one's companions live D ii.98; S v.152.

Sambhatti

Sambhatti (f.) [saṃ+bhatti] joining, consorting with Dhs 1326; Pug 20.

Sambhama


Sambhamati


Sambhava

Sambhava [saṃ+bhava] 1. origin, birth, production D ii.107; S iii.86; A ii.10, 18; Sn 724, 741 etc.; Dh 161; J i.168; mātāpettkas˚ born from father and mother D i.34; DhsA 306; natthi sambhavaŋ has not arisen Sn 235. -- 2. semen virile J v.152; vi.160; Miln 124. -- esin seeking birth M i.48; S ii.11; Sn 147.

Sambhavati, sambhūtī & sambhoti

Sambhavati, sambhūtī & sambhoti [saṃ+bhavati] 1. to be produced, to arise D i.45, 76; S i.135; iv.67; Sn 734; Dāvs v.6; Miln 210. -- 2. to be adequate, competent D ii.287; na s. is of no use or avail Miln 152. -- 3. to be present, to witness J i.56. -- 4. to be together with J ii.205 (C. on sambhaj -- ¢). -- Pres. " -- bhūtati or " -- bhūtāti (like abhi -- sam -- bhūtāti) in the sense of "to reach" or "to be able to," capable of Vin i.256 (" -- bhūtāti); Sn 396 (part. a -- sambhūntato=asakkonto, C.); also sambhāti Sn 734, D ii.287; fut. sambhōssāmā Mhvs 5, 100. -- aor. sambhavi D i.96; 3rd pl. samabhavuŋ Dāvs v.6; ger. sambhūyya having come together with VvA 232. -- pp. sambhūta. -- Caus. sambhāveti (q. v.).

Sambhavana

Sambhāra

Sambhāra [fr. saŋ+bhr] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means Vin i.205. -- 2. materials, requisite ingredients (of food) Miln 258; J i.481; v.13, 506; J i.9; ii.18; iv.492; dabba" an effective requisite DhA i.321; ii.114; bodhis’ the necessary conditions for obtaining enlightening J i.1; vimokkhas’ ThA 214. -- 3. constituent part, element S iv.197; DhsA 306. -- 4. bringing together, collocation S i.135; Miln 28.

Sambhāvana

Sambhāvana (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin i.37219; cp. J ii.29; DhA ii.77.

Sambhāvanā

Sambhāvanā (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (=okappanā); Sdh 224.

Sambhāvita

Sambhāvita [pp. of sambhāveti] honoured, esteemed M i.110, 145; ThA 200; J iii.269 (=bhaddaka); VbhA 109.

Sambhāveta

Sambhāveti [Caus. of sambhavati. The Dhtp (512) gives a special root sambhu in meaning "pāpuṇana"] 1. to undertake, achieve, to be intent on (acc.) Vin i.253; DhsA 163. -- 2. to reach, catch up to (acc.) Vin i.277; ii.300. -- 3. to produce, effect Miln 49. -- 4. to consider J iii.220. -- 5. to honour, esteem; grd. "bhāvanīya to be honoured or respected, honourable VvA 152; MA 156. -- pp. sambhāvita.

Sambhāsā


Sambhindati

Sambhindati [saŋ+bhindati] to mix Vin i.111 (sāmaya sāmaŋ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA i.134 (udakena). <--> pp. sambhinna. -- Cp. sambhejja.

Sambhinna

Sambhinna [pp. of sambhindati] 1. mixed, mixed up Vin i.210; ii.67, 68 (cp. Vin. Texts ii.431); J i.55; Sn 9, 319 ("mariyāda -- bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin ii.271=iii.129. -- 2. broken up (?), exhausted J i.503 ("sartra). -- asambhinna: 1. unmixed, unadulterated Vism 41 ("khīra -- pāyāsa); J v.257 ("khattiyaavanṣa); DhA ii.85 (id.). -- 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. -- 3. name of a kind of ointment Vin iv.117.

Sambhīta

Sambhīta (adj.) [saŋ+bhītā] terrified Miln 339; a -- sam-bhīta, fearless Miln 105; J iv.92; v.34; vi.302.
Sambhuñjati
Sambhuñjati [sañ+bhuñjati] 1. to eat together with Vin iv.137. -- 2. to associate with S i.162.

Sambhuñāti

Sambhuñāti see sambhavati.

Sambhūta

Sambhūta [pp. of sambhavati] arisen from, produced Sn 272 (atta˚ self -- ; cp. SnA 304; attabhāva -- pariyāye attani s.); S i.134.

Sambhejja

Sambhejja [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S ii.135; v.461 (various reading sambhojja).

Sambheda

Sambheda [sañ+bheda] mixing up, confusion, contamination D iii.72; A i.51=It 36; DA i.260 (jāti˚ mixing of caste); Vism 123 (of colours).

Sambhoga

Sambhoga [sañ+bhoga] eating, living together with Vin i.97; ii.21; iv.137; A i.92; SnA 71; J iv.127; Sdhp 435.

Samma

Samma1 [as to etym. Andersen, P. Reader ii.263 quite plausibly connects it with Vedic ̣sam (indecl.) "hail," which is often used in a vocative sense, esp. in combn ̣sam ca yos ca "hail & blessing!", but also suggests relation to sammā. Other suggestions see Andersen, s. v.] a term of familiar address D i.49, 225; DA i.151; Vin ii.161; J i.59; PvA 204; plur. sammā Vin ii.161.

Samma

Samma2 [samyak] see sammā.

Samma

Samma3 a cymbal Miln 60; Dhs 621; J i.3; DhsA 319. - Otherwise as ̣tāla a kind of cymbal Th 1, 893, 911; Vv 353; VvA 161; J vi.60; 277 ( -- 1 -- ).

Sammakkhana
Sammakkhana (nt.) [sañ+makkhana] smearing Vism 346.

Sammakkhita


Sammakkheti

Sammakkheti [sañ+makkheti] to smear Vism 346.

Sammaggata

Sammaggata see under sammā”.

Sammajjati

Sammajjati [sañ+majjati2] 1. to sweep Vin i.46; ii.209; J ii.25; DhA i.58; ii.184; iii.168. -- 2. to rub, polish J i.338. -- pp. sammaṭṭha. -- Caus. II. sammajjāpeti Vin i.240.

Sammajjana

Sammajjana (adj. -- nt.) [fr. last] sweeping J i.67; SnA 66 ('ka); VvA 319 (T. sammajjā).

Sammajjanī

Sammajjanī (f.) [fr. last] a broom Vin ii.129; A iv.170; Vism 105; DhA iii.7; cp. sammujjanī.

Sammaññati

Sammaññati see sammannati.

Sammattha

Sammattha [pp. of sammajjati] swept, cleaned, polished, smooth Vin iii.119 (su”); J i.10; iii.395 (smooth). Spelt ”matṭa at Miln 15.

Sammata

Sammata [pp. of sammannati] 1. considered as M i.39; S ii.15; iv.127; D iii.89 (dhamma’); Vin iv.161, 295. -- 2. honoured, revered M ii.213; J i.49; v.79; sādhusammata considered, revered, as good D i.47; S iv.398. -- 3. authorized, selected, agreed upon D iii.93 (mahājana’) Vin i.111; iii.150.

Sammati [śam]

Sammati1 [śam; Dhtp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3rd pl. sammeyyuj S i.24. -- 2. to rest, to dwell D i.92; S i.226; J v.396; DA i.262 (=vasati); pp. santa. -- Caus. sāmeti to appease, suppress, stop, A ii.24; It 82, 83, 117, 183; Dh 265.

Sammati [śram]

Sammati2 [śram; Vedic śāmyati Dhtp 220=parissama, 436=kheda] to be weary or fatigued.
Sammati [śam]

Sammati3 [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin ii.119 (parissāvanañ na s.), 278 (navakammañ etc. na s.).

Sammatta

Sammatta1 [sañ+matta2] intoxicated, maddened, delighted D ii.266; Dh 287; J iii.188; doting on J v.443; rogasammatta tormented by illness J v.90 (=pplita C.; v. l. "patta, as under matta2).

Sammatta

Sammatta2 (nt.) [abstr. fr. samm! correctness, righteousness A i.121; iii.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kvu 609; DhsA 45; KvA 141; "kārin, attained to proficiency in Miln 191; sammatta -- kārita ibid. - - The 8 sammattā are the 8 angas of the ariya -- magga (see magga 2 a) D iii.255; the 10 are the above with the addition of sammā -- nāna and "vimutti A v.240.

Sammad" 

Sammad" see sammā.

Sammada

Sammada [sañ+mada] drowsiness after a meal D ii.195; A i.3; v.83; J ii.63; bhatta -- " S i.7; J vi.57.

Sammaddati

Sammaddati [sañ+maddati] to trample down Vin i.137; 286 (cīvarañ, to soak, steep); ppr. sammaddanto Vin i.137 (to crush).

Sammanteti

Sammanteti [sañ+manteti] to consult together D i.142; J i.269, 399; DA i.135.

Sammannati

Sammannati [sañ+man, fr. Vedic manute, manvate, for the usual manyate: see maññati] 1. to assent, to consent to Mhvs 3, 10; DA i.11. -- 2. to agree to, to authorize, select Vin iii.150, 158, 238; iv.50; Mhvs 3, 9; sīmañ s. to determine, to fix the boundary Vin i.106 sq. -- 3. to esteem, honour; inf. sammannituñ Vin iv.50. sammannesi D i.105 is misprint for sammannesi. -- ppr. sammata.

Sammasati

Sammasati [sañ+masati] to touch, seize, grasp, know thoroughly, master S ii.107; Dh 374; Miln 325; to think, meditate on (acc.) J vi.379; ppr. sammasañ ii.107 & sammasanto Miln 379; J i.74, 75; fem. sammasantī ThA 62; sammasamāna Miln 219, 325, 398; pp. sammasita.

Sammasana

Sammasita

Sammasita [pp. of sammasatī] grasped, understood, mastered J i.78.

Sammasitar

Sammasitar one who grasps, sees clearly Sn 69.

Sammā


Sammā

Sammā2 (indecl.) [Vedic samyac (=samyak) & samyśi "connected, in one"; see under saṇa'] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D i.12; Vin i.12; Sn 359; 947; Dh 89, 373. Usually as * -- , like sammā -- dhārā even or proper showers (i. e. at the right time) Pv ii.970; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with micchā; see magga 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). << The form sammā is reduced to samma° before short vowels (with the insertion of a sandhi -- d -- , cp. puna° deva), like samma -- d -- eva (indecl.).

Sammā -- ddasa having right views A ii.18; S iv.205, 207; Sn 733; It 47, 61, 81; Kvu 339. -- ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect M i.66; who has attained the highest point, an Arahant D i.55; S i.76; A i.269; iv.226; v.265; J iii.305; It 87; Ap 218. Also sammāgata Vin ii.20317. -- ppañña having right knowledge Dh 20; It 115. -- ppañña right knowledge, true wisdom Vin i.14; Dh 57 (`vimutta, cp. DhA i.434); It 38, 79, 93, 95, 108. -- atta a proper or good thing or cause J vi.16. -- ddasa having right views A ii.18; S iv.205, 207; Sn 733; It 47, 61, 81; Kvu 339. -- ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect M i.66; who has attained the highest point, an Arahant D i.55; S i.76; A i.269; iv.226; v.265; J iii.305; It 87; Ap 218. Also sammāgata Vin ii.20317. -- ppañña having right knowledge Dh 20; It 115. -- ppañña right knowledge, true wisdom Vin i.14; Dh 57, 190; Sn 143; It 17; Miln 39. -- ppañña having right knowledge, true wisdom Vin i.14; Dh 57; Sn 143; It 17. -- ppañña having right knowledge, true wisdom Vin i.14; Dh 57, 190; Sn 143; It 17. -- ppañña having right knowledge, true wisdom Vin i.14; Dh 57; Sn 143; It 17. -- ppañña having right knowledge, true wisdom Vin i.14; Dh 57, 190; Sn 143; It 17. -- ppañña having right knowledge, true wisdom Vin i.14; Dh 57; Sn 143; It 17.

Sammā -- hika having the right view, the first stage of the noble eightfold path, consists in the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S ii.17; iii.135; and of the impermanence of the S Khandhas S iii.51 = iv.142; and of Sīla, of causation and of the destruction of the Āsayas M i.46 -- 55; how obtained M i.294; two degrees of M iii.72; supremely important A i.30 -- 2 292 sq.; (adj.) Miln i.47. -- diṭṭhi having the right belief D i.139; A ii.89; 220 sq.; iii.115, 138; iv.290; v.124 sq.; S iv.322. -- dvayatānupassin duly considering both -- i. e. misery with its origin, the destruction of misery with the path, respectively Sn p. 140. -- dhārā a heavy shower S v.379. -- paṭīpatti right mental disposition A i.69; Nett 27; Miln 97; sammāpaṭipadā Pug 49 sq.; DhA iv.127; sammāpaṭipanna rightly disposed, having the right view D i.8, 55; Pug 49 sq. -- pañña viewing the matter in the right way S iii.51; iv.142. -- pāsa [Sk. śamvārāsa, but BSk. śamyapāraśsa Divy 634] a kind of sacrifice Sn 303; A ii.42; iv.151; S i.76; It 21; J iv.302; SnA 321. Cp. sammā1. -- manasikāra right, careful, thought D i.13; DA i.104. -- vattanā strict, proper, conduct Vin i.46,
50; ii.5. -- vācā right speech Vin i.10; DA i.314; definition D ii.312; Dhs 299; (adj.) speaking properly M i.42; A ii.89. -- vāyāma right effort Vin i.10; Dhs 13, 22, 302; definition D ii.312; adj. M i.42; A ii.89. -- vimutta right emancipation A i.292; *vimutti the same D ii.217; A ii.196, 222; (adj.) M i.42; A ii.89. -- sankappa right resolve, right intention Dh 12; Vin i.10; Dhs 21, 298; definition D ii.312; (adj.) M i.42; A ii.89. -- sati right memory, right mindfulness, self -- possession Vin i.10; Dhs 23, 303; definition D ii.313; (adj.) M i.42; A ii.89. -- samādhi right concentration, the last stage of the noble eightfold path Vin i.10; Dhs 24, 304; definition D ii.313; adj. M i.12; A ii.89. -- sampassā having the right view S iv.142. -- sambuddha perfectly enlightened, a universal Buddha Vin i.5; D i.49; Dh 187; J i.44; DhA i.445; iii.241; VbhA 436, etc. -- sambodhi perfect enlightenment, supreme Buddhahood Vin i.11; D ii.83; S i.68, etc.

Sammāna

Sammāna (nt.) [fr. saṇṭ+maṇ] honour J i.182; vi.390; Sdhp 355.

Sammānanā

Sammānanā (f.) [saṇṭ+mānanā] honouring, veneration D iii.190; Miln 162, 375, 386.

Sammiñjati

Sammiñjati (& "eti) [saṇṭ+niṇjati, see also sammiñjati; cp. BSk. sammiñjayati Divy 473. See also Leumann, Album Kern, p. 393] to bend back, to double up (opp. pasārati or sampasāreti) Vin i.5; M i.57, 168; D i.70; J i.321; Vism 365 (v. l. sammiñjeti); DA i.196. -- pp. sammiñjita.

Sammiñjana

Sammiñjana (nt.) [fr. sammiñjati] bending DA i.196 (opp. pasāraṇa); VbhA 358.

Sammiñjita

Sammiñjita [pp. of sammiñjati] bent back M i.326 (spelt sammiñjita); A ii.104, 106 sq., 210.

Sammita

Sammita [saṇṭ+mita] measured, i. e. just so much, no more or less; " -- bhānin Th 1, 209.

Sammillāta

Sammillāta [saṇṭ+millāta] withered, shrunk M i.80.

Sammillabhāsinī

Sammillabhāsinī (f.) [saṇṭ+milla=mihita,+bhāsin] speaking with smiles J iv.24; name of a girl in Benares J iii.93 sq.

Sammissatā

Sammissatā (f.) [fr. saṇṭ+missa] the state of being mixed, confusion DhsA 311.

Sammukha
Sammukha (adj.) [sañ+mukha] face to face with, in presence; sammukhacchina a deed done in a person's presence J iii.27; sammukha (abl.) 1. face to face, before, from before D ii.155; Sn p. 79; J i.115; iii.89 (opp. parokkhā); with acc. Bu ii.73=J i.17; with gen. D i.222; ii.220; M i.146. -- 2. in a full assembly of qualified persons Vin ii.3; loc. sammukhe D ii.206; J v.461. In composition sammukha", sammukha" & sammukhi" (before bhū): "bhāva ("a") presence, confrontation Miln 126; ("r") being face to face with, coming into one's presence D i.103; M i.438; A i.150; "bhūta ("r") being face to face with, confronted D ii.155; S iv.94; Vin ii.73; A iii.404 sq.; v.226; one who has realized the sañyrojanas Kvu 483; "vinaya ("a") proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin ii.74, 93 sq.; iv.207; A i.99; DhsA 144. See also yebhuyyasikā.

Sammukhatā

Sammukhatā (f.) [abstr. fr. sammukha] presence, confrontation Vin ii.93 (sangha").

Sammucchita

Sammucchita see samucchita.

Sammujjanī

Sammujjanī (f.) [=sammajjanī] a broom J i.161; sam- muñjanī the same Miln 2.

Sammuttha

Sammuttha [sañ+muṭṭha] confused M i.21; S iv.125; v.331; one who has forgotten Vin iv.45 (=na ssarati); iii.16513; "ssati id. A i.280.

Sammuti

Sammuti (f.) [fr. sañ+man] 1. consent, permission Vin iii.199. -- 2. choice, selection, delegation Vin iii.159. <-> 3. fixing, determination (of boundary) Vin i.106. <-> 4. common consent, general opinion, convention, that which is generally accepted; as " -- conventional, e. g. "sacca conventional truth (as opposed to paramattha’ the absolute truth) Miln 160; 'fiṣaṇa common knowledge D iii.226; "deva what is called a deva J i.132; DA i.174; see under deva; "marana what is commonly called "death" Vism 229. -- sammucca (instr.) by convention or common consent Sn 648 (v.1. sammaccai=ger. of sammannati). -- 5. opinion, doctrine Sn 897 (=dvāṣaṭṭhi diṭṭhigatāni N1 308), 904, 911. -- 6. definition, declaration, statement Vin i.123 (ummattaka’); A iv.347 (vādaka’); VbhA 164 (buḥjaka’). -- 7. a popular expression, a mere name or word Miln 28. <-> 8. tradition, lore; combd with suti at Miln 3.

Sammudita

Sammudita [pp. of sammodati] delighted, delighting in Vin i.4; M i.503; S iv.390.

Sammuyhati

Sammuyhati [sañ+muyhati] to be bewildered, infatuated, muddle -- headed J iv.385; Miln 42. -- pp. sammūtha D ii.85; M i.250; A i.165; Sn 583; Caus. sammoheti to befool Miln 224.

Sammuyhana

Sammuyhana (nt.) [sañ+muyhana] bewilderment DA i.193
Sammusā

Sammusā M ii.202, read sammuccā (from sammuti).

Sammussanātā


Sammūlha

Sammūlha [sañ+mulha] infatuated, bewildered D ii.85; M i.250; A i.165; Sn 583; J v.294; Tikp 366.

Sammegha

Sammegha [sañ+megha] rainy or cloudy weather J vi.51, 52.

Sammoda


Sammodaka

Sammodaka (adj.) [fr. sammodati] polite D i.116; DA i.287; a -- sammodaka (f. " -- ikā) Vin i.34116.

Sammodati

Sammodati [sañ+modati] 1. to rejoice, delight; pp. sam- mudita (q. v.). -- 2. to agree with, to exchange friendly greeting with; aor. sammodi Vin i.2; D i.52; Sn 419; J vi.224; ppr. sammodamāna in agreement, on friendly terms J i.209; ii.6; ger. sammoditvā J ii.107; grd. sammodanīya [cp. BSk. sammodantī sañrajanī kathā Divy 70, 156 & passim] pleasant, friendly A v.193; cp. Sn 419; Vin i.2; D i.52. -- sammodita at VvA 186 read samodita.

Sammodana

Sammodana (nt.) [sañ+modana] satisfaction, compli- ment; "ṇ karoti to exchange politeness, to welcome VvA 141, 259.

Sammosa

Sammosa [for *sam -- mṛṣa, of mṛṣ: see muṣati. sammosa after moha & muṣa>mosa] bewilderment, confusion D i.19; A i.58; ii.147; S ii.224; iv.190; Vin ii.114; Miln 266, 289; Vism 63 (sati’ lapse of memory).

Sammoha

Sammoha [sañ+moha] bewilderment, infatuation, delu- sion M i.86, 136; Vin i.183; Nd1 193; A ii.174; iii.54 sq., 416; S i.24; iv.206; Dhs 390.
Sammoheti
Sammoheti see sammuyhati.

Saya=saka
Saya=saka (?) one's own J vi.414 (=saka -- raṭṭha C.).

Sayə
Sayə (adv.) [see etym. under saə] self, by oneself Vin i.8; D i.12; DA i.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e.g. DhA i.13. -- kata made by itself, spontaneous D iii.137 (loka); S ii.19 sq. (dukkha); Ud 69 sq. -- jāta born from oneself, sprung up spontaneously J i.325; ii.129. -- pabha radiating light from oneself, a kind of devas D i.17; iii.28 sq., 84 sq.; Sn 404; DA i.110 -- bhū self -- dependent, an epithet of a Buddha Bu xiv.1 = J i.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. -- vara self -- choice J v.426. -- vasin self -- controlled, independent Bu ii.20= J i.5; Dāvs i.22.

Sayatatta
Sayatatta at S i.14 read saṇyatatta.

Sayati [śt]
Sayati1 [śt] to lie down: see seti. Caus. II. sayāpeti ibid.

Sayati [śrī]
Sayati2 [śrī which is given in meaning sevā at Dhtp 289] to lean on; to be supported etc.: only in pp. sita, and in prep. cpd. nissayati.

Sayathā
Sayathā (adv.) [cp. Sk. sayathā or tadyathā; see sa2. The usual P. form is seyyathā] like, as Th 1, 412.

Sayana
Sayana (nt.) [fr. śī] 1. lying down, sleeping Vism 26; PvA 80 (mañca*). -- 2. bed, couch Vin i.57, 72; ii.123; D i.5, 7; A i.132; J ii.88; v.110 ("ṣattharāpeti to spread out a bed); Miln 243, 348; Nd1 372 ("sannidhi); Pv i.117 (kis*='kinn*'); PvA 78. -- sayanakalaha a quarrel in the bedroom, a curtain -- lecture J iii.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

Sayanighara
Sayanighara (nt.) a sleeping -- room Vin i.140 sq.; iv.160; J i.433; iii.275, 276.

Sayāna
Sayāna is ppr. of sayati lying down (e.g. A ii.13 sq.): see seti.

Sayāpita
Sayāpita [pp. of sayāpeti] made to lie down VbhA 11.

Sayita

Sayita [pp. of seti] lying down J i.338; v.438. sukha* lying in a good position, sleeping well, well -- embedded (of seeds) A iii.404=D ii.354; Miln 255. sukha -- sayitabhāva "having had a good sleep," being well J v.127.

Sayha

Sayha see sahati.

Sara

Sara1 [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. -- 2. an arrow (orig. made of that reed) D i.9; Dh 304; Miln 396; DhA 216 (visa -- pīṭa). -- tūnda a beak as sharp as an arrow DhA iii.32. -- dāṇḍaka shaft of an arrow DhA ii.141. -- bhangā arrow -- breaking Vism 411 (in comp.).

Sara

Sara2 (adj. -- n.) [fr. sarati1 1. going, moving, following Sn 3, 901 -- 2. fluid, flow J i.359 (pūṭī").

Sara

Sara2 (m. -- nt.) [Vedic saras] a lake J i.221; ii.10; vi.518 (Mucalinda); there are seven great lakes (mahā -- sarā, viz. Anotatta, Sihapāta, Rathakāra, Kanṭamūnda, Kuṇāla, Chaddanta, Mandākini) A iv.101; D i.54; J ii.92; DA i.164, 283; annava* the ocean D ii.89; cp. A ii.55; loc. sare J ii.80; sarasmiṇ J i.1092; & sarasi Mhvs 10, 7; jātassara a natural lake J i.472 sq.

Sara

Sara4 (adj.) [fr. sarati2] remembering M i.453; A ii.21; DA i.106. "sankappa mindfulness and aspiration M i.453; iii.132; S iv.76, 137, 190; Nett 16.

Sara

Sara5 [Vedic svara, svar, cp. Lat. su -- surrus, Ger. surren] sound, voice, intonation, accent Vin ii.108; D ii.24 sq.; A i.227; Pv ii.124 (of birds' singing=abhirudā C.); J ii.109; Sn 610 (+vaṅga, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D ii.211, 227; gītāsāra song Vin ii.108; bindussāra a sweet voice Sn 350; adj. J ii.439; śhassāra with a voice like a lion's J v.296, 311 (said of a prince). Cp. vissāra. -- In combn with vaṅga (vowel) at A iv.307; Miln 340. -- kutti [=klpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of voice Vin ii.108=A iii.251; J vi.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. Vin. Texts iii.72. -- bhaṅga intoning, a particular mode of reciting Vin i.196; ii.108, 316; J ii.109; DhA i.154. -- bhāṅga=’bhaṅga DhA ii.95 (v. 1. ’bhaṅga). -- bhāṅaka an intoner, one who intones or recites the sacred texts in the Sarabhaṅga manner Vin ii.300. -- sara an imitative word; sarasarāj karoti to make the noise sarasara M i.128.

Saraṃsā

Saraṃsā (f.) [fr. sa3+raṇsi] the sun (lit. having rays) Mhvs 18, 68.
Saraka

Saraka a vessel, a drinking vessel J i.157, 266; iv.384; DA i.134, 136; Mhvs 32, 32; DhA ii.85; iii.7.

Saraja

Saraja (adj.) [sa+rajo] dusty Vin i.48; A ii.54.

Saraṅga

Saraṅga1 (nt.) [cp. Vedic śaraṅga protection, shelter, house, śarman id.; śālā hall; to Idj. *kel to hide, as in Lat. celo, Gr. kalu/prw to conceal, Oir. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella=E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D iii.187; Sn 503; J ii.28; DA i.229; especially the three refuges -- the Buddha, the Dhamma, and the Brotherhood -- A i.56; D i.145; J i.28; usually combined with verbs like upeti Vv 532; Sn 31; gacchati D i.116; A iii.242; Vin i.4; Dh 190; Sn p. 15, 25; It 63; or yāti Sn 179; Dh 188; asaraṇa, asaraṇabhūta without help and refuge Miln 148. See leṇa 2. -- āgamana=’gamana D i.146; SnA 42, 157. -- gamana (nt.) taking refuge in the three Saraṅgas Vin iii.24; S iv.270.

Saraṅga

Saraṅga2 (adj.) [sa+raṅga] concomitant with war Dhs 1294; DhsA 50.

Saraṅga

Saraṅga3 [fr. smṛ; i. e. sarati2] (nt.) remembrance; -- tā (f.) remembering Dhs 14, 23; Pug 21, 25.

Saraṇṭya

Saraṇṭya (nt.) [grd. formation fr. sarana2] something to be remembered A i.106.

Sarati [sr]

Sarati1 [sr given by Dhtp 248 as "gati"] to go, flow, run, move along J iii.95 (=parihāyati nassati C.); Pot. sare J iv.284. -- aor. asarā J vi.199. -- pp. sarita1. -- Caus. säreti (1) to make go A i.141; iii.28=M i.124=S iv.176 J iv.99; Miln 378; Vism 207. -- (2) to rub, to mix Vin ii.116. Also sarāpeti. A Desid. formn is siṁsare (3rd pl. med.) at Vv 647 (=Sk. simśrati), cp. Geiger, P.Gr. § 184.

Sarati [smṛ]

Sarati2 [smṛ, cp. smṛti=sati; Dhtp 248 "cintā"; Lat Memor, memoria=memory; Gr. me/rimna care, ma/rtu -- 698 --

witness, martyr; Goth. maürnan=E. mourn to care, etc.] to remember D ii.234; Vin i.28; ii.79; J ii.29. A diaerectic form is sumarati Dh 324; ger. sumariya Mhvs 4, 65. -- 1st pl. saremhaše Th 2, 383; med. sare J vi.227; imper. sara Th 1, 445; & sarāhi Miln 79; 3rd sg. saratu Vin i.273. -- ppr. saraṇ Mhvs 3, 6; & saramāṇa Vin i.103. -- aor. sari J i.330; fut. sarissati J vi.496. -- ger. sariṇvā J i.214. -- pp. sata2 & sarita2. -- Caus. säreti to remind Vin ii.3 sq., 276; iii.221; sārayamāṇa, reminding J i.50; ppr. pass. sāriyamāṇa Vin iii.221; w. acc. D ii.234; w. gen. Dh 324; J vi.496; with foll. fut. II. (in ’tā) Vin ii.125, 4; iii.44, 9, etc. -- Caus. II. sarāpeti Vin iii.44; Miln 37 (with double acc.), 79.
Sarati [śṛ]  

Sarada  
Sarada [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. sarado satāṇ "100 autumns" J ii.16] autumn, the season following on the rains Sn 687; Vv 352. " -- samaya the autumn season D ii.183; M i.115; A iv.102; v.22; It 20; S i.65; iii.141, 155; v.44; VvA 134, 161.

Sarabha  
Sarabha [Vedic śarabha a sort of deer J iv.267; vi.537] (rohiccasarabhā migā= rohitā sarabhamigā, C. ibid. 538); Sarabhamigājātaka the 483rd Jātaka J i.193, 406 (text Sarabhanga); iv.263 sq. -- pallanka "antelope -- couch," a high seat, from which the Bodhisat preaches J iii.342 (cp. vara -- pallanka J iii.364). -- pādaka having legs like those of a gazelle J i.267.

Sarabhasaṇ  
Sarabhasaṇ (adv.) [sa2+rabhasaṇ] eagerly, quickly Dāvs iv.22, 34 sq., 43.

Sarabhū  
Sarabhū (f.) [cp. Sk. saraṭa] a lizard Vin ii.110; A ii.73; J ii.135, 147; SnA 439.

Sarala  
Sarala the tree Pinus longifolia J v.420 (thus read with B instead of salaḷa [?]).

Saravant  
Saravant (adj.) [sara5+vant] 1. having or making a sound, well -- sounding Vin i.182; A iii.375. -- 2. with a noise Mḥvs 25, 38.

Saras  
Saras (adj.) [sa3+rasa] with its essential properties (see rasa) Nd1 43; sarasabhāva a method of exposition DhsA 71.

Sarasī  
Sarasī (f.) [Vedic sarasī] a large pond Vin ii.201=S ii.269; J v.46.

Sarāga  
Sarāga (adj.) [sa3+rāga] connected with lust, passionate D i.79; ii.299; M i.59; Vism 410.

Sarājaka
Sarājaka (adj.) [sa3+rāj+ka] including the king J i.126; fem. -- ikā Vin ii.188; S i.162; J ii.113, 114 (sarājika at J iii.453); with the king's participation Tikp 26 (sasāmika -- sarājaka geha).

Sarājita

Sarājita denomination of a purgatory and its inhabitants S iv.309 sq. Various readings Parājita and Sarānjita.

Sarāpana

Sarāpana (nt.) [fr. sarāpeti Caus. of sarati2] causing somebody to remember Miln 79.

Sarāva

Sarāva [Sk. śārāva] a cup, saucer A i.161; J i.8; M iii.235 for patta); Miln 282; DA i.298; PvA 244, 251.

Sarāvaka

Sarāvaka=sarāva Vin i.203; ii.142, 153, 222.

Sari

Sari according to Payogasiddhi=sarisa (sadisa) cp. sarī- vaṇṇa J ii.439 (= samāna -- vaṇṇa, C.).

Sarikkha

Sarikkha (adj.) [cp. Sk. sādṛṣṭa, fr. sādrṣṭ=P. sadisa] like, resembling S i.66; J i.443; iii.262.

Sarikkhaka

Sarikkhaka (adj.) [=sarikkha] in accordance with, like J iv.215; PvA 206, 284. See also kamma˚.

Sarikkhatā

Sarikkhatā (f.) [fr. sarikkha] resemblance, likeness J iii.241 (taŋ’ being like that); VvA 6 (cp. kamma˚).

Sarikkhatta

Sarikkhatta (nt.) [fr. sarikkha] likeness DhsA 63; as sarikkhakatta (kamma˚) at DhsA 347.

Sarita

Sarita1 [pp. of sarati1] gone, set into motion Dh 341 (=anusāta, payāta DhA iv.49).

Sarita


Saritaka
Saritaka (nt.) powdered stone (pāsāna -- cuṇḍa) Vin ii.116; saritasipāṭika powder mixed with gum Vin ii.116.

Saritar

Saritar [n. ag. fr. sarati2] one who remembers D iii.268, 286; A ii.35; S v.197, 225.

Saritā


Sarisa

Sarisa (adj.) [=sadisa] like, resembling J v.159.

Sarisapa

Sarisapa various reading of siriṣapsa M i.10 etc.

Sarira

Sarirā (nt.) [Vedic śarīra] 1. the (physical) body D i.157; M i.157; S iv.286; A i.50; ii.41; iii.57 sq., 323 sq.; iv.190. Sn 478, 584; Dh 151; Nd1 181; J i.394 (six blemishes); ii.31; antimasarīra one who wears his last body, an Anāgāmin Sn 624; S i.210; Dh 400. -- 2. a dead body, a corpse D ii.141, 164; M iii.91. -- 3. the bones D ii.164. -- 4. relics Vv 63, 32; VvA 269. -- aṭṭhaka the bony framework of the body DhsA 338. -- ābhā radiation of light proceeding from the body, lustre SnA 16 (˚muṇcati to send forth), 41 (id.), 140 (id.). -- kicca (1) funeral ceremonies, obsequies J i.180; ii.5; VvA 76, 257; PvA 74, 76, 162. -- (2) "bodily function," satisfying the body's wants J ii.77; iv.37. -- davya (=dabba1) fitness of body, good body, beauty J ii.137. -- dhātu a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. -- pabhā lustre of the body DhA i.106. -- parikamma attending the body SnA 52. -- maṇḍa the flesh of the body J iii.53. -- vaṇṇa the (outward) appearance of the body Vism 193. -- vaḷaṇḍa discharge from the body, faeces DhA ii.55; iv.46 (˚ṭhāna). See vaḷaṇḍa. -- saṅghāta perfection of body Vism 194. -- saṅṭhāna constitution of the body, bodily form Vism 193.

Sariravant

Sariravant (adj.) [sarīra+vant] having a body S ii.279.

Sarīvaṇṇa

Sarīvaṇṇa resembling J ii.439 (v. l. sarīra"). Cp. sari.

Sarūpa

Sarūpa (adj.) [sa2+rūpa] 1. of the same form A i.162; Pug 56. -- 2. [sa3+rūpa] having a body A i.83.

Saroja


Sarojayoni
Sarojayoni [fr. last] a Brahmā, an archangel Dāvs i.34.

Saroruha

Saroruha (nt.) [saras+ruha] a lotus Dāvs iii.83.

Salakkhaṇa

Salakkhaṇa1 (adj.) [sa3+lakkhaṇa] together with the characteristics Sn 1018.

Salakkhaṇa

Salakkhaṇa2 (nt.) [sa1+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

Salana

Salana (nt.) [fr. śal] moving, shaking VvA 169; DhsA 62 (in defn of kusala as "kucchitānaṅ salan'ādihi atthehi kusalan").

Salabha

Salabha [cp. Sk. śalabha] a moth J v.401; Ud 72 (C.); VbhA 146.

Salayati

Salayati [Caus. of śal to leap] to shake DhsA 39.

Salāla

Salāla a kind of sweet -- scented tree J v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184.

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Salākā

Salākā (f.) [cp. Vedic śalākā] 1. an arrow, a dart A iv.107 (T. has it as nt.). -- 2. a small stick, peg, thin bar S iv.168; Dāvs iv.51. -- 3. blade of a grass M i.79; J i.439. -- 4. ribs of a parasol Vin iv.338; SnA 487; Miln 226. -- 5. a pencil, small stick (used in painting the eyes with collyrium) Vin i.204; J iii.419 (añjana'). <!-- 6. a kind of needle Vin ii.116. -- 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. -- 8. a gong stick (of bronze, loha’) J ii.342; Vism 283. -- 9. membrum virile J ii.359. -- 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin ii.99, 176, 306; J i.123; PvA 272 (kālakaṇṇi’); salākaṇ ganahāti to take tickets (in order to vote or to be counted) Vin i.117; ii.199; paṭhamana salākaṇ ganahanto taking the first vote, first rate A i.24; salākaṇ gahetī to issue tickets, to take a vote Vin ii.205; salākaṇ dadāti to issue tickets J i.123; salākaṇ vāreti to throw lots J i.239 (kālakaṇṇi’). -- agga room for distributing food by tickets J i.123; Mhv 15, 205. -- odhāṇiya a case for the ointment -- stick Vin i.204. -- gāha taking of votes, voting Vin ii.85, 98 sq. (3 kinds). -- gāhāpaka ticket -- issuer, taker of voting tickets Vin ii.84. -- bhāṭṭa food to be distributed by tickets Vin i.58, 96; ii.175; J i.123; DhA i.53 (eight kinds). -- vātāpāna a window made with slips of wood Vin ii.148. -- vuttā "subsisting on blades of grass" (or "by means of food tickets")? Vin iii.6, 67; iv.23; A i.160; S iv.323. Cp. BSk. śalākāvṛtti Divy 131. -- hattha brush -- hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D i.65; DA i.85.
Salātuka

Salātuka (adj.) [cp. *Sk. salātu] fresh, unripe S i.150= Sn p. 125; Miln 334; VvA 288.

Salābha

Salābha [sa4+lābha] one's own advantage Dh 365.

Salila

Salila (nt.) [cp. Sk. salila, to sarati1] water Sn 62, 319, 672; J i.8; v.169; VvA 41; PvA 157; Nd2 665 ("vuccati udakañ"); Miln 132 (written salīla); Sdhp 168. It is also adj. salīla āpo flowing water J vi.534; cp. Miln 114: na tā nadiyo dhuva -- salilā. -- dhārā shower of water Miln 117. -- vuṭṭhi id. Vism 234.

Salla

Salla (nt.) [Vedic śalya, cp. ālākā] an arrow, dart M i.429 ("ṣa haratī to remove the a"); ii.216; S iv.206; J i.180; v.49; Sn 331, 767; Miln 112; Vism 503 (visa` sting of poison; cp. VbhA 104 sallāṇ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa` Miln 323; taṇhā` S i.40, 192; bhava` Dh 351; rāga` Dha iii.404; PvA 230; soka` Sn 985; Pv i.86; KhA 153. Cp. also D ii.283; Sn 51, 334, 938; J i.155; iii.157; Dha iv.70. At Nd1 59 seven such stings are given with rāga`, dosa`, mohā`, māna`, diṭṭhi`, soka`, kathankathā`. -- abhāṭṭhā` one whose sting of craving or attachment is pulled out D ii.283; Sn 593; J iii.390; Pv i.87 etc. (see abbāthha). <=> Cp. vi`. -- katta [*karṭ cp. Geiger P.Gr. § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M i.429; ii.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. -- kattiya surgery D i.12 (T. ˚ka); DA i.98. -- bandhana at Th 2, 347 take as sallā+ bandhana "arrow & prison bond" (ThA 242 different). -- viddha pierced by an arrow Th 1, 967; Sn 331; cp. ruppati. -- santhana removal of the sting Dh 275 (=nimmathana abbāthha Dha iii.404).

Sallaka


Sallakt

Sallakt (f.) [cp. Class. Sk. śallakṭ] the tree Boswellia thurifera (incense tree) J iv.92; pl. " -- iyo J vi.535; bahu- kuṭa`ja -- sallakika Th 1, 115 (= indasālarukkha [?]).

Sallakkhaṇā

Sallakkhaṇā (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkaṇa non-discernment S iii.261.

Sallakkhita

Sallakkhita [pp. of sallakkheti] realized, thought Dha i.89.

Sallakkhei

Sallakkhei [saṇ+lakkhei] to observe, consider Vin i.48, 271; J i.123; ii.8; Vism 150; to examine J v.13; to bear in mind DhsA 110; J vi.566; to understand, realize, conclude, think over J iv.146; VvA 185; VbhA 53;
asallakkhetvā without deliberation Vin ii.215; inadvertently J i.209. -- Caus. II. sallakkhāpeti to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J vi.393.

Sallapati

Sallapati [sañ+lapati] to talk (with) D i.90; ii.109; Miln 4; sallapeti the same Vin iv.14.

Sallākāta

Sallākāta pierced, perforated J i.180. Trenckner suggests that this form may have arisen from *sallakīkata (from sallaka, porcupine).

Sallahuka

Sallahuka (adj.) [sañ+lahuka] light J i.277; ii.26; Vism 65; Dха iv.17; sallahukena nakkhattena on lucky nights J ii.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA i.207.

Sallāpa

Sallāpa [sañ+lāpa] conversation D i.89; A ii.182; J i.112, 189; Miln 94. Often in cpd. kathā & allāpa’.

Sallittā

Sallittā [sañ+littā] smeared (with) Th 1, 1175 (mîlha’).

Sallīna

Sallīna [sañ+lîna] sluggish, cowering D ii.255; asallīna active, upright, unshaken D ii.157; S i.159; iv.125; Cp. v.68. paṭṭi’.

Sallīyanā

Sallīyanā (f.) stolidity Dhs 1156, 1236.

Sallekha

Sallekha [fr. sañ+lijk] austere penance, the higher life M i.13, 40; Vin i.305; Ps i.102, 103; Pug 69 sq.; DA i.82; Vism 69; Miln 360, 380; adj. Vin i.45; sallekhītācāra practising austere penance Miln 230, 244, 348 sq.; ’vutti Vin ii.197; Vism 65 (’vuttītā). Cp. abhi’.

Sallekhātā

Sallekhātā (f.)=sallekha D iii.115; Vism 53.

Saḷāyatana

Saḷāyatana (nt.) [sa’d” for which ordinarily chał”: see cha] the six organs of sense and the six objects -- viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odous, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D ii.32; M i.52; A i.176; S ii.3; Vin i.1; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.
Sava

Sava (adj.) [fr. sru, savati] dripping, flowing with ( -- ') Pv ii.911 (madhu’, with honey).

Savaka

Savaka see "sañj.

Savanka


Savacanîya

Savacanîya [sa3+vacanîya] (the subject of a) conversation Vin ii.5, 22, 276.

Savati

Savati [sru; cp. Sk. srotas stream; Gr. r(eu_ma, r(e/w to flow; Ags. strēam= stream; Oir. sruth] to flow Sn 197, 1034; J vi.278; Dh 370. -- ppr. fr. savant ThA 109.

Savana

Savana1 (nt.) [fr. sru: see suññati] 1. the ear Sn 1120; Miln 258. -- 2. hearing D i.153, 179; A i.121; S i.24; Vin i.26; Sn 265, 345; Dh 182; J i.160, 250; Miln 257; Nd1 188. susvavanañ sāvesi she made me hear a good hearing, she taught me a good thing J i.61; savanaṭṭhāne within hearing J iv.378. dhamma’ hearing the preaching of the Dhamma Vin i.101 etc.

Savana

Savana2 (nt.) [fr. savati] flowing Dh 339; J iv.288; v.257; savana -- gandha of the body, having a tainted odour Th 2, 466.

Savanîya

Savanîya (adj.) [grd. of suññati] pleasant to hear D ii.211; J i.96 ( -- ṇ -- ); J vi.120=122 (savaneyya).

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Savantf

Savantf (f.) [cp. Vedic sravat, orig. ppr. of sru, sravati] a river Vin ii.238; Bu ii.86=J i.18; J vi.485; Miln 319.

Savara

Savara [Epic Sk. śabara, cp. śabala= P. sabala] an ab- original tribe, a savage Vin i.168; Miln 191.

Savasa

Savasa [sa4+vasa] one's own will DhsA 61 (‘vattitā; cp. Expos. 81).
Savighāta

Savighāta (adj.) [sa3+vighāta] bringing vexation Th 2, 352; ThA 242.

Savicāra

Savicāra accompanied by investigation D i.37 etc., in the description of the first Jhāna. See vicāra.

Savijjuka

Savijjuka (adj.) [sa3+vijju+ka] accompanied by lightning D ii.262.

Saviññāṇa

Saviññāṇa possessed of consciousness, conscious, animate A i.83; -- ka the same A i.132; DhA i.6. -- See viññāṇaka.

Savitakka

Savitakka accompanied by reasoning D i.37 etc., in the formula of the first Jhāna. See vitakka.

Savidha

Savidha (adj.) [Sk. savidha] near; (nt.) neighbourhood Dāvs iv.32; v.9.

Savibhattika

Savibhattika (adj.) [sa3+vibhatti+ka] (able) to be classified DhsA 134.

Savupādāna=saupādāna

Savupādāna=sa -- upādāna (A ii.163): see upādāna.

Savera

Savera (adj.) [sa3+vera] angry D i.247.

Savyañjana

Savyañjana (adj.) [sa3+vyañjana] with the letters Vin i.21; D i.62; DA i.176; Sn. p. 103; Vism 214.

Savhaya


Sasa

Sasa [Vedic śaśa, with Ohg. haso=E hare to Lat. canus grey, greyish -- brown; cp. Ags. hasu] a hare, rabbit Dh 342; J iv.85; of the hare in the moon J iv.84 sq.; sasōlūkā (=sasā ca ulūkā ca) J vi.564. -- lakkhaṇa the sign of a hare J i.172; iii.55. -- lañjana id. VvA 314 (˚vant=sasin, the moon). -- visāṇa a hare's horn (an impossibility) J iii.477.
Sasaka
Sasaka=sasa J ii.26; iv.85; Cp i.101.

Sasakkan
Sasakkan [sa+sakkan] as much as one can M i.415, 514 sq.

Sasati [śas]

Sasati [śvas]

Sasattha
Sasattha [sa3+sattha] with swords J iv.222; DhsA 62.

Sasambhama
Sasambhama (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

Sasambhāra
Sasambhāra (adj.) [sa3+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

Sasin
Sasin [Sk. śaśin, fr. śaśa] the moon Dāvs iv.29; J iii.141; v.33; Vv 811 (= canda VvA 314), 823.

Saśīsa
Saśīsa (adj.) [sa3+sīsa] together with the head; saśīsan up to the head D i.76, 246; J i.298; saśīsaka head and all D ii.324; Sn, p. 80.

Sasura
Sasura [Vedic śvaśūra, f. śvaśrū (see P. sasstū), Idg. *sye- kuroś, *syeκrū; cp. Gr. e(kuro/s & e(kura/; Lat. socer & socrus; Goth. swaihra & swaihrō, Ags. swēor & sweger; Ohg. swehur & swigar] father-in-law Vin iii.137; M i.168; A ii.78; VvA 69, 121; Th 2, 407 (sassura); J i.337; sassu -- saṣurā mother -- and father-in-law J ii.347; iii.182; iv.38; vi.510; the form sassura Th 2, 407 has probably arisen through analogy with sassu. -- f. susurī VvA 69.

Sasenaka
Sasenaka (adj.) [sa3+sena+ka] accompanied by an army Mhvs 19, 27.

Sassa
Sassa (nt.) [cp. Vedic sasya] corn, crop M i.116; J i.86, 143, 152; ii.135; Miln 2; DhA i.97; SnA 48; sassasamaya crop time J i.143; susassa abounding in corn Vin i.238; pl. m. sassâ J i.340. " -- kamma agriculture J vi.101; " -- käla harvest time Vin iv.264; " -- ñhâna= " -- khetta J vi.297; dussassa (having) bad crops Vin i.238; A i.160; KhA 218 (=dubbhikkhâ). -- uddhara lifting the corn Miln 307. -- ghâta destroying property S ii.218 sq.

Sassata

Sassata (adj.) [Vedic śaśvat] eternal, perpetual D i.13; iii.31 sq., 137 sq.; M i.8, 426; A i.41; Dh 255; Dhs 1099; J i.468; Miln 413; DA i.112; duhvasassata sure and certain Bu ii.111 sq.=J i.19; sassatiyâ for ever, Sn 1075; a -- sassata J v.176; vi.315; sassatâyañ adv. (dat.) for ever (?) J i.468; v.172; Fausbôll takes it=sassatâ ayam (following the C.), and writes sassat'âyañ. -- diṭṭhi eternalism, the doctrine that soul and world are eternal Dhs 1315; S ii.20; iii.98; Nett 40, 127. -- mûla eternalist Dpvs 6, 25. -- váda an eternalist, eternalism D i.13; iii.108; S ii.20; iii.99, 182; iv.400; Pug 38; DA i.104 sq.; Ps i.155; VbhA 509. -- vádin eternalist Nett 111; Mhbv 110.

Sassatika

Sassatika [fr. sassata] eternalist D i.17; Mhbv 110 (ekacca' partial eternalist); Vin iii.312; " -- ika J v.18, 19.

Sassatisamañ

Sassatisamañ (adv.) [cp. Sk. śaśvatth samâh] for ever and ever D i.14; M i.8; S iii.143; also sassatth samâ J iii.255; Vv 6314 (explained by sassatthi samâna, like the eternal things -- viz., earth, sun, moon, etc., VvA 265); J iii.256; DA i.105.

Sassamâñabrâhmañâ

Sassamâñabrâhmañâ (fem. -- t) together, with samañas and brahmins Vin i.11; D i.62; iii.76, 135; S v.423; Sn p. 100; DA i.174.

Sassara

Sassara imitative of the sound sarasara; chinnasassara giving out a broken or irregular sound of Sarasara M i.128; see J.P.T.S., 1889, p. 209.

Sassâmika

Sassâmika (adj.) [sa+sâmin+ka] 1. having a master, belonging to somebody D ii.176. -- 2. having a husband, married J i.177, 397; iv.190.

Sassirîka

Sassirîka (adj.) [sa3+sîrî+ka] glorious, resplendent J i.95; ii.1; iv.189; vi.270.

Sassû

Sassû and Sassu (f.) [Vedic śvaśrû; see saśra] mother-in-law Vin iii.137; A ii.78; Th 2, 407; Sn 125; J i.337; iii.425 sq.; v.286 (gen. sasuyâ); DhA i.307; VvA 110, 121; PvA 89. sassu -- susare, see saśra; sassudeva worshipping one's mother-in-law as a god S i.86; J iv.322.

Saha
Saha1 (indecl.) [fr. sa3; cp. Vedic saha] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin i.38; Sn 49, 928; Th 2, 414=425; sahā Sn 231. -- anukkama=sahānukkama with the bridle Dh 398; DHA iv.161. -- āmacca together with the ministers Mhvs 5, 182. -- avudha together with one's weapons J iv.416. -- indaka together with Indra D ii.208, 221; Vv 301. -- udaka together with water J v.407. -- oḍha together with the stolen goods; coraṇṭ = aṇ gahetvā Vism 180; Mhvs 23, 11 (thena); 35, 11. See oddha. -- odaka containing water Mhvs 4, 13. -- orodha with his harem Mhvs 5, 182; -- kathin conversing with (instr.) M i.489. -- kāra a sort of fragrant mango KhA 53. -- gata accompanying, connected with, concomitant Vin i.10; D ii.186; S v.421; KvA 337; DhsA 157. -- ggana together with his companions Dpv 14, 58. -- cetiya containing a Cetiya Mhvs 33, 10. -- ja born at the same time Vv 8115. -- jāta 1. born at the same time, of equal age J i.54; vi.512. -- 2. arisen at the same time, -- 701 --

coinciding with (instr.) Kv 337, 620; VbhA 127. <> 3. (in "paccaya) the relation of co -- nascence, coincidence Dukp 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. -- jīvin (fem. -- ī) living together with Vin iv.291, 325 sq. -- dhammika having the same Dhamma, co -- religionist M i.64; Nd1 485 (opp. para’); regarding the Dhamma D i.94, 161; M i.368; Vin i.134; Nett 52, DA i.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M i.482; "ţ adv. in accordance with the dhamma Vin i.60, 69; iii.178; iv.141. -- dhammiya co -- religionist Nett 169. -- dhenuka accompanied by a cow Mhvs 21, 18. -- nandin rejoicing with It 73. -- pañuskīlita a companion in play, a playfellow A ii.186; J i.364; iv.77; Pva 30. -- pesuṇa together with slander Sn 862 f.; Nd1 257. -- bhāvin being at one's service J iii.181 (amacca). -- bhū arising together with Dhs 1197; Nett 16; a class of devas D ii.260. -- macchā with envy Sn 862. -- yoga=karaṇa -- vacana SnA 44. -- vatthu living together with Th 2, 414=425; ThA 269. -- vāsa living together, associating Vin ii.34; It 68. -- vāsin living together with Th 3.52. -- sangha together with the Order Mhvs 1, 71. -- seyyā sharing the same couch, living together Vin iv.16; KhA 190. -- sevaka together with the servants Mhvs 36, 43. -- sokin sorrowful (?) S iv.180.

Saha

Saha2 (adj.) [fr. sah] submitting to, enduring M i.33; Th 1, 659; J vi.379; sabbasaha J v.425, 431. -- dussaha hard to endure Sdhp 95, 118, 196

Sahati

Sahati [sah to prevail] 1. to conquer, defeat, overcome M i.33; S iv.157; Sn 942; Dh 335; It 84; J i.74; ii.386 (avamānāṇa); iii.423 (id.). -- 2. to bear, endure Sn 20; Pug 68. -- 3. to be able D ii.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M i.33; saha (imper. excuse, forgive, beg your pardon!) J iii.109; grd. sayha that which can be endured, able to be done Sn 253; Dāvs ii.29; a -- sayha Miln 1148.

Sahattha

Sahattha [sa4+hattha] one's own hand J i.68; usually sahatthā (abl.) with one's own hand Vin i.18; A i.274; D i.109; Sn p. 107; J i.286; Pva ii.98; ii.954; Miln 15. instr. sahatthena id. PvaA 110, 124, 135; J iii.267; vi.305. Cp. sāhatthika.

Sahatthin

Sahatthin (adj.) [sa3+hatthin] together with the elephant Mhvs 25, 70.

Sahavya

Sahavyatā
d

Sahavyatā (f.) [abstr. fr. sahavya] companionship D i.18, 235; ii.206; M ii.195; iii.99; S iv.306; A iii.192.

Sahasā

Sahasā (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA iii.381; PvA 40, 279; inconsiderately J i.173; iii.441. -- "kāra violence D i.5; iii.176; A ii.209; Pug 58; J iv.11; DA i.80.

Sahassa

Sahassa [Sk. sahasra, see etym. under saṇ"] a thousand, used as a singular with a noun in the plural, sahassaù vācā Dh 100; satasaḥsasas vassānī J i.29; also in the plural after other numerals cattāri satasaḥsānī chaḷabhiññā Bu ii.204= J i.29; also with the thing counted in the genitive, acchārānāj sahassaù Mhvs 17, 13; A i.227; or "", as sahassa -- yakkha -- parivāra SnA 209. In combination with other numerals, sahassa is sometimes inflected like an adjective, satṭhasahasā amaccā sixty thousand ministers J vi.484; satasaḥsasya gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti -- sahassaù 1,000 births D i.13; It 99; ghaṭa -- sahassam pi udakañ Miln 189; sīnḍhava -- sahasso ratho J vi.103; sahassaù saḥsasena a thousand times a thousand Dh 103; sahassass' eva in thousands D ii.87. -- sahassaù (nt.) 1,000 gold pieces Dh 106; J vi.484; Miln 10; satasaḥsas a hundred thousand J i.28; sahassa (adj.) (fem. 1) worth a thousand J v.484, 485; ThA 72 (Ap v.45, read sahassayo for "aso"); epithet of Brahmar, the B. of a thousand world systems M iii.101. Cp. dasa -- sahas. -- akka thousand -- eyed, the god Sakka S i.229; J vi.203; sahassacakku the same J v.394, 407. -- aggha worth a thousand Miln 284. -- āra having 1,000 spokes D ii.172. -- tḥavikā a purse with 1,000 pieces (of money) Vism 383; J i.506; DhA ii.37; VvA 33. -- netta thousand-eyed, the god Sakka S i.226; Sn 346; J iii.426; iv.313; v.408; vi.174; Vv 3010; DhA i.17. -- bāhu having a thousand arms, said of Ajjuna J v.119, 135, 145 (" -- rājā); 267, 273; vi.201. -- bhanḍikā a heap of 1,000 pieces J ii.424; iii.60; iv.2. -- raṣṣi the sun J i.183.

Sahassadhā

Sahassadhā (adv.) [cp. satadhā etc.] in a thousand ways A i.227; Th 1, 909.

Sahassika

Sahassika (adj.) [fr. sahassa] thousandfold J i.17; iv.175 (so for "iyo.

Sahassīlokadhātū

Sahassī -- lokadhātū (f.) a thousandfold world, a world system D i.46; A i.228; DA i.130; dasasaḥsasī -- lokadhātū ten world systems J i.51, 63; cp. dasasaḥsasī and lokadhātū.

Sahājanetta

Sahājanetta [sahāja+netta] at Sn 1096 is of doubtful meaning ("all -- seeing"?), it is expld as "spontaneously arisen omniscience" at Nd2 669 (where spelling is sahajanetta); lit. "coinciding eye"; SnA 598 expls as "sahajarā -- sabbaññuta -- ñāṇa -- cakkhu."

Sahāya
Sahāya [cp. Epic Sk. sahāya, fr. saha+i] companion, friend D ii.78; M i.86; S iv.288; Pug 36; Sn 35, 45 sq.; J ii.29; " - kicca assistance (?) J v.339; " - matta companion J iv.76; " - sāmpada the good luck of having companions Sn 47; adīṭṭha " - a friend who has not yet been seen personally J i.377; iii.364; bahu " - having many friends Vin ii.158; nāhaṇī ettha sahāyo bhavis " - sāmi I am not a party to that J iii.46; asahāya Miln 225.

Sahāyaka

Sahāyaka (adj.) [fr. last] f. "yikā companion, ally, friend Vin i.18; D ii.155; A ii.79, 186; J i.165; ii.29; v.159; vi.256 (gihī sahāyakā, read gihiṣahāyakā[?]).

Sahāyatā

Sahāyatā (f.) [abstr. fr. sahāya] companionship Dh 61; sahāyatta (nt.) the same Mhvs 30, 21.

Sahita

Sahita [pp. of sañ+dhā, cp. Sk. sahita=sañhita] 1. accompanied with Mhvs 7, 27. - 2. united, keeping together D i.4; J iv.347; Pug 57. - 3. consistent, sensible, to the point D i.8; A ii.138; iv.196; S iii.12; Dh 19 (at Dha i.157 expld as a name for the Tipiṭaka, thus equalling Sk. sāñhita); Pug 42. - 4. close together, thick Th 2, 254. - 5. arañīsahita (nt.) firewood and appurtenances Vin ii.217; D ii.340 sq.; J i.212; Dha i.246. - sahitaṇyata (adj.) having a consistent or perpetual vow, i.e. living the holy life J v.320 (=stlīcāra - sampanna C.); vi.525 (T. sahitabba; C. expls as samādinnā - vata gahita - tāpasa - vesa). Kern, Toev. ii.51 takes it as a corrupted Sk. śañoṣita - vrata.

Sahitar

Sahitar [n. ag. fr. sahati] one who endures Sn 42.

Sahirañña


Sahetu

Sahetu (adj.) [sa+hetu] having a cause, together with the cause Vin i.2; D i.180; DA i.263. See hetu.

Sahetuka

Sahetuka having a cause, accompanied by a cause (especially of good or bad karma) A i.82; Dhs 1073.

Sahoḍha

Sahoḍha see under saha1.

Sā see under San1.

Sāka

Sāka (nt.) [Epic Sk. sāka] 1. vegetable, pothert D i.166; M i.78, 156; A i.241, 295; ii.206; Pug 55; Vism 70; Vv 3333; J iii.225; iv.445; v.103. - 2. (m.) name of a
tree (Tectona grandis) D i.92; DA i.259; Vism 250. * -- vatthu ground for cultivation of vegetables J iv.446; sāka -- paññavaṇṇa "like the colour of vegetable leaf" (said of teeth) J v.206 (cp. 203).

Sākacchā

Sākacchā (f.) conversation, talking over, discussing D i.103; ii.109; M i.72; S i.79; A ii.140, 187 sq.; iii.81; Sn 266; Miln 19, 24; DhA i.90 ('aŋkaroti); J vi.414.

Sākaccheti

Sākaccheti [Denom. fr. sākacchā] to converse with, talk over with, discuss D ii.237 (+sallapati); ppr. sākacchanto Vin i.169; fut. sākacchissanti Vin ii.75; iii.159; grd. sākacchātabba Vin v.123, 196; ppr. med. sākacchā yamāna A ii.189.

Sākaṭika

Sākaṭika [fr. sakata] a carter S i.57; Th 2, 443 (ThA 271= senaka); J iii.104; Miln 66, 164.

Sākalya

Sākalya (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A i.94 is misprint for sākhalya.

Sākāra

Sākāra (adj.) [sa3+ākāra] with its characteristics D i.13; iii.111; M i.35; Pug 60; Vism 423 (+sa -- uddesa).

Sākunika

Sākunika [fr. sakuna] a fowler S ii.256; A iii.303; Pug 56; J i.208. Combd with miga -- bandhaka & macchaghātaka at SnA 289; with māgavika & maccha -- ghātaka at Pug 56.

Sākuntika

Sākuntika [fr. sakunta] a fowler, bird -- catcher A ii.207; Th 2, 299; ThA 227; DA i.162.

Sākkharappabheda

Sākkharappabheda [sa3+akkhara+paabheda] together with the distinction of letters, with the phonology D i.88; A i.163; Sn, p. 101; Miln 10; DA i.247 (akkharappabhedo ti sikkhā ca nirutti ca).

Sākhapurāṇasanthuta

Sākhapurāṇasanthuta [fr. sakhi+purāṇa] one with whom one has formerly been friendly J v.448.

Sākalya & Sakhallā

Sākalya & Sakhallā (nt.) [abstr. from sakhila] friendship M i.446 (=tameness); A i.94; D iii.213; Dhs 1343; DA i.287; DhsA 396; J iv.57, 58 (=maṭṭhavacana "smooth words").
Sākhavant

Sākhavant (adj.) [sākha+vant] having branches J iii.493.

Sākhā

Sākhā [Vedic sākhā, cp. also śanku stick, & Goth. höha plough] a branch Vin i.28; M i.135; A i.152; ii.165, 200 sq.; iii.19, 43 sq., 200; iv.99, 336; v.314 sq.; Sn 791; J v.393; J ii.44; a spur of a hill A i.243; ii.140; Miln 36; also sākhā (nt.) Mhvs 1, 55; J i.52; iv.350; J i.164 (? yāva aggasākhā). -- the rib of a parasol Sn 688. <$> adj. sīla -- sākha -- pasākha whose branches and boughs are like the virtues J vi.324. In cpds. sākha’ & sākhā”. -- nāgaraka "little town in the branches," i. e. a suburb, a small town D ii.146; J i.391. -- patta -- palāsa branches and foliage A iii.44; -- patta -- phal’upeta with branches, leaves & fruit A iii.43. -- palāsa id. M i.488; A ii.200. -- bhanga faggots J i.158; iii.407; DhA ii.204; iii.375. -- miga a monkey J ii.73; -- ssita living upon branches (i. e. monkey) J v.233.

Sāgataṇ

Sāgataṇ (indecl.) [su+āgata, orij. nt.=wel -- come] "greeting of welcome," hail! D i.179=M i.481 (sāgataṇ bhante Bhagavato); D ii.173; M i.514 (˚a bhoto Ānandassa); DA i.287; DhA iii.293.

Sāgara

Sāgara [cp. Epic Sk. sāgara] the ocean D i.89; A ii.56, 140; iii.52; v.116 sq.; Vin i.246; Sn 568; PvA 29; sāgara<-> tūni a wave of the ocean, a flood J iv.165; ¨ -- vāri the ocean J iv.165; sāgaranta or sāgaraparīyanta bounded or surrounded by the ocean (said of the earth) J vi.203; ¨ -- kuṇḍala the same J iii.32; vi.278.

Sāgāra

Sāgāra (adj.) [sa3+agāra] living in a house, It 111; sleeping under the same roof Vin ii.279.

Sāngaṇa

Sāngaṇa (adj.) [sa+angāna] full of lust, impure M i.24 (var. read sangāna; this is also the reading at Sn 279, see above).

Sācakka

Sācakka (nt.) [sā+śātan, dog; +cakka; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.

Sācariyaka

Sācariyaka (adj.) [sa3+ācariya+ka] together with one's teacher D i.102.

Sāciyoga

Sāciyoga [sāci+yoga; cp. Sk. sāci crooked] crooked ways, insincerity D i.5; iii.176; M i.180; A ii.209; v.206; Pug 58; DA i.80.

Sājīva

Sāta

Sāta [cp. Sk. sāta] a garment, cloth Th 2, 245; sāti (f.) the same S i.115; Dh 394; J i.230 (udaka" bathing mantle), 481.

Sātaka

Sātaka [sāta+ka] an outer garment, cloak; cloth ThA 246; J i.89, 138, 195, 373, 426; Vism 54 (sāna"), 275 (alla"); DhA i.393 (thūla"). Cp. antara", alan". -- lakkhaṇa prognostication drawn from pieces of cloth J i.371.

Sātikā

Sātikā (f.)=sātaka Vin i.292 sq.; ii.31; 272, 279 (udaka" bathing mantle) J i.330; Vism 339 (in simile); Miln 240 (cp. M iii.253). sātiya the same Vin ii.177 ("gāhāpaka receiver of undergarments).

Sātētar

Sātētar [n. ag. fr. sāṭeti] one who dispels, drives away M i.220; A v.347 sq., 351, 359.

Sāṭeti

Sāṭeti [śat to cut, destroy] to cut open, to destroy; fig. to torment: Kern's proposed reading (see Toev. s. v. sāveti) for sāveti at J iii.198 (amba -- pakkāni); iv.402 (attānaṃ sātetsyā dvākṣammaṃ karissāni); vi.486 (kāyaṃ s.). He compares MVastu iii.385: sāṭeti gātrāni. Cp. visāṭita & visāta.

Sāṭhēyya

Sāṭhēyya (nt.) [abstr. fr. saṭha=ṭāṭhya] craft, treachery M i.15, 36, 281, 340; A i.95, 100; Nd1 395; Pug 19, 23; Miln 289. Cp paṭi".

Sāṇa

Sāṇa1 (nt.) [cp. Sk. sāṇa hempen, fr. śaṇa=P. saṇa; cp. bhanga1] hemp D ii.350; Miln 267; a coarse hempen cloth Vin i.58; D i.166; iii.41; M i.78; A i.240; S ii.202, 221; Pug 55; Vism 54 ("sātaka). -- sāṇavāka the same Th 2, 252; J iii.394 (var. read).

Sāṇa

Sāṇa2 [sa+ina] having a debt, indebted, fig. subjected to the kilesas, imperfect M iii.127=S ii.221 (=sakileśa, sa -- ina K.S. ii.203); ThA 8; cp. anāṇa under anā.

Sāṇadhovana

Sāṇadhovana (nt.) a kind of play DA i.84=sāṇadhovikā.

Sāṇikā
Sāṇikā (f.) [fr. sāṇi] a curtain J iii.462.

Sāṇī

Sāṇī (f.) [fr. sāṇa] hemp -- cloth D ii.350; Vin iii.17; a screen, curtain, tent J i.58, 148 sq., 178, 419; DhA i.194; ii.49. * -- pākāra a screen -- wall Vin iv.269, 279; J ii.88; DhA ii.68, 71, 186; VvA 173; PvA 283; Mhvs 7, 27; sāṇipasibbaka a sack or bag of hempcloth Vin iii.1710. -- paṭṭa -- sāṇī a screen of fine cloth J i.395.

Sāta

Sāta (adj.) [cp. *Sk. sāta] pleasant, agreeable It 114; Nett 27. Often combd with piya, e. g. It 114; Vbh 103; DA i.311. -- ūpp. kāṭuca. -- sāta (nt.) pleasure, joy M i.508; A i.81 sq.; S ii.220; J i.410; Dh 341 ('sīta= sāta -- nissita DhA iv.49); Sn 867 sq.; Nd1 30 (three, of bhava); Pīr ii.113; iv.54 (+sukha); Dhs 3, astāta disagreeable, unpleasant Dhs 1343; J i.410; J i.288; ii.105; Sn 867 sq.; sāṭabhakkha Pug 55, read haṭabhakkha.

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-- odaka with pleasant water D ii.129; M i.76; Vin iii.108. -- kumbha gold VvA 13. See also v. l. under hāṭaka. -- putta a noble son J vi.238 (=amacca -- putta C.).

Sātaka

Sātaka name of a kind of bird J vi.539 (koṭṭhapokkhara --", cp. 540); SnA 359 (id.).

Sātacca

Sātacca (nt.) [fr. satatā] perseverance M i.101; S ii.132; A iii.249 sq.; iv.460 sq.; v.17 sq.; Th 1, 585; Vism 4; VbhA 346. * -- kārin persevering S iii.268, 271, 277 sq.; Dh 293; " -- kiriyaṃtā persevering performance Dhs 1367.

Sātataṇ

Sātataṇ (adv.) [fr. satata] continually S i.17=57.

Sātātā

Sātātā (f.) [abstr. fr. sāta] happiness S i.17.

Sātatika

Sātatika (adj.) [fr. last] persevering Dh 23; S ii.232; It 74; DhA i.230.

Sātatta

Sātatta (nt.) [abstr. fr. sāta] tastiness, sweetness A i.32.

Sātava
Satava (nt.) sweet result (of good words) kalyānakamma, Com.) J vi.235, 237. Is it misspelling for sādhava (fr. sādhu)?

Satiya


Satireka

Satireka (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D ii.93.

Satisāra

Satisāra (adj.) [sa+atisāra] trespassing Vin i.55.

Sāttha

Sāttha [sa3+attha] with the meaning, in spirit D i.62; ii.48; It 79, 111; Sn p. 100; Vin i.21; DA i.176; Vism 214.

Sāthhaka

Sāthhaka (adj.) [sa+atthaka] (fem. -- ikā) useful PvA 12.

Sātrāyāga

Sātrā -- yāga identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā").

Sāthalika

Sāthalika (adj.) [srath, cp. saṭhila & sithila] lethargic, lax M i.14, 200 sq.; iii.6; A i.71; ii.148; iii.108, 179 sq.

Sādana

Sādana (nt.) [cp. Vedic sādana, fr. sad] place, house J iv.405; Yama -- sādanañ sampatto come to Yama's abode: dead J iv.405; v.267, 304; vi.457, 505 (do., the MSS. always read "-- sādhana).

Sādara

Sādara (adj.) [sa+ādara] reverential Mhvs 5, 246; 15, 2; 28, 25; 33, 82; sādariya (nt.) and sādariyatā (f.) showing regard and consideration Pug 24; cp. Dhs 1327.

Sādāna

Sādāna (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA iv.180.

Sāditar

Sāditar [n. ag. fr. sādiyati] one who accepts, appropriates M iii.126.
diyati

Sādiyati [cp. BSk. svādiyati: MVastu ii.145; Med. -- Pass fr. *sādeti, Caus. of svad] lit. to enjoy for oneself, to agree to, permit, let take place D i.166; Vin ii.294; A iv.54, 347; S i.78; iv.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyi Vin iii.38 sq.; fut. sādiyissati J vi.158.

Sādiyanā

Sādiyanā (f.) [fr. sādiyati] appropriating, accepting Miln 95.

Sādisa

Sādisa [fr. sadisa] (fem. -- st) like, similar D ii.239; Sn 595; Th 2, 252 (sa˚ for sā'); Ap 239; J iv.97; Miln 217 (with instr.).

Sādu

Sādu (adj.) [Vedic svādu, f. svādvī; fr. svad, cp. Gr. h(du/s, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūḍa cook; Gr. h/donai to enjoy, h/donh/pleasure] sweet, nice, pleasant Vin ii.196; M i.114; Th 2, 273; Sn 102; J iv.168; v.5; Dhs 629; asādu (ka) J iii.145; iv.509 (text, asādhuka, com. on kāṭuka); sādu -- karoti makes sweet J iii.319; Pot. a -- sādu -- kiyir makes bitter, ibid. 319; sādu sweet things Vin ii.196; sādu -- phala see sādhuphala; for "kamyatā see the latter.

Sādutā

Sādutā (f.) [fr. sādu] sweetness Dāvs i.40.

Sādeti

Sādeti1 [Caus. of sad: see sīdāti] to cause to sink, to throw down DhA i.75 (+vināsīti; v. l. pāteti).

Sādeti

Sādeti2 [Caus. of svad; given as root in meaning "assā- dane" at Dhtp 147] to enjoy: see ucchādeti (where better referred to avad) and chādeti2.

Sādhaka

Sādhaka (adj.) [fr. sādh] accomplishing, effecting J i.86; SnA 394, 415; Sdhp 161; ina' debt -- collector Miln 365; bali' tax -- collector J iv.366; v.103, 105, 106.

Sādhakatā


Sādhana

Sādhana (adj. -- nt.) [fr. sādh] 1. enforcing, proving J i.307; DA i.105. -- 2. settling, clearing (a debt) J ii.341 (uddhāra'). In this meaning mixed with sodheti; it is impossible to decide which of the two is to be preferred. See ina & uddhāra. -- 3. yielding, effecting, producing, resulting in ( -- ') A iii.156 (laṅḍa' dung - producing); DA i.273; VvA 194; PvA 278 (hita'). -- 4. materials, instrument VvA 349; PvA 199.
Sadhāraṇa

Sadhāraṇa (adj.) general, common, joint Vin ii.258; iii.35; Th 2.505; J i.202, 302; iv.7 (pañca' -- bhāva 5 fold connection); Nett 49 sq.; PvA 122, 194, 265. a' J i.78; DA i.71.

Sadhika

Sadhika (adj.) [s+adhika; cp. BSk. sadhika Divy 44] having something beyond D ii.93; Vv 535 ('vīsaṭi). 'porisa exceeding a man's height M i.74, 365; A iii.403.

Sāḍhiya

Sāḍhiya (adj.) [fr. sādh] that which can be accomplished Sdhp 258 etc.

Sādhu

Sādhu (adj.) [Vedic sādhu, fr. sādh] 1. good, virtuous, pious Sn 376, 393; J i.1; Mhvs 37, 119; PvA 116, 132; asādhu bad, wicked Dh 163, 223; DhA iii.313. -- 2. good, profitable, proficient, meritorious Dh 35, 206 (=sundara, bhaddaka DhA iii.271); D i.88; Pv ii.97; nt. adv. well, thoroughly Dh 67; J i.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting (a) request (adhortative, with imper.: sādhu gaccha please go! Mīn 18; gacchathā VvA 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Pv iv.140 (=āyācane PvA 232); J i.92; PvA 6, 35, 272; VvA 69; -- (b) assent & approval in replies to a question "alright, yes" or similarly; usually with the verbs (in gen.) pārisaṇītā, vātvā, sampoṭṭhibhāva etc. Thus e. g. at J v.297; Vin i.56; Miln 7; DhA iii.13; VvA 149; DA i.171; SnA 176 (=sāmpaṭṭhabhāvanā); PvA 55, 78 and passim. -- kāryatā desire for proficiency VbhA 477. -- kāra saying "well," approval, cheering, applause J i.223; Miln 13, 16, 18; VvA 132; DhA i.390; iii.385. -- kilana a festive play, a sacred festivity Mhvs 3, 11; sādhuṭīta the same Mhvs 20, 36; "-- divasa Vin iii.285; sādhu -- kīlā J iii.434; v.127; sādhu -- kīliṅga J iii.433. -- jīvin leading a virtuous life It 71. -- phala having wholesome fruits J i.272 (read sāḍu'). -- rūpa good, respectable Dh 262. -- sammata highly honoured D i.48; S iv.398; Sn p. 90 sq.; Miln 4, 21; DA i.143. -- sīliya good character J ii.137.

Sāḍhukaṇa

Sāḍhukaṇa (adv.) [fr. sādh] well, thoroughly Vin i.46; ii.208; D i.62. -- instr. sāḍhukena (as adv.) willingly (opp. with force) Pv ii.92.

Sādheti

Sādheti [Caus. of sādh to succeed. Dhtp 421=sāṇsiddhiyan] 1. to accomplish, further, effect J ii.236 (Pot. sādhyayemase). -- 2. to make prosperous PvA 113, 125. -- 3. to arrange, prepare Mhvs 7, 24. -- 4. to perform, execute J i.38 (āramika -- kicca'); DA i.194; Mhvs 36, 62; Vis 344 (see udukkhala). -- 5. to make clear, bring to a (logical) conclusion, to prove J ii.306; SnA 192 (attha'), 459; Tikp 58; PvA 30 (here as much as "is any

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good"). -- 6. to collect or clear a debt, to recover (money). In this sense sādheti is mixed up with sodheti, which is regularly found as v. l., is it almost better to substitute sodheti at all passages for sādheti (cp. iṇa, uddhāra), e. g. J i.230; ii.341, 423; iii.106; iv.45; DhA iii.12. -- Cp. abhi".

Śānu
Sānu (m. and nt.) [Vedic sānu] ridge Vv 3210; J iii.172. The commentary on the former passage (VvA 136), translates vana wood, that on the latter paṇṣupabbaṭa; sānu pabbaṭa a forest -- hill J iv.277; vi.415, 540; pabbaṭasānu -- * J iii.175; girisānu -- * J iii.301; iv.195.

Sānucara

Sānucara (adj.) [sa3+anucara] together with followers Dh 294; J vi.172.

Sānuvajja

Sānuvajja (adj.) [sa+anuvajja] blameable A ii.3.

Sānuseti

Sānuseti [sa (=sañ)+anuseti] to fill (the mind) completely A ii.10.

Sāpa

Sāpa [fr. sap, cp. Sk. śāpa] a curse VvA 336; DhA i.41.

Sāpateyya

Sāpateyya (nt.) [sā (=guṇa of sva)+pateyya (abstr. fr. pati lord), cp. ādhi -- pateyya] property, wealth D i.142; ii.180; iii.190; Vin i.72, 274; iii.66; J i.439, 466; Th 2, 340; ThA 240; J v.117 (sāpateyya, var. read. sāpatiyya); DhA i.67.

Sāpattika

Sāpattika (adj.) [sa3+āpatti+ka] one who has committed a sin (see āpatti) Vin i.125; ii.240; Nd 1 102.

Sāpada

Sāpada (nt.) [cp. Sk. śāpada] a beast of prey J ii.126; vi.79.

Sāpadesa

Sāpadesa (adj.) [sa+apadesa] with reasons D i.4; A ii.22; M i.180; iii.34, 49; Pug 58; DA i.76. Opp. anapadesa M i.287.

Sāpānadoṇī

Sāpānadoṇī M ii.183=152 (C.=sunakhānaṇ pivanadonī a dog's trough).

Sāpekha

Sāpekha [sa+apekhā] longing for D ii.77; iii.43.

Sāma

Sāma1 [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. hāēven blue (=E. heaven); Gr. skoio/s, skia/ (shadow)=Sk. chāyā; Goth. skeinan=shine, etc.] 1. black, dark (something like deep brown) Vin
iv.120 (kālasāma dark blue [?]); D i.193; M i.246 (different from kāla); J vi.187 ("ānāk mukhaṇḍ dark, i. e. on account of bad spirits); Vism 422 (opp. to odāta in colour of skin). -- 2. yellow, of a golden colour, beautiful J ii.44, 45 (migī); v.215 (suvaṇṇa -- sāmā), 366 (suvaṇṇa -- vaṇṇa). -- f. sāmā, q. v. -- See sabala.

Sāma


Sāmaṇ

Sāmaṇ [on etymology, see Andersen Pāli Gloss., p. 268 (contracted from sayamaṇ, Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hāmō; slav., samz)] self, of oneself Vin i.16, 33, 211 (s. pāka); iv.121; D i.165; M i.383; ii.211; iii.253 (sāmaṇ kantaṇ sāmaṇ vāyitaṇ dussayuṇaj); S ii.40; iv.230 sq.; v.390; Sn 270 (asāma -- pāka not cooking for oneself), 889; J i.150; sāmaṇveva, i. e. sāmaṇ yeva Sn p. 101.

Sāmaṇgīya

Sāmaṇgīya (nt.) [fr. samagga] completeness, concord Sn 810; sāmaṇgīya -- rasa J iii.21 ("the sweets of concord"); adj. asāmaṇgīya, unpleasant J vi.517 (C. on asammodiya).

Sāmaṅg

Sāmaṅgī (f.) [abstr. fr. samagga] completeness, a quorum Vin i.105, 106; meeting, communion Vin i.132 sq.; ii.243; unanimity, concord Vin i.97, 136, 357; ii.204; D iii.245 sq.; A iii.289; Nd1 131; J i.328; It 12.

Sāmacca

Sāmacca (adj.) [sa2+amacca] together with the ministers D i.110.

Sāmaṇṇa

Sāmaṇṇa1 (nt.) [abstr. fr. sāmaṇa] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti˚ identity of descent), 449 (generality, contrasted to vīsesa detail), 548 (id.); VvA 233 (diṭṭhi˚, sīla˚, equality). " -- gata united D ii.80; " -- nāma a name given by general assent DhsA 390.

Sāmaṇṇa2

Sāmaṇṇa2 (nt.) [abstr. fr. sāmaṇa] Samanāship D i.51 sq.; iii.72, 245; M i.281 sq.; S v.25; A ii.27=It 103; Dh 19 sq., 311; DA i.158; Vism 132; adj., in accordance with true Samanāship, striving to be a sāmaṇa Miln 18; Samanāship A i.142 sq.; Pvi.718 (expld at PviA 104 as "honouring the sāmaṇas"). -- atha the aim of Samanāship D i.230; A iv.366; M i.271; S ii.15; iii.93; J i.482; -- phala advantage resulting from Samanāship, fruit of the life of the recluse D i.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, sotāpatti -- , sakadāgāmi -- , anāgāmi -- , and arahattaphala S v.25; D iii.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA i.158; three sāmaṇṇaphalas Kvu 112.

Sāmaṇṇatā

Sāmaṇṇatā1=sāmaṇṇa1 (identity, congruity etc.) J vi.371 (vaṇṇa˚); Vism 234 (marāṇa˚).

Sāmaṇṇatā
Sāmaññatā2=sāmañña2 D iii.145, 169; Dh 332; DhA iii.484; iv.33.

Sāmañaka

Sāmañaka (adj.) [fr. samaṇa] worthy of or needful for a Samāna Mhvs 4, 26; 30, 37; assāmañaka unworthy of a Samaṇa Vin i.45.

Sāmaṇera

Sāmaṇera [fr. samaṇa; cp. BSk. śrāmaṇeraka Divy 342] fem. 'ī -- rī a novice Vin i.62 sq.; iv.121; S ii.261; Miln 2; VbhA 383; are not present at the recital of the Pātimokkha Vin i.135; "pabbajjā ordination of a novice Vin i.82; pēsaka superintendent of Sāmaṇeras Vin ii.177; A iii.275. -- f., also -- "ā A iii.276; as -- ā at Vin i.141.

Sāmattha

Sāmattha (adj.) [=samattha] able J ii.29.

Sāmatthiya

Sāmatthiya [abstr. fr. samattha] (nt.) ability Mhvs 37, 243

Sāmanta

Sāmanta (adj.) [fr. samanta] neighbouring, bordering D i.101; Vin i.46 (āpatti” bordering on a transgression); J ii.21; iv.124; connected with M i.95; "jappā (or "jappana) roundabout talk Vbh 353; Vism 28; Nd1 226; VbhA 484. abl. sāmanta in the neighbourhood of Vin iii.36; D ii.339; loc. sāmante the same J iv.152 (Kapila -- vatthu -- ā).

Sāmayika

Sāmayika (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmayika.

Sāmalatā

Sāmalatā (f.) [sāma1+latā; Sk. śyāmalatā] the creeper Ichnocarpus J i.60.

Sāmā

Sāmā (f) [Sk. śyāmā Halāyudha 2, 38; see sāma1, sāma- latā, and sāmaka] a medicinal plant J iv.92 (bhīsasmā, C. bhīsāni ca sāmākā ca); the Priyangu creeper J i.500; v.405.

Sāmāka

Sāmāka [cp. Vedic śyāmāka] a kind of millet (Panicum frumentaceum) D i.166; M i.78, 156, 343; A i.295; ii.206; Sn 239; Pug 55; J iii.144, 371; Nett 141; DhA v.81.

Sāmājika

Sāmājika [fr. Sk. samāja: see samajja] a member of an assembly Dāvs iii.27.
Sāmādhika

Sāmādhika (adj.) [fr. samādhi] consisting in concentration S i.120.

Sāmāmigī

Sāmāmigī (f.) a black hind J ii.44.

Sāmāyika

Sāmāyika (adj.) [fr. samaya] 1. on a friendly footing, in agreement M iii.110; Miln 22. -- 2. occurring in due season, timely Miln 302 sq., 305. -- 3. temporary A iii.349 sq.; cp. sāmāyika.

Sāmi

Sāmi J v.489, read sāvi.

Sāmika

Sāmika [fr. sāmi] 1. owner M i.27; J i.194; Vism 63. - 2. husband Vin iii.137; J i.307; ii.128; A ii.58 sq.; Pv ii.37.

Sāmin

Sāmin [cp. Sk. svāmin, fr. sva=sa4] 1. owner, ruler, lord, master Vin i.303, 307; Sn 83; Mhvs 37, 241; J v.253 ("paribhoga, q. v."); Pv iv.66; Vism 63; DA i.261; PVA 43, 65. voc. sāmi "Sir" J vi.300; DhA i.20. f. sāminī J v.297; VvA 225. See also suvāmin. -- assāmin not ruling Miln 253; Pv iv.66. -- 2. husband PVA 31 (sāmi, voc.="my lord"), 82. -- f. sāminī wife Mhvs 5, 43; PVA 82, 276. -- vacana (sāmi) the genitive case J i.185; iii.98 (upayog'atthe); v.42 (karan'atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

Sāmiya

Sāmiya husband J i.352; see sāmika.

Sāmisa

Sāmisa (adj.) [sa+āmisa] 1. holding food Vin ii.214= iv.198. -- 2. fleshly, carnal D ii.298=M i.59; A i.81; Ps ii.41. Opp. to nirāmisa spiritual (e. g. Ps i.59).

Sāmīcī & sāmīcī’

Sāmīcī & sāmīcī’ (f.) [fr. samācī=Vedic samyac, of which pl. nom. f. samīcīḥ freq. in R. V.] right, proper course Vin iii.246; D ii.104; A ii.56, 65; S v.261, 343; Miln 8; DhA i.57. -- kamma proper act, homage Vin ii.22, 162, 255; A i.123; ii.180; D iii.83; J i.218, 219; Miln 8. -- paṭipada right course of life M i.281; A ii.65. -- paṭipanna correct in life D ii.104; S i.220; A ii.56; iv.310.

Sāmukkaṇsika
Sāmukaṃsika (adj.) [fr. samukaṃsati, cp. ukkaṃsaka. The BSk. is sāmutkarṣikā dharmadeśanā Divy 617] exalting, praising (i.e. the 4 truths), as much as "standard." Kern, Toev. ii.64, takes it to mean "condensed, given in brief." Usually in phrase "ikā dhammadesanā (thus as f. of āka! e.g. Vin i.16, 18; ii.156; D i.110; M i.380; A iv.186; v.194; DA i.277 (expld); ThA 137; PvA 38, 195; VvA 50. Only once with nāna at DhsA 9.

Sāmudda

Sāmudda (nt.) [fr. samudda] sea salt Vin i.202; Abhp 461.

Sāmuddika

Sāmuddika (adj.) [fr. samudda] seafaring D i.222; S iii.155; A iii.368 (vāṇijā); iv.127 (nāvā); Vism 63; DhsA 320. At J vi.581 s. -- mahāsankha denotes a kind of trumpet.

Sāmeti

Sāmeti see saṃmati1.

Sāya

Sāya [cp. Sk. sāya, on which Aufrecht, Halāyudha p. 380, remarks: "this word seems to be the gerund of sā, and to have signified originally ' having finished.' A masc. sāya does not exist." Cp. Vedic sāya] evening, only adverbially sāya, at night Vin iii.147; J ii.83; DhA i.234; usually opposed to pātañ (pātañ) in the morning, early e.g. sāya -- pātañ D ii.188; Miln 419; J i.432, 460; v.462; sāyañ -- pātañ Vin ii.185; DhA ii.66; sāyaṇ ca pātaḥ ca Cv i.63; ii.937; PvA 127; sāya -- tatiyaka for the third time in the evening D i.167; A ii.206; v.263, 266, 268; M i.343; sāyamāsa supper J i.297; v.461; DhA i.204. sāyañ as quāsi -- nominative: sāyañ ahosi J vi.505; atisāyañ too late Th 1, 231; J ii.362; v.94; sāyatarañ later in the evening (compar.) J vi.366.

Sāyaṅha

Sāyaṅha [sāyañ+anha, cp. Sk. sāyānha] evening D ii.9; J i.144; -- "samayañ at evening time D ii.205; M i.147; Vin i.21; sāyaṅhasamayā J i.148, 279; PvA 33, 43, 100; " -- kāle the same J iv.120; sāyaṅhe (loc.) J i.144, 237; atisāyaṅha late evening J vi.540.

Sāyati

Sāyati [svad, Sk. svādate, cp. sādhiyati] to taste, eat; pres. sāyati Vin ii.121; ppr. sāyanto D iii.85; grd. sāyantu savoury Vin i.44; S i.162; ger. sāyitvā S iv.176; A iii.163. Cp. saṃsāyati.

Sāyana


Sāyana

Sāyana2 the Nāga tree (cp. nāga 3) J vi.535 (vārañṇa sā yanā=nāgarukkhā, C., ibid. 535, var. read. vāyana). Kern, Toev. ii.77 conjectures sāsānā "with Asana's Terminalia's."

Sāyika
Sāyika (adj.) [fr. śī] lying, sleeping, resting in ( -- ') Dh 141; M i.328 (vatthu’); Th 1, 501=Miln 367.

Sāyita

Sāyita [pp. of sāyati, cp. sāditar] (having) tasted, tasting D i.70; ii.95, 292; M i.188, 461; Miln 378; Vism 258 (khāyita+).

Sāyin

Sāyin (adj.) [fr. śī] lying Dh 325.

Sāra

Sāra [Vedic sāra nt.] 1. essential, most excellent, strong A ii.110; Vin iv.214; J iii.368; Pug 53. -- 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also pheggu) M i.111; J i.331; Miln 413; most excellent kind of wood Vin ii.110; D ii.182, 187; sattasāra the elect, the salt of the earth M iii.69. <> 3. substance, essence, choicest part (generally at the end of comp.) Vin i.184; A ii.141; S iii.83, 140; Sn 5, 330, 364; Dh 11 sq.; PVA 132, 211 (candana’). sāre patiṭhi established, based, on what is essential M i.31; A ii.183. -- 4. value Miln 10; appasāra of small value D ii.346. -- asāra worthless Sn 937; nissāra the same J ii.163 (pithless); mahāsāra of high value J i.384, 463. -- adāya acquiring what is essential S iv.250. -- gandha the odour of the heart of a tree Dhs 625. -- gabbha a treasury J iii.408; v.331. -- gavesin searching for hard wood M i.111, 233; sārapariyesana the same ibid. -- dāru strong, durable wood J ii.68. -- bhaṇḍa(ka) a bundle of one's best things J ii.225. -- bhūmi good soil J ii.188. -- mañjūṣā a box made of choice wood J iv.335. -- Maya being of hard or solid wood J iii.318 (C. sārakkhamaṇḍa, "of sāra wood" trsln). -- suvanna sterling gold SnA 448 (in expln of name Bimbisāra). -- sūci a needle made of hard wood J i.9.

Sāraka

Sāraka1 ( -- ') (adj.) [fr. sāra] having as most essential Miln 133; a -- sāraka rotten (said of wood) J ii.163.

Sāraka

Sāraka2 [fr. sarati1] a messenger.

Sāraka

Sāraka3 in the comp. kaṭa -- sāraka a mat J iv.248 (v. l.); iv.474; v.97 (cp. osāraka).

Sārakkhati=sārakkhati

Sārakkhati=sārakkhati Th 1, 729.

Sārakkā

Sārakkāh (f.) [fr. sa3+rakkha] "standing under protection" (?), a category of married women Vin iii.139 (cp. M i.287).

Sārajjā

Sārajjā (nt.) [abstr. fr. sārada=*sāradya] timidity A iii.127, 203; iv.359, 364; Miln 24, 72, 196 (parisa“, cp. Nd2 470); J i.334; ii.66; nissārajja undaunted J i.274.
Sārajjati

Sārajjati [saṇ+raj, cp. BSk. sārajjati, Sk. saṇrjayate, cp. sārāga] to be pleased with, to be attached to A i.260; S ii.172; iii.69 sq.; iv.10 sq.

Sārajjanā

Sārajjanā (f.) [fr. sārajjati] infatuation, feeling infatuated Dhs 389; J v.446.

Sārajjāyati

Sārajjāyati [Denom. of sārajja] to be embarrassed, perplexed, ashamed S iii.92; A iv.359.

Sārajjitatta

Sārajjitatta (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.

Sāraṇā


Sāratta

Sāratta [=saṇratta, pp. of sārajjati] impassioned, enamoured, passionately devoted Vin iii.118; M ii.160, 223; S i.74, 77; Dh 345; J i.288; ii.140; Mhvs 10, 34 ("mānasā). asāratta unattached Sn 704.

Sārathi

Sārathi [fr. sa -- ratha; Vedic sārathī] charioteer, coachman D ii.178, 254; S i.33; v.6; A ii.112; iv.190 sq.; Sn 83; J i.59, 180; Pv iv.33. assadamasārathi a coachman by whom horses are driven, a trainer of horses M i.124; S iv.176; purisadamasārathi a coachman of the driving animal called man, a man -- trainer Vin i.35;

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D i.49; Sn p. 103; It 79. -- In similes: Vism 466; KhA 21.

Sārada

Sārada (adj.) [Vedic śārada, fr. śarad autumn (of Babyl. origin? cp. Assyr. šabātu corn month)] autumnal, of the latest harvest, this year's, fresh A iii.404=D iii.354 (btjāni fresh seeds); A i.135, 181 (badara -- paṇḍu); S iii.54; v.380; Miln 255; Dh 149 (but at this passage expld as "scattered by the autumn winds" DhA iii.112). -- asārada stale, old D ii.353; S v.379. Fig. sārada unripe, not experienced, immature (see sārajja shyness), opp. viśārada (der. veśārjja) experienced, wise, selfconfident; viṭa -- sārada id. (e. g. A ii.24; It 123). -- Note: At K.S. iii.46 (=S iii.54) s. is wrongly taken as sāra+da, i. e. "giving sāra"; but seeds do not give sāra: they contain sāra (cp. sāravant). The C expln as sār -- ādāyin is nearer the truth, but of course not literal; "da is not ā+da, Moreover, the fig. meaning cannot be reconciled with this expln.

Sāradika

Sāradika (adj.) [fr. sārada] autumnal Vin i.199; ii.41; Dh 285=J i.183; Vv 6417; DhA iii.428.
Sāradhā

Sāradhā [=saṅraddhā] violent, angry A i.148, 282; S iv.125; M i.21; Vism 134 (opp. passaddhā -- kāya), 282 ("kāya"); VbhA 283 (id.).

Sārana

Sārana [fr. sarati1] going DhsA 133.

Sārameya

Sārameya [Vedic sārameya] a dog (lit. "son of Saramā") Mhv 111.

Sārambha

Sārambha1 [=saṅrambha] 1. impetuosity, anger A i.100, 299; ii.193; M i.16; Dh 133; J iv.26; Miln 289 (saṇrambha). -- 2. quarrel Sn 483; J ii.223; v.141. <-> 3. pride Th 1, 759; VvA 139. -- kathā angry or haughty talk, imperiousness Dh 133; M i.16; D̄hA iii.57.

Sārambha2 [sa+ārambha] involving killing or danger to living creatures Vin iii.149; A ii.42 sq. Cp. samārambha.

Sārambhin

Sārambhin (adj.) [fr. sārambha] impetuous J iii.259.

Sāravant

Sāravant (adj.) [fr. sāra] valuable, having kernel or pith (said of grain or trees) A iv.170 (synom. dalha, opp. palāpa); S v.163; M i.111=233.

Sārasa

Sārasa [cp. Epic Sk. sārasa] a water bird, Ardea sibirica VvA 57, 163; at both pass.=koñca.

Sārāga

Sārāga [=saṅrāga, fr. saṅ+raj] affection, infatuation Vin ii.258; M i.17, 498; A i.264; S iii.69 sq., 93; Dhs 1059, 1230; cp. saṅrāga. -- Neg. a˚ D̄h 32, 312, 315.

Sārāgin

Sārāgin (adj.) [fr. last] attached to M i.239 (sukha -- `); sukha -- sārāgita ibid. impassioned.

Sārāntya

Sārāntya (adj.) [the question of derivation is still unsettled. According to Trenckner (Notes 75) fr. sarana (i. e. saraṇa1 or sarana2?) with double vrddhi. Kern (Toev. ii.74) considers the (B) Sk. saṅrañjantya as the original and derives it fr. saṅ+raj to rejoice, to gladden: see rañjati. The BSk. is divided: MVastu iii.47, 60,
206 etc. has sārāyaniya, whereas AvŚ i.229 & Divy 404 read saṅrañjanī and saṅrañjantiya (see below). -- The C. at J iv.99 derives it fr. saraṇa3 in explaining sārāntā kathā as "sāritabba -- yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in combn with kathā, dhāmma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammodanīya kathā sārāntāya vātisāreti to exchange greetings of friendliness & courtesy D i.52; M i.16 (expld inter alia as "anussāriyamānasukhato s." at MA 110); A i.55, 281; ii.42; cp. BSk. sammāmanīya saṅrañjāntī vividhā k. vyatisārya AvŚ i.229. -- sārāntyāya kathā, katheti DhĀ i.107; iv.87; sārāntāya dhāmma states of conciliation, fraternal living (Dial. iii.231) D iii. 245; M i.322; ii.250; A iii.288; v.89; DhsĀ 294; J v.382; cp. BSk. saṅrañjāntīya dhamma samādāya Divy 404. -- sārāntyāya dhammakathā suṇāti DhĀ iv.168.

Sāri


Sārin

Sārin (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J v.15; aniketasārin wandering about houseless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; dīthhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

Sārtrika

Sārtrika (adj.) [fr. sartrā] connected with the body, bodily M i.10; A i.168 sq.; ii.153; (nt.) bodily relics Miln 341; 'ṇ cetiyāṇī one of the 3 kinds: paribhogika, s., uddesika J iv.228.

Sāruppa

Sāruppa (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sāropya] equal state; as adj. fit, suitable, proper Vin i.39, 287; D ii.277; S iv.21 sq.; J i.65, 362; DhsĀ 294; Sn 368; p. 79, 97, 104; J iv.404. (a˚) (nt.) Vism 24; PvA 269. paribbājaka -- s˚, as befits a Wanderer J v.228.

Sāreti

Sāreti is Caus. of sarati1 as well as sarati2. Cp. vītī".

Sāropin

Sāropin (adj.) [sañ+ropin, cp. ropeti1 & rūhati1] healing, curative M ii.257 (vaṇa -- ').

Sāla

Sāla [cp. Sk. śāla & sāla] a Sal tree (Shorea robusta) M i.488; D ii.134; A i.202; iii.49, 214; Dh 162. -- mālaka an enclosure of Sal trees J i.316. -- rukkha Sal tree VvA 176. -- laṭṭhi Sal sprout A ii.200. -- vana Sal grove D ii.134; M i.124; S i.157; Vv 392.

Sālaka

Sālaka [Sk. syāla+ka] a brother-in-law J ii.268.

Sālakakimi

Sālakakimi a kind of worm Miln 312.
Sálaya

Sálaya (adj.) [sa3+ālaya] having intentions (on), being attached (to=loc.) J iii.332.

Sálā

Sálā (f.) [cv. Vedic sálā, cp. Gr. kali/a hut, Lat. cella cell, Ohg. halla, E. hall] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: aggī a hall with a fire Vin i.25, 49=ii.210; āsana hall with seats DhA ii.65; udapāna a shed over the well Vin i.139; ii.122; upaṭṭhāna a service hall Vin i.49, 139; ii.153, 208, 210; S ii.280; v.321; J i.160; kathina a hall for the kathina Vin ii.117. kīlā playhouse J vi.332; kutūhala a common room D i.179= S iv.398. kumbhakāra potter's hall DhA i.39; gilāna sick room, hospital S iv.210; Vism 259; jantāghāra a (large) bath room Vin i.140; ii.122; dāna a hall for donations J i.262; dvāra hall with doors M i.382; ii.66; pāniya a water -- room Vin ii.153; bhāta refectory Vism 72; yaṇha hall of sacrifice Pu gA 233; rajana dyeing workshop Vism 65; ratha car shed DhA iii.121; hatthi a hall of sacrifice Vin i.277, 345; ii.194; J i.187.

Sālākiya

Sālākiya (nt.) [cp. Sk. śālākiya in Suśruta] ophthalmology D i.12, 69; DA i.98.

Sāli

Sāli [cp. Sk. śāli] rice D i.105, 230; ii.293; Vin iv.264; M i.57; A i.32, 145; iii.49; iv.108 (+yavaka), 231; S v.10, 48; J i.66, 178; iv.276; v.37; vi.531; Miln 251; Sn 240 sq.; Vism 418; pl. -- yio J i.325; gen. pl. -- inān J vi.510. -- lohitaka red rice Miln 252. -- khetta a rice -- field A i.241; iv.278; Vin ii.256; DhA i.97; iii.6. -- gabhha ripening (young) rice DhA i.97. -- bīja rice seed A i.32; v.213. -- bhāta a meal of rice Vism 191. -- bhojana rice food J i.178.

Sālika

Sālika (adj.) [fr. sāli] belonging to rice DhA iii.33.

Sālikā

Sālikā (f.) [cp. Epic Sk. sārikā crow, usually combd with śuka parrot] a kind of bird S i.190=Th 1, 1232; J v.110. See sāliya & sālikā.

Śālittaka

Śālittaka (nt.) [fr. Sk. sañjépa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv iv.167; PvA 285; J i.418, 420; DhA ii.69.

Śālin

Śālin excellent Dāvs i.9.

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Śāliya

Śāliya or sāliyā the maina bird (=śālikā) J iii.203; sāliya- chāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which is probably the right form) J iii.202. <> madhu -- sāliyā J v.8 (=suvaṇṇa --
sālika -- sakunā C. p. 911; J vi.199 (suva -- sāliya -- ’), 425 (Sāliya -- vacana the story of the maina bird, var. read. suva -- khanḍa; a section of the 546th Jātaka, but sāliyā, sālikā, sāliyā is not a pañcīt.

Sālīna


Sāluka

Sāluka (& "ūka) (nt.) [cp. Sk. sālūka] the edible root of the water -- lily Vin i.246; J vi.563; VvA 142 (’muṭṭhi).

Sālūra


Sālōka

Sālōka [sa2+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin ii.267.

Sālohitā

Sālohitā [fr. sa2+lohitā] a kinsman, a blood relation, usually together with ātī Vin i.4; D ii.26, 345; A i.139, 222; ii.115; Sn p. 91; PvA 28; VbhA 108.

Sālava

Sālava [cp. Sk. śādava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhsA 320 (made of badara or kapiṭṭha); cp. Vin iv.259.

Sālikā

Sālikā a bird; f. "ā the Maina bird J i.429; vi.421. Spelt sāliyā at J vi.425. See sālikā & sāliya.

Sāva

Sāva [fr. sru] juice VvA 186.

Sāvaka

Sāvaka [fr. śru] a hearer, disciple (never an Arahant) D i.164; ii.104; iii.47, 52, 120 sq., 133; A i.88; M i.234; S ii.26; It 75 sq., 79; J i.229; Vism 214, 411. -- fem. sāvikā D ii.105; iii.123; Th 2, 335; S iv.379; A i.25, 88. (Cp. ariya -- "", agga -- "", mahā). -- saṅgha the congregation of the eight Aryas M ii.120; S i.220 (cattāri purisayugāṇi aṭṭha purisapuggalā); ii.79 sq.; It 88.

Sāvakatta

Sāvakatta (nt.) [abstr. fr. last] the state of a disciple M i.379 sq.

Sāvajja
Sāvajja (adj.) [sa+avajja] blameable, faulty D i.163; ii.215; M i.119; S v.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J i.130; Miln 392; VbhA 382 (mahā’ or appa’, with ref. to var. crimes).

Sāvajjatā

Sāvajjatā (f.) [fr. last] guilt Miln 293.

Sāvaṭa

Sāvaṭa (nt.) name of a certain throw in playing at dice J vi.281 (v. l. sāvaṭṭa).

Sāvaṭṭa

Sāvaṭṭa (adj.) [sa3+āvaṭṭa] containing whirlpools It 114.

Sāvana

Sāvana (nt.) [fr. sāveti] shouting out, announcement, sound, word J ii.352; Sdhp 67.

Sāvasesa

Sāvasesa (adj.) [sa3+avasesa] with a remainder, incom- plete, of an offence which can be done away Vin i.354; ii.88; A i.88. -- Of a text (pāṭha) KhA 238; SnA 96.

Sāvi

Sāvi [Sk. śvāvidh, see Lüder's Z.D.M.G. 61, 643] a por- cupine J v.489 (MSS. sāmi and sāsi, cp. Manu v.18).

Sāvittī

Sāvittī (f.) the Vedic verse Sāvitrī Sn 457, 568=Vin i.246 (Sāvīthī); J iv.184.

Sāvetar

Sāvetar [n. ag. fr. sāveti] one who makes others hear, who tells D i.56; A iv.196.

Sāveti

Sāveti is Caus. of suṇāti.

Sāsa

Sāsa [Sk. śvāsa, fr. śvas] asthma A v.110; J vi.295.

Sāsanka

Sāsanka (adj.) [fr. sa3+sāsankā] dangerous, fearful, sus- picious S iv.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J i.154; PvA 13; Miln 351.

Sāsati
Sāsati [śās, Dhtp 300=anusīthi] to instruct, teach, command; tell J vi.472 (dutāni, =pesesi C.); inf. sāsituṇ J vi.291 (=anusāsituṇ C.).

Sāsana

Sāsana (nt.) [cp. Vedic sāsana] order, message, teaching J i.60, 328; ii.21; Pv iv.354 (Buddhānaṇ); KhA 11 sq.; the doctrine of the Buddha Vin i.12; D i.110; ii.206; A i.294; Dh 381; Sn 482 etc.; J i.116. sāsanaāroceti to give a message (duttassa to the messenger) Vin iii.76. -- antaradhāna the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamāne SnA 223), and with ref. to the Pāli Tipiṭaka VbhA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana -- ṭīta -- kāla, "osakkana -- kāla, "antaradhāna. -- kara complying with one's order and teaching M i.129; -- kāraka the same Sn 445; -- kārin the same A ii.26; susāsanaṇ dussānaṇ J i.239 (English transl.: "true and false doctrine," "good and bad news"), -- hara (+"jotaka) taking up (& explaining) an order SnA 164.

Sāsapa

Sāsapa [cp. Sk. sarṣapa] a mustard seed S ii.137; v.464; A v.170; J vi.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh 401; DA i.93; DḥA i.107; ii.51; iv.166; Vism 306 (ār'agge), 633; PvA 198 ('tela). -- kuṭṭa mustard powder Vin i.205; ii.151.

Sāsava

Sāsava (adj.) [sa3=āsava] connected with the āsavas D iii.112; A i.81; Dhs 990, 1103; Nett 80.

Sāha

Sāha six days (cp. chāha) J vi.80 (=chadivasa, C.).

Sāhatthika

Sāhatthika (adj.) [fr. sahattha] with one's own hand J i.168; DhsA 97; SnA 493; KhA 29.

Sāhaṇā

Sāhaṇā contraction of so ahaṇā.

Sāhasa

Sāhasa [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J vi.284; Mḥvs 6, 39; sāhasena arbitrarily A v.177; opp. a′ ibid.; Dh 257; J vi.280. sāhasaṇ id. J vi.358 (=sāhasena sāhasikaṇ kammaṇ katvā ibid. 359); adv. asāhasaṇ=āsāhasena J iii.319 (C. sāhasiyataṇhāya ibid. 320, if we do not have to read sāhasiyā taṇhāya, from sāhast). -- kiriyā violence J iii.321.

Sāhasika

Sāhasika (adj.) [fr. sāhasa] brutal, violent, savage J i.187, 504; ii.11; PvA 209; DḥA i.17.

Sāhasiyakamma

Sāhasiyakamma (nt.) a brutal act J i.412, 438.
Sāhāra

Sāhāra (adj.) [sa+āhāra] with its food S iii.54 (viññāṇa s.); D ii.96 (Vesālī s.; trsln "with its subject territory").

Sāhin

Sāhin ( -- ') (adj.) [fr. sah] enduring It 32. See asayha'.

Sāhu

Sāhu (adj.) [=sādhu] good, well Vin i.45; S i.8; Pug 71 sq.; Th 1, 43; VvA 284.

Sāhulañvara


Sāhuneyyaka

Sāhuneyyaka see āhuneyya.

Sāhunna

Sāhunna [=sāhula] a strip of ragged cloth Pv iii.16; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

Sī

Sī ( -- ') [=svid, for which ordinarily 'su] part. of interro- gation; e. g. kaṇ -- si DhA i.91.

Sīṣaka

Sīṣaka (nt.) [Sk. śrṣaka?] name of a water plant J vi.536 (C. not correct).

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Sīṣati [śaṇs]

Sīṣati1 [śaṇs] to hope for Dhtp 296 (def. as "icchā"); only in cpd. ā" (q. v.).

Sīṣati

Sīṣati2 is Desiderative of sarati1. -- Sīṣati "to neigh" at J v.304 is to be read hiṃsati (for hesati, q. v.).

Sīṣapā

Sīṣapā (f.) [cp. Vedic śiṃśapā] the tree Dalbergia sisu (a strong & large tree) S v.437; Sīṣapā -- groves (s. -- vanā) are mentioned near Āḷavi A i.136; near Setavyā D ii.316 sq.; DhA i.71; VvA 297; and near Kosambi S v.437.

Sikatā
Sikatā (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa’ gold dust A i.253.

Sīkāyasamaya

Sīkāyasa -- maya (adj.) [made of tempered steel (said of swords)] J vi.449 (cp. Note of the trsln p. 546).

Sīkka

Sīkka (f.) [cp. Sk. śikyā] string, string of a balance Vin ii.110; 131, J i.9; ii.399; iii.13 (text sīkka); vi.242; VvA 244 (mutta’ string of pearls); Kv 336 sq.

Sikkhati

Sīkkaṭhi [Vedic śikṣaṭi; Desid. to šāk: see sakkoti. -- The Dhāt (12) gives "vijj opādāna" as meaning] 1. to learn, to train oneself (=gхаṭaṭi vāyamati Vism 274); usually combined with the locative, thus sīkkaṭha -- padesu s. to train oneself in the Sīkкhāpadas D i.63, 250; Vin i.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbāṇa s. to learn, to train oneself towards Nibbāṇa Sn 940, 1061; Miln 10; Pot. sikkheyāya Miln 10; sikkheyāma D ii.245; sikkhema Sn 898; sikkhe Sn 974; sikkheyya Sn 930. Fut. sikkhiṣamā Vin iv.141; sikkhissāmase Sn 814; ppr. sikkhanto Sn 657; ppr. med. sikkhamāna training oneself Vin iv.141; D ii.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin i.135, 139, 145, 147, 167; iv.121; A iii.276; S ii.261; grd. sikkhitabba Vin i.83; J vi.162, 187, 257; DA i.261; Miln 32; PvA 3, 4.

Sikkha

Sīkkaṇha (nt.) [fr. śiṣk] training, study J i.58.

Sīkkaṇha

Sīkkaṇha (nt.) [fr. śiṣk] training, study J i.58.

Sīkkhā

Sīkka (f.) [Vedic śiṣkā] 1. study, training, discipline Vin iii.23; D i.181; A i.238; S ii.50, 131; v.378; Dhs 1004; VvA 344 (various). -- sīkhaṇ paccakkhātaka one who has abandoned the precepts Vin i.135, 167; ii.244 sq. (cp. sīkhaṇ -- paccakkhāna Vin ii.279, and sīkhaṇ paccakkhāya Vin iii.24; S iv.190; sīkhaṇ paccakkhātā, ibid.); tisso sīkhaṇ S iii.83; Ps i.46 sq.; Miln 133, 237; Ndl 39; explained as adhisīla --, adhīcitta --, and adhipaṇṇā -- sīkhaṇ A ii.234 sq.; Nett 126; with the synonyms sanyāra, samādhi & paññā at Vism 274. -- 2. (as one of the 6 Vedāṅgas) phonology or phonetics, combd with nirūtta (interpretation, etymology) DA i.247=SnA 447. -- ānāsāṅa whose virtue is training, praise of discipline A ii.243; It 40 -- ānusantatavutti whose behaviour is thoroughly in accordance with the discipline Nett 112. -- kāma anxious for training Vin i.44; D ii.101; S v.154, 163; A i.24, 238; " -- tā anxiety for training J i.161. -- samādāna taking the precepts upon oneself Vin i.146; Miln 162; A i.238 sq.; iv.15; v.165. -- sājṭa system of training Vin iii.23 sq.; Pug 57.

Sīkkhāpada

Sīkkhāpada (nt.) [sīkkaṇhā+pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "prerceptorial," code of training; instruction, precept, rule. -- 1. in general: D i.63, 146, 250; M i.33; A i.63, 235 sq.; ii.14, 250 sq.; iii.i.113, 262; iv.152, 290 sq.; S ii.224; v.187; Vin i.102; ii.95, 258; iii.177; iv.141 (sahādhammika), 143 (khudd’ānukhuddakāni); It 96, 118; VvA 69 (bhesajja’); DhA iii.16. -- 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 stīlas (see stīla 2 b): S ii.167; Vbh 285 (expld in detail at VvA 381 sq.); DhA i.32
and passim. To these were added another 5, so as to make the whole list (the dasasikkhāpadaṇī or "padāni") one of 10 (which are not the 10 śilas!). These are (6) vikāla -- bhojanā ( -- veramaṇī) not eating at the wrong hour; (7) nacca -- gttavādita -- visūka -- dassanā" to avoid worldly amusements; (8) mālā -- gandha - - vilepana -- dhāraṇa -- maṇḍana -- vibhūtasanaṭṭhānā" to use neither unguents nor ornaments; (9) uccā -- sayana -- mahā -- sayanā" not to sleep on a high, big bed; (10) jātarūpa rajata -- patīggahānā" not to accept any gold or silver: Vin i.83=Kh ii.; A i.211, and frequently. -- dasa -- sikkhāpikā (f.) conforming to the 10 obligations (of a nun) Vin iv.343 (=sāmaṇerī). There is nowhere any mention of the 8 sikkhāpadas as such, but they are called āṭhāṅgika uposatha (see sīla 2b), e. g. Mhv 37, 202. -- diyaţdha -- sikkhāpada -- sata the 150 precepts, i. e. the Pāṭimokkha A i.230, 234; Miln 243.

Sikkhāpaka

Sikkhāpaka (adj.) [fr. sikkhāpeti] teaching PvA 252; Miln 164.

Sikkhāpana

Sikkhāpana (nt.) [fr. sikkhāpeti] teaching Miln 163.

Sikkhāpanaka

Sikkhāpanaka teaching J i.432.

Sikkhita

Sikkhita [pp. of sikkhati] trained, taught Vin iv.343 ("sikkhā, adj., trained in . . .; chasu dhammesu); Miln 40; PvA 263 ("sippa).

Sikhāndin

Sikhāndin (adj. -- n.) [Sk. śikhaṇḍin] 1. tufted, crested (as birds); J v.406; vi.539; Th 1, 1103 (mayūra); with tonsured hair (as ascetics) J iii.311. -- 2. a peacock J v.406; VvA 163.

Sikharā

Sikharā [cp. Sk. śikharâ] the top, summit of a mountain J vi.519; Miln 2; a peak DhA iii.364 ("ṭhūpiyo or ʿṭhūplikāyo peaked domes); the point or edge of a sword M i.243; S iv.56; crest, tuft J ii.99; (this is a very difficult reading; it is explained by the C. by sunda ra (elegant); Trenckner suggests singāra, cp. ii.98); a bud Th 2, 382.

Sikhariṇī

Sikhariṇī (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin ii.271; iii.129 (text, "apī").

Sikhā

Sikhā (f.) [Vedic śikhā] point, edge M i.104; crest, top- knot DA i.89; J v.406; of a flame Dh 308; DhsA 124; of fire (aggi˚) Sn 703; J v.213; (dhūma) J vi.206; of a ray of light J i.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA i.79; " -- bandha top -- knot D i.7; vātasikhā (tikkhā a raging blast) J iii.484; susikha (adj.) with a beautiful crest Th 1, 211 (mora), 1136.

Sikkhitā

Sikhin

Sikhin (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J ii.363 (f. `inī). Also name of (a) the fire J i.215, 288; (b) the peacock Sn 221, 687.

Sigāla

Sigāla (śr̥) [cp. Vedic sṛgāla; as loan -- word in English= jackal] a jackal D ii.295; iii.24 sq.; A i.187; S ii.230, 271; iv.177 sq. (text singāla); iv.199; J i.502; iii.532 (Pūtimaṇḍa by name). -- sigālī (f.) a female jackal J i.336; ii.108; iii.333 (called Māyāvi); Miln 365. -- See also singāla.

Sigālika

Sigālika (adj.) [fr. sigāla] belonging to a jackal J ii.108; iii.113 (`aṇā nāḍaṇ, cp. segalikan A i.187, where the Copenhagen MS. has sigālakan corrected to segālakan). -- (nt.) a jackal's roar (sigālakan nadati) D iii.25. Cp. segālaka.

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Siggu


Singa

Singa1 (nt.) [Vedic śṛṅga, cp. Gr. ka/mnon, kraggw/n; Lat. cornu=E. horn] a horn J i.57, 149, 194; iv.173 (of a cow); Vism 106; VvhA 476. -- dhanu horn -- bow DhA i.216. -- dhamaka blowing a horn Miln 31.

Singa2 the young of an animal, calf J v.92; cp. Deśīnāma- mālā viii.31.

Singāra

Singāra [cp. Sk. śṅgāra] erotic sentiment; singārātā (f.) fondness of decorations J i.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J ii.99; singāra -- bhāva being elegant or graceful (said of a horse) J ii.98.

Singāla

Singāla variant reading instead of sigāla S ii.231 etc.; Vism 196; Pv iii.52.

Singika

Singin (adj.) [Vedic śṛṅgin] having a horn Vin ii.300; J iv.173 (=cow); clever, sharp -- witted, false Th 1, 959; A ii.26; It 112; cp. J.P.T.S. 1885, 53.

Singila

Singila a kind of horned bird J iii.73; DhA iii.22 (v. l. singala).

Singivera

Singivera (nt.) [Sk. śṛṅga+Tamil vera "root," as E. loan word=ginger] ginger Vin i.201; iv.35; J i.244; iii.225 (alla -- †); Miln 63; Mhvs 28, 21; DhsA 320; DA i.81.

Singī & singi

Singī & singi (f.) [cp. Sk. śṛṅgi] 1. gold Vin i.38; S ii.234; J i.84. -- 2. "ginger" in sense of "dainties, sweets" J iv.352 (=singiver' ādika uttarabhanga C.; cp. Tamil ījī ginger). -- nada gold Vv 6428; VvA 284. -- loṇa ( -- kappa) license as to ginger & salt Vin ii.300, 306. -- vaṇṇa gold-coloured D ii.133. -- suvaṇṇa gold VvA 167.

Singu

Singu (f.) (?) a kind of fish J v.406; plur. singū J vi.537. According to Abhp. singū is m. and Payogasiddhi gives it as nt.

Singhati

Singhati [singh, given as "ghāyana" at Dhtp 34] to sniff, to get scent of S i.204=J iii.308; DA i.38. Cp. upa'.

Singhātaka

Singhātaka [cp. Sk. śṛṅgātaka; fr. śṛṅga] (m. and n.) 1. a square, a place where four roads meet Vin i.237, 287, 344; iv.271; D i.83; A ii.241; iv.187, 376; S i.212; ii.128; iv.194; Miln 62, 330, 365; DhA i.317. aya -- s˚ perhaps an iron ring (in the shape of a square or triangle) M i.393; J v.45. -- 2. a water plant (Trapa bispinosa?) J vi.530, 563.

Singhānikā

Singhānikā (f.) [Sk. singhāṇaka] mucus of the nose, snot D ii.293; M i.187; Sn 196 -- 198=J i.148 (all MSS. of both books -- n -- instead of -- n -- ); Miln 154, 382; Pv ii.23; Vism 264 & 362 (in detail); DhA i.50; VbhA 68, 247.

Sijjati

Sijjati [svid, Epic Sk. svidyate] to boil (intr.), to sweat; ppr. sijjamāna boiling J i.503; Caus. sedeti (q. v.). The Dhtp 162 gives "pāka" as meaning of sid. -- pp. sinna (wet) & siddha1 (cooked).

Sijjhāti

Sijjhāti [siddh, Epic Sk. sidhyate. The Dhtp gives 2 roots sidh, viz. one as "gamana" (170), the other as "saṃsidhī" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhituṇ). -- pp. siddha.
Siṅcaka

Siṅcaka [fr. siṅcati] watering, one who waters Vv 797 (amba’).

Siṅcati

Siṅcati [sic, cp. Av. hinčaiti to pour; Lat. siat "urinate," Ags. sēon; Ohg. sīhan, Ger. ver -- siegen; Gr. i)kma/s wet; Goth sāws=E. sea. -- Dhtp 377: kkharāne] 1. to sprinkle J iii.144; v.26; Mḥvs 37, 203; SnA 66. -- 2. to bale out a ship Sn 771; Dh 369. inf. siṅcitūṇ J vi.583; pass. siccāti Th 1, 50 (all MSS. siṅcati); imper. siṅca Dh 369; ppr. med. siṅcamāna Mḥvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. sittā. -- Caus. secetī to cause to sprinkle Mḥvs 34, 45; Caus. II. siṅcāpeti J ii.20, 104. <> Cp. pari’.

Siṅcanaka


Siṭṭha

Siṭṭha [pp. of śis; Sk. śiṣṭha] see vi’.

Siṇāti

Siṇāti see seyyāti.

Sita

Sita1 (adj.) [pp. of sā; Sk. śita] sharp Dāvs i.32.

Sita

Sita2 [pp. of sayati2] 1. (lit.) stuck in or to: hadaya’ salla Sn 938; Nd1 412. -- 2. (īg.) reclining, resting, depending on, attached, clinging to D i.45, 76; ii.255; M i.364; Cp. 100; J v.453; Sn 229, 333, 791, 944, 1044. See also asita2.

Sita

Sita3 [pp. of sinoti] bound; sātu -- * Dh 341 (bound to plea- sure); tanhā -- * Miln 248. Perhaps as sita2.

Sita

Sita4 (adj.) [Sk. sita] white Dāvs iii.4.

Sita

Sita5 (nt.) [pp. of smi, cp. vimhāpeti. The other P. form is mihita] a smile Vin iii.105; iv.159; S i.24; ii.254; M ii.45; Th 1, 630; Ap 21 (pātukari), 22 (’kamma) DhA ii.64 (’nj pātvakāsi); iii.479; VvA 68. -- ’kāra smiling J i.351 (as ’akāra).

Sitta

Sitta [pp. of siṅcati] sprinkled Dh 369; J iii.144; Vism 109
Sittha

Sittha (nt.) [cp. *Sk. siktha] a lump of boiled rice Vin ii.165, 214; J i.189, 235; v.387; vi.358 (odana˚), 365 (yāgu˚); PvA 99; sitthatelaka oil of beeswax Vin ii.107, 151. -- āvakārakaṇ (adv.) scattering the lumps of boiled rice Vin iv.196.

Sitthaka

Sitthaka (nt.) [cp. Sk. sikthaka] beeswax Vin ii.116 (madhu˚).

Sithila

Sithila (adj.) [Vedic śīthira, later śīthila] loose, lax, bending, yielding S i.49, 77=Dh 346=J ii.140; J i.179; ii.249; Miln 144; DhA iv.52, 56; PvA 13. In compn with bhū as sīthill’, e. g. 'bhāva lax state Vism 502=VbhA 100; 'bhūta hanging loose PvA 47 (so read for sīthila’). -- 'hanu a kind of bird M i.429. -- Cp. sathila.

Siddha

Siddha1 [a specific Pali formation fr. sijjati ( svid) in meaning "to cook," in analogy to siddha2] boiled, cooked J ii.435 (=pakka); v.201 ('bhojana); Miln 272; SnA 27 ('bhatta=pakk'odana of Sn 18).

Siddha2 [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. -- (m.) a kind of semi - divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yogasūtra 3, 33; Aufrecht remarks: "This is a post -- vedic mythological fiction formed on the analogy of sadhya”]. -- attha one who has completed his task Miln 214.

Siddhatthaka

Siddhatthaka [Sk. siddhārthaka] white mustard ThA 181 (Ap. v.24); J iii.225; vi.537; DhA ii.273 (in Kāśagotamī story).

Siddhi

Siddhi (f.) [fr. sīdh, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhpa 14, 17, 325, 469; PvA 63 (attha’ advantage); padasiddhi substantiation of the meaning of the word DA i.66; cp. sadda’.

Siddhika

Siddhika (adj.) ( -- *) [fr. sīdhī] connected with success; nāmasiddhika who thinks luck goes by names J i.401; appasiddhika unprofitable, fatal, etc. J iv.4, 5 (sāgara); vi.34 (samudda).

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Sināta

Sināta [pp. of sināti] bathed, bathing M i.39; S i.169= 183; J v.330.

Sināti
Sināti 1 (to bind): see sinoti.

Sināti

Sināti2 [Vedic snāti, snā. For detail see nahāyati. The Dhtp 426 gives root sinā in meaning "soceyya," i.e. cleaning] to bathe; imper. sināhi M i.39; inf. sināyituj M i.39; aor. sināyī Ap 204. -- pp. sināta.

Sināna

Sināna (nt.) [fr. snā] bathing M i.39; S i.38, 43; iv.118; Nd 2 39; Vism 17; VbhA 337.

Sināṇī

Sināṇī (f.) bath -- powder (?) M ii.46, 151, 182.

Siniddha

Siniddha [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. -- 2. oily, greasy, fatty J i.463, 481; SnA 100 (*āhāra fattening food). -- 3. smooth, glossy J i.89; iv.350 (of leaves); Miln 133. -- 4. resplendent, charming ThA 139. -- 5. pliable Vin i.279 (kāya, a body with good movement of bowels). -- 6. affectionate, attached, fond, loving J i.10; Miln 229, 361; VbhA 282 (*puggala -- sevanatā).

Siniyhati

Siniyhati [Vedic snihyate, snih; cp. Av. snāuzeaiti it snows= Lat. nixuit, Gr. nei/gei; Oir. snigid it rains; Lat. nix snow=Gr. nia/ga =Goth, snaiws, Ohg. sneo =snow; Oir. snige rain; etc. -- The Dhtp 463 gives the 2 forms sinih & snih in meaning pīṇana. Cp. sinehā] (to be moist or sticky, fig.) to feel love, to be attached Vism 317=DhsA 192 (in defn of metta). Caus. sineheti (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin i.279 (kāyaṇ); Miln 172; DA i.217 (temeti+); to make pliable, to soften Miln 139 (mānasaṇ). -- pp. siniddha.

Sineha & sneha

Sineha & sneha [fr. snih] Both forms occur without distinction; sneha more frequently (as archaic) in poetry. - A. sineha: 1. viscous liquid, unctuous moisture, sap S i.134; A i.223 sq.; J i.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna=meda; vilīna=vasā). -- 2. fat J i.44 (bahu"); VbhA 67. -- 3. affection, love, desire, lust J i.190; ii.27; Pva A 82. -- B. sneha: 1. (oily liquid) D i.74; Pva iii.52 (anguṭṭha*, something like milk; expld as khīra Pva A 198). -- 2. (affection) A ii.10; S iv.188 (kāma*); Sn 36, 209, 943 (=chanda, pena, rāga, Nd 1 426); J iv.11. -- anvaya following an affection Sn 36. -- gata anything moist or oily A iii.394 sq.; DhsA 335. -- ja sprung from affection Sn 272; S i.207. -- bindu a drop of oil Vism 263. -- virecana an oily purgative J iii.48.

Sinehaka

Sinehaka a friend Mhvs 36, 44.

Sinehana

Sinehana (nt.) oiling, softening Miln 229; DhsA 335. - Cp. senehika.

Sinehaniya
Sinehaniya (adj.) [grd. formation fr. sinehana] softening, oily; "tani bhesajjni softening medicines Miln 172 (opp. lekhanijjani).

Sinehita

Sinehita [pp. of sineheti] lustful, covetous Dh 341; DhA iv.49.

Sinoti

Sinoti [sä or si; Vedic syati & sinäti; the Dhtp 505 gives si in meaning "bandhana"] to bind DhsA 219 (sinoti bandhati ti setu). pp. sita3.

Sindf

Sindf (f.) [etym.?] N. of a tree Vism 183, where KhA 49 in id. passage reads khajjrikā. See also Abhp 603; Deśtn viii.29.

Sinduvāra

Sinduvāra [Sk. sinduvāra] the tree Vitex negundo DA i.252; DhsA 14, 317; also spelt sindhavāra VvA 177; sindhuvārikā J vi.269; sindhuvārita (i. e. sinduvarikā?) J vi.550=553; sinduvārita J iv.440, 442 (v. l. "vārakā).

Sindhava

Sindhava [Sk. saindhava] belonging to the Sindh, a Sindh horse J i.175; ii.96; iii.278; v.259; DhA iv.4 (=Sindhava -- raṭṭhe jaṭṭa assā); (nt.) rock salt Vin i.202; Sindhavaraṭṭha the Sindh country ThA 270; J v.260.

Sindhavāra

Sindhavāra see sinduvāra.

Sinna

Sinna [pp. of sijjati; Vedic svinna] 1. wet with perspiration Vin i.46, 51; ii.223. -- 2. boiled (cp. siddha1) esp. in the comp. udaka -- sinna -- paṇṇa; it occurs in a series of passages J iii.142, 144; iv.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

Sipāṭikā

Sipāṭikā (f.) [cp. Sk. sṛpāṭikā, beak, BR.] 1. pericarp M i.306; Vv 8433; VvA 344; hingu` a s. yielding gum Vin i.201. Also written sipāṭikā; thus ādinnasipāṭikā with burst pod or fruit skin S iv.193. -- 2. a small case, receptacle; khura` a razor case Vin ii.134. On s. at Pv iii.229 the C. has ekapaṭṭalā upānāhā PVa 186.

Sippa

Sippa (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A iii.225; iv.281 sq., 322; D iii.156, 189; J i.239, 478; Miln 315; excludes the Vedas Miln 10; sabbasippāṇi J i.356, 463; ii.53; eight various kinds enumerated M i.85; twelve crafts Ud 31, cp. dvādasavidha s. J i.58; eighteen sippas mentioned J ii.243; some sippas are hina, others ukkāṭṭha Vin iv.6 sq.; VbhA 410. asippa untaught, unqualified J iv.177; vi.228=asippin Miln 250. -- sippan ugganāṭi to learn a craft VvA 138. -- āyatana object or branch of study,
Sippaka

Sippaka=sippa J i.420.

Sippavant

Sippavant [fr. sippa] one who masters a craft J vi.296.

Sippika

Sippika [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J vi.396, 397.

Sippikā

Sippikā1 (f.) [fr. sippī] a pearl oyster J i.426; ii.100 (sippika- sambukaṇṭ); Vism 362 (in comp.)=VbhA 68.

Sippikā2 at Th i.49 is difficult to understand. It must mean a kind of bird ('abhiruta), and may be (so Kern) a misread pippikā (cp. Sk. pippaka & pippīka). See also Brethren p. 533.

Sippt

Sippt [cp. Prākrit sippti] (f.) a pearl oyster J ii.100; sippi- puṭa oyster shell J v.197, 206. sippi -- sambuka oysters and shells D i.84; M i.279; A i.9; iii.395.

Sibala

Sibala N. of a tree J vi.535.

Sibba

Sibba (nt.) [fr. stv] a suture of the skull; plur. "āni J vi.339; sibbiṇṭ (f.) the same Vin i.274.

Sibbati

Sibbati [stv, Vedic śvyati. The root is sometimes given as siv, e.g. Dhtp 390, with defn "tantu -- santāna"] to sew J iv.25; VvA 251. Pres. also sibbeti Vin ii.116; iv.61, 280; ger. sibbetvā J i.316; grd. sibbitabba J i.9; aor. sibbi J iv.25; & sibbesi Vin ii.289; inf. sibbetuṇ, Vin i.203. -- pp. sibbita. -- Caus. II. sibbīpeti J ii.197; Vin iv.61.

Sibbana

Sibbana (nt.) [fr. stv] sewing Sn 304=J iv.395; J i.220; vi.218. sibbanī (f.) "seamstress"=greed, lust Dhs 1059; A iii.399; DhsA 363; Sn 1040 (see lobha). -- "magga suture Vism 260; KhA 60 (id.).

Sibbāpana
Sibbāpana (nt.) [fr. sibbāpeti] causing to be sewn Vin iv.280.

**Sibbita**


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**Sibbitar**

Sibbitar [n. ag. fr. sītv] one who sews M iii.126.

**Sibbinī**


**Simbali**

Simbali (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, Prk. Gr. § 109] the silk -- cotton tree Bombax heptaphyllum J i.203; iii.397; Vism 206; DhA i.279. ” -- vana a forest of simbali trees J i.202; ii.162 (s. ” -- pālibhaddaka -- vana); iv.277. sattisimbalivana the sword forest, in purgatory J v.453.

**Siyyati**

Siyyati see seyyati.

**Sira**

Sira (nt. and m.) [cp. Vedic śiras, śtaṇ; Av. sarō, Gr. kara/ra head, ke/ras horn, krāni/on; Lat. cerebrum; Ohg. hirni brāni] head, nom. siraṇ Th 2, 255, acc. siraṇ A i.141; sīro Sn 768; siraṇaṇ J v.434; instr. siraṇā Vin i.4; D i.126; Sn 1027; loc. siraṇmī M i.32; sire DA i.97; in compounds sīro -- A i.138. -- siraṇā patīgghāṭi to accept with reverence J i.65; pādesu siraṇā nipatati to bow one’s head to another’s feet, to salute respectfully Vin i.4, 34; Sn p. 15, p. 101. siraṇ mūcin to loosen the hair J v.434; cp. i.47; mutta’ with loose hair KhA 120=Vism 415; adho -- siraṇ with bowed head, head down A i.141; iv.133; J vi.298; cp. avan’; dvedhā’ with broken head J v.206; munḍa’ a shaven head DhA ii.125.

**Sirā**

Sirā [Sk. sīrā] (f.) a bloodvessel, vein Mhvs 37, 136; nerve, tendon, gut J v.344, 364; ” -- jāla the network of veins J v.69; PvA 68.

**Sirīṣapa**

Sirīṣapa [Sk. sarīṣapā] a (long) creeping animal, serpent, a reptile Vin i.3; ii.110; D ii.57; M i.10; S i.154; A ii.73, 117, 143; v.15; Sn 52, 964; J i.93; Pv iii.52; Nd1 484; VbhA 6. -- tta (nt.) the state of being a creeping thing D ii.57.

**Sirimant**

Sirimant (adj.) [siri+mant] glorious D ii.240.
Sirī (siri)

Sirī (siri) (f.) [Vedic śrī] 1. splendour, beauty Sn 686 (instr. siriyā); J vi.318 (sirin ḍhāreti). -- 2. luck, glory, majesty, prosperity S i.44 (nom. siri); J ii.410 (sirī), 466; DA i.148; VvA 323 (instr. budhā -- sīrīyā). rajasirī -- dāyikā devatā the goddess which gives prosperity to the kingdom DhA ii.17; sirī+lakkha splendour & luck J iii.443. -- 3. the goddess of luck D i.11 (see Rh. D. Buddhist India 216 -- 222); DA i.97; J vi.112; Miln 191 ('devatā). -- 4. the royal bed -- chamber (=sirīgabbha) J vii.318 (sirī'ṛdhreti). -- nissirīkā (a) without splendour J vi.225, 456; (b) unlucky VvA 212 (for alakkhika). -- The composition form is sirī'. -- gabbha bedroom J i.228, 266; iii. 125; v.214. -- corabrīhma "a brahmin who stole good luck" J ii.409 (cp. siril akkha -- ˚). -- devatī goddess(es) of luck Miln 191 (+kalidevatī). -- dhara glorious Mhvs 5, 13. -- sayana a state couch, royal bed J i.398; iii.264; vi.10; DhA ii.86; PvA 280.

Sīrīsa

Sīrīsa (nt.) [cp. Class. Sk. śīrṣa] the tree Acacia sirissa D ii.4; S iv.193; Vv 8432; VvA 331, 344; " -- puppha a kind of gem Miln 118. Čp. serīsaka.

Sīroruha

Sīroruha [Sk. śiras+ruha] the hair of the head Mhvs 1, 34; Sdhp 286.

Sīlā

Sīlā (f.) [cp. Sk. śīlā] a stone, rock Vin i.28; S iv.312 sq.; Vin 445; DA i.154; J v.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin ii.238; Miln 267, 380; Vv 8415 (=phalika' VvA 339); pada -- sīlā a flag -- stone Vin ii.121, 154. Čp. sela. -- uccaya a mountain A iii.346; Th i, 692; J i.29; vi.272, 278; Dāvs v.63. -- gula a ball of stone, a round stone M iii.94. -- thambha (sīlā') stone pillar Mhvs 15, 173. -- paṭimā stone image J iv.95. -- paṭa a slab of stone, a stone bench J i.59; vi.37 (mangala'); SnA 80, 117. -- pākāra stone wall Vin ii.153. -- maya made of stone J vi.269, 270; Mhvs 33, 22, 36, 104. -- yūpa a stone column S v.445; A iv.404; Mhvs 28, 2. -- saṃthāra stone floor Vin ii.120.

Sīlāghati

Sīlāghati [Epic Sk. śālgh] to extol, only in Dhtp 30 as root silāgh, with defn "katthaana," i. e. boasting.

Sīlābhu

Sīlābhu (nt.) a whip snake J vi.194 (=nīlapanṇavānṇa- sappa).

Sīlīṭha

Sīlīṭha [cp. Sk. śīṣṭa, pp. of śiṣ to clasp, to which śeṣman slime=P. silesuma & semha. The Dhtp (443) expls silis by "ālingana"] adhering, connected A i.103; DA i.91; J iii.154; DhsA 15; Sdhp 489 (a').

Sīlīṭhatā

Sīlīṭhatā (f.) [abstr. fr. sīliṭha] adherence, adhesion, junction Nd2 137 (byaṅjana', of "iti").

Silutta
Silutta a rat snake J vi.194 (=gharasappa).

Silusa

Silusa [fr. ślis] junction, embrace; a rhetoric figure, riddle, puzzle, pun J v.445 (silesūpamā said of women=purisānanā cittabandhanena silesasadisā, ibid. 447).

Silesuma

Silesuma (nt.) [Sk. ślešman, fr. ślis. This the diaeretic form for the usual contracted form semha] phlegm Pv ii.23 (=semha PVA 80).

Siloka

Siloka [Vedic śloka Dhṭp 8: silok=sanghāta] fame D ii.223, 255; M i.192; S ii.226 (lābha -- sakkāra’); A ii.26, 143; Sn 438; J v.223 (=kitti -- vanna); Miln 325; SnA 86 ("bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin iv.239; asiloka blame A iv.364 ("bhaya); J vi.491. -- 2. a verse Miln 71; J v.387.

Silokavant

Silokavant (adj.) [siloka+vant] famous M i.200.

Siva

Siva (adj. -- n.) [Vedic śiva] auspicious, happy, fortunate, blest S i.181; J i.5; ii.126; Miln 248; Pv iv.33; Vv 187. -- 2. a worshipper of the god Siva Miln 191; the same as Sivi J iii.468. -- 3. nt. happiness, bliss Sn 115, 478; S iv.370. -- vijjā knowledge of auspicious charms D i.9; DA i.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

Sivā

Sivā (f.) [Sk. śivā] a jackal DA i.93.

Sivāṭikā

Sivāṭikā various reading instead of sipāṭikā, which see.

Sivikā

Sivikā (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv i.111; Vin i.192; " -- gabbha a room in shape like a palanquin, an alcove Vin ii.152; mañca -- " J v.136, 262 (a throne palanquin?). suvaṃṇa” a golden litter J i.52, 89; DhA i.89; Vism 316.

Siveyyaka

Siveyyaka (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin i.278, 280; J iv.401; DA i.133. The two latter passages read sīveyyaka.

Sisira
Sisira (adj.) [Sk. śiśira] cool, cold Dāvs v.33; VvA 132. (m.) cold, cold season Vin ii.47=J i.93.

Sissa

Sissa [cp. Sk. śiśya, grd. of śiś or śās to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 ("āṇusissā).

Sissati

Sissati [Pass. of śiś to leave; Dhtp 630; viresaṇa] to be left, to remain VvA 344. Cp. viissati. -- Caus. seseti to leave (over) D ii.344 (aor. sesesī); J i.399; v.107; DhA i.398 (asesetā without a remainder). -- pp. sīṭha: see visīṭha.

Sīgha

Sīgha (adj.) [cp. Epic Sk. śīghra] quick, rapid, swift M i.120; A i.45; Dh 29; Pug 42; " -- gāmin walking quickly Sn 381; sīghasota swiftly running D ii.132; A ii.199; Sn 319; " -- vāhana swift (as horses) J vi.22; cp. adv.

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sīghararaj Miln 82; sīghaj (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. sīgha -- sīghaj very quickly J i.103; PvA 4.

Sīta

Sīta (adj.) [Vedic śīta] cold, cool D i.74, 148; ii.129; A ii.117, 143; Sn 467, 1014; Vin i.31, 288. (nt.) cold Vin i.3; J i.165; Mhv 1, 28; Sn 52, 966. In compn with kr & bhū the form is siti", e.g. siti -- kathā made cool Vin ii.122; siti -- bhavati to become cooled, tranquillized S ii.83; iii.126; iv.213; v.319; Sn 1073 (siti -- sīyā, Pot. of bhavati); It 38; " -- bhūta, tranquillized Vin i.8; ii.156; S i.141, 178; Sn 542, 642; A i.138; v.65; D iii.233; Vv 5324; Pv i.87; iv.132. siti -- bhāva coolness, dispassionateness, calm A iii.435; Th 2, 360; Ps ii.43; Vism 248; VbhA 230; PvA 230; ThA 244. <> At J i.163 & v.70 read sīta ("fallen") for sīta. -- āluka susceptible of cold Vin i.288 (synon. sītabhīraka). -- unha cold and heat J i.10. -- odaka with cool water (pokkharaññi) M i.76; Pv ii.104; sitodika (iya) the same J iv.438. -- bhīraka being a chilly fellow Vin i.28816 (cp. sīṭāluka).

Sīta

Sīta (nt.) sail J iv.21. So also in BSk.: Jtm 94.

Sītaka=sīta

Sītaka=sīta S iv.289 (vāta).

Sīتā

Sīтā (adj.) [cp. Vedic śīтā] cold, cool J ii.128; DA i.1; Miln 246; tranquil J i.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. sīтālбhāva becoming cool Sdhp 33.

Sīтā

Sīтā (f.) a furrow Vin i.240 (satta stīyāyo); gambhtrasīta with deep mould (khetta) A iv.237, 238 (text, " -- sīta). -- āloleft mud from the furrow adhering to the plough Vin i.206.
Siti’

Siti’ see sita. The word stisihávimokkhha Ps ii.43, must be artificial, arisen from the páda, sít – siyá vimutto Sn 1073 (on which see expln at Nd2 678).

Sídati

Sídati [sad, Idg. *si -- zd -- o, redupl. formation like tiṣṭhati; cp. Lat. síglo, Gr. i/tzw; Av. hidaiti. -- The Dhtp (50) gives the 3 meanings of "visaraṇa -- gaty -- avasaḍanesu"] to subside, sink; to yield, give way S i.53; Sn 939 (=sāṇśádati osidáti Nd2 420); It 71; Mhvs 35, 35; 3rd pl. sídare J ii.393; Pot. sídé It 71; fut. sídissati: see ni’. -- pp. sanna. -- Caus. sádeti (q. v.); Caus. II. sídápeti to cause to sink Sdhp 43. -- Cp. ni” vi”.

Sídana


Sína

Sína1 [pp. of ś to crush; Sk. šírṇa] fallen off, destroyed Miln 117 ("patta leafless); J ii.163 ("patta, so read for stña"). See also saṇśína.

Sína

Sína2 [pp. of sýati; Sk. šína] congealed; cold, frosty M i.79.

Sípada

Sípada (nt.) [Sk. śípada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence stipadin and stipadika suffering from that disease Vin i.91, 322.

Stmántinī

Stmántinī (f.) a woman J iv.310; vi.142.

Stmá

Stmá (f.) [cp. Sk. śmá] boundary, limit, parish Vin i.106 sq., 309, 340; Nd1 99 (four); Dha iv.115 (málaḵa’); antosśmaṇ within the boundary Vin i.132, 167; ekasśmáya within one boundary, in the same parish J i.425; nissśmaṇ outside the boundary Vin i.122, 132; bahisśmagata gone outside the boundary Vin i.255. bhinnástma transgressing the bounds (of decency) Miln 122. -- In compn śma’ & śmá’. -- anta a boundary Mhvs 25, 87; sin Sn 484; J iv.311. -- antarikā the interval between the boundaries J i.265; Vism 74. -- átiga transgressing the limits of sin, conquering sin Sn 795; Nd1 99. -- kata bounded, restricted Nd2 p. 153 (cp. pariyanta). -- ttha dwelling within the boundary Vin i.255. -- samuggháta removal, abolishing, of a boundary Mhvs 37, 33. -- sambheda mixing up of the boundary lines Vism 193, 307, 315.

Stýati

Stýati [for Sk. śýatyati] to congeal or freeze: see vistýati & visvetti. -- pp. stña2.

Stra
Sīla

Sīla (nt.) [cp. Sk. sīla. It is interesting to note that the Dhātuputs down a root sīlī in meaning of samādhi (No. 268) and upadāhāraṇa (615)]. 1. nature, character, habit, behaviour; usually as "in" or "of," like, having the character of . . . , e.g. adāna" of stingy character, illiberal Sn 244; PaA 68 (+maccharin); kīn" of what behaviour? Pv ii.913; keli" trickly PaV 241; damana" one who conquers PaV 251; parisuddha" of excellent character A iii.124; pāpa" wicked Sn 246; bhaṭaṇa" went to speak DhAtv 93; vāda" quarrelsome Sn 381 sq. -- dusṭa (of) bad character D iii.235; Dhs 1327; Pug 20, 53; Pv ii.82 (noun); ii.969 (adj.); DhAtv ii.252; iv.3; Sdhp 338; Miln 257; opp. susṭa S s i.141. -- 2. moral practice, good character, Buddhist ethics, code of morality. (a) The dasa -- sīla or 10 items of good character (not "commandments") are (1) pāṇāti, a āṭṭha  śiḷā, i.e. abstinence from taking life; (2) adinnpādā (from) taking what is not given to one; (3) abrahmacariyā adultery (otherwise called kāmesu micchā -- cārā); (4) māsavādā telling lies; (5) pisūna -- vācāya, harsh or impolite speech; (7) samppaññapālāpa frivolous and senseless talk; (8) abhijñāya covetousness; (9) byāpādā malevolence; (10) mīcchādiṭṭhīya heretic views. -- Of these 10 we sometimes find only the first 7 designated as "śīlas" per se, or good character generally. See e.g. A l.269 (where called sīla -- sampadā); ii.83 sq. (not called "sīla"), & sampadā. -- (b) The paṅca -- sīla or 5 items of good behaviour are Nos. 1 -- 4 of dasa -- sīla, and (5) abstaining from any state of indolence arising from the use of intoxicants, viz. surū -- meraya -- majjapamāda -- ṭhānā, veramaṇī. These five also from the first half of the 10 sikkhā -- padāni. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (saranāgamana) and as such often mentioned when a new follower is "officially" installed, e.g. Bu ii.190: saranaṇgamane kañci nivesesi Tathāgata kañci pañcasu sīlas (as above a) are only called dhammā -- sīlas (alias sikkhālas) as found at Kh ii. (under the name of dasa -- sikkhālas) are only meant in this connection (either 5 or 10), and not the sīlaṣ, cp. also Paiv.350 sq., although at the above passage of Bu and at J i.28 as well as at Mhvs 18, 10 the expression dasa -- sīla is used: evidently a later development of the term as regards dasa -- sīla (cp. Mhvs trsln 122, n. 3), which through the identity of the 5 sīlas & sikkhāpas was transferred to the 10 sikkhāpas. These 5 are often simply called pañca dhammā, e.g. at A iii.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saranāgata" formula e.g. at A iv.266. Similarly the 10 sīlas (as above a) are only called dhammā at A ii.253 sq.; v.260; nor are they designated as sīla at A ii.221. -- pañcasu sīlasu samādapeti to instruct in the 5 sīlas (alias sikkhāpas) Viin.ii.162. -- (c) The only standard enumerations of the 5 or 10 sīlas are found at two places in the Sānyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S iv.342 & Nd 2 s. v. sīla; on the 5 (also as under b) S ii.68 & Nd 2 s. v. The so -- called 10 sīlas (Childers) as found at Kh ii. (under the name of dasa -- sikkhāpas) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called dasa -- sīla. -- The eightfold sīla or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the sikkhāpas Nos. 1 -- 8 (see sikkhāpas), which in the Canon however do not occur under the name of sīla nor sikkhāpas, but as āṭṭhanga -- samanāgata uposatha (or āṭṭhanga u.) "the fast -- day with its 8 constituents." They are discussed in detail at A iv.248 sq., with a poetical setting of the eight at A iv.254=Sn 400, 401 -- (d) Three special tracts on morality are found in the Canon. The Cullastīla (D l.3 sq.) consists first of the items (dasa) sīla 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bijagāma -- bhūttagāma -- samārambha) form the second 5 sikkhāpadāni. Upon the Culla" follows the Majjhima" (D i.5 sq.) & then the Mahāsālī D i.9 sq. The whole of these 3 sīlas is called sīlakkhandha and is (in the Sāmanāhāphala sutta e. g.) grouped with samādhi -- and paññākhandha: D i.206 sq.; at A v.205, 206 sīla -- khandha refers to the Culla -- sīla only. The three (s., samādhi & paññā) are often mentioned together, e. g. D ii.81, 84; It 51; DA i.57. -- The characteristic of a kalyāṇa -- mitta is endowment with saddhā, sīla, cāga, paññā A iv.282. These four are counted as constituents of future bliss A iv.282, and form the 4 sampadās ibid. 322. In another connection at M iii.99: Vism 19. They are, with sutta (foll. after sīla) characteristic of the merit of the devatās A i.210 sq. (under devatānumati). -- At Miln 333 sīla is classed as:
Saranā, pañcā, āṭhanga, dasanga, pātimokkhasaṅvara, all of which expressions refer to the sikkhāpadas and not to the silas. -- At Miln 336 sq. sīla functions as one of the 7 ratanas (the 5 as given under sampāda up to vimuttiñānassāna; plus paṭissambhidā and bojjhanga). -- cattāro sīlakkhandhā "4 sections of morality" Miln 243; Vism 15 & Dhsa 168 (here as pātimokkha -- saṅvara, indriya -- saṅvara, ājñāpārisuddhi, paccaya -- sannissita. The same with ref. to catubbhidā sīla at J iii.195). See also under cpds. -- At Ps i.46 sq. we find the fivefold grouping as (1) pāṇātipatassa pahānañ, (2) veramanṭ, (3) cetanā, (4) saṅvara, (5) avittikkama, which is commented on at Vism 49. -- A fourfold sīla (referring to the sikkhāpada) is given at Vism 15 as bhikkhu, bhikkhunī, anupasampanna gahaṭṭha, -- On sīla and adhisīla see e. g. A i.229 sq.; VbhA 413 sq. -- The division of sīla at J iii.195 is a distinction of a simple sīla as "saṅvara," of twofold sīla as "caritta -- vairīta," threefold as "kāya, vācasaṅka, mānasikā," and fourfold as above under cattāro sīlakkhandhā. -- At Ps i.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd1 14, 188 (expld as "pātimokkha -- saṅvara"); Nd2 p. 277; VbhA 143. -- anga constituent of morality (applied to the pañcasikkhāpadan) VbhA 381. -- aćāra practice of morality J i.187; ii.3. -- kathā exposition of the duties of morality Vin i.15; A i.125; J i.188. -- khandha all that belongs to moral practices, body of morality as forming the first constituent of the 5 khandhas or groups (+sampanna) is given at Vism 15 as bhikkhu, bhikkhunī, anupasampanna gahaṭṭha, -- bhata [=vata2] good works and ceremonial observances Dh 271; A i.225; S iv.118; Ud 71; Sn 231, etc.; stūlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; -- parāmaśa the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice -- sārañña grasping after works and rites D ii.58; DhA iii.417. -- gandha the fragrance of good works Dh 55; Vism 58. -- carana moral life J iv.328, 332. -- titha having good behaviour as its banks S i.169, 183 (tslhn Mrs. Rh. D. "with virtue's strand for bathing"). -- bbata [=vata2] good works and ceremonial observances Dh 271; A i.225; S iv.118; Ud 71; Sn 231, etc.; stūlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; -- bhata [=vata2] good works and ceremonial observances Dh 271; A i.225; S iv.118; Ud 71; Sn 231, etc.; stūlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; -- parāmaśa the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin i.184; M i.433; Dhs 1005; A iii.377; iv.144 sq.; Nd1 98; Dukp 245, 282 sq.; DhsA 348; see also expln at Cpd. 171, n. 4. -- sīlabbatupādañña grasping after works and rites D ii.58; DhA iii.102, 1216; Vism 569; VbhA 181 sq. -- The old form stūlavata still preserves the original good sense, as much as "observing the rules of good conduct," "being of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expld in detail at Nd1 66), 790, 797, 803; It 79; J vi.491 (ariya). -- bheda a breach of morality J i.296. -- makkha a matter of mere morality D i.3; DA i.55. -- maya consisting in morality It 51; VvA 10 (see maya, defn 6). -- vatta morality, virtue S i.143; cp. J iii.336. -- vipatti moral transgression Vin i.171 sq.; D ii.85; A i.95; 268 sq.; iii.252; Pug 21; Vism 54, 57. -- vipanna trespassing D ii.85; Pug 21; Vin i.227. -- vāmanasaka testing one's reputation J i.369; ii.429; iii.100, 193. -- saṅvara self -- restraint in conduct D i.69; Dhs 1342; DA i.182. -- sañvuta living under moral self -- restraint Dh 281. -- sampatti accomplishment or attainment by moral living Vism 57. -- sampadā practice of morality Vin i.227; D ii.86; M i.194, 201 sq.; A i.95, 269 sq., ii.66; Pug. 25, 54. -- sampanna practiseing morality, virtuous Vin i.228; D i.63; ii.86; M i.354; Th 2, 196; ThA 168; DA i.182.

Silatā

Silatā (f.) ( -- ' ) [abstr. fr. sīla] character(istic), nature, capacity DhA iii.272.

Silavant

Silavant (adj.) [sīla+vant] virtuous, observing the moral precepts D iii.77, 259 sq., 285; A i.150; ii.58, 76; iii.206 sq., 262 sq.; iv.290 sq., 314 sq.; v.10 sq., 71 sq.; Vism 58; DA i.286; Tikp 279. -- nom. sg. sīlavā D i.114; S i.166; It 63; Pug 26, 53; J i.187; acc. -- vataŋgā Vin iii.133; Sn 624; instr. -- vata S iii.167; gen. -- vato S iv.303; nom. pl. -- vanto Pug 13; Dhs 1328; Nett 191; acc. pl. -- vante J i.187; instr. -- vantehi D ii.80; gen. pl. -- vantāngā M i.334; gen. pl. -- vataŋ Dh 56; J i.144; f. -- vati D ii.12; Th 2, 449. compar. -- vantatara J ii.3.

Silika

Silika (adj.) ( -- ' ) [fr. sīla]=sīlin J vi.64.

Silin
Stilin (adj.) [fr. sīla] having a disposition or character; ariyastilin having the virtue of an Ārya D i.115; DA i.286; niddaśilin drowsy, Sn 96; vuddhaśilin increased in virtue D i.114; sabhāśilin fond of society Sn 96.

Stiliva

Stiliva (nt.) [abstr. fr. stilā, Sk. stīla for stīlya] conduct, behaviour, character; said of bad behaviour, e. g. J iii.74=iv.71; emphasized as dussālīya, e. g. S v.384; A i.105; v.145 sq.; opp. sādhu -- stiliva J ii.137 (=sundara -- stilā -- bhāva C.).

Śrāvathikā

Śrāvathikā (f.) [etym. doubtful; perhaps=*Sk. śiśālaya; Kern derives it as śaśālā for śaśāla] conduct, behaviour, character; said of bad behaviour, e. g. J iii.74=iv.71; emphasized as dussālīya, e. g. S v.384; A i.105; v.145 sq.; opp. sādhu -- sālīya J ii.137 (=sundara -- stilā -- bhāva C.).

Śrīvāṇa & sīvêtī

Śrīvāṇa & sīvêtī: see vi˚.

Śīsa

Śīsa1 (nt.) [cp. Sk. stīsa] lead D ii.351; S v.92; Miln 331; VbhA 63 (=kāla -- tipu); a leaden coin J i.7; " -- kāra a worker in lead Miln 331; " -- maya leaden Vin i.190.

Śīsa

Śīsa2 (nt.) [Vedic śīra: see under sīra] 1. the head (of the body) Vin i.8; A i.207; Sn 199, 208, p. 80; J i.74; ii.103; stīṣaḥ nāhāta, one who has performed an ablution of the head D ii.172; PvA 82; adītta -- stīsa, one whose turban has caught fire S i.108; iii.143; v.440; A ii.93; stīṣaṭa towards the head Mhvs 25, 93; adhī -- stīsa, head first J ii.233. -- 2. highest part, top, front: bhūmi˚ hill, place of vantage Dpvs 15, 26; J ii.406; cankamaṇa˚ head of the cloister Vism 121; sangāma˚ front of the battle Pug 69; J ii.387; megha˚ head of the cloud J i.103. In this sense also opposed to pāḍa (foot), e. g. sopāna˚ head (& foot) of the stairs DhA i.115. Contrasted with sama (plain) Ps i.101 sq. -- 3. chief point Ps i.102. -- 4. panicle, ear (of rice or crops) A i.169; DA i.118. -- 5. head, heading (as subdivision of a subject), as "chanda -- stīsa citta -- stīsa" grouped under chanda & citta Vism 376. Usually instr "stīsa" "under

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the heading (or category) of," e. g. citta Vism 3; parihoga˚ J ii.24; saṃśa˚ DhsA 200; kammaṭṭhāna˚ DhA i.159. -- ānulokin looking ahead, looking attentively after something M i.147. -- ābādha disease of the head Vin i.270 sq.; J vi.331. -- abhitāpa heat in the head, headache Vin i.204. -- kaṭāha a skull D ii.297=M i.58; Vism 260=KhA 60; KhA 49. -- kālandaka Miln 292. [Signification unknown; cp. kālandaka a squirrel and kalaṇḍaka J vi.227; a blanket [cushion?!] or kerchief.] -- cchavi the skin of the head Vin i.277. -- cola a headcloth, turban Mhvs 35, 53. -- cchejja resulting in decapitation A ii.241. -- ccheda decapitation, death J i.167; Miln 358. -- paccālaṅkaś swaying the head about Vin iv.188. -- parampārya with heads close together DhA i.49. -- virecaṇa purging to relieve the head D i.12; DA i.98. -- vētha head wrap S iv.56. -- veṭṭhana headcloth, turban M ii.193; sīsavēṭṭha id. M i.244=S iv.56. -- vedanā headache M i.243; ii.193.

Śīsaka

Śīsaka (nt.) [=stīsa] head, as adj. -- "heading, with the head towards; uttarastāsaka head northwards D ii.137; pācna" (of Māyā's couch: eastward) J i.50. hetṭhāśisaka head downwards J iii.13; dhāmasāsaka worshipping righteousness beyond everything Miln 47, 117.
Sihāha

Sihāha [Vedic sihāha] 1. a lion D ii.255; S i.16; A ii.33, 245; iii.121; Sn 72; J i.165; Miln 400; Nd2 679 (=migaraijī); VbhA 256, 398 (with pop. etym. "sahanato ca hananato ca stho ti vuccati"); J v.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A ii.24; iii.122; S i.28; It 123; fem. sihāhī lioness J ii.27; iii.149, and sīhāhī Miln 67. -- āsana a throne Mhvs 5, 62; 25, 98. -- kuṇḍala "lion's ear -- ring," a very precious ear -- ring J v.348; SnA 138; also as "mukha -- kuṇḍala at J v.438. -- camma lion's hide A iv.393. -- tela "lion -- oil," a precious oil KhA 198. -- nāda a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluiah" A ii.33; M i.71; D i.161, 175; S ii.27, 55; J 119; Miln 22; DhA ii.43, 178; VbhA 398; (=settha -- nāda abhiṭa -- nāda); SnA 163, 203. -- nādika one who utters a lion's roar, a song of ecstasy A i.23. -- pañjara a window J i.304; ii.31; DhA i.191. -- papātaka "lion's cliff," N. of one of the great lakes in the Himavān SnA 407 and passim. -- pīṭhe on top of the lion J ii.244. -- potaka a young lion J iii.149. -- mukha "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also 'kuṇḍala. -- ratha a chariot drawn by lions Miln 121. -- vikkita the lion's play, the attitude of the Buddhas and Arahants Nett 2, 4, 124. -- seniya lying like a lion, on the right side D ii.134; A i.114; ii.40, 244; J i.119, 330; VbhA 345; DhA i.357. -- ssara having a voice like a lion J v.284, 296 etc. (said of a prince). -- hanu having a jaw like a lion, of a Buddha D iii.144, 175; Bu xiii.1=J i.38.

Sihāla

Sihāla Ceylon; (adj.) Singhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397. -- ṭākuddāla a Singhalese hoe Vism 255; VbhA 238; -- ṭādpā Ceylon J vi.30; DhsA 103; DA i.1; KhA 132; -- bhāsā Singhalese (language) DA i.1; Tikp 259. See Dict. of Names.

Sihālaka

Sihālaka (adj.) [fr. last] Singhalese SnA 397.

Su

Su1 (indecl.) [onomat.] a part. of exclamation "shoo!"; usually repeated su su J ii.250; vi.165 (of the hissing of a snake); ThA 110 (scaring somebody away), 305 (sound of puffing). Sometimes as sū sū, e. g. Tikp 280 (of a snake), cp. sūkara. -- Denom susumāyati (q. v.).

Su

Su -- 2 (indecl.) [Vedic su", cp. Gr. eu] -- a particle, combd with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well -- bred, wel -- come, wel -- fare); opp. du". It often acts as simple intensive prefix (cp. sa") in the sense of "very," and is thus also combd with concepts which in themselves denote a deficiency or bad quality (cp. su -- pāpika "very wicked") and the prefix du" (e. g. su -- duj -- jaya, su -- duddasa, su -- dub -- bala). -- Our usual practice is to register words with su" under the simple word, whenever the character of the composition is evident at first sight (cp. du"). For convenience of the student however we give in the foll. a few compns as illustrating the use of su". -- kaṭa well done, good, virtuous D i.55; Miln 5; sukata the same D i.27; (nt.) a good deed, virtue Dh 314; A iii.245. -- kara feasible, easy D i.250; Dh 163; Sn p. 123; for sūkara so Bhagavā anhehi upasankāmiṣṭu S i.9. -- kiccha great trouble, pain J iv.451. -- kitti ka well expounded Sn 1057. -- kumāra delicate, lovely Mhvs 59, 29; see sukhumāla. -- kumālatta loveliness DA i.282. -- kusala very skilful J i.220; -- khara very hard ( -- hearted) J vi.508. (= suthu khara C.). -- kheta a good field D ii.353; A i.135; S i.21. -- gajjin shrieking beautifully (of peacocks) Th 1, 211. -- gandhi=sugandha J 100. -- gandhi=a fragrant Mhvs 7, 27; J i.266. -- gahana a good grip, tight seizing J i.223. -- gahita and suggahita, grasped tightly, attentive A ii.148, 169; iii.179; J i.163, 222. -- gaga virtuous J iv.53 (possibly misspelling for suggata). -- ghara having a nice house J vi.418, 420. -- carita well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A i.49 sq., 57, 102; D iii.52, 96, 152 sq., 169; Dh 21; It 55, 59 sq.; Ps i.115; Vism 199. -- citta much variegated Dh 151; DhA iii.122.
well covered Dh 14. -- cchavi having a lovely skin, pleasant to the skin D iii.159; J v.215; vi.269. -- jana a good man Mhvs 1, 85. -- jāta well born, of noble birth D i.93; Sn 548 sq. -- jāti of noble family Mhvs 24, 50. -- jīva easy to live Dh 244. -- tanu having a slender waist Vv 6412 (=sundara -- sartra VvA 280). -- danta well subdued, tamed D ii.254; Dh 94; A iv.376. -- dāsasa easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa -- brahmaloka D ii.52; Pug 17; Kuv 207. -- dīthā well seen Sn 178; p. 143. -- divasa a lucky day J iv.209. -- dujjaya difficult to win Mhvs 26, 3. -- duttara very difficult to escape from A v.232 sq., 253 sq.; Dh 86; Sn 358. -- dukkara very difficult to do J v.31. -- duccaja very hard to give up J vi.473. -- duddasa very difficult to see Vin i.5; Th 1, 1098; Dh 36; DhA i.300; used as an epithet of Nibbāṇa S iv.369. -- dhammadāna very difficult to overwhelm D iii.176. -- dubbala very weak Sn 4. -- dullabha very difficult to obtain Sn 138; Vv 4419; Vism 2; VvA 20. -- desika a good guide MILn 354; DhsA 123; Vism 465. -- desta well preached Dh 44; Sn 88, 230. -- dīṭṭha (= su+uddhiṭṭha) well set out Vin i.129; J iv.192. -- dhamma well formed M i.ii.243; DhsA 326=sandhanta A i.253; Vin ii.59. -- dhammatā good nature, good character, goodness, virtue J ii.159; v.357; vi.527. -- dhota well washed, thoroughly clean J i.331. -- nandī (scil. vedanā) pleasing, pleasurable S i.53. -- naya easily deduced, clearly understood A iii.179=sunnaya A ii.148; iii. 179 (v. 1). -- nāhāta well bathed, well groomed D i.104; as sunhāta at S i.79. - - nimmadaya easily overcome D 243 and sq. -- nissita well whetted or sharpened J iv.118; as nissita at J vi.248. -- nisita -- agga with a very sharp point VvA 227. -- nīta well understood A i.59. -- pakka thoroughly ripe Mhvs 15, 38. -- pannasālā a beautiful hut J i.7. -- patittha having beautiful banks D i.129; Ud 83=satpitthita M i.76. See also under sūtpatittha. -- parikkammakata well prepared, well polished D i.76; A ii.201; DA i.221. -- pariccaja easy, quite done for J iii.68. -- parimāṇḍa very hard J v.143. -- pāpa -- dhama well washed, thoroughly clean J v.325. -- parīthana thoroughly bereft, easily forgotten for It 35. -- pāpa -- kammin very wicked J v.143. -- pāpa -- dhama very wicked Vv 521. -- pāpika very sinful, wicked A ii.203. -- pāyita very hard, i.e. saturated (of a sword) J iv.118. Cp. suthita. -- pāsiya easily threaded (of a needle) -- 715 -- J i.ii.282. -- picchita well polished, shiny, slippery J v.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (p. 715). -- bbin soft J i.220; v.197 (Cp. for supicchita); smooth VvA 275. -- bahu very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. -- bhadra very difficult to do J iv.328. -- mana glad, happy D i.3; iii.269; A ii.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J iv.217 (opp. diss.). -- manohara very charming Mhvs 26, 17. -- manta well-advised, careful MILn 318. -- mānasra very happy J v.328. -- mama glad, happy D i.3; iii.269; A ii.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J iv.217 (opp. diss.). -- manohara very charming Mhvs 26, 17. -- manta well-advised, careful MILn 318. -- mānasra very happy J v.328. -- māta well born J i.7. -- mutta happily released D i.162. -- medha well born Vv i.5; M i.142; A ii.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; Ndi 453. -- medhasa wise D ii.267; A i.70; Dh 29. -- yīthā well sacrificed A ii.44. -- yuttā well suited, suitable J i.296. -- ratta very red J i.119; DhA i.249. -- rābi fragrant S iv.71; Vv 4832; J i.119; A iii.238; Vv 4412, 538, 716; Pva i.123; Vism 195 ('vilepana); VvA 237; Pva 77; Davs iv.40; Miln 358. -- karanāka fragrance box, a fragrant box Th 2, 253; ThA 209. -- ruci resplendent Sn 548. -- ruddha very fierce J v.425, 431 (read *rudda*). -- ṛūpin handsome Mhvs 22, 20. -- rosita nicely anointed J v.173. -- laddha well taken; (nt.) a good gain, bliss Vin i.17; It 77. -- labha easy to be obtained It 102; J i.66; vi.125; Pva 87. -- vaca of nice speech, compliant M i.43, 126; Sn 143; A iii.78; J i.224. Often with padakkhinaggāhīn (q. v.). See also subbaca & abstr. der. sovacassa. -- vatthi [i. e. su+asti] hail, well -- being Cp. 100=J iv.31; cp. sotthi. -- vammita well harnessed J
i.179. -- vavatthāpīta well known, ascertained J i.279; Miln 10. -- vānaya [i. e. su -- v -- ānaya] easily brought, easy to catch J i.80, 124, 238. -- viggaha of a fine figure, handsome Mhvs 19, 28. -- vijāna easily known Sn 92; J iv.217. -- viṁśatīpāya easy to instruct Vin i.6. -- viḍūravidūra very far off A ii.50. -- vibhannya well divided and arranged Sn 305. -- vīlitta well perfumed D i.104. -- vīmhitā very dismayed J vi.270. -- visada very clean or clear SnA 195. -- visama very uneven, dangerous Th ii.352; ThA 242. -- viṁśatī thoroughly bereft J i.144. -- vudhikabundant rain J ii.80; SnA 27; DA i.95; see subbuṁśatī. -- vusita happily ended J iv.314. -- sankhata well prepared A ii.63. -- viddhā a good, blissful evenin g A i.294. -- vittatā thoroughly eradicated M i.102. -- vaddhā a crocodile S iv.19; vi.7, 294; cp. sussoṁiya J vi.503, & see āsaṁñña. -- saṁhā a friend S iv.59; Dh 219; Sn 37; J i.196; A i.96; DhA iii.293. -- saṁha friendly, good -- hearted a friend D iii.187 (=sundara -- hadaya C.) J iv.76; vi.382; suhadā a woman with child J v.330. -- hansā modesty J i.421. See hanna. -- huṁśita [su+ uṁśita] well risen Sn 178. -- huta well offered, burnt as a sacrificial offering A ii.44.

Su

Su3 (indecl.) ( -- ˚) [*su, fr. Vedic svid, interrog. part., of which other forms are si and sunda.] It also stands for Vedic sma, deictic part. of emphasis, for which also sa & assa] a particle of interrogation, often added to interrogative pronouns; thus kaṁ su S i.45; kena su S i.39, 161 (so read for kissassa); ko su Sn 173, 181; kiṁ su Sn 1108; kathaṁ su Sn 183, 185, 1077; it is often also used as a pleonastic particle in narration; thus tadaṁ su then D ii.212; hatthe su sati when the hand is there S iv.171. It often takes the forms ssu and assu; thus tayassu=tē assu D ii.287; yassāhaṁ=ye assu āha D ii.284 n. 5; api ssu Vin i.5; ii.7, 76; tad -- assu=tadā su then J i.196; tayassu three Sn 231; adittaṁ assu kindled D ii.264; nāsussu not Sn 291, 295, 297, 309; sv -- assu=so su J i.196. Euphonic 金融业 sometimes added ye -- ā -- su J vi.564 n. 3; kacciy -- su Sn 1045, 1079.

Suṁsumāra

Suṁsumāra [cp. Sk. śisumāra, lit. child -- killing] a crocodile S iv.198; Th 2, 241; ThA 204; J ii.158 sq.; Vism 446; SnA 207 (‘kucchi’); DhA iii.194. -- ‘rt (f.) a female crocodile J ii.159; suṁsumārini (f.) Miln 67; suṁsumāraptītēna vendetī to fall down in salutation DA i.291.

Suka

Suka [Vedic śuka, fr. śuc] a parrot J i.458; ii.132; instead of suka read stūka S v.10. See suva.

Sukka

Sukka1 [Vedic śukra; fr. śuc] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisāthi emission of semen Vin ii.38; iii.112; iv.30; KvU 163.

Sukka
Sukka2 (adj.) [Vedic śukla] white, bright; bright, pure, good S ii.240; v.66, 104; Dh 87; Dhs 1303; It 36; J i.129; Miln 200; sukkhadhamma J i.129; kaññhusukkaññ evil and good Sn 526; Sukkā a class of gods D ii.260. -- aṣā bright lot, fortunate Dh 72; DhA ii.73. -- chavi having a white skin J iv.184; vi.508; at both pass. said of the sons of widows. -- pakka [cp. BSk. śuka -- pakṣa Divy 38] the bright fortnight of a month A ii.19; Miln 388; J iv.26 (opp. kāla -- pakka); the bright half, the good opportunity Th 2, 358; ThA 2.

Sukkha

Sukkha (adj.) [Vedic śuka, fr. śuṣ] dry, dried up D ii.347; J i.228, 326; iii.435; v.106; Miln 261, 407. Cp. pari’, vi’. -- kaddama dried mud Mhvs 17, 35. -- kantara desert J v.70. -- vipassaka “dry -- visioned” Cpd. 55, 75; with diff. expln Geiger, Sānyutta tsrln ii.172 n. 1.

Sukkhati

Sukkhati [fr. sukkha dry; sukkha] to be dried up Miln 152; J v.472; ppr. sukkhanto getting dry J i.498; ppr. med. sukkhamāna wasting away J i.104; Caus. II. sukkhāpeti S i.8; Vin iv.86; J i.201, 380; ii.56; DA i.262; see also pubbāpeti. -- pp. sukkhita.

Sukkhana

Sukkhana (nt.) [fr. sukkha] drying up J iii.390 (assu --˚).

Sukkhapana


Sukkhitā


Sukha

Sukha (adj. -- n.) [Vedic sukha; in R. V. only of ratha; later generally] agreeable, pleasant, blest Vin i.3; Dh 118, 194, 331; Sn 383; paṭipadā, pleasant path, easy progress A ii.149 sq.; Dhs 178; kañña -- s. pleasant to the ear D i.4; happy, pleased D i.233. -- nt. sukhān wellbeing, happiness, ease; ideal, success Vin i.294; D i.73 sq.; M i.37; S i.5; A iii.355 (deva -- manussānāj); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PvA 207 (lokīya’ worldly happiness). -- kāyika sukkha bodily welfare Tikp 283; cp. Cpd. 1121; sāmīsanā s. material happiness A i.81; i.412; VbhA 268. On relation to pīti (joy) see Vism 145 (sankhāra -- khandha -- sangahita pīti, vedanā -- khandha -- sangahita sukhān) and Cpd. 56, 243. -- Defined further at Vism 145 & 461 (iṭṭha -- phoṭṭhabba -- ānubhavana -- lakkanā; i. e. of the kind of experiencing pleasant contacts). -- Two kinds, viz. kāyika & cetasika at Ps i.188; several other pairs at A i.80; three (praise, wealth, heaven) It 67; another three (manussa˚, dibba˚, nibbāna˚) DHA iii.51; four (possessing, making good use of possessions, having no debts, living a blameless life) A ii.69. -- gātha -- bandhana -- sukhāthathāq for the beauty of the verse J ii.224. -- Opp. asukha D iii.222, 246; Sn 738; or dukkha, with which often combd (e. g. Sn 67, 873, with spelling dukha at both pass.). -- Cases: instr. sukkhena with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. sukhān comfortably, in happiness; yathā s. according to liking PvA 133; sukhān sett to rest in ease, to lie well S i.41; A i.136; Dh 19, 201; J i.141. Cp. sukhasyāta. -- s. edhati to thrive, prosper S i.217; Dh 193; Sn 298; cp. sukham -- edha Vin iii.137 (with Kern's remarks Toev. ii.83). s. viharati to live happily, A i.96; iii.3; Dh 379. -- Der. sokhya. -- atthin fem. -- n long for happiness Mhvs 6, 4. -- āvaha bringing happiness, conducive to ease S i.2 sq., 55; Dh 35; J ii.42. -- indiriya the faculty of ease S v.209 sq.; Dhs 452; It 15, 52. -- udraya (sometimes spelt "undriya") having a happy
result A i.97; Ps i.80; Pv iv.178 (=sukha -- vipāka PvA 243); Vv 318. -- upaharaṇa happy offering, luxury J i.231. -- edhita read as sukheṭhita (i. e. being happy) at Vin iii.13 & S v.351 (v. l. sukheṭhita); also at DhA i.165; cp. J vi.219. -- esin looking for pleasure Dh 341. -- kāma longing for happiness M i.341; S iv.172, 188. -- da giving pleasure Sn 297. -- dhāma a good state M i.447. -- nisinna comfortably seated J iv.125. -- patisanyedim experiencing happiness Pug 61. -- patta come to well -- being, happy J iii.112. -- pharanatā diffusion of well -- being, ease Nett 89 (among the constituents of samādhi). -- bhāgiya participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhāmāre indriyasaḷvara, tapasaṇkhāta puñṇadhāma, bojjhāgabhāvanā and sabbupadhiṣṭhissagatasakhāta nibbāna). -- bhūmi a soil of ease, source of ease Dhs 984; DhsA 346. -- yānaka an easy -- going cart DhA 325. -- vinicchaya discernment of happiness M iii.230 sq. -- vipāka resulting in happiness, ease D i.51; A i.98; DA i.158. -- vihāra dwelling at ease S v.326. -- vihārin dwelling at ease, well at ease D i.75; Dhs 163; J i.140. -- sānyāsa pleasant to associate with Dh 207. -- saññin conceiving happiness, considering as happiness A ii.52. -- samuddaya origin of bliss It 16, 52. -- samphassa pleasant to touch Dhs 648. -- sammata deemed a pleasure Sn 760. -- sayita well embedded (in soil), of seeds A iii.404=D ii.354.

Sukhālikānumyoga

Sukhālikānumyoga [same in BSk.] luxurious living Vin i.1012 (kāma -- ".). See under kāma".

Sukhāyati

Sukhāyati [Denom. fr. sukha] to be pleased J ii.31 (asu- khāyamāna being displeased with).

Sukhita

Sukhita [pp. of sukheti] happy, blest, glad S i.52; iii.11 (sukhitesu dukkhitesu dukkhito); iv.180; Sn 1029; Pv ii.811; healthy Mhv 37, 128; " -- atta [atman] happy, easy Sn 145.

Sukhin

Sukhin (adj.) [fr. sukha] happy, at ease D i.31, 73, 108; A ii.185; S i.20, 170; iii.83; Dh 177; Sn 145; being well, unhurt J iii.541; fem. -- nī D ii.13; M ii.126.

Sukhumā

Sukhumā (adj.) [Epic Sk. sūkṣma] subtle, minute Vin i.14; D i.182; S iv.202; A ii.171; Dhs 676; Th 2, 266; Dh 125=Sn 662; Vism 274, 488 (rūpā). fine, exquisite D ii.17, 188; Miln 313; susukhumā, very subtle Th 1, 71=210 (" -- nipunattha -- dassin); cp. sokhumma; khoma -- " , kappāsa -- " , kambala -- " (n.?!) the finest sorts of linen, cotton stuff, woolwork (resp.) Miln 105. -- Der. sokhumma. -- acchika fine -- meshed D i.45; DA i.127; Ap 21 (jāla). -- diṭṭhi subtle view It 75. -- dhāra with fine edge Miln 105.

Sukhumaka

Sukhumaka=sukhumā Ps i.185.

Sukhumatta


Sukhumāla
Sukhumāla (adj.) [cp. Sk. su -- kumāra] tender, delicate, refined, delicately nurtured A i.145; ii.86 sq.; iii.130; Vin i.15, 179; ii.180; beautifully young, graceful J i.397; Sn 298; samaṇa -- "a soft, graceful Samaṇa A ii.87; fem. sukhumālinī Th 2, 217; Miln 68, & sukhumālī J vi.514.

Sukhumālatā

Sukhumālatā (f.) [abstr. fr. sukhumāla] delicate constitution J v.295; DhA iii.283 (ati’).

Sukheti

Sukheti [Caus. fr. sukha] to make happy D i.51; S iv.331; DA i.157; also sukhayati DhsA 117; Caus. II. sukhāpeti D ii.202; Miln 79. -- pp. sukhita.

Sugata

Sugata [su+gata] faring well, happy, having a happy life after death (gati): see under gata; cp. Vism 424 (s.= sugati -- gata). Freq. Ep. of the Buddha (see Dict. of Names). -- angula a Buddha -- inch, an inch according to the standard accepted by Buddhists Vin iv.168. -- ālaya imitation of the Buddha J i.490, 491; ii.38, 148, 162; iii.112. -- ovāda a discourse of the Blessed one J i.119, 349; ii.9, 13, 46; iii.368. -- vidatthi a Buddha -- span, a span of the accepted length Vin iii.149; iv.173. -- vinaya the discipline of the Buddha A ii.147.

Sugati

Sugati (f.) [su+gati] happiness, bliss, a happy fate (see detail under gati) Vin ii.162, 195; D i.143; ii.141; Pug 60; It 24, 77, 112; A iii.5, 205; v.268; Vism 427 (where defd as "sundarā gati" & distinguished fr. sagga as including "manussagati," whereas sagga is "devagati"); VbhA 158; DhA i.153. -- suggati (in verses), Dh 18; D ii.202 (printed as prose); J iv.436 (=sagga C.); vi.224. Kern, Toev. ii.83 expld suggati as svargati, analogous to svar -- ga (=sagga); doubtful. Cp. duggati.

Sugatin

Sugatin (adj.) [fr. sugati] righteous Dh 126; J i.219= Vin ii.162 (suggati).

Sunka

Sunka (m. and nt.) [cp. Vedic śulka, nt.] 1. toll, tax, customs Vin iii.52; iv.131; A i.54 sq.; DhA ii.2; J iv.132; vi.347; PvA iii. -- 2. gain, profit Th 2, 25; ThA 32. -- 3. purchase -- price of a wife Th 2, 420; -- 717 --

J vi.266; Miln 47 sq. -- odhisunka stake J vi.279; " -- gahana J v.254; a -- suṅkāraha J v.254. -- ghāta customs' frontier Vin iii.47, 52. -- ṭhāṇa taxing place, customs' house Vin iii.62; Miln 359. -- sāyika (?) customs' officer Miln 365 (read perhaps "śādhaka or "sālīka?").

Sunkika

Sunkika [sunka+ika] a receiver of customs J v.254.

Sunkiya

Sunkiya (nt.) [abstr. fr. sunka] price paid for a wife J vi.266.
Suci

Suci (adj.) [Vedic śuci] pure, clean, white D i.4; A i.293; Sn 226, 410. -- opp. asuci impure A iii.226; v.109, 266. -- (nt.) purity, pure things J i.22; goodness, merit Dp 245; a tree used for making foot -- boards VvA 8. -- kamma whose actions are pure Dh 24. -- gandha having a sweet perfume Dh 58; DhA i.445. -- gavesin longing for purity S i.205; DhA iii.354. -- ghatika read śucighatikā at Vin ii.237. -- ghara Vin ii.301 sq.; see śucighara. -- jātika of clean descent J ii.11. -- bhojana pure food Sn 128. -- mhiita having a pleasant, serene smile Vv 1810; 5025; 6412; VvA 96, 280 (also explained as a name); J iv.107. -- vasana wearing clean, bright clothes Sn 679.

Sucimant


Suja

Suja (f.) [Vedic sruc, f.] a sacrificial ladle D i.120, 138; S i.169; DA i.289, 299.

Sujjhati

Sujjhati [sudh which the Dhtp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M i.39; S i.34, 166; Nd1 85; Vism 3; cp. pari°. -- pp. suddha. -- Caus. sodheti (q. v.).

Sujjhana

Sujjhana (nt.) [fr. sujjhati] purification Vism 44.

Suñña

Suñña (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D i.17; ii.202; S i.180; iv.173; DA i.110; Miln 5. -- 2. empty, devoid of reality, unsubstantial, phenomenal M i.435; S iii.167; iv.54, 296; Sn 1119; Nd1 439 (loka). -- 3. empty, void, useless M i.483; S iv.54, 297; Dāvs v.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps ii.178; asuñña not empty Miln 130. -- nt. suñña emptyness, annihilation, Nibbāna Vism 513 (three nirodhā -- suññāni); abl. °to from the point of view of the "Empty" Nd2 680 (long exegesis of suññato at Sn 1119); Vism 512; VbhA 89, 261; KhA 74. -- āgāra an empty place, an uninhabited spot, solitude Vin i.97, 228; ii.158, 183; iii.70, 91 sq.; D i.175; ii.86; 291, M i.33; S iv.133, 359 sq.; A iii.353; iv.139, 392, 437; v.109, 207, 323 sq.; It 39; J iii.191; Miln 344; Vism 270; Nd2 94. -- gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; "nthāna Vism 353; VbhA 57.

Suññata

Suññata (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; nibbāna DhsA 221; phassa S iv.295; vimokkha Dh 92; DhA ii.172; Miln 413; vimokkha samādhi, and samāpatti Vin iii.92 sq.; iv.25 sq.; samādhi (contemplation of emptiness, see Cpd. 216) D iii.219 (one of three samādhīs); S iv.360, 363; Miln 337; anupassanā Ps ii.43 sq.

Suññatā

Suññatā (f.) [abstr. fr. suñña] emptiness, "void," unsus- stantiality, phenomenality; freedom from lust, ill -- will, and dullness, Nibbāna M iii.111; Kvut 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333
(n’atthi; suñña; vivitta; i. e. abhāva, suññatā, vivitt’<-> ākāra), 578 (12 fold, relating to the Paticcasaṁuppāda), 653 sq.; VbhA 262 (atta’, attaniya’, niccabhāva’). -- pakāsana the gospel of emptiness DA i.99, 123; -- paṭiṣaṇyutta relating to the Void, connected with Nibbāna A i.72=iii.107=S ii.267; DA i.100 sq.; Miln 16; -- vihāra dwelling in the concept of emptiness Vin ii.304; M iii.104, 294. See on term e. g. Cpd. 69; Kvu trsln 142, n. 4.

Suññatta

Suññatta (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhsA 221.

Suṭṭhu

Suṭṭhu (indecl.) [cp. Sk. suṣṭha, fr. su’] well; the usual C. expln of the prefix su2 PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J i.170; s. kata’ you have done well J i.287; DA i.297; suṣṭhutara still more J i.229; SnA 418.

Suṭṭhatā


Suṇa


Suṇāti

Suṇāti (suṇoti) [śu, Vedic śṛṇoti; cp. Gr. kle/w to praise; Lat. clueo to call; Oir. clunim to hear; Goth. hlīup attention, hlīuma hearing, and many others] to hear. Pres. suṇāti D i.62, 152; S v.265; Sn 969; It 98; Miln 5. -- suṇoti J iv.443; Pot. suṇeyya Vin i.7; D i.79; sune J iv.240; Imper. suṇa S iii.121; sunāhi Sn p. 21; sunohi D i.62; Sn 997; 3rd sg. suṇātu Vin i.56; 1st pl. suṇāma Sn 354; sunoma Sn 350, 988, 1110; Pv iv.131. -- 2nd pl. suṇāthea D i.131; ii.76; It 41; Sn 385; PvA 13. sunothea Sn 997; Miln 1. -- 3rd pl. suṇāuntu Vin i.5; -- ppr. suṇanto Sn 1023; DA i.261; savaṇa J iii.244. -- infr. suṇūti D ii.2; Sn 384; savaṇatum Miln 91. -- Fut. sossati D ii.131, 265; J ii.107; J ii.63; Ap 156; VvA 187; 1st sg. suṇāsa Sn 694. -- 2nd sg. sossi J vi.423. -- aor. 1st sg. assu J iii.572. -- 2nd sg. assu J iii.541. -- 3rd sg. suṇī J iv.336; assosi D i.87, 152; Sn p. 103; 1st pl. assumha J iii.79. -- 2nd pl. assutha S i.157; ii.230. 3rd pl. assosu Su A i.424; Sn 282. -- 1st sg. assu J iv.141; J iv.160; v.459. 3rd pl. sūyare J vi.528. -- Grd. savaṇyāya what should be heard, agreeable to the ear D ii.211. sotabba D i.175; ii.346. -- pp. sutu: see separately. -- Caus. sāveti to cause to hear, to tell, declare, announce J i.344; Vv 135 (= puttassa bhariyā VvA 61); DhA i.206. -- Desiderative sussusati (often written sussuyati) D i.230; M iii.133 (text suṣṭusanti), A iv.393 (do.). -- ppr. sususṣaṇ Sn 189 (var. read., text susussā); susussamāna Sn 383; aor. sussusṣaṇu Vin i.10; fut. susussissanti Vin i.150; S ii.267 (text sussu -- ).

Suta
Suta1 [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D iii.164 sq., 241 sq.; freq. in phrase "iti me suṭaṇ̄" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. <> (nt.) sacred lore, inspired tradition, revelation; learning, religious knowledge M iii.99; A i.210 sq.; ii.6 sq.; S iv.250; J ii.42; v.450, 485; Miln 248. -- appa -- ssuta one who has little learning A ii.6 sq., 218; iii.181; v.40, 152; bahu -- ssuta one who has much learning,

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famous for inspired knowledge A ii.6 sq.; iii.113 sq., 182 sq., 261 sq.; S ii.159. See bahu. asuta not heard Vin i.238; Pv iv.161; J iii.233; also as assuta J i.390 (*pubba never heard before); iii.233. -- na suta pubba a thing never heard of before J iii.285. dussuta M ii.228; sussuta M iii.104. -- 2. renowned J ii.442. -- adhāra holding (i. e. keeping in mind, preserving) the sacred learning J iii.193; vi.287. -- kavi a Vedic poet, a poet of sacred songs A ii.230. -- dhana the treasure of revelation D iii.163, 251; A iii.53; iv.4 sq.; VvA 113. -- dhara remembering what has been heard (or taught in the Scriptures) A ii.23 (+"sannicaya"); iii.152, 261 sq. -- maya consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (paññā), viz. cintā -- mayā, s. -- m., bhāvanā -- mayā paññā D iii.219; Vbh 324 (expld at Vism 439); as *mayī at Ps i.4, 22 sq.; Nett 8, 50, 60. -- ssava far -- renowned (Ep. of the Buddha) Sn 353.

Suta

Suta2 [Sk. suta, pp. of sū (or su) to generate] son Mhvs 1, 47; fem. sutā daughter, Th 2, 384.

Sutatta

Sutatta (nt.) [abstr. fr. suta1] the fact of having heard or learnt SnA 166.

Sutappaya

Sutappaya (adj.) [su+grd. of tappati2] easily contented A i.87; Pug 26 (opp. dut	).

Sutavant

Sutavant (adj.) [suta1+vant] one who is learned in religious knowledge Vin i.14; A ii.178; iii.55; iv.68, 157; S iii.57; Tikp 279; Sn 70 (=āgama -- sampanna SnA 124), 90, 371; sutavanta -- nimmita founded by learned, pious men Miln 1; assutavant, unlearned M i.1 (*vā puthujjano laymen); Dhs 1003; A iii.54; iv.157.

Suti

Suti (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhvs 1, 3. <> 2. rumour; sutivasena by hearsay, as a story, through tradition J iii.285, 476; vi.100. -- 3. a sound, tone VvA 139 (dvāvtsati suti -- bhedā 22 kinds of sound).

Sutitikkha

Sutitikkha (adj.) [fr. su+titikkhā] easy to endure J 524.

Sutta
Sutta

Sutta1 [pp. of supati] asleep Vin iii.117; v.205; D i.70; ii.130; Dh 47; It 41; J v.328. -- (nt.) sleep D ii.95; M i.448; S iv.169. In phrase " -- pabuddha "awakened from sleep" referring to the awakening (entrance) in the deva -- world, e. g. Vism 314 (brahma-loka upajjati); DhA i.28 (kanaka -- vimane nibbatti); iii.7 (id.); cp. S i.143.

Sutta

Sutta2 (nt.) [Vedic sutra, fr. stv to sew] 1. a thread, string D i.76; ii.13; Vin ii.150; Pv ii.111 (=kappasiya sutta PvA 146); J i.52. -- fig. for tanha at Dhs 1059; DhsA 364. -- kalat a carpenter's measuring line J ii.405; Miln 413; digha with long thread J v.389; makata string of a machine VbhA 241. -- Mentioned with kappasa as barter for cvara at Vin iii.216. -- 2. the (discursive, narrational) part of the Buddhist Scriptures containing the suttas or dialogues, later called Sutta -- pitaka (cp. Suttanta). As such complementary to the Vinaya. The fanciful expln of the word at DhsA 19 is: "athana suctato savanato 'tha sadanato suttan -- sutta -- sabbagato ca suttan Suttantika (nt.) [fr. sutta] a string Vin ii.271; PvA 145; a string of jewels or beads Vin ii.106; iii.48; DhsA 321; a term for lust DhsA 364.

Suttantika

Suttantika versed in the Suttantas. A suttantika bhikkhu is one who knows the Suttas (contrasted with vinayadhara, who knows the rules of the Vinaya) Vin ii.75. Cp. dhamma C 1 & pitaka. -- Vin i.169; ii.75, 161; iii.159; J i.218; Miln 341; Vism 41, 72, 93; KhA 151. -- duka the Suttanta pairs, the pairs of terms occurring in the Suttantas Dh 1296 sq.; -- vatth the physical bases of spiritual exercise in the Suttantas Ps i.186.

Sutti

Sutti1 (f.) [cp. Sk. sûkti, given as pearl -- shell (Suśruta), and as a perfume] in kuruvindakasutti a powder for rubbing the body Vin ii.106; see sotti.

Sutti

Sutti2 (f.) [Sk. sûkti] a good saying Sdhp 340, 617.
Suthita

Suthita (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su -- po & suthita?

Kern, Toev. ii.85 proposes su -- po "well saturated" (with which cp. suphita J iv.118, said of a sword).

Sudanā

Sudanā (indecl.) [=Vedic svid, influenced by sma: see su3] a deictic (seemingly pleonastic) particle in combn with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e. g. tapassī sudanā homi, lākha sudanā [sic] homi etc. M i.77=J i.390; cp. itthā sudanā thus Sn p. 59; tatra sudanā there Vin i.4, 34; iv.108; D i.87; ii.91; It 15; api ssudanā D ii.264; S i.119; api sudanā S i.113; sā ssudam S ii.255.

Sudda

Sudda [cp. Vedic śudra] (see detail under vaṇṇa 6) a Śūdra Vin ii.239; D i.104; iii.81, 95 sq. (origin); M i.384; A i.162; ii.194; S i.102; Pug 60; Sn 314; fem. suddī D i.241; A iii.226, 229; Vin iii.133.

Suddha

Suddha [pp. of sujjhati] 1. clean, pure, Vin i.16; ii.152; D i.110; Sn 476. -- 2. purified, pure of heart M i.39; Dh 125, 412; Sn 90 -- 3. simple, mere, unmixed, nothing but S i.135; DhsA 72; J ii.252 ('daṇḍaka just the stick). -- antaparivāsa a probation of complete purification Vin ii.59 sq. -- ājīva clean livelihood VbhA 116; Dha iv.111. -- ājīvin living a pure life Dp 366. -- ānupassin considering what is pure Sn 788; Nd1 85. -- āvāsa pure abode, name of a heaven and of the devas inhabiting it D ii.50; Vism 392. Five are enumd at D iii.237, viz. Avihā, Atappā, Sudassā, Sudassā, Akanitiḥ; cp. M iii.103. -- āvāsākāyika belonging to the pure abode, epithet of the Sudhāvāsa devas Vin ii.302; D ii.253; S i.26. -- ptti whose joy is pure Mhvs 29, 49. -- buddhi of pure intellect J i.1. -- vaṇṇatā purity of lineage Mhvs 59, 25. -- vasana wearing pure clothes Th 2, 338; ThA 239. -- vālukā white sand Mhvs 19, 37. -- sankhārapuñja a mere heap of sankhāras S i.135.

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Suddhaka

Suddhaka (nt.) [suddha+ka] a trifle, a minor offence, less than a Sanghādisesa Vin ii.67.

Suddhatā


Suddhātha

Suddhātha (nt.) [abstr. fr. suddha] purity D ii.14; Vism 44.

Suddhi

Suddhi (f.) [fr. śudh] purity, purification, genuineness, sterling quality D i.54; M i.80; ii.132, 147; S i.166, 169, 182; iv.372; Th 2, 293; Dha iii.158 (v. l. visuddhi); VvA 60 (payoga’); Vism 43 (fourfold: desanā”, sayvara’”, pariyetthi’”, paccavekkhana’”); Dhs 1005; Sn 478; suddhānyada stating purity, Sn 910; Nd1 326; suddhināya leading to purity Sn 910. Cp. pari’, vi’. -- magga the path of purification (cp. visuddhi”) S i.103.

Suddhika
Suddhika (adj.) [suddhi+ka] 1. connected with purification Dhs 519 -- 522; udaka -- s. pure by use of water S i.182; Vin i.196; udakasuddhikā (f.) cleaning by water Vin iv.262; susāna -- s. fastidious in the matter of cemeteries J ii.54. -- 2. pure, simple; orthodox, schematized; justified Nd1 89 (vatta˚); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jhāna).

Sudhā

Sudhā (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J v.396; Vism 258= KhA 56 (sakkhara˚). -- 2. lime, plaster, whitewash, cement Vin ii.154; ” -- kamma whitewashing, coating of cement J vi.432; Mhvs 38, 74.

Suna

Suna1 [Sk. śūna, pp. of śū to swell] swollen Vin ii.253; A iv.275, 470.

Suna

Suna2 [Sk. śuna; see suvāna] a dog, also written suṇā J vi.353, 357 (cp. sunakha).

Sunakha

Sunakha [cp. Sk. śunaka; the BSk. form is also sunakha, e. g. MVastu iii.361, 369] a dog A i.48; ii.122; Th 2, 509; J i.175, 189; ii.128, 246; P̄vA 151, 206. -- rukkha˚ some sort of animal J vi.538, fem. sunakhi a bitch J iv.400. -- Names of some dogs in the Jātakas are Kaṇha (or Mahā˚) J iv.183; Caturakkha iii.535; Jambuka, Pingiya ibid.; Bhattachhuhjana ii.246. Cp. suvāna.

Sunaggavellita

Sunaggavellita [su+agga+vellita; perhaps originally su- v -- agga˚] beautifully curled at the ends (of hair) J vi.86.

Sundara

Sundara (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J ii.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix su˚ P̄vA 57, 77; VvA 111; for subha P̄vA 14, 44; for sādhu ŚnA 176; for sobhana P̄vA 49; for seyyo P̄vA 130.

Supañña

Supañña [Vedic suparna˚] "Fairwing" a kind of fairy bird, a mythical creature (cp. garula), imagined as winged, considered as foe to the nāgas D ii.259; S i.148; J i.202; ii.13, 107; iii.91, 187, 188; vi.256, 257; Vism 155 (tājā), 400; Nd1 92, 448; DhA i.280; P̄vA 272; DA i.51; Mhvs 14, 40; 19, 20. Four kinds S iii.246.

Supati

Supati (suppati, soppati) [svap; Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. ul/pnos sleep=Av. xvaṇa, Lat. somnus, Ags. swefn. <> Dhtp 481 "saye"] to sleep; supati Sn 110; J ii.61 (sukha supati he sleeps well); v.215; P̄v ii.938; suppati S i.107; soppati S i.107, 110; Pot. supe S i.111; ppr. supanto Vin i.15; ppr. med. supamāna J iii.404; aor. supi Miln 894; Vin ii.78; P̄vA 195 (sukha˚); inf. sottu S i.111; pp. supita; also sutta1 & sotta.
Supāṇa

Supāṇa [=suvāṇa] a dog D ii.295=M i.58, 88; Sn 201; Miln 147. Spelt supāṇa at J iv.400.

Supāyika


Supīta

Supīta [pp. of supati] sleeping; (nt.) sleep S i.198 (ko attho supitena)=Sn 331; SnA 338; Pv ii.61 (so read for supina?).

Supina

Supina (m. & nt.) [Vedic svapna; the contracted P. form is soppa] a dream, vision D i.9, 54; S i.198; iv.117 (supine in a dream; v. 1. supinena); Sn 360, 807, 927; Nd1 126; J i.334 sq., 374; v.42; DA i.92, 164; Vv 4414; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA i.215. The five dreams of the Buddha A iii.240; J i.69. dussupina an unpleasant dream J i.335; PvA 105 (of Ajātasattu); mangala˚ a lucky dream J vi.330; mahā˚nj passati to have (lit. see) a great vision J i.336 sq. (the 16 great visions); 'nj ādisati to tell a dream Nd1 381. -- Supina at Pv ii.61 read supita. -- anta [anta pleonastic, cp. ThA 258 "supinam eva supinantan"] a dream; abl. "ante in a dream Th 2, 394; J v.328 (spelt suppante; C. sopp˚); expld as "supinena"); instr. "antena id. Vin ii.125; iii.112; J v.40; vi.131; ThA 258; KhA 175; SnA 80. -- pāṭhaka a dream -- teller, astrologer Nd1 381. -- sattha science of dream -- telling, oneiromantics SnA 564.

Supinaka

Supinaka [supina+ka] a dream Vin ii.25; D ii.333; M i.365; J v.354; DA i.92.

Supīta

Supīta read Miln 415 for suthita (Kern's suggestion). See under su˚.

Supoṭhita

Supoṭhita [su+poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA i.48.

Suppa

Suppa [cp. Vedic śūṛpa] a winnowing basket Ud 68; J i.502; ii.428; Vism 109 (+sarāva), 123; Miln 282; DhA i.174 (kattara˚); ii.131; Mhvs 30, 9. " -- ka a toy basket, little sieve DhsA 321 (+musalaka).

Suppata

Suppata (f.) [fr. stupa] in mugga -- s. pea -- soup talk, sugared words Miln 370. See under mugga.

Suppanta

Suppanta see under soppa.
Suplavattha

Suplavattha at J v.408 is doubtful in spelling & meaning. Perhaps to be read "suplavanta" gliding along beautifully; C. expld as "sukhena plavan'athan."

Subbaca

Subbaca (adj.) [su+vaca] compliant, meek A iii.180. See also suvaca (under su’). Der. sovacassa.

Subbhû

Subbhû (adj.) [su+bhû, Sk. bhrû, see bhûkuṭi] having beautiful eyebrows J iv.18 (=subhamukhû C.).

Subha

Subha (adj.) [Vedic ubhas fr. subh; cp. sobhati] shining, bright, beautiful D i.76=ii.13=M iii.102; Dhs 250; DA i.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; subhato maññati to consider as a good thing Sn 199; J i.146; cp. S iv.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; -- vasena for pleasure's sake J i.303, 304; asubha anything repulsive, disgusting or unpleasant S i.188; v.320; subhûsubha pleasant and unpleasant Miln 136; J iii.243 (niraya=subhûnañ asubhañ unpleasant for the good, C.); cp. below subhásuṣubha. -- angana with beautiful courts J vi.272. -- āsubha good and bad, pleasant & unpleasant Dh 409=Sn 633. -- kiṇṇa the lustrous devas, a class of devas D ii 69; M i 2. 329, 390; iii.102; A i.122; J iii.358; Kvu 207; also written "kiṇṇa A ii.231, 233; iv.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86, -- gati going to bliss, to heaven Mhvs 25, 115. -- tthâyin existing or remaining, continuing, in glory D i.17; DA i.110; A v.60. -- dhûtâ the element of splendour S ii.150. -- nimittà auspicious sign, auspiciousness as an object of one's thought M i 26; A i.3, 87, 200; S v.64, 103; Vism 20. -- saññā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A i.42; ii.17; iii.79; iv.46; v.106. See asubha. -- saññin considering as beautiful A ii.52.

Subhaga

Subhaga (adj.) [su+bhaga] lucky; 'karaṇa making happy or beloved (by charms) D i.11; DA i.96. -- Der. sobhagga

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Sumanà

Sumanà the great -- flowered jasmine J i.62; iv.455; DhA iv.12. In composition sumana". -- dâma a wreath of jasmine J iv.455. -- paṭṭa cloth with jasmine pattern J i.62. -- puppha j. flower Miln 291; VvA 147. -- makula a j. bud DhA iii.371. -- mālā garland of j. VvA 142.

Sumarati

Sumarati see sarati2.

Sumbhati

Sumbhati (& sumhati) [sumbh (?), cp. Geiger, P.Gr. 60, 128. The Dhtm (306 & 548) only says "saṁsumbhane." The BSk. form is subhati MVastu i.14] to push, throw over, strike J iii.185 (sumh”); vi.549. <-> pp. sumbhità. -- Cp. "ā", pari".
Sumbhita


Suyyati

Suyyati is Passive of suññā.

Sura

Sura [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisatta J v.12, 13; surakaññā a goddess, a heavenly maid J v.407 (= devadhītā, C.); surinda the king of gods Mhbv 28. Opp. asura.

Surata

Surata (adj.) [su+rata] (in good sense:) well -- loving, devoted: see soracca; (in bad sense:) sexual intercourse, thus wrongly for soracca at J iii.442 C., with expln as "dussṭiblya." Cp. sūrata.

Surā (f.) [Vedic sura] spirituous (intoxicating) liquor ("drink") Vin i.295; 301; iv.110; D i.146; A i.212, 295; It 63; J i.199, 252 (tikkhina suran yojetvā mixing a sharp drink); DhA ii.9; Dh 247; as nt. at J vi.23 (v. l. surā as gloss). -- Five kinds of surā are mentioned, viz. pittha", pūva", odana" (odaniya"), kinnapakkhita"., sambhāra -- sanjutta" VvA 73; VbhA 381. -- âdhiṭṭhaka addicted to drink J v.427. -- āhā a drinking house J i.302. -- āha a pitcher of liquor J iii.477. -- āhara= āha J v.367. -- āha a drinking festival J i.489; DhA iii.100. -- ṛṭha a drunkard Sn 106; J i.268; iii.260. -- nakkhatta a drinking festival J 362; SnA 185. -- pāna drinking strong liquor J i.50; iv.23; VbhA 383. -- pānikā a woman drinking liquor J v.11. -- pipāśita thirsty after strong drink S ii.110. -- āha one who has drunk liquor J i.426. -- mada tipsiness, intoxication A iv.213; J i.352, 362. -- meraya ( -- pāna) (drinking) rum & spirits A i.261; ii.53. See also (pañca -- ) sikkhāpada. -- vitthaka bowl for drinking spirits J v.427; DhA iii.66. -- sūṇḍha a drunkard DhA iii.129. -- sūṇḍaka id. J v.433.

Suriya

Suriya [Vedic sūrya cp. suvar light, heaven; Idg. *sāuel, as in Gr. ἕ/λιος, Lat. sól., Goth. saul sun; Oir. stúil "eye"; cp. also Gr. se/ls splendour, sel/h moon, & many others, for which see Walde, Lat. Wtb. s. v. sól] 1. the sun Vin i.2; D ii.319; Sn 687; A i.227; S v.29 sq.; J ii.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (bāla", in simile); PvA 137, 211; BihA 519; size of the sun DhAs 318; suriyaṇ utṭhāpeti to go on till sunrise J i.318. -- 2. the sun as a god D ii.259; S i.51; J iv.63, etc.; vi.89, 90, 201, 247, 263, etc. -- atthangama sunset VvA 295. -- uggamaṇa sunrise Mhvs 23, 22; J i.107. -- kantā the sun -- gem, a kind of gem Miln 118. -- gāha eclipse of the sun D i.10; J i.374. -- maṇḍala the orb of the sun A i.283; DhS 617. -- rasi a sunbeam J i.502. -- vattika a sun -- worshipper Nd1 89.

Suru

Suru (indecl.) [onomat.] a hissing sound ("suru"); suru- suru -- kārakaṇ (adv.) after the manner of making hissing sounds (when eating) Vin ii.214; iv.197.

Surunga
Surunga [a corruption of su_rigc] a subterranean passage Mhvs 7, 15.

Sulasī
d Sulasī (f.) [cp. Sk. surasī, "basilienkraut" BR; fr. surasa] a medicinal plant Vin i.201; cp. Deśīnāmamālā viii.40.

Sulopī
d Sulopī (f.) a kind of small deer J vi.437, 438.

Suva
d Suva [cp. Sk. śuka] a parrot J i.324; iv.277 sq.; vi.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA i.284 ("rājā"). fem. suvī J vi.421.

Suvaṇṇa
d Suvaṇṇa [Sk. suvaṇṇa] of good colour, good, favoured, beautiful D i.82; Dhs 223; It 99; A iv.255; Pug 60; J i.226; suvaṇṇa (nt.) gold S iv.325 sq.; Sn 48, 686; Nd2 687 (=jātarūpa); KhA 240; VvA 104; often together with hirāṇīṇa Vin iii.16, 48; D ii.179; " -- āni pl. precious things J i.206. -- Cp. soṇṇa. -- īthaṅkā gilt tiles DhA iii.29, 61; VvA 157. -- kāra goldsmith D i.78; M ii.18; iii.243; A i.253 sq.; J i.182; v.438 sq.; Nd1 478; Vism 376 (in sim.); DhA iii.340; SnA 15; VbhA 222 (in sim.). -- gabbha a safe ( -- room) for gold DhA iv.105. -- guhā "golden cave," N. of a cave SnA 66. -- toraṇa gilt spire VbhA 112. -- paṭa a golden (writing) slab J iv.7; SnA 228, 578; DhA iv.89. -- paṇaka a golden diadem Miln 210. -- pabbata N. of a mountain SnA 358. -- pāpa a golden slippers Vin i.15. -- maya made of gold J i.146. -- mālā golden garland DhA i.388. -- mṛṇḍaka a golden ram DhA iii.364; iv.217; -- bhūkāra a g. vase Mhbv 154 -- bhūmi "gold -- land." N. of Cambodia Nd1 155. -- rājaṇaṅga golden -- coloured royal mallard J i.342. -- vaṅga gold -- coloured (of the body of the Yathāgata) D iii.143, 159; J ii.104; iv.333; DhA iii.113. -- vīthi golden street (in Indra's town) J v.386. -- sivikā a g. litter DhA iii.164. -- haṅsa golden swan J i.207; ii.353; SnA 277, 349.

Suvaṇṇatā
d Suvaṇṇatā (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

Suvāṇṇa
d Suvāṇṇa (& suvāṇṇa) [cp. Sk. śvan, also śvāna (f. śvānī): fr. Vedic acc. śuvāṇṇa, of śvan. For etym. cp. Gr. ku/wn, Av. spā, Lat. canis, OIr. cū, Goth. hunds] a dog M iii.91 (=supāṇa M i.58); J vi.247 (the 2 dogs of hell: Sabala & Sāma); Vism 259 (=supāṇa KhA 58). As suvā” at Sdhp 379, 408. -- See also the var. forms san, suṇa, suna, sunakha, supāṇa, soṇa. -- doṇa a dog's (feeding) trough Vism 344, 358; VbhA 62. -- pīṇḍa a dog biscuit Vism 344. -- vamathu dog's vomit Vism 344 (=suvā -- vanta Sdhp 379).

Suvanaya
d Suvanaya [su -- v -- āṇaya] easy to bring S i.124=J i.80.

Suvāmin

d Suvāmin [metric for sāmin] a master Sn 666.
Suve see sve.

Susāna

Susāna (nt.) [cp. Vedic śmaśāna] a cemetery Vin i.15, 50; ii.146; D i.71; A i.241; ii.210; Pug 59; J i.175; Nd1 466; Nd2 342; Vism 76, 180; PvA 80, 92, 163, 195 sq. āmaka -- s. a place where the corpses are left to rot J i.61, 372; vi.10; DhA i.176. Cp. sosānika. -- aggi a cemetery fire Vism 54. -- gopaka the cemetery keeper DhA i.69. -- vaḍḍhana augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi’.

Susānaka

Susānaka (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

Susira

Susira (adj. -- nt.) [Sk. śuṣira] perforated, full of holes, hollow J i.146; Sn 199; J i.172, 442; DA i.261; Miln 112; Vism 194=DhsA 199; KhA 172; susīra DhA ii.148 (Bdhgh for eka -- ghaṇa). (nt.) a hole; PvA 62.

Susu

Susu1 [cp. Sk. śiśu] a boy, youngster, lad Vin iii.147= J ii.284; Vv 6414 (= dahara C.); Sn 420; D i.115; M i.82; A ii.22; J ii.57; ājāntīya -- susūpama M i.445, read ājāntīy -- ass -- āpama (cp. Th 1, 72). -- In phrase susukāla the susu is a double su’, in meaning "very, very black" (see under kāla -- kesa), e. g. D i.115=M i.82=

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A ii.22=iii.66=J ii.57; expld as suṣṭhu -- kāla DA i.284. -- susuṇāga a young elephant D ii.254.

Susu

Susu2 the sound susu, hissing J iii.347 (cp. su and sū); ThA 189.

Susu

Susu3 the name of a sort of water animal (alligator or sea- cow?) J vi.537 (plur. susū)=v.525 (kumbhilā makesa susū).

Susukā

Susukā (f.) an alligator Vin i.200; A ii.123 (where id. p. at Nd2 470 has suṣṭhumāra); M i.459; Miln 196.

Sussati

Sussati [Vedic śuṣyati; śuṣ (=sosana Dhtp 457)] to be dried, to wither Sn 434; J i.503; ii.424; vi.5 (being thirsty); ppr. med. sussamāna J i.498; Sn 434; fut. sussissati J i.48; ger. sussitvā J ii.5, 339; PvA 152. Cp. vissussati & sukklati. -- Caus. soseti (q. v.).
Sussūsa

Sussūsa (adj.) wishing to hear or learn, obedient S i.6; J iv.134.

Sussūsati

Sussūsati [Desid. fr. suṇāti; Sk. śūśṛūṣati] to wish to hear, to listen, attend D i.230; A i.72; iv.393; aor. sussūsimsu Vin i.10; ppr. med. sussūsamāna Sn 383.

Sussūsā

Sussūsā (f.) [Class. Sk. śūśṛūṣā] wish to hear, obedience, attendance D iii.189; A v.136; Th 1, 588; Sn 186; J iii.526; Miln 115.

Sussūsin

Sussūsin (adj.) [cp. Epic Sk. śūśṛūsin] obedient, trusting J iii.525.

Suhatā

Suhatā (f.) [sukha+ta] happiness J iii.158.

Suhita

Suhita (adj.) [su+hitā] satiated M i.30; J i.266, 361; v.384; Miln 249.

Sū

Sū (indecl.) an onomat. part. "shoo," applied to hissing sounds: see su1. Also doubled: sū sū DhA i.171; iii.352. Cp. sūkara & sūsūyati.

Sūka

Sūka [cp. Sk. śūka] the awn of barley etc. S v.10, 48; A i.8.

Sūkara

Sūkara [Sk. sūkara, perhaps as sū+kara; cp. Av. hū pig, Gr. u(_s; Lat. sūs; Ags. sū=E. sow] a hog, pig Vin i.200; D i.5; A ii.42 (kukkuta+), 209; It 36; J i.197 (Muṇika); ii.419 (Sālūka); iii.287 (Cullatūṇḍila & Mahā -- tuṇḍila); Miln 118, 267; VbhA 11 (vara -- sayane sayāpita). -- f. sūkarī J ii.406 (read vaṁjha'). -- antaka a kind of girdle Vin ii.136. -- manṣa pork A iii.49 (sampanna -- kolaka). -- maddava is with Franke (Dīgha trsl 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (Reden des B. 1922, 100) & Fleet (J.R.A.S. 1906, 656 & 881). Scarcely with Rh. D. (Dial. ii.137, with note) as "quantity of truffles" D ii.127; Ud 81 sq.; Miln 175. -- potaka the young of a pig J v.19. -- sāli a kind of wild rice J vi.531 (v. 1. sukasaṭī).

Sūkarika

Sūkarika [fr. sūkara; BSk. saukarika Divy 505] a pig-killer, pork -- butcher S ii.257; A ii.207; iii.303; Pug 56; Th 2, 242; J vi.111; ThA 204.
Sūcaka

Sūcaka [fr. sūc to point out] an informer, slanderer S i.257 (=pesuñña -- kāraka C.); Sn 246. Cp. sañ*.

Sūcana

Sūcana (nt.) indicating, exhibiting Dhtp 592 (for gandh).

Sūci

Sūci (f.) [cp. Sk. sūci; doubtful whether to sīv] a needle Vin ii.115, 117, 177; S ii.215 sq., 257; J i.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J i.9; a small door -- bolt, a pin to secure the bolt M i.126; Th 2, 116; J i.360; v.294 (so for suci); ThA 117; cross -- bar of a rail, railing [cp. BSk. sūct Divy 221] D ii.179. -- kāra a needle -- maker S ii.216. -- ghatikā a small bolt to a door Vin ii.237; Ud 52; A iv.206; J i.346; vi.444; Vism 394. -- gharā a needle case Vin ii.301 sq.; iv.123, 167; S ii.231; J i.170. -- nālīkā a needle -- case made of bamboo Vin ii.116. -- mukha "needle -- mouthed," a mosquito Abhp 646; a sort of intestinal worm; "a pāñā (in the Gāthisānaya purgatory) M iii.185. -- loma needle -- haired, having hair like needles S ii.257; name of a Yakṣa at Gayā S i.207; Sn p. 48; Sn A 551; Vism 208. -- vatta needle -- faced, having a mouth like a needle Pgdp 55. -- vānijaka a needle -- seller S ii.215.

Sūcikā

Sūcikā (f.) [fr. sūcī] 1. a needle; (fig.) hunger Pv ii.83; PvA 107. -- 2. a small bolt to a door Vin ii.120, 148. <> sūcik'āṭha whose bones are like needles (?) Pv iii.23; PvA 180 (sūcigātā ti vā pāṭhā). Vijjhanathena sūcikā ti laddhanāmāya khuppipāsāya ajjhāptītā. Sūcikānāṭha ti keci paṭhani. Sūcichiddadisā mukhadvārā ti atthā.

Sūju

Sūju (adj.) [su+uju] upright Sn 143=Kh ix.1 (=suṭṭhu uju KhA 236).

Sūnā

Sūnā (f.) a slaughter -- house J vi.62; see sūnā.

Sūta

Sūta [Sk. sūta] a charioteer J iv.408; a bard, panegyrist J i.60; v.258.

Sūtighara

Sūtighara (nt.) [sūti+ghara] a lying-in-chamber J iv.188; vi.485; Vism 259 (KhA pasūtī*); VbhA 33, 242.

Sūdā

Sūdā [Sk. sūdā; for etym. see sādu] a cook D i.51; S v.149 sq.; J v.292; DA i.157; Vism 150 (in simile); Pv ii.937, 950.

Sūdaka=sūdā

Sūdaka=sūdā (cook) J v.507.
Sūna

Sūna [Sk. sūna] swollen Miln 35719; J vi.555; often wrongly spelt suna (q. v.) Vin ii.253=A iv.275 (cp. Leumann, Gött. Anz., 1899, p. 595); DhsA 197 (suna -- bhāva).

Sūnā

Sūnā (f.) [Sk. sūnā] a slaughter-house Vin i.202; ii.267; asisūnā the same Vin ii.26; M i.130, 143; also sūna J vi.111; and sūnā J v.303; sūnāpana J vi.111; sūnąghara Vin iii.59; sūna -- nissita Vin iii.151; sūnakārāghara VbhA 252.

Sūnu


Sūpa

Sūpa [Vedic sūpa, cp. Ags. sūpan=Ger. saufen; Ohg. sūf=soup] broth, soup, curry Vin ii.77, 214 sq.; iv.192; D i.105; S v.129 sq. (their var. flavours); A iii.49 (aneka’); J ii.66; Vism 343. samasūpaka with equal curry Vin iv.192. Also nt. Vin i.23921 ( -- āni) and f. sūpi J iv.352 (bidalāsūpiyo); sūpavyāñjanaka a vessel for curry and sauce Vin i.240. -- vyañjana curry J i.197.

Sūpatīttha

Sūpatīttha (adj.) [su+upatīttha, the latter=tīttha, cp. upavana: vana] with beautiful banks. Usually spelt su" as if su+patīttha (see patīttha), e. g. Vin iii.108; J vi.518, 555 (=sobhana’); D ii.129; Ud 83; Pv ii.120 (=sundara -- tīttha PvA 77). But sū’ at M i.76, 283; Ap 333.

Sūpadhārīta

Sūpadhārīta=su+upadhārīta well -- known Miln 10.

Sūpīka

Sūpīka [sūpa+ika] a cook DA i.157; J vi.62 (v. l.), 277.

Sūpin

Sūpin (adj.) [fr. sūpa] having curry, together with curry J iii.328.

Sūpeyya

Sūpeyya (nt.) [fr. sūpa=Sk. sūpya] 1. belonging to soup, broth, soup M i.448; S iii.146. -- 2. curry D ii.198; Nd2 314; DhA iv.209. -- panna curry leaf, curry stuff Vism 250=VbhA 233; J i.98, 99; -- sāka a potheb for making curry J iv.445.

Sūyati

Sūyati is passive of suṇāti.

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Sūra

Sūra1 [Vedic śūra, fr. śu] valiant, courageous S i.21; J i.262, 320; ii.119; (m.) a hero, a valiant man D i.51, 89; iii.59, 142, 145 sq; A iv.107, 110; Sn 831; DA 157, 250; (nt.) valour S v.227, read sūriya. -- kathā a tale about heroes D i.8; DA i.90. -- kāka the valiant crow DhA iii.352. -- bhāva strength, valour J i.130; Vism 417 (in def. of sūriya).

Sūra

Sūra2 [Vedic sūra] the sun ThA 150 (Ap v.90); J v.56.

Sūrata

Sūrata [=surata] soft, mild J vi.286; Mhbv 75; kindly disposed S iv.305. Cp. surata & sorata.

Sūrin

Sūrin (adj.) [fr. sūra1] wise Mhvs 26, 23.

Sūriya

Sūriya (nt.) [abstr. fr. sūra1] valour S v.227 (text, sūra); J i.282; Miln 4.

Sūla

Sūla [cp. Vedic śūla] (m. and nt.) 1. a sharp -- pointed instru- ment, a stake Th 2, 488; S v.411; Pv iv.16; Vism 489 (in compar.), 646 (khadira’, ayo’, suvaṇṇa’); ThA 288; J i.143, 326; sūle uttāseti to impale A i.48; J i.326; ii.443; iv.29; appeti the same J iii.34; vi.17, or āropeti PvA 220. ayastāla an iron stake J iv.29; Sn 667; cp. asi’ & satti’. -- 2. a spit J i.211; roasted on a spit, roasted meat J iii.220; maṇṣa’ the same, or perhaps a spit with roasted meat J iii.52, 220. -- 3. an acute, sharp pain DhsA 397; sūla (f.) the same A v.1105. Cp. defn of sūl as "rujā" at Dhtp 272. -- āropana impaling, execution Miln 197, 290. -- koṭi the point of the stake DhA ii.240.

Sūḷāra

Sūḷāra (adj.) [su+uluṇa] magnificent Mhvs 28, 1.

Sūṣṭyati

Sūṣṭyati [Denom. fr. sū] to make a hissing sound "sū sū" (of a snake) DhA ii.257 (v. l. susumāyati).

Se

Se (pron.)=taṭ: see under sa2.

Seka

Seka [fr. sic, see siṅcati] sprinkling J i.93 (suvaṇṇa -- rasa -- s.- piṅjara).

Sekata
Sekata (nt.) [Sk. saikata] a sandbank Dāvs i.32.

Sekadhārt

Sekadhārt (f.) (?) J vi.536 (nīlapupphi -- "", C. nīlapupphīti ādikā pupphavalliyo).

Sekha

Sekha (& sekkha) [cp. Sk. śaikṣa; fr. siks, sikkhati] belonging to training, in want of training, imperfect Vin i.17, 248; iii.24; Dhs 1016; one who has still to learn, denotes one who has not yet attained Arahantship D ii.143; M i.4, 144; A i.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S ii.47; definition A i.231; S v.14, 145, 175, 229 sq., 298, 327; Nd1 493 (sikkhatī ti sekkho, etc.) =Nd2 689; VbhA 328. s. pātipadā the path of the student M i.354; iii.76, 300; s. sila the moral practice of the student A i.219 sq.; ii.6, 86 sq.; asekha not to be trained, adept, perfect Vin i.62 sq.; iii.24; Pug 14 (=arahant). See asekha. -- bala the strength of the disciple, of five kinds A ii.150. -- sammata esteemed to be under discipline, educated Vin iv.179.

Sekhavant

Sekhavant (?) quick J vi.199 (v. l. sīghavant).

Sekhiya

Sekhiya [fr. sekha] connected with training; s. dhamma rule of good breeding Vin iv.185 sq.

Segālaka

Segālaka (nt.) [fr. sigāla] a jackal's cry A i.187 sq. (˚n nadati); cp. sigālika.

Secanaka

Secanaka [fr. seceti] sprinkling J vi.69; neg. asecanaka (q. v.).

Seceti

Seceti see siñcati.

Secchā

Secchā=sā -- icchā, Sdhp 249.

Seṭṭha

Seṭṭha best, excellent D i.18, 99; S iii.13; Sn 47, 181, 822, 907; Dh 1, 26; J i.443; Nd1 84=Nd2 502 (with syn.); J i.88; cp. seṭṭhatara J v.148. -- kamma excellent, pious deeds Mhvs 59, 9. -- sammata considered the best J iii.111.

Seṭṭhi

Seṭṭhi [fr. seṭṭha, Sk. śreṣṭhin] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin i.15 sq., 271 sq.; ii.110 sq., 157; S i.89; J i.122; ii.367 etc.; Rājagaha’ the merchant of Rājagaha Vin ii.154; J iv.37; Bārāṇasi’ the merchant of Benares J i.242, 269; jana -- pada -- seṭṭhi a commercial man of the
country J iv.37; setṭhi gaḥapati Vin i.273; S i.92; there were families of setṭhis Vin i.18; J iv.62; " -- ṭhāṇā the position of a setṭhi J ii.122, 231; hereditary J i.231, 243; ii.64; iii.475; iv.62 etc.; setṭhānusetṭhi treasurers and under -- treasurers Vin i.18; see Vinaya Texts i.102.

Seṭṭhīta

Seṭṭhīta (nt.) [abstr. fr. seṭṭhi] the office of treasurer or (wholesale) merchant S i.92.

Seṇī

Seṇī (f.) [Class. Sk. śrēṇī in meaning "guild"; Vedic= row] 1. a guild Vin iv.226; J i.267, 314; iv.43; Dāvs ii.124; their number was eighteen J vi.22, 427; VbhA 466. " -- pamukha the head of a guild J ii.12 (text seṇi -- ). -- 2. a division of an army J vi.583; rattha -- J vi.81, 49; senimokkha the chief of an army J vi.371 (cp. senā and seniya).

Sēta

Sēta (adj.) [Vedic śveta & śvitra; cp. Av. spaṭa white; Lith. szaitīti to make light; Ohg. hwīz=E. white] white D ii.297=M i.58; Sn 689; A iii.241; VbhA 63 (opp. kāla); J i.175; PvA 157, 215. name of a mountain in the Himālayas S i.67=Mīl 242; an elephant of King Pasenadi A iii.345. -- anga white bodied Mhvs 10, 54. -- aṭṭhīka lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāṣṭhī Divy i.31] Vin iii.6; iv.23; S iv.323; A i.160; iv.279. -- f. mildew Vin ii.256; J v.401. -- odaka clear (transparent) water Pv ii.120. -- kambala white blanket J iv.353. -- kamma whitewashing J vi.432. -- kuṭṭha white leprosy J v.69; vi.196. -- terga N. of a plant J vi.535. -- cchatta a white parasol, an emblem of royalty D ii.19; A i.145; J i.177, 267; PvA 74; Dha i.167; iii.120. -- papchāda with white covering S iv.292=Ud 76=DhsA 397. -- puppha "white -- flowered," N. of a tree (Vitex trifolia?) J v.422 (=piyaka). -- vārt ( & "vārīsa) names of plants or trees J vi.535, 536.

Setaka

Setaka (adj.) [seta+ka] white, transparent D ii.129; M i.76, 167, 283.

Setaccha


Setapanṇi

Setapanṇi (f. ?) a tree J vi.335.

Seti & sayati

Seti & sayati [śt, Vedic śete & śayate; cp. Av. saete=Gr. κεί_ται to lie, w) -- keano/s ("ocean")=Sk. ā -- śayānah, koima/w to put to sleep; Ags. hāēman to marry; also Lat. cīvis=citizen. -- The Dhtp simply defines as saya (374) to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. -- Pres. seti S i.41, 47, 198 (kiṃ sesi why do you lie asleep? Cp. Pv ii.61); J i.141; Dh 79, 168; Sn 200; VvA 42; sayati Vin i.57; J ii.53; DA i.261. Pot. sayeyya Pv i.3.9 & saye It 120. prpr. sayañ J v.82, 117; Sn 193; sayaña (med.) D i.90; ii.292; M i.57; It 117; Sn 1145; & semāna D ii.24; M i.88; S i.121; J i.180; also sayamāna Th 1, 95. -- Fut. sessati S i.83; Sn 970; Dha i.320. -- Aor. sesi J v.70; settha Sn 970; sayi J vi.197, asayittha J i.335. -- Inf. sayañṭu PvA 157; ger. sayitvā J ii.77. -- pp. sayita (q. v.). -- Caus. II. sayaṭṭeti to make lie down, to bed on a couch etc. J i.245; v.461; Mhvs 31, 35; PvA 104. -- pp. sayaṇāta. -- sukhaṇ seti to be at ease or happy S i.212; J v.242 (raṭṭhaṇ i. e. is prosperous); opp. dukkhaṇ s. to be miserable A i.137.
Setu

Setu [Vedic setu, to si or sā (see sinoti); cp. Av. haëtu dam; Lat. saeta; Ags. sāda rope; etc.] a causeway, bridge Vin i.230=D ii.89, J i.199; Vism 412 (simile);

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DhA i.83; SnA 357; PvA 102, 151, 215. uttāra” -- a bridge for crossing over M i.134; S iv.174; Miln 194; naḷa -- ” a bamboo bridge Th 1, 7. -- kāraka a bridge -- maker, one who paves the way S i.33; Kv 345. -- ghāta pulling down of the bridge (leading to something) Vin i.59; iii.6; A i.220, 261; ii.145 sq.; Dhs 299; DhsA 219; DA i.305; Nd2 462; DhA iv.36.

Seda

Seda [Vedic sveda, fr. Av. xvaëda, Gr. ἱδρω/s, Lat. sudor, Ags. svāt =E. sweat] sweat D ii.293; A ii.67 sq.; It 76; Sn 196; J i.118, 138, 146, 243; in detail (physiologically) at Vism 262, 360; VbhA 66, 245; sweating for medicinal purposes, mahā” a great steambath; sambhāra” bringing about sweating by the use of herbs, etc.; seda -- kamma sweating Vin i.205. -- pl. sedā drops of perspiration DhA i.253. -- āvakkhitta earned in the sweat of the brow A ii.67 sq., iii.45, 76; iv.95, 282. -- gata sweat -- covered, sweating VvA 305. -- mala the stain of sweat J iii.290; VbhA 276. -- yūsa sweat Vism 195.

Sedaka

Sedaka (adj.) [fr. seda] sweating, transpiring D ii.265.

Sedita

Sedita [pp. of sedeti] moistened J i.52 (su”). Cp. pari”.

Sedeti

Sedeti [Caus. of sijjati] to cause to transpire, to heat, to steam J iv.238; v.271; KhA 52, 67; Vin iii.82 (aor. sedesi); ger. sedetvā J i.324; ii.74; pp. sedita. Caus II. sedāpeti J iii.122.

Sena

Sena1 [=sayana] lying, sleeping; couch, bed J v.96 (=sa- yana).

Sena

Sena2 [Sk. śyena] a hawk J i.273; ii.51, 60; DhA ii.267.

Senaka

Senaka1 a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka

Senaka2=sena2 J iv.58, 291; vi.246.

Senā
Senā [Vedic senā2 perhaps fr. si to bind] an army Vin i.241; iv.104 sq. (where described as consisting of hattthī, assā, rathā, patti), 160; S i.112; A iii.397; v.82; J ii.94; Miln 4; Nd1 95 (Māra'), 174 (id.). -- gutta [senā'] a high official, a minister of war, only in cpd. mahā -- " J vi.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J v.115. -- nāyaka a general Vin i.73. -- pacca the position as general Mhvs 38, 81. -- pati a general Vin i.233 sq.; Sn 556; A iii.38; iv.79; J i.133; iv.43; dhamma -- " a general of the Dhamma Miln 343; DhA iii.305. -- patika a general A iii.76, 78, 300. -- byūha massing of troops, grouping & fitting up an army Vin iv.107; D i.6; Ps ii.213; DA i.85 ( -- vyūha).

Senāṇī

Senāṇī a general; only in cpd. " -- kuṭilatā strategy (lit. crookedness of a general) DhsA 151.

Senāsana

Senāsana (nt.) [sayana+āsana] sleeping and sitting, bed & chair, dwelling, lodging Vin i.196, 294, 356; ii.146, 150 ('parikkhāra -- dussa); iii.88 etc.; D ii.77; A i.60; It 103, 109; DA i.208; J i.217; VbhA 365 (=seti c'eva āsati ca etthā ti senāsanaṇ). See also panta. -- gāha allotment of lodging -- places Vin ii.167. -- gāhāpaka house -- steward Vin ii.167. -- cārikā a wandering from lodging to lodging Vin i.182, 203; iii.21; J 126. -- paññāpaka regulator of lodging -- places Vin ii.75, 176; iii.158 sq.; iv.38. -- paṭībāhana keeping out of the lodging J i.217. -- paviveka seclusion in respect of lodging A i.240 sq. -- vatta rule of conduct in respect of dwelling Vin ii.220.

Seniya

Seniya [fr. senā] belonging to an army, soldier J i.314.

Senesika

Senesika at Vin i.200 is to be read senehika (fr. sineha), i. e. greasy.

Sepaṇṭī

Sepaṇṭī (f.) [Sk. śīrpaṇṭi, lit. having lucky leaves] name of a tree, Gmelina arborea J i.173, 174; DhA i.145.

Semānaka

Semānaka [semāna+ka; ppr. of seti] lying Th 1,14; DhA i.16.

Semha

Semha (nt.) [=silesuma] phlegm Vin ii.137; D ii.14, 293; A ii.87; iii.101; iv.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

Semhāra

Semhāra some sort of animal (monkey?) (explained by makkaṭa) M i.429.

Semhika


Seyya
Seyya (adj.) [Sk. śreyas, compar. formn] better, excellent; nom. masc. seyyo S iii.48 sq.; Sn 918; Dh 308; Dhs 1116; J i.180; nom. fem. seyyasi J v.393; nom. neut. seyyo often used as a noun, meaning good, happiness, wellbeing Vin i.33; D i.184; ii.330; Sn 427, 440; Dh 76, 100; J ii.44; vi.4 (maranaṇaṇ eva seyyo, with abl. of compar. rajjato); Pv ii.943 (dhanaṇ); iv.16 (jīvitaṇ); nom. fem. seyyā J v.94; nom. acc. neut. seyyaṇ J ii.402; iii.237; abl. as adv. seyyaso "still better" Dh 43; J ii.402; iv.241. Superl. seṭṭha.

Seyyaka

Seyyaka (adj.) [fr. seyyā] lying M i.433, see uttānaseyyaka and gabbhaseyyaka.

Seyyati

Seyyati [śṛ, Vedic śṛṃṭi & śṛyate] to crush J i.174. See also sarati3 & vi". -- pp. siṇṇa: see vi".

Seyyathā

Seyyathā (adv.) [=taṇ yathā, with Māgadhī se’ for ta’; cp. sayathā & tanyathā] as, just as, s. pi Vin i.5; D i.45; It 90, 113; J i.339; seyyathidaṇ as follows "i. e." or "viz." Vin i.10; D i.89; ii.91; S v.421; It 99.

Seyyā

Seyyā (f.) [Sk. śayyā; fr. śṛ] a bed, couch M i.502; A i.296; Vin ii.167 (’aggena by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv ii.311; iv.12; J vi.197 (gilāna’ sick -- bed). Four kinds A ii.244; VbhA 345. seyyaṇ kappeti to lie down Vin iv.15, 18 sq. -- Combd with āvasatha, e. g. at A ii.85, 203; iii.385; iv.60; v.271 sq. -- As -- "used in adj. sense of "lying down, resting,” viz. uṣṣūra’ sleeping beyond sunrise D iii.184=DhA ii.227; divā’ noon -- day rest D i.112, 167; sīḥa’ like a lion D ii.134; A iv.87; dukkha’ sleeping uncomfortably DhA iv.8.

Seritā

Seritā (f.) [fr. serin] independence, freedom Sn 39 sq.

Serin

Serin (adj.) [cp. Sk. svairin] self -- willed, independent, according to one's liking M i.506; Th 1, 1144; Pv iv.187; J i.5.

Serivihāra

Serivihāra (adj.) [serin+vihāra] lodging at one's own choice M i.469 sq.; Vism 66 (’sukhaṇ).

Serīsaka

Serīsaka (adj.) [fr. sīrīsa] made of Sīrīsa wood, name of a hall D ii.356 sq.; Vv 8453; VvA 331, 351.

Serīsamaha

Serīsamaha a festival in honour of the Serīsaka Vīmāṇa Vv 8437, 53

Sereyyaka
Sereyyaka name of a tree (Barleria cristata) J iii.253.

Sela

Sela [fr. silā] rocky Dh 8; (m.) rock, stone, crystal S i.127; D ii.39; A iii.346; Dh 81; J ii.14; Vin i.4 sq.; iii.147= J ii.284. -- guī a rocky ball J i.147. -- maya made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

Selaka

Selaka [sela+ka] "rocky," a kind of copper (cp. pisāca) VbhA 63.

Selita

Selita (selita) [pp. of seleti] shouting, noise, row J ii.218. To this belongs the doubtful der. selissaka (nt.) noise, row, mad pranks at S iv.117 (v. l. seleyyaka).

Seleti

Seleti [according to Kern, Toev. ii.78 for sveḷayati, cp. Oir. fēt whistle, music etc. Idg. *sveizd] to make a noise, shout, cry exultantly Sn 682; J v.67; Bu i.36. <> pp. selita. -- Other, diff. explns of the word see in J.P.T.S. 1885, p. 54.

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Sevaka

Sevaka serving, following; a servant, dependent J ii.12, 125, 420; SnA 453. See vipakkha˚.

Sevati

Sevati [sev] 1. to serve, associate with, resort to Vin ii.203; A i.124 sq.; Sn 57, 75; Pug 33; It 107; J iii.525; SnA 169. -- 2. to practice, embrace, make use of Vin i.10=S v.421; D iii.157; S i.12; M iii.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd1 383, 481; J i.152, 361; aor. asevissa J iv.178. -- pp. sevita: see a˚, vi˚.

Sevanatā

Sevanatā ( -- *) (f.) [abstr, fr. sevati]=sevanā VbhA 282 sq.

Sevanā

Sevanā (f.) [fr. sevati] following, associating with Sn 259; Dhs 1326; Pug 20; Dhtp 285 (as nt.); cohabiting Vin iii.29.

Sevā

Sevā (f.) [fr. sev] service, resorting to S i.110; ThA 179.

Sevāla
Sevāla [cp. Epic Sk. śaivala & saivāla] the plant Blyxa octandra moss, A iii.187, 232, 235; J ii.150=DhA i.144; J iii.520; iv.71; v.462; Miln 35; DhA iii.199; Tikp 12 (in sim.). (m. and nt.) J v.37; -- mālaka (or -- mālīka) who makes garlands of Blyxa octandra A v.263; S iv.312. -- Often combd with another waterplant, pānaka (see under pānaka), e. g. A iii.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, Kalpasūtra p. 46 sq.).

Sevin

Sevin (adj.) [fr. sev] serving, practising Sn 749; It 54. See vipakkha*.

Seveti

Seveti to cause to fall, to throw down J iii.198 (doubtful; C -- expls as pāteti & gives saveti [=saṃveti, Caus. of sru to make glide] as gloss; v. l. also sādeti).

Sesa

Sesa [fr. śis] remaining, left D ii.48; Sn 217, 354; J ii.128; (nt.) remainder PvA 14, 70; " -- ka the same Mhvs 10, 36; 22, 42; 25, 19.

Seseti

Seseti: see sissati.

Sessan, sessati

Sessan, sessati see seti.

Sehi

Sehi is instr. pl. of sā (his own): Dh 136; DhA iii.64.

Soka

Soka [fr. suc, to gleam (which to the Dhtp however is known only in meaning "soka": Dhtp 39); cp. Vedic soka the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; defd as "soçanā socitattānto -- soko . . . cetasā pariṣhyātāna damanāsānto" at Ps i.38=Nd1 128=Nd2 694; shorter as "nāti -- vyasan'n<=> āḍhā puṭṭhasa citta -- santāpo" at Vism 503=VbhA. Cp. the foll.: Vin i.6; D i.6; ii.305, 103; S i.110, 123, 137; A i.51, 144; ii.21; v.141; Sn 584, 586; J i.189; SnA 155; DhA ii.166; KhA 153 (abbiḷha*); Pv i.43 (=citta -- santāpa PvA 18); PvA 6, 14, 38, 42, 61. -- asoka without grief: see viraja. See also dukkha B iii.1b. -- aggi the fire of sorrow PvA 41. pl. -- divasā the days of mourning (at the king's court after the death of the queen) SnA 89. -- parideva sorrow and lamenting A iii.32, 326 sq.; v.216 sq.; Vism 503; Nd1 128. -- pariddava id. Vv 8430. -- pareta overcome with grief Pv i.86. -- vinaya dispelling of grief PvA 39. -- vinodana id. PvA 61. -- salla the dart or sting of sorrow A iii.54, 58; Nd1 59, 414; Pv i.86; PvA 93, 162.

Sokajhāyikā

Sokajhāyikā (f.) [soko+ajjhāyaka; this soka perhaps *stūka, as in visūka?] a woman who plays the fool, a comedian Vin iv.285; J vi.580 (where C. expls as "grief-dispellers").

Sokavant
Sokavant (adj.) [soka+vant] sorrowful Mhvs 19, 15.

Sokika

Sokika (adj.) [soka+ika] sorrowful; a -- ' free from sorrow ThA 229.

Sokin

Sokin (adj.) [fr. soka] (fem. 'nt) sorrowful Dh 28.

Sokhya

Sokhya (nt.) [abstr. der. fr. sukha] happiness Sn 61; J v.205.

Sokhumma

Sokhumma (nt.) [abstr. fr. sukhuma] fineness, minuteness A ii.17; Th 1, 437. At A ii.18 with double suffix 'tā.

Sogandhika

Sogandhika (nt.) [Sk. saugandhika; fr. sugandha] the white water -- lily (Nymphaea lotus) J v.419; vi.518, 537 (seta -- sogandhiyehi). -- As m. designation of a purgatory A v.173; S i.152; Sn p. 126.

Socati

Socati [Vedic śocati, śuc, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J i.168; Pv i.87 (+rodati); i.1015; i.122; Miln 11; pres 3rd pl. socare Sn 445; Dh 225; ppr. socamāṇa J ii.75; ppr. asocaṇ not grieving S i.116; mā soci do not sorrow D ii.144; J vi.190; plur. mā socayittha do not grieve D ii.158; Caus. socayati to cause to grieve D i.52; S i.116; Th 1, 743 (ger. 'ayitvā); Miln 226; soceti J ii.8. -- pp. socita. -- Caus. II. socayati the same S i.116.

Socana

Socana (nt.) [fr. śuc] sorrow, mourning PVA 18, 62; -- nā (f.) the same D ii.306; S i.108=Sn 34; Nd2 694.

Socita

Socita (nt.) [fr. socati] grief Th 2, 462.

Socitatta

Socitatta (nt.) sorrowfulness D ii.306; Ps i.38=Nd2 694.

Socin


Sociya

Sociya [=Sk. śocya] deplorable Sdhp 262.
Soceyya

Soceyya (nt.) [abstr. fr. *śaucya] purity S i.78; A i.94; ii.188; v.263; Vism 8; J i.214; Miln 115, 207; is threefold A i.271; It 55; D iii.219; further subdivided A v.264, 266 sq. In meaning of "cleaning, washing" given in the Dhtp as def. of roots for washing, bathing etc. (khal, nahā, sinā, sudh).

Sojacca

Sojacca (nt.) [abstr. fr. sujāta] nobility, high birth J ii.137.

Soṇa

Soṇa1 [see suvāṇa] a dog J i.146; vi.107 (=sunakha); Sn 675; Vism 191; DhA iii.255 (+sigāla); soṇi (f.) a bitch Mhvs 7, 8=sona It 36.

Soṇa

Soṇa2 [cp. śyōnāka] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu ix.22; x.24; J i.36, 37.

Soṇita

Soṇita (nt.) [Sk. śōṇita, fr. śoṇa red] blood Th 2, 467; DA i.120; Vism 259.

Soṇī

Soṇī (f.) [cp. Sk. śroṇī] 1. the buttock Sn 609; J v.155, 216, 302. -- 2. a bitch, see soṇa1.

Soṇḍa

Soṇḍa [cp. Sk. śaṇḍa] addicted to drink, intoxicated, a drunkard D ii.172; J v.436, 499; Miln 345; Vism 316. a -- soṇḍa A iii.38; iv.266; J v.166; (fem. -- tī) itthisoṇḍī a woman addicted to drink Sn 112 (? better "one who is addicted to women"; Sn 172 expls to that effect, cp. J ii.431 itthi -- surā -- maṣṭa -- soṇḍa); yuddhasoṇḍa J i.204; dāsi -- soṇḍa a libertine J v.436 (+surā’); dhamma -- soṇḍatā affectionate attachment to the law J v.482.

Soṇḍaka

Soṇḍaka [soṇḍa+ka] in cpd. surā” a drunkard J v.433; vi.30.

Soṇdā

Soṇḍā (f.) [Sk. śunḍa] an elephant's trunk Vin ii.201;= S ii.269; M i.415; A iv.87 (uccā’ fig. of a bhikkhu] J i.50, 187; iv.91; v.37; DhA i.58; Miln 368; soṇḍa (m.) the same S i.104.

Soṇḍika

Soṇḍika [fr. soṇḍa] 1. a distiller and seller of spirituous liquors; M i.228= 374. -- 2. a drunkard Miln 93.

Soṇḍikā
Soṇḍīkā (f.) 1. tendril of a creeper S i.106; Miln 374. - 2. peppered meat S ii.98 (cp. Sanskrit śaṇḍī long pepper). - 3. in udaka° KhA 65 (=sondí1) a tank.

Soṇḍī

Soṇḍī1 (f.) a natural tank in a rock J i.462; DhA ii.56 (soṇḍī); udaka° J iv.333; Vism 119; KhA 65 (soṇḍīkā).

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Soṇḍī

Soṇḍī2 (f.) the neck of a tortoise S iv.177 (soṇḍī -- pañcamāṇi angāṇī); Miln 371; the hood of a snake J vi.166 (nāgā soṇḍī -- katā).

Soṇṇa

Soṇṇa (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 54, 367. -- ālankāra with golden ornaments J ii.48. -- dhaja with golden flags J ii.48. -- bhinkāra a golden vase Sdhp 513. -- maya golden, made of gold J vi.203. -- vālūkā gold dust J vi.278.

Sota

Sota1 (nt.) [Vedic śrotas & śrotra; fr. śru; see suṇāti] ear, the organ of hearing Vin i.9, 34; D i.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhsA 310; -- dibba -- sota the divine ear (cp. dibba -- cakkhu) D i.79, 154; iii.38, 281; dhamma° the ear of the Dhamma A iii.285 sq., 350; v.140; S ii.43; sotaṇ odahati to listen (carefully) D i.230; ohita -- s. with open ears A iv.115; v.154; J i.129. -- añjana a kind of ointment made with antimony Vin i.203. -- ānugata following on hearing, acquired by hearing A ii.185. -- āyatana the sense of hearing Dhs 601 sq.; D ii.243, 280, 290. -- āvadhāna giving ear, attention M ii.175. -- indriya the faculty of hearing Dhs 604; D iii.239. -- dvāra "door of the ear," auditory sensation VbhA 41. -- dhātu the ear element, the ear Vin ii.299; D i.79; S ii.121; A i.255 (dibba°); iii.17 (id.); v.199; Vbh 334; Vism 407 (defd); Dhs 601, 604; Miln 6. -- viññāna auditory cognition, perception through the ear Dhs 443. -- viññeyya cognizable by hearing D ii.281; Dhs 467; KhA 101.

Sota

Sota2 (m. & nt.) [Vedic srotas, nt., fr. śro; see savati] 1. stream, flood, torrent Sn 433; It 144; J i.323; stgha -- s. having a quick current D ii.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu iii.88 chinna -- srota); 1034; S iv.292; M i.226 (sotaṇ chetva); It 114; denotes noble eightfold path S v.347; bhava -- s. torrent of rebirth S i.15; iv.128; viññāna -- s. flux of mind, D iii.105; nom. sing. soto S iv.291 sq.; v.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?]), or wrong reading instead of sotāso, sotāse [?] J iv.287, 288. -- 2. passage, aperture (of body, as eyes, ears, etc.), in kañca° orifice of the ear, and nāsa° nostril, e. g. D i.106; Sn p. 108; J i.163, 164 (heṭṭha° -- nāsika° -- s.); Vism 400 (dakkhina° & vānu° -- kañca° -- s.). -- āpatti entering upon the stream, i. e. the noble eightfold path (S v.347), conversion Vin ii.93 etc. By it the first three Šaṇyojanas are broken S v.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Silas S ii.68 sq.; v.362 sq.; A iii.12; iv.405; D iii.227 (in detail). Another set of four angas consists of sappurisa -- saṃsevā, sattahammasavana, yonisomanisakāra, and dhammānudhammapatipatti S v.347, 404. -- phala the effect of having entered upon the stream, the fruit of conversion Vin i.293; ii.183; M i.325; A i.44; iii.441; iv.292 sq., 372 sq.; D i.229; iii.227; S iii.168, 225; v.410 sq.; Pug 13; DhA iii.192; iv.5; Pva 22, 38, 66, 142. -- magga the way to conversion, the lower stage of conversion DA i.237; J i.97; VbhA 307; see magga. -- āpannya one who has entered the stream, a convert Vin ii.161, 240; iii.10; D i.156; iii.107 sq., 132, 227; A ii.89; S ii.68; iii.203 sq., 225 sq.; v.193 sq.; DA i.313; Vism 6, 709; Pva 5, 153. The converted is endowed
with āyu, vaṇṇa, sukha, and ādhipateyya S v.390; he is called wealthy and glorious S v.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is a vinipāta -- dhamma: D i.156; ii.200; S v.193 sq., 343; A i.232; ii.238; iii.331 sq.; iv.405 sq., v.182; M iii.81; or khaṇṇa -- niraya: A iii.211; iv.405 sq. (+khaṇṇa -- tiracchānāyoni etc.). The converted man is sure to attain the sambodhi (niyato sambodhipārāyaṇo D i.156, discussed in Dial. i.190 -- 192).

Sotatta

Sotatta scorched J i.390=M i.79, read so tatto (cp. M i.536). See sosita.

Sotar

Sotar [n. ag. fr. suṇāti] a hearer D i.56; A ii.116; iii.161 sq. -- sotā used as a feminine noun ThA 200 (Ap v.3).

Sotavant

Sotavant [sota1+vant] having ears, nom. pl. sotavanto S i.138; Vin i.7; D ii.39.

Sotukāma

Sotukāma [sotu (=inf. of suṇāti)+kāma] wish or wishing to hear A i.150; iv.115; Vism 444; f. abstr. "kamyatā desire to listen A v.145 sq., SnA 135.

Sotta

Sotta [pp. of supati, for sutta] asleep S i.170.

Sotti

Sotti (f.) [Sk. śukt] a shell (?) filled with chunam and lac, used for scratching the back, a back -- scratcher acting as a sponge M ii.46; A i.208; see sutti e. g. Vin ii.107.

Sottiya

Sottiya [=*śrotiya] well versed in sacred learning, a learned man M i.280; Sn 533 sq. See sotthiya.

Sottun

Sottun see supati.

Sotthāna

Sotthāna (nt.) [cp. Sk. svastiyana] blessing, well -- fare Sn 258; A iv.271, 285; J v.29 (where the metre requires sotthayan, as at iv.75); vi.139.

Sotthi

Sotthi (f.) [Sk. svasti=su+asti] well -- being, safety, bless ing A iii.38= iv.266 ("brings future happiness"); J i.335; s. hotu hail! D i.96; sotthi in safety, safely Dh 219 (=anupaddavena DhA iii.293); Pv iv.64 (=nirupaddava PvA 262); Sn 269; sotthinā safely, prosperously D i.72, 96; ii.346; M i.135; J ii.87; iii.201.
suvatthi the same J iv.32. See sotthika & sovatthika. -- kamma a blessing J i.343. -- kāra an utterer of blessings, a herald J vi.43. -- gata safe wandering, prosperous journey Mhvs 8, 10; sothigamana the same J i.272. -- bhāva well -- being, prosperity, safety J i.209; iii.44; DhA ii.58; PvA 250. -- vācaka utterer of blessings, a herald Miln 359. -- sālā a hospital Mhvs 10, 101.

Sotthika

Sotthika (& 'iya) (adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA ii.227 ('iya; in phrase digha' one who is happy for long [?]).

Sotthiya=sottiya

Sotthiya1=sottiya a learned man, a brahmin Dh 295; ThA 200 (Ap v.6); J iv.301, 303; v.466.

Sotthiya

Sotthiya2 (nt.) [der.?] a childbirth rag Vism 63.

Sotthivant

Sotthivant (adj.) [sotthi+vant] lucky, happy, safe Vv 8452.

Sodaka

Sodaka (adj.) [sa+udaka] containing water Mhvs 30, 38; 37, 200.

Sodariya

Sodariya (adj.) [sa+udariya] having a common origin (in the same mother's womb), born of the same mother, a brother J i.308; iv.434; PvA 94 (bhātā).

Sodhaka

Sodhaka [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

Sodhana

Sodhana (nt.) [fr. sodheti] cleansing Vism 276 (as f. 'nā); examining J i.292; payment (see uddhāra) J i.321.

Sodheti

Sodheti [Caus. of sujjhati] to make clean, to purify Vin i.47; M i.39; Dh 141; DA i.261, 135; to examine, search J i.200, 291; ii.123; iii.528; to search for, to seek J ii.135; to clean away, to remove J iv.404; to correct J ii.48; to clear a debt: in this meaning mixed with sādheti (q. v.) in phrases inaḥ s. and uddhāraḥ s.; we read inaḥ sodheti at PvA 276; uddhāraḥ sodheti at J iv.45; otherwise sādheti. -- Caus. II. sodhāpeti to cause to clean, to clean Vin iii.208, 248=i.206; J i.305; ii.19; Pass. sodhiyati to be cleansed, to be adorned Bu ii.40 sq.=J i.12.

Sona

Sona dog It 36; see soña.
Sopadhīka

Sopadhīka=sa+upadhīka.

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Sopavāhana

Sopavāhana=sa+upavāhana.

Sopāka

Sopāka [=sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.

Sopāna

Sopāna (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa+ upāyana"] stairs, staircase Vin ii.117, 152; D ii.178; J i.330, 348; iv.265; Vism 10; VvA 188; PvA 156, 275; Vv 785; dhura -- sopāna the highest step of a staircase (?) J i.330. -- kalingara flight of steps Vin ii.128 (v. l. sopānakalevara as at M ii.92). -- panti a flight or row of steps, a ladder Vism 392 (three). -- pāda the foot of the steps (opp. "sīsa) DhA i.115. -- phalaka a step of a staircase J i.330.

Soppa

Soppa (nt.) [=supina] sleep, dream S i.110; A i.261 (i. e. laziness). *ante in a dream J v.329 (C. reading for T. suppante).

Soppati

Soppati see supati.

Sobhha

Sobhha [cp. Sk. śvabhra] a hole, (deep) pit D ii.127; M i.11; A i.243; ii.140; iii.389 (see papāta); v.114 sq.; J vi.166; Th 1, 229; SnA 355, 479; a water -- pool S ii.32; Sn 720; Vism 186; as adj. at S iii.109 (+papāta), i. e. "deep"; kussobbha a small collection of water S ii.32, 118; Sn 720; mahāsobbha the ocean S ii.32, 118.

Sobhagga

Sobhagga (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J i.51, 475; ii.158; iv.133. As sobhagyatā at DA i.161.

Sobhañjana

Sobhañjana the tree Hypericamorina J v.405; sobhañjanaka the same J iii.161 (=siggurukkha, C.); vi.535.

Sobhaña

Sobhana

Sobhana2 (adj.) [fr. śubh] 1. adorning, shining, embellishing A ii.8, 225; very often spelt sobhana J i.257; ThA 244; nagara -- sobhanā (or 'ini) a courtesan J ii.367; iii.435, 475; Miln 350; PvA 4. -- 2. good Miln 46 (text "na); Cpd. 96; 101; 106.

Sobhati

Sobhati [śubh, Vedic śobhate] 1. to shine, to be splendid, look beautiful J i.89; ii.93; sobhetha let your light shine (with foll. yañ "in that . . .") Vin i.187, 349=ii.162= J iii.487=S i.217; ppr. "māna Vism 58. aor. sobhi J i.143; Caus. sobheti to make resplendent, adorn, grace A ii.7; Sn 421; J i.43; Miln 1; Vism 79 (ppr. sobhayanto); to make clear D ii.105.

Sobhanagaraka

Sobhanagaraka (nt.) a kind of game, fairy scenes D i.6, 13; DA i.84.

Sobhā

Sobhā (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J iv.333; ThA 226; Miln 356.

Sobhiya

Sobhiya [cp. Sk. āubhika; BSk. ābhika MVastu iii.113] a sort of magician or trickster, clown J vi.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

Somanassa

Somanassa (nt.) [fr. su+mano; cp. domanassa] mental ease, happiness, joy D i.3; ii.278; iii.270; M i.85, 313; S iv.232; A ii.69; iii.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; PvA 6, 14, 133; DA i.53; it is more than sukhā D ii.214; defined at Vism 461 (itth'ārammaṇ'<> ānubhavana -- lakkhanā, etc.). A syn. of it is veda 1. On term see also Cpd. 277. -- indriya the faculty of pleasure D iii.224; S v.209 sq.; Dhs 18.

Somanassita


Somarukkha

Somarukkha [soma+rukkha] a certain species of tree J vi.530.

Sombhā

Sombhā (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.

Somma

Somma (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs i.42; DA i.247; DhsA 127; VvA 205; SnA 456; Vism 168.

Soracca
Soracca (nt.) [fr. sorata] gentleness, restraint, meekness A ii.68, 113; iii.248; S i.100, 172, 222; Sn 78, 292; Dhs 1342; J iii.442; iv.302; Miln 162; VvA 347. Often combd with khanti forbearance (q. v.). -- soracciya (nt.) the same J iii.453.

Sorata

Sorata (adj.) [=su+rata, with so° for s˚, which latter is customary for su° before r (cp. dūr° for dur°). See dul 2 and Geiger, P.Gr. § 11. -- The (B)Sk. is sūrata] gentle, kind, humble, self -- restrained M i.125; S i.65; iv.305 (text, sūrata); A ii.43; iii.349, 393 sq.; Sn 309, 515, 540; J iv.303; DhA i.56.

Soḷasa

Soḷasa (num. card.) [Sk. ṣoḍaśa] sixteen D i.128; Sn 1006; J i.78 (lekhā); ii.87; iii.342 (atappiya -- vatthūṇi); v.175; vi.37; Miln 11 (palibodhā); DhA i.129 ("salākā"); iv.208 ("karisa -- matta). instr. solasahi D i.31, & solasehi D i.139; gen. solasanṇa J iv.124. Very frequent in measures of time & space. -- "vassa" (16 years . . . ) J i.231, 285; ii.43; iv.7; vi.10, 486; DhA i.25 and passim. The fem. " -- sī acts as num. ord. "sixteenth," in phrase kalan nagghati solasiṇ he is not worth a sixteenth particle of A iv.252; S iii.156; v.44, 343; Dh 70; It 19.

Soḷasakkhattuṇa

Soḷasakkhattuṇa sixteen times DA i.261; DhA i.353= Mhvs 6, 37.

Soḷasama

Soḷasama sixteenth Mhvs 2, 29; Vism 292.

Sovaggika

Sovaggika (adj.) [fr. sagga=*svarga; cp. the similar formation dovārika=dvāra] connected with heaven Vin i.294; D i.51; A ii.54, 68; iii.46, 51, 259; iv.245; S i.90; DA i.158.

Sovacassa

Sovacassa (nt.) [fr. suvaca, in analogy to dovacassa] gentleness, suavity D iii.267; A ii.148; iii.180; Nett 40; 127; " -- karana making for gentleness M i.96; A ii.148=iii.180.

Sovacassatā

Sovacassatā (f.)=sovacassa M i.126; D iii.212, 274; A i.83; iii.310, 423 sq., 449; iv.29; Sn 266; Dhs 1327; Pug 24. Sovaccasāya & sovacassiya the same (Dhs 1327; Pug 24).

Sovanaṇa

Sovanaṇa (adj.) [fr. suvanaṇa] golden D ii.210; A iv.393; PvA ii.121; J i.226; " -- maya golden Vin i.39; ii.116; D ii.170 etc.; J ii.112.

Sovanṇaya

Sovanṇaya (adj.) [=sovanṇaka] golden J i.226.

Sovatthika
Sovathika (adj.) [either fr. sotthi with diaeresis, or fr. su+atthi+ka=Sk. svastika] safe M i.117; Vv 187 (=sotthika VvA 95); J vi.339 (in the shape of a svastika?); Pv iv.33 (=sotthi -- bhāva -- vāha PvA 250). -- ālankāra a kind of auspicious mark J vi.488.

Sovtra (nt.) [dialectical?] sour gruel Vin i.210; S ii.111; Vv 198; PugA 232.

Sosa

Sosa [fr. śus] drying up, consumption Vin i.71; Vism 345.

Sosana


Sosānika

Sosānika (adj.) [fr. susāna] connected with a cemetery, bier -- like Vin ii.149; m., one who lives in or near a cemetery A iii.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA i.69.

Sosārita

Sosārita (adj.) [su+osārita] well reinstated (opp. dosārita) Vin i.322.

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Sosika

Sosika (adj.) [fr. sosa] afflicted with pulmonary consumption Vin i.93; iv.8.

Sosīta

Sosīta at J i.390 means either "thoroughly chilled" or "well wetted." It is expld as "him'odakena su -- sīto sūṭhu tinto." Perhaps we have to read so sīta , or sīna (cp. sīna2), or sinna. The corresponding sotatta (expld as "suriya -- santāpena su -- tatto") should then be so tato.

Soseti

Soseti [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See vi'.

Sossati

Sossati is Fut. of suṇāti.

Sohada

Sohada [Sk. sauhṛda, fr. su+hrd] a friend Mhvs 38, 98. See also suhada.

Sneha
Sneha see sineha.

Svākāra

Svākāra [su-ākāra] being of good disposition Vin i.6.

Svākhhāta

Svākhhāta [su-akkhāta; on the long ā cp. Geiger, P.Gr. § 7; BSk. svākhyāta] well preached Vin i.12, 187; ii.199; M i.67; A i.34; ii.56; Sn 567. Opp. durakkhāta Vism 213 (in detail).

Svāgata

Svāgata [su-āgata] 1. welcome Vin ii.11; Th 2, 337; ThA 236. -- 2. learnt by heart Vin ii.95, 249; A iv.140 (pātimokkhāni). See sāgata.

Svātana

Svātana [cp. Sk. śvastana; Geiger, P.Gr. § 6, 54] relating to the morrow; dat. " -- näya for the following day Vin i.27; D i.125; J i.11; DhA i.314; iv.12.

Svātivatta

Svātivatta [su-ativatta] easily overcome Sn 785; Nd1 76.

Svāssu

Svāssu=so assu J i.196.

Svāhaṇ

Svāhaṇ=so ahaṇ.

Sve

Sve (adv.) [cp. Sk. śvas] to -- morrow Vin ii.77; D i.108, 205; J i.32, 243; ii.47; VvA 230; svedivasa DhA i.103. The diaeretic form is suve, e. g. Pv iv.15; Mhvs 29, 17; and doubled suve suve day after day Dh 229; DhA iii.329; J v.507.

H. Ha

Ha [freq. in Rigveda, as gha or ha, Idg. *gho, *ghe; cp. Lat. hi -- c, Sk. hi] an emphatic particle "hey, oh, hallo, I say" Vin ii.109; Sn 666; iti ha, thus Vin i.5, 12; D i.1; a common beginning to traditional instruction Sn 1053; itihaṭṭhaṇ (saying), "thus and thus" Sn 1084; SnA 416 (ha -- kāra); Pva 4 (ha re), 58 (gloss for su).

Haṇ

Haṇ (indecl.) [cp. Sk. haṇ] an exclamation "I say, hey, hallo, look here!" Vv 508 (=nipāta VvA 212); J v.422; VvA 77. Sometimes as han ti, e. g. J v.203; DhA iii.108. See also handa & hambho. In combn iti haṇ (=iti) Sn 783; Nd1 71; or with other part. like haṇ dhī DhA i.179, 216 (here as haṇ di).
Haṃṣa

Haṃṣa1 [fr. haṃsati] bristling: see lomahaṃṣa Sn 270 etc.

Haṃṣa

Haṃṣa2 [cp. Sk. haṃṣa=Lat. (h)anser "goose," Gr. xh/n= Ags. gōs=E. goose, Ger. gans] 1. a water -- bird, swan S i.148; Sn 221, 350, 1134; Dh 91, 175; DhA ii.170; J ii.176 sq.; SnA 277; Pv ii.123; iii.34. Considered as (suvaṇṇa -- ) rāja -- haṃṣa ("golden royal swan") to be king of the birds: J i.207; ii.353; Vism 650. -- At SnA 277 Bdhgh gives various kinds of haṃṣa's, viz. harita', tamba', khīra', kāla', pāka', suvaṇṇa". -- pāka' a species of water bird J v.356; vi.539; SnA 277. -- f. haṃṣ DāvS v.24 (rāja'). -- 2. a kind of building J i.92. -- potaka a young swan Vism 153 (in simile). -- rāja the king of swans Vv 358; Vīn iv.259.

Haṃṣati

Haṃṣati [cp. Vedic haṃṣate Idg. āgher to bristle (of hair), as in Lat. horreo ("horrid, horripilation"), ēr hedgehog ("bristler")=Gr. xh/r id.; Lat. hirtus, hispidus "rough"; Ags. gorst=gorse; Ger. granne & many others, for which see Walde, Lat. Wtb. s. v. ēr. -- The Dḥtp (309) defines as "tuṭṭhi." See also ghaṃṣati2, pahaṃṣati2, pahaṭṭha2, pahaṃṣita2] to bristle, stand on end (said of the hair) Vīn iii.8; M i.79; Caus. haṃṣeti to cause to bristle J v.154. -- pp. haṭṭha

Haṃsana

Haṃsana (adj. -- nt.) [fr. hṛṣ] bristling, see lomahaṃṣa Sn 270 etc.

Haṃṣi

Haṃṣi (indecl.) [?]=haṃci if, in case that J vi.343.

Hankhati

Hankhati see paṭi'.

Hacca

Hacca (adj.) [fr. han] killing, in bhūnahacca killing an embryo A iv.98; J vi.579=587; Miln 314 (text bhūta -- )

Haṃci

Haṃci (indecl.) [haṃ+ci] if Kvu 1.

Haṃṇati & haṃchati

Haṃṇati & haṃchati see hanati.

Haṭa

Haṭa1 [pp. of harati] taken, carried off Vīn iv.23; J i.498. haṭa -- haṭa -- kesa with dishevelled hair S i.115.
Haṭṭha

Haṭṭha [pp. of haṅsati] 1. bristling, standing on end M i.83; Dāvṣ v.64; lomahaṭṭhajāta (cp. ’loma) with bristling hairs, excited D ii.240; Sn p. 14. -- 2. joyful, happy Vin i.15; Sn 1017; J i.31, 335; ii.32; often combed with either tuṭṭha (e. g. J vi.427; PvA 113), or pahaṭṭha (DhA iii.292).

Haṭha

Haṭha [only as lexicogr. word; Dḥṭp 101=balakāra] violence.

Hata

Hata [pp. of hanti] struck, killed D ii.131; destroyed, spoilt, injured Vin i.25; Dhṣ 264; J ii.175; reṇuhata struck with dust, covered with dust Vin i.32; hatatta (nt.) the state of being destroyed Dh 390; hatāvākṣa who has cut off every occasion (for good and evil) Dh 97; DhA ii.188; hatāvasesaka surviving D i.135; pakkha’ a cripple (q. v.); ’vikkhiṭṭaka slain & cut up, killed & dismembered Vism 179, 194. -- hata is also used in sense of med., i. e. one who has destroyed or killed,

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e. g. nāga’ slayer of a nāga Vin ii.195; ’antarāya one who removes an obstacle PvA 1. -- ahata unsoiled, clean, new D ii.160; J i.50; Dāvṣ ii.39.

Hati


Hattha

Hattha [fr. hr, cp. Vedic hasta] 1. hand D i.124; A i.47; Sn 610; J vi.40. -- forearm Vin iv.221; of animals S v.148; J i.149; ’pāḍa hand and foot M i.523; A i.47; J ii.117; PvA 241; DhA iv.7. sahassa’ thousand -- armed Mhvs 30, 75; paṇca’ having five hands J v.425; J v.431 (mukhassa ceva catumāna...ca ca...), kata’ a practised hand, practised (of an archer) S i.62; A ii.48; J vi.211. -- hatthake karoti to bring under one's hand, to take possession of, to subdue J vi.490; hatthāc ganchati to come under somebody's hand, to come under the sway of J i.179; hatthaga being in the power of; hatthagata fallen into the hand or possession of, hatthappatta what one can put one's hand on, i. e. "before his very eyes" Vin i.15. As ’hattha in hand, -- handed; e. g. daṇḍa’ stick in hand J i.59; riṭṭa’ empty -- handed Sdhp 309; viṇā’ lute in hand Mhvs 30, 75. Cp. sa’ with one's own hand. <= 2. the hand as measure, a cubit J i.34, 233 (asitī’, q. v.); Mhvs 38, 52; Vism 92 (nava’ sātaka). -- 3. a handful, a tuft (of hair) VvA 197. -- anguli finger PvA 124 (+pāḍanguli toe). -- athiṭṭika hand -- bone KhA 49. -- antara a cubit Vism 124. -- āpalekhana licking the hands (to clean them after eating -- cp. the 52nd Sekhiya Vin iv.198) D i.166; iii.40; M i.77, 238, 307; A i.295 (v. 1. ’ava’); Pug 55. -- ābharana bracelet Vin ii.106. -- ābhiṣpanna (nt.) incantations to make a man throw up his hands D i.11; DA i.97. -- ālankāra a (wrist) bracelet, wristlet VvA 167. -- kacchapaka making a hollow hand J iii.505. -- kamma manual work, craft, workmanship, labour J ii.220; DhA i.98, 395; iv.64. - - gata received, come into the possession of J i.446; ii.94, 105; VvA 149; (nt.) possession J vi.392. -- gaṇaṇa seizing by the hand Vin iv.220. -- chinna whose hand is cut off M i.523; Miłn 5. -- ccheda cutting off the hand J i.155 (read sugatiyā va hatthacchedādi). -- ccheda= ’cheda J iv.192; DhA iii.482. -- tala palm of the hand VvA 7. -- ttha [cp. Sk. hasta -- stha, of sthā] lit. standing in the hand of somebody, being
Hattthaka [hattha+ka] a handful, a quantity (lit. a little hand) Vv 455 (=kalâpa VvA 197).

Hatthin

Hatthin [Vedic hastin, lit. endowed with a hand, i. e. having a trunk] an elephant Vin i.218, 352; ii.194 sq. (Nâlâgiri) = J v.335 (nom. sg. hatthi; gen. hatthissa); D i.5; A i.209; J i.358; i.102; DhA i.59 (correct hatthi!), 80 (acc. pl. hatthi); size of an elephant Miln 312; one of the seven treasures D i.89; ii.174; often mentioned together with horses ('ass'âdayo), e. g. A iv.107; M iii.104; Vism 269; DhA i.392. ekâcârîka -- h., an elephant who wanders alone, a royal elephant J iii.175; caṇḍa h. rogue elephant M i.519; DA i.37. -- hatthinî (f.) a she -- elephant Dh 105. hatthinkâ (f.) the same Vin i.277; D i.49; DA i.147. -- athhara elephant rug Vin i.192; D i.7; A i.181. -- âcâriya elephant trainer Vin i.345; J ii.94, 221, 411; iv.91; Miln 201. -- âroha mounted on an elephant, an elephant -- driver D i.51; S iv.310. -- âlankârâ elephant's trappings J ii.46. -- kâta=manta el. charm DhA i.163. -- kavântî lute enticing an elephant DhA i.163. -- kalâbha the young of an elephant A iv.435. -- kumbhâ the frontal globe of an elephant J ii.245. -- kula elephant species, ten enumd at VbhA 397. -- kumuda the shoulder or back of an elephant J i.313; Mhv vi.24. Pva 75. 178. -- gopaka an elephant's groom or keeper J i.187. -- damaka elephant tamer M iii.132, 136; SnA 161. -- damma an elephant in training M iii.222. -- nakha a sort of turret projecting over the approach to a gate; 'ka provided with such turrets, or supported on pillars with capitals of elephant heads Vin ii.169. -- pada an elephant's foot M i.176, 184; S v.43; J i.94. -- pâkâra "elephant -- wall," wall of the upper storey with figures of elephants in relief Mhv 33, 5. See Geiger, Mhvrs trsln 228, n. 2. -- pâpbhinna a furious elephant Dh 326; M i.236. -- bandha J i.135=hatthibhanda. -- bhânâ an elephant -- keeper Vin i.85; ii.194. -- magga elephant track J ii.102. -- mangala an elephant festival J ii.46. -- matta only as big as an elephant J i.303. -- mâraka elephant hunter DhA i.80. -- menâ an elephant's groom J iii.431; v.287; vi.498. -- yâna an elephant carriage, a riding elephant D i.49; DA i.147; Pva 55. -- yuddha combat of elephants (as a theatrical show) D i.6. -- râtpaka elephant image or picture, toy elephant (+ass') DhA ii.69. -- lanâda elephant dung DhA iv.156. -- lingasakuna a vulture with a bill like an elephant's trunk DhA i.164. -- vatta elephant habit Nd1 92. -- sâla elephant stable Vin i.277; ii.194; DhA i.393. -- sippa the elephant lore, the professional knowledge of elephant -- training J ii.221 sq. -- sutta an elephant -- trainer's manual J ii.46 (cp. Mallânâtha on Raghuv. vi.27). -- soñdakâ "elephant trunk," an under -- garment arranged with appendages like elephant trunks Vin ii.137.

Hadaya

Hadaya [Vedic hrdaya, hr'd=Av. zorâd, not the same as Lat. cor(dem), but perhaps=Lat. haru entrails (haruspes). See K.Z. xl.419] the heart. -- 1. the physical organ D ii.293; S i.207 (eththa uro hadayan ti vuttañ DhsA 140); in detail: Vism 256, 356; VbhA 60, 239. <-> 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself in the action of the heart S i.199. Thus defined as "cintina" at Dhtm 353 (as had), or as "hadayañ vuccati cittañ," with ster. expln " mano mânasa pañḍâra" etc. Dhs 17; Nd1 412. Cp. DhsA 140 (cittañ abhantâr' aṭṭhena hadayan ti vuttañ). -- With citta at Sn p. 32 (hadayañ te phalessâmi "I shall break your heart"); hadayañ phalitâñ a broken heart J i.65; DhA i.173. chinna h. id. J v.180. hadayañsa santi calmness of h. A v.64 sq.; hadayâ hadayañ aññâya tacchati M i.32. h. nibbâyi the
heart (i.e. anger) cooled down J vi.349; h. me avakaḍḍhati my heart is distraught J iv.415. -- duhadaya bad -- hearted J vi.469. -- aṭṭhi a bone of the heart KhA 49, 50 (so read for pādaṭṭhi, see App. to Pj 1.); Vism 255; SnA 116. -- gata ['ngatal] gone to the heart, learnt by heart Miln 10. -- gama ['ngama] heart -- stirring, pleasant, agreeable D i.4; iii.173; M i.345; A ii.209; v.205; Vin iii.77; Nd1 446; Dhs. 1343; DA i.75. -- parilāha heart -- glow Miln 318. -- phañcana deluding the heart SnA 183 (cp. J vi.388 hadaya -- thena), -- vatthu (1) the substance of the heart Miln 281; DhsA 140.

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(2) "heart -- basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhsA 257, 264. See the discussion at Dhs. trsln lxxvi. and Cpd. 277 sq. -- santāpa heart -- burn, i. e. grief, sorrow Vism 54. -- ssita stuck in the heart (of salla, dart) Sn 938; Nd1 411.

Han

Han (indecl.) see haŋ.

Hanati

Hanati 1 (& hanti) [han or ghan to smite, Idg. *ghjen, as in Av. janti to kill; Gr. qi/na to strike, fo/nos murder; Lat. de -- fendo "defend" & of -- fendo; Ohg. gundae= Ags. gud "battle." The Dhtp (363 & 429) gives "hinsā" as meaning of han] 1. to strike, to thresh S iv.201; J iv.102. -- 2. to kill D i.123; A iv.97 (asinā hanti attānañ); Sn 125; Dh 405; maggañ to slay travellers on the road J i.274; iii.220. -- 3. to destroy, to remove Sn 118; Dh 72. -- Forms: Pres. 1st sg. hanāmi J ii.273; 2nd sg. hanāsi J iii.199; v.460; 3rd sg. hanti Sn 118; A iv.97; DhA ii.73 (=svināseti); Dh 72; hanāti J v.461; hanati J i.432; 1st pl. hanāma J i.200; 3rd pl. hananti Sn 669. Imper. hanā J iii.185; hanassu J iv.42; Dh 355; J i.368. Pot. hane Sn 394, 400; haneyya D i.123; Sn 705. ppr. a -- hanaj not killing D i.116; hananto J i.274. fut. hanissati J iv.102; hañchati J iv.102; hañchama J ii.418. aor. hani Mhvs 25, 64; 3rd pl. hanīṣu Sn 295; J i.256; ger. hantvā Sn 121; Dh 294 sq.; hantvāna J iii.185. -- Pass. haññati D ii.352; S iv.175; Sn 312; J i.371; iv.102; DhA ii.28. ppr. haññamāna S iv.201. grd. hantabba D ii.173. aor. pass. haññisū D i.141. fut. haññissati DA i.134. -- Caus. hanāpeti to cause to slay, destroy J i.262; DA i.159; ghāṭāpeti Vin i.277; ghāṭeti to cause to slay Dh 405; Sn 629; a -- ghāṭayañ, not causing to kill S i.116; Pot. ghāṭaye Sn 705; ghāṭayeyya Sn 394; aor. aghāṭayi Sn 308; aghāṭayi Sn 309; pass. ghāṭīyati Miln 186. See also ghāṭeti. Cp. upahanati, vihanati; "gha, ghāta etc., paligha.

Hanati [*han

Hanati2 [*han for had, probably from pp. hanna. The Dhtm (535) gives had in meaning of "uccāra ussagga"] to empty the bowels Pv iv.88 (=vacca osajjate PvA 268). -- pp. hanna. Cp. uhanati2 & ohanati.

Hanana

Hanana (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

Hanu

Hanu (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. ge/nus chin, Goth. kinnu=Ger. kinn=E. chin, Oir. gin mouth] the jaw D i.11; J i.28 (mahi), 498; SnA 30 ("sañcalana"); VbhA 145 ("sañcopana"). -- sañhananana jaw -- binding, incantations to bring on dumbness D i.11; DA i.97.

Hanukā
Hanukā (f.) [fr. hanu] the jaw J i.498; DA i.97; Miln 229; also nt. Vin ii.266; J i.461; i.127; iv.188; -- 'aṭṭhika the jaw bone J i.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

Hantar

Hantar [n. ag. fr. hanati] a striker, one who kills D i.56; A ii.116 sq.; iii.161 sq.; S i.85; Dh 389.

Handa

Handa (indecl.) [cp. Sk. hanta, ha+n+ta] an exhortative-emphatic particle used like Gr. a)/ge dh/ or French allons, voilà: well then, now, come along, alas! It is constructed with 1st pres. & fut., or imper, 2nd person D i.106, 142; ii.288; Sn 153, 701, 1132; J i.88, 221, 233; iii.135; DA i.237 (=vavasây'atthe nipāto); Nd2 697 (=padasandhi); Pv i.103 (=gaṇha PvA 49); ii.321 (= upasagg'atthe nipāta PvA 88); DhA i.16, 410 (handa je); SnA 200 (vvavasāne), 491 (id.); VvA 230 (hand'->̄ āhaŋ gamissāmi).

Hanna

Hanna (nt.) [pp. of hanati2] easing oneself, emptying of the bowels; su’ a good (i. e. modest) performance of bodily evacuation, i. e. modesty J i.421.

Hambho

Hambho (indecl.) [haŋ+bho] a particle expressing surprise or haughtiness J i.184, 494. See also ambho.

Hammiya

Hammiya (nt.) [cp. Vedic harmya house & BSk. harmikā "summer -- house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store -- ) house Vin i.58, 96, 239; ii.146 (with vihāra, āḍḍhayoga, pāsāda, guhā, as the 5 lenāṇi), 152, 195; Miln 393; Nd1 226=Vism 25. " -- gabbha a chamber on the upper storey Vin ii.152.

Haya

Haya [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, Lat. Wtb. s. v. haedus] 1. a horse Vv 641; J ii.98; Miln 2. -- 2. speed M i.446. -- "vāhin drawn by horses J vi.125.

Hara

Hara (adj.) ( -- ') [fr. ĥṛ] taking, fetching; vayo" bringing age (said of grey hairs) J i.138; du’ S i.36.

Haraṇa

Haraṇa (nt.) [fr. ĥṛ] taking, seizing, removing J i.117, 118, 232; DA i.71. kucchi’ n. filling of the belly J i.277. "bhatta a meal to take along DhA ii.144.

Haraṇaka


Haraṇī
Haraṇī (f.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa˚ nerve of taste Vin ii.137; usually given as "a hundred thousand" in number, e. g. J v.4, 293, 458; DhA i.134. -- 2. in kaṇṇamala˚, an instrument to remove the wax from the ear Vin ii.135. Cp. hāraka.

Harati

Harati [Idg. *gʰer; in meaning "take" cp. Gr. xei/r hand; in meaning "comprise" cp. Lat. cohors. Gr. xo/rtos; Ads. geard=yard. -- The Dhtm expls har laconically by "haraṇa"] 1. to carry J ii.176; Dh 124; to take with one D i.8, 142; opposed to paccāharati VbhA 349 -- 354; SnA 52 -- 58. -- 2. to bring J i.8, 142; opposed to paccāharati VbhA 349 -- 354; SnA 52 -- 58. -- 3. to carry away, to remove D ii.160, 166; J i.282; Sn 469; Mhvs 1, 26; to do away with, to abolish J i.345. -- 6. to take away by force, to plunder, steal D i.52; J i.187; v.254. < -> 7. to take off, to destroy J i.222 (jīvita˚), 310 (visa˚); to kill J i.281. -- Forms: aor. ahūsi Sn 469 sq.; Dh 3; J iv.308; cp. upasa˚hūsi S v.214; pahūsi; ger. haritvū D ii.160; hūtāna J iv.280 (=haritvā C.); inf. haritūṇ J i.187; hūtave Th 1, 186; hūṭaṇ; see voharati; hattuṇ; see āharat; Fut. hūṭhaṇ J vi.500 (=harissati), -- Pass. harīyati M i.33; hṛati J v.254; pret. ahṛatha J v.253; grd. haritabba J i.187, 281. -- pp. ha. -- Caus. hāreti to cause to take Sn 395; to cause to be removed, to remove J i.345; ii.176; iii.431 (somebody out of office); hāretabba that which should be taken out of the way J i.298; Caus. H. harīpeti to cause to be brought, to offer Vin i.245; J ii.38; to cause to be taken (as a fine) Miln 193.

Harāyati

Harāyati [Denom. fr. hiri (=hr), cp. Vedic hrī to be ashamed, Pres. jihreti. -- The Dhtm (438) gives roots hiri & hara in meaning "lajj"] 1. to be ashamed Vin i.88; ii.292; D i.213; M i.120; S iv.62; It 43; Pv i.102; ppr. harīyanto Nd1 466, & harīyamāṇa J iv.171; Nd2 566. Often combd with a & iyati (q. v.). See also hirīyati. -- 2. [in this meaning=Vedic hrī to be angry. Pres. hrīṇé to be depressed or vexed, to be cross, to worry (cp. hariyati) J v.366 (ppr. hariyyamāṇa); Th 1, 1173 (mā hari "don't worry").

Hari

Hari (adj.) [Idg. *gʰel, as in Lat. helvus yellow, holus cabbage; Sk. harita, harīṇa pale (yellow or green), hiri (yellow); Av. zairi; Gr. xol/os green, xol/ h "greens"; Ads. geolo=E. yellow. Also the words for "gold": hāṭaka & hiranya= green, tawny Dhs 617; DhSA 317; " -- ssavanna gold -- coloured J ii.33 (=hari -- samāna -- vāṇa suvāṇna C.); -- candana yellow sandal Vv 831; DhA i.28; -- tāla yellow orpiment Th 2, 393; DhA iii.29; iv.113; -- ttaca gold -- coloured Th 2, 333; ThA 235; -- pada gold foot, yellow leg, a deer J iii.184.

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Hariṇa


Harita

Harita (adj.) [see hari for etym.] 1. green, pale(-- green), yellowish. It is expld by Dhpāla as nīla (e. g. VvA 197; PvA 158), and its connotation is not fixed. -- Vin i.137; D i.148; S i.5; J i.86, 87; ii.26, 110; Pv ii.1210 (bank of a pond); Vv 457 ("patta, with green leaves, of a lotus"); J ii.110 (of wheat); SnA 277 ("hāsa yellow, i. e. golden swan."); -- 2. green, fresh Vin iii.16; A v.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expln "harita nāma pubbanantar aparannant etc."); cp. haritapanna vegetables SnA 283. -- 3. haritā (f.) gold Th 1, 164=Ji.334 ("maya made of gold; but expld as "harita -- mani -- parikkhata" by C.). -- 4. Two cpds., rather odd in form, are haritāmāntar "son of a green frog" J ii.238 (in verse); and haritupattā (bhūmi) "covered with green" M i.343; J i.50, 399.
Haritaka

Haritaka (nt.) [harita+ka] a pot -- herb D ii.342.

Haritatta

Haritatta (nt.) [abstr. fr. harita] greenness Vin i.96.

Haritaka

Haritaka [cp. Epic Sk. haritaka] yellow myrobalan (Terminalia citrina or chebula) Vin i.201, 206; J i.80; iv.363; Miln 11; DhsA 320 (T. haritaka); VvA 5 (t); -- kṛ (f.) the myrobalan tree Vin i.30; M iii.127. pūtāḥṛṭaktī Vism 40; 'paññika all kinds of greens Vin ii.267.

Hareṇukā

Hareṇukā (f.) [cp. Sk. hareṇukā] a pea M i.245; J v.405 (=aparaṇṇajā ti 406); vi.537; hareṇuka -- yūsa pea - - soup M i.245 (one of the 4 kinds of soup).

Halaŋ

Halaŋ=hilaŋ (q. v.); "halaŋ dāni pakāsituj" why should I preach? Vin i.5=D ii.36=M i.168=S i.136.

Halāhala

Halāhala1 [onomat.; cp. Sk. halāhala] a kind of deadly poison, usually as 'visa J i.271, 273, 380; iii.103; v.465; Miln 256; Vism 57; ThA 287.


Haliddā & Haliddī

Haliddā & Haliddī (f.) [cp. Sk. haridrā] turmeric. - 1. haliddā: Vin i.201; J v.89. -- 2. haliddī (haliddi°) M i.127; A iii.230, 233; S ii.101; KhA 64; 'ṛāga like the colour of turmeric, or like the t. dye, i. e. not fast, quickly changing & fading J iii.148 (of citta), cp. J iii.524 sq.

Hava

Hava [cp. Vedic hava; hū or hvā to call] calling, challenge Dāvs ii.14.

Have

Have (indecl.) [ha+ve] indeed, certainly Vin i.2; D ii.168; S i.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J i.31, 365; DhA ii.228.

Havya

Havya (nt.) [Vedic havya; fr. hū to sacrifice] an oblation, offering S i.169; Sn 463 sq.; 490.
Hasati & Hassati

Hasati & Hassati [owing to similarity of meaning the two roots has to laugh (Sk. hasati, pp. hasita) & hṛṣ to be excited (Sk. hṛṣyati, pp. hṛṣita & hṛṣṭa) have become mixed in Pāli (see also hāsa). -- The usual (differentiated) correspondent of Sk. hṛṣyati is haṣati. The Dhtp (309) gives haṇsa (=bārsa) with tuṭṭhi, and (310) hasa with hasana] 1. to laugh, to be merry; pres. hasati Bu i.28; Mhvs 35, 59; hassati Sn 328, 829; ppr. hasamāna is preferable v. l. at J iv.281 for bhāsamāna; aor. hasi J ii.103; DhA ii.17. -- Caus. haseti [i.e. both fr. has & hṛṣ] to cause to laugh; to please, to gladden Mhvs 32, 46; J vi.217, 304; DhA ii.85; aor. hasesi Vin iii.84; ppr. hāsayamanā making merry J i.163, 209, 210; ger. hāsayāvāna Miln 1. -- Caus. II. hāsāpeti SnA 401; J vi.311. Cp. pari’, pa’. -- 2. to neigh (of horses) J i.62; vi.581 (strange aor. hasissiṇsu, expld as hasiṇsu by C.). -- pp. hasita (& haṭṭha).

Hasana


Hasamānaka

Hasamānaka (adj.) [ppr. of hasati+ka] laughing, merry Mhvs 35, 55; (nt.) as adv. "ṇ jokingly, for fun Vin i.185.

Hasita

Hasita [pp. of hasati, representing both Sk. hasita & hṛṣita] laughing, merry; (nt.) laughter, mirth A i.261; Pv iii.35 (=hasitavant hasita -- mukhin C.); Miln 297; Bu i.28; J i.62 (? read hesita); iii.223; Vism 20. -- uppāda "genesis of mirth," aesthetic faculty Tikp 276; see Cpd. 20 sq.

Hasula

Hasula (adj.) [fr. has] is rather doubtful ("of charming speech"? or "smiling"?). It occurs in (corrupted) verse at J vi.503=Ap 40 (& 307), which is to be read as "āḷāra -- bhamukhā (or "pamhā) hasulā sussoññā tanu -- majjhimā." See Kern's remarks at Toev. s. v. hasula.

Hassa

Hassa (adj. -- nt.) [fr. has, cp. Sk. hāṣya] ridiculous Sn 328; (nt.) 1. laughter, mirth D i.19; Sn 926; DA i.72; PvA 226; DhA iii.258; Miln 266. -- 2. a joke, jest hassā pi, even in fun M i.415; hassena pi the same J v.481; Miln 220; 'vasena in jest J i.439.

Hā

Hā (indecl.) an exclamation of grief, alas! ThA 154 (Ap v.154); VvA 323, 324.

Hāṭaka

Hāṭaka (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A i.215; iv.255, 258, 262 (where T reads hataka, with sātaka as v.l. at all passages); Th 2, 382; J v.90.

Hāṭabba

Hāṭabba at Nett 7, 32 may be interpreted as grd. of hā to go (pres. jihīte). The C. expls it as "gametabba, netabba" (i.e. to be understood). Doubtful.
Hättuna

Hättuna see harati.

Hāna

Hāna (nt.) [fr. hā, cp. Sk. āhā] relinquishing, giving up, falling off; decrease, diminution, degradation A ii.167; iii.349 sq. (opp. visesa), 427; Vism 11. — gāmin going into disgrace or insignificance A iii.349 sq. -- bhāgiya conducive to relinquishing (of perversity and ignorance) D iii.272 sq.; A ii.167; Nett 77; Vism 85.

Hāni


Hāpana

Hāpana at J v.433 is with Kern. Toev. i.132 (giving the passage without ref.) to be read as hāpaka "neglectful" [i. e. fr. hāpeti1].

Hāpita

Hāpita [pp. of hāpeti2] cultivated, attended, worshipped J iv.221; v.158 (agghuttaṃ ahāpitaṃ; C. wrongly= hāpita); v.201=vli.565. On all passages & their relation to Com. & BSk. see Kern, Toev. i.132, 133.

Hāpeti

Hāpeti1 [Caus. of hā to leave: see jahati; to which add fut. 2nd sg. hāhasi J iii.172; and aor. jahi J iv.314; v.469] 1. to neglect, omit A iii.44 (ahāpayāṇ); iv.25; Dh 166; J ii.437; iv.182; ahāpetvā without omitting anything, i. e. fully A ii.77; J iv.132; DA i.99. atthaṃ hāpeti to lose one's advantage, to fail Sn 37; J i.251. <— 2. to postpone, delay (the performance of . . .) J iii.448; Vism 129. -- 3. to cause to reduce, to beat down J i.124; ii.31. -- 4. to be lost Sn 90 (? read hāyati).

Hāpeti2

Hāpeti2 [in form=Sk. (Sūtras) hāvayati, Caus. of juhoti (see juhati), but in meaning=juhoti] to sacrifice to, worship, keep up, cultivate J v.195 (agginjaḥ= juhati C.). See Kern, Toev. i.133. -- pp. hāpita.

Hāyati

Hāyati is Pass. of jahati [hā], in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nd1 147 (+pari”, antaradhāyati); Miln 297 (+khīyati); ppr. hāyamāna Nd2 543. Cp. hāyana.

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Hāyana

Hāyana1 (nt.) [fr. hā] diminution, decay, decrease D i.54; DA i.165. Opposed to vaḍḍhana (increase) at M i.518.

Hāyana
Hāyana2 (nt.) [Vedic hāyana] year; in saṭṭhi´ 60 years old (of an elephant) M i.229; J ii.343; vi.448, 581.

Hāyin

Hāyin (adj.) [fr. hā] abandoning, leaving behind Sn 755= It 62 (maccu’).

Hāra

Hāra [fr. harati] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. "hārin taking all that can be taken, rapacious, ravaging J vi.581 (of an army; Kern, Toev. i.133 wrong in trsln "magnificent, or something like it"). Of a river: tearing, rapid A iii.64; iv.137; Vism 231. -- 2. category; name of the first sections of the Netti Pakarana Nett 1 sq., 195.

Hāraka

Hāraka (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M i.385; J i.134, 479; Pv ii.91 (dhana˚); SnA 259 (maṅsa˚). -- mala˚ an instrument for removing ear -- wax Ap 303; cp. hara˚. sattha˚ a dagger carrier, assassin Vin iii.73; S iv.62. See also valli.

Hāri

Hāri (adj.) [fr. hṛ; cp. Sk. hāri] attractive, charming S iv.316; J i.204 ("sadda").

Hārika


Hārin

Hārin (adj.) [fr. hāra] 1. taking, carrying (f. hārinī) J i.133; Pv ii.310 (nom. pl. f. hārī); PvA 113. -- 2. robbing J i.204. -- Cp. hāra˚.

Hāriya

Hāriya (adj.) [fr. hāra] carrying Vv 509; ThA 200; VvA 212.

Hālidda

Hālidda (adj.) [fr. haliddā] dyed with turmeric; a˚ undyed, i. e. not changing colour J iii.88; cp. iii.148.

Hāsa

Hāsa [fr. has, cp. Sk. hāsa & harṣa] laughter; mirth, joy Dh 146; DA i.228=SnA 155 ("āmeṇḍita"); J i.33; ii.82; v.112; Miln 390. See also ahāsa. -- kara giving pleasure, causing joy Miln 252. -- kkhaya ceasing of laughter Dhtp 439 (in defn of gilāna, illness). -- dhamma merriment, sporting Vin iv.112.

Hāsaniya

Hāsaniya (adj.) [fr. has or hṛ; cp. Sk. harṣaniya] giving joy or pleasure Miln 149.

Hāsu˚
Hāsu” (of uncertain origin) occurs with hāsa in combn with "pañña and is customarily taken in meaning "of bright knowledge" (i.e. hāsa+pañña), wise, clever. The syn. javana = pañña points to a meaning like "quick-witted," thus implying "quick" also in hāsu. Kern, Toev. i.134 puts forth the ingenious expln that hāsu is a "cockneyism" for āsu=Sk. āsu "quick," which does not otherwise occur in Pāli. Thus his expln remains problematic. -- See e.g. M iii.25; S i.63; v.376; J iv.136; vi.255, 329. -- Abstr. "tā wisdom S v.412; A i.45.

Hāseti
Hāseti see hasati.

Hāhasi
Hāhasi is 2nd sg. fut. of jahati (e.g. J iii.172); in cpd. also "hāhisi: see vijahati.

Hāhiti
Hāhiti is fut. of harati.

Hi
Hi (indecl.) [cp. Sk. hi] for, because; indeed, surely Vin i.13; D i.4; Dh 5; Sn 21; Pv ii.118; ii.710 (=hi saddo avadhāraṇe PvA 103); SnA 377 (=hi -- kārā nipātā padapūraṇa -- matto); PvA 70, 76. In verse J iv.495. h'etaŋ =hi etaŋ; no h'etaŋ not so D i.3. hevaŋ=hi evaŋ.

Hiṅsati
Hiṅsati [hiṅs, Vedic hiṇasti & hiṅsanti] 1. to hurt, injure D ii.243; S i.70; Sn 515; Dh 132; Pv ii.99 (=bādheti C.); iii.42 (=paribādheti C.); SnA 460. -- 2. to kill M i.39; Dh 270. -- Caus. II. hiṅsāpeti PvA 123. -- Cp. vi’.

Hiṅsana

Hiṅsā
Hiṅsā (f.) [Vedic hiṅsā] injury, killing J i.445; Dhtp 387. hiṅsa -- mano wish to destroy Dh 390. Opp. a’.

Hiṅsitar
Hiṅsitar [n. ag. fr. hiṅsati] one who hurts D ii.243; J iv.121.

Hikkā
Hikkā (f.) [cp. Epic Sk. hikkā, fr. hikk to sob; onomat.] hiccup Sdhp 279.

Hikkāra
Hikkāra [hik+kāra]=hikkā, VbhA 70.
Hinkāra

Hinkāra (indecl.) [hiŋ=hi, +kāra, i.e. the syllable "hiŋ"] an exclamation of surprise or wonder J vi.529 (C. hin ti kāraṇaṇ).

Hingu

Hingu (nt.) [Sk. hingu] the plant asafetida Vin i.201; VvA 186. -- cuṇṇa powder of asafetida DhA iv.171. -- rāja a sort of bird J vi.539.

Hingulaka

Hingulaka [cp. Sk. hingula, nt.] vermilion; as jāti J v.67. 416; VvA4, 168. Also as 'ikā (f.) VvA 324.

Hinguli

Hinguli [Sk. hinguli] vermilion Mhvs 27, 18.

Hinḍati

Hinḍati [*Sk. hiṅḍ] to roam Dḥtp 108 (=āhinḍana). See ā”.

Hita

Hita (adj.) [pp. of dahati] useful, suitable, beneficial, friendly A i.58, 155 sq.; ii.191; D iii.211 sq.; Dh 163. -- (m.) a friend, benefactor Mḥvs 3, 37. -- (nt.) benefit, blessing, good Vin i.4; Sn 233; A ii.96 sq., 176; It 78; SnA 500. -- Opp. ahita A i.194; M i.332. -- āṅkampin friendly & compassionate D i.4, 227; Sn 693; J i.241, 244. -- āṅpacāra beneficial conduct, saving goodness J i.172. -- esin desiring another's welfare, well -- wishing M ii.238; S iv.359; v.157; "tā seeking another's welfare, solicitude Dḥs 1056; DḥsA 362; VvA 260. -- kara a benefactor Mḥvs 4, 65.

Hinati

Hinati [hi, hinoti] to send; only in cpd. pahiṇati.

Hintāla

Hintāla [hiṅ+tāla] a kind of palm, Phoenix paludosa Vin i.190; DhA iii.451.

Hindagu

Hindagu [probably for indagu, inda+gu (=‘ga), i.e. sprung from Indra. The h perhaps fr. hindu. The spelling h˚ is a corrupt one] man, only found in the Niddesa in stock defn of jantu or nara; both spellings (with & without h) occur; see Nd1 3=Nd2 249.

Hima

Hima (adj. -- n.) [cp. Vedic hima; Gr. xeι ma & xeiμ/n winter, xiω/n snow; Av. zaya winter; Lat. hiems etc.] cold, frosty DḥsA 317. -- (nt.) ice, snow J iii.55. -- pāta -- samaya the season of snow -- fall Vin i.31, 288; M i.79; J i.390; Miln 396. -- vāta a snow or ice wind J i.390.
Himavant

Himavant (adj.) [hima+vant] snowy J v.63 (=hima- yutta C.). (m.) Himavâ the Himâlaya: see Dict. of Names.

Hiyyo

Hiyyo (adv.) [Vedic hya, Gr. xqe/s, Lat. heri; Goth. gistradagis "to -- morrow," E. yester -- day, Ger. gestern etc.] yesterday Vin i.28; ii.77; J i.70, 237; v.461; vi.352, 386; Miln 9. In sequence ajja hiyyo pare it seems to mean "to -- morrow"; thus at Vin iv.63, 69; J iv.481 (=sve C.). See para 2. c.

Hirañña

Hirañña (nt.) [Vedic hiranya; see etym. under hari & cp. Av. Zaranya gold] gold Vin i.245, 276; ii.159; A iv.393; Sn 285, 307, 769; Nd2 11; gold -- piece S i.89; J i.92. Often together with suvança Vin i.150; D ii.179; h" -- suvança gold & money M iii.175; J i.341. 'olokana ( -- kamma) valuation of gold J ii.272.

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Hiri & hirf

Hiri & hirf (f.) [cp. Vedic hrf] sense of shame, bashfulness, shyness S i.33; D iii.212; A i.51, 95; iii.4 sq., 331, 352; iv.11, 29; Sn 77, 253, 719; Pug 71; Pv iv.73; J i.129, 207; Nett 50, 82; Vism 8. Expld Pug 23 sq.; is one of the cāga -- dhana's: see cāga (cp. Jtm 311). -- Often contrasted to & combined with ottappa (cp. below) fear of sin: A i.51; D iii.284; S ii.206; It 36; Nett 39; their difference is expld at Vism 464 ("kāya -- duccari'ī'ādhi hiriyati tī hiri; lajja'y' ātān adhivacana; tehī yeva ottappati ti ottappa; pāpato ubbegass' ātān adhivacana"); J i.129 sq.; DhsA 124. -- ottappa shame & fear of sin M i.271; S ii.220; It 34; A ii.78; J i.127, 206; Tikp 61; Vism 221; Dha iii.73. Frequently spelt otappa, e. g. J i.129; It 36. -- kopīna a loin cloth M i.10; Vism 31, 195. -- nisedhā restrained by conscience S i.7, 168=Sn 462; Dh 143; Dha iii.86. -- bala the power of conscientiousness A ii.150; Dhs 30, 101. -- mana modest in heart, conscientious D ii.78; M i.43; S ii.159.

Hirika

Hirika (& hirika) (adj.) [fr. hiri] having shame, only as -- " in neg. ahirika shameless, unscrupulous A i.51, 85; ii.219; Pug 19; It 27 ("tā); J i.258 (chinna' id.); nt. "ṇ unscrupulousness Pug 19.

Hirimant

Hirimant (& hirimant) (adj.) [fr. hiri] bashful, modest, shy D iii.252, 282; S ii.207 sq.; iv.243 sq.; A ii.218, 227; iii.2 sq., 7 sq., 112; iv.2 sq., 38, 109; v.124, 148; It 97; Pug 23.

Hiriya

Hiriya (m. & nt.) [fr. hiri] shame, conscientiousness VvA 194.

Hiriyati (hiriyati)

Hiriyati (hiriyati) [see hariyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hiriyati); DhsA 149.

Hirivera
Hirivera (nt.) [cp. Sk. hrīvera] a kind of Andropogon (sort of perfume) J vi.537; DA i.81.

Hilādati

Hilādati [hlād] to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

Hīna

Hīna [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin i.10; D i.82, 98; S ii.154 (hīnāj ḍhatuṇ paṭicca uppajjati hīnā saññā); iii.47; iv.88, 309 (citta h. duggata); D iii.106, 111 sq., 215 (dhātu); A ii.154; iii.349 sq.; v.59 sq.; Sn 799, 903 sq.; Nd1 48, 103, 107, 146; J i.6; Pv iv.127 (opp. pañīta); Vv 2413 (=lāmaka VvA 116); Dhs 1025; DhsA 45; Miln 288; Vism 13; DhA iii.163. -- Often opposed to ukkaṭhā (exalted, decent, noble), e. g. Vin iv.6; J i.20, 22; iii.218; VbhA 410; or in graduated sequence hīna (>majjhima)＞pañīta (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See majjhima. -- 2. deprived of, wanting, lacking Sn 725= It 106 (ceto -- vimutti’); Pug 35. -- hīnāya āvattati to turn to the lower, to give up orders, return to secular life Vin i.17; S ii.231; iv.191; Ud 21; A iii.393 sq.; M i.460; Sn p. 92; Pug 66; hīnāya vattati id. J i.276; hīnāya āvatta one who returns to the world M i.460, 462; S ii.50; iv.103; Nd1 147. -- ādhimutta having low inclinations J iii.87; Pug 26; ’ika id. S ii.157; It 70. -- kāya inferior assembly VvA 298 (here meaning Yamaloka); PVA 5. -- jaccu low-born, low -- caste J i.5; iii.452; v.19, 257. -- vāda one whose doctrine is defective Sn 827; Nd1 167. -- viriya lacking in energy It 116; DhA i.75; ii.260.

Hīyati

Hīyati is Pass. of jahati.

Hīra

Hīra [cp. late Sk. hīra] 1. a necklace (?) VvA 176. -- 2. a small piece, splinter J iv.30 (sakalika’); hīrāhṭraṇ karoti to cut to pieces, to chop up J i.9; DhA i.224 (+khaṇḍākhaṭṭaṇ).

Hīraka

Hīraka [hīraka+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla” "palm -- splinter," a name for a class of worms Vism 258.

Hīrati

Hīrati is Pass. of harati.

Hīlana

Hīlana (nt.) & ‘ā (f.) [fr. hīl] scorn(ing), disdain, contempt Miln 357; DA i.276 (of part. "re": hīlana -- vasena āmantanaṇaṇ); as ‘ā at Vbh 353 (+ohīlanā); VbhA 486.

Hīlita

Hīlita [pp. of hīleti] despised, looked down upon, scorned Vin iv.6; Miln 227, 251; Vism 424 (+ohīlita oṣñāta etc.); DA i.256.

Hīlīti
Huṇṭhi [Vedic hūṇḍ or hel to be hostile; cp. Av. ūṇḍa awful; Goth. us -- geisnan to be terrified. Connected also with hijṇati. -- The Dhtp (637) defines by "ninda"] 1. to be vexed, to grieve S ii.308; to vex, grieve Vv 8446. <-> 2. to scorn, disdain, to feel contempt for, despise D ii.275; Sn 713 (appāṇ dānaṇ na āhṣeyya); J ii.258; DA i.256 (=vambheti); DhA iv.97; Miln 169 (+garahati). -- pp. hūṇḍita.

Huṇṭ (indecl.) the sound "huṇṭ" an utterance of discontent or refusal DhA iii.108 =VvA 77; Vism 96. Cp. haṇṭ, hunkara growling, grumbling Vism 105. hunkaroti to grumble DhA i.173. hunkaraṇa="kāra DhA i.173 sq. See also huhunka.

Hukku

Hukku the sound uttered by a jackal J iii.113.

Huta

Huta [pp. of juhati] sacrificed, worshipped, offered Vin i.36=J i.83; D i.55; J i.83 (nt. "oblation"); Vv 3426 (su˚, +sudinna, suyittha); Pug 21; Dhs 1215; DA i.165; DhA ii.234. -- āsana [cp. Sk. hutāsana] the fire, lit. "oblation-eater" Dāvs ii.43; Vism 171 (=aggi).

Hutta


Hunitabba

Hunitabba is grd. of juhati "to be sacrificed," or "venerable" Vism 219 (=āhuneyya).

Hupeyya

Hupeyya "it may be* Vin i.8;=huveyya M i.171. See bhavati.

Huraṇṭ

Huraṇṭ (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i.e. before Sn 1084; Nd1 109; usually in connection idha vahuraṇṭ vah in this world or the other S i.12; Dh 20; Sn 224=J i.96; huraṇṭharaṇ from existence to existence Dh 334; Th 1, 399; Vism 107; DhA iv.43. -- The expln by Morris J.P.T.S. 1884, 105 may be discarded as improbable.

Huhunka

Huhunka (adj.) [fr. huṇṭ, hvā "to call," cp. avhayati] calling, challenging S i.208.
He

He (indecl.) a vocative (exclam.) particle "eh," "here," hey M i.125, 126 (+je); DhA i.176 (double).

Hetṭhato

Hetṭhato (adv.) [fr. hetṭhā] below, from below Ps i.84; Dhs 1282, 1284, Mhvs 5, 64.

Hetṭhā

Hetṭhā (indecl.) [cp. Vedic adhastāt=adhāh+abl. suff. 'tāt] down, below, underneath Vin i.15; D i.198; It 114; J i.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J i.176; ii.103; lower in the manuscript, i.e. before, above J i.137, 206, 350; VvA 203; lower, farther on J i.235. -- āsana a lower seat J i.176. -- nāsika -- (sota) the lower nostril J i.164. -- bhāga lower part J i.209, 484. -- mañce underneath the bed J i.197 ('mañcato from under the bed); ii.275, 419; iv.365. -- vāta the wind below, a wind blowing underneath J i.481. -- sīsaka head downwards J iii.13.

Hetṭhima

Hetṭhima (adj.) [compar. -- superl. formation fr. hetṭhā] lower, lowest Vin iv.168; Dhs 1016; Tikp 41; PvA 281; Sdhp 238, 240, 256. 'tāla the lowest level J i.202.

Hetṭhaka


Hetṭhanā

Hetṭhanā (f.) [fr. hetṭhēti] harassing D ii.243; VbhA 75.

Hetṭhēti

Hetṭhēti [Vedic hed=hel or hīḍ (see hīleti)] to harass, worry, injure J iv.446, 471; Pv iii.52 (=bādheti PvA 198); ppr. a -- hetṭhayāṇ Dh 49; S i.21. med. a -- hetṭhayāṇa S i.7; iv.179; ger. hetṭhayitvāna J iii.480. -- pp. hetṭhayita J iv.447.

Hetaṇ

Hetaṇ=hi etaṇ.

Hetu

Hetu [Vedic hetu, fr. hi to impel] 1. cause, reason, con- dition S i.134; A iii.440 sq.; Dhs 595, 1053; Vism 450; Tikp 11, 233, 239. In the older use paccaya and hetu are almost identical as synonyms, e.g. n'atthi hetu n'atthi paccayo D i.53; āṭṭha hetti āṭṭha paccayā D iii.284 sq.; cp. S iii.69 sq.; D ii.107; M i.407; A i.55 sq., 66, 200; iv.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expld e. g. at Nett 78 sq.; DhsA 303. -- There are a number of other terms, with which hetu is often combd, apparently without distinction in meaning, e.g. hetu paccaya kāraṇa Nd2 617 (s. v.
sankhā; mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd2 p. 231, s. v. mūla). <> In the Abhidhamma we find hetu as "moral condition" referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha and their opposites: Dhs 1053 sq.; Kv 532 sq. -- Four kinds of hetu are distinguished at DhsA 303=VbhA 402, viz. hetu’, paccaya’, uttama’, sādhārana’. Another 4 at Tikp 27, viz. kusala’, akusala’, vipāka’, kiriya’, and 9 at Tikp 252, viz. kusala’, akusala’, avyākata’, in 3X3 constellations (cp. DhsA 303). -- On term in detail see Cpd. 279 sq.; Dhs. trsln §§ 1053, 1075. -- abl. hetuso from or by way of (its) cause S v.304; A iii.417. -- acc. hetu (--) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dūsa -- kammakara -- porisassa hetu M ii.187; kissa hetu why? A iii.303; iv.393; Sn 1131; Pv ii.81 (=kiṃ nimitta PvA 106); pubbe katha’ by reason (or in consequence) of what was formerly done A i.173 sq.; dana’ for the sake of gain Sn 122. -- 2. suitability for the attainment of Arahantship, one of the 8 conditions precedent to becoming a Buddha Bu ii.59=J i.14, 44. <> 3. logic Miln 3. -- paccaya the moral causal relation, the first of the 24 Paccayas in the Paṭṭhāna Tikp 1 sq., 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. -- pabhava arising from a cause, conditioned Vin i.40; Dha i.92. -- vāda the theory of cause, as adj. "proclaimer of a cause," name of a sect M i.409; opp. ahetu -- vāda "denier of a cause" (also a sect) M i.408; ahetu -- vādin id. J v.228, 241 (=Jtm 149).

Hetuka

Hetuka (adj.) ("-") [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (manī -- pallanka’); Dhs 1009 (pahātabba’); VbhA 17 (du˚, ti’). usually as sa’ and a’ (with & without a moral condition) A i.82; Vism 454 sq.; Dukp 24 sq. sa’ Dhs 1073 (trsln "having root -- conditions as concomitants"); Kv 533 ("accompanied by moral conditions"); a’ S iii.210 ("vāda, as a "diṭṭhi’"); Vism 450.

Hetutta

Hetutta (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of ("-”) Vism 424 (diṭṭhi-visuddhi’).

Hetuye

Hetuye see bhavati.

Hema

Hema (nt.) [cp. Epic Sk. heman] gold D ii.187; J vi.574. -- jāla golden netting (as cover of chariots etc.) A iv.393; Vv 351, 362 ("ka’). -- vaṅga golden -- coloured D ii.134; Th 2, 333; ThA 235; DhsA 317.

Hemanta

Hemanta [hema(=hima)+anta] winter A iv.138; J i.86; Miln 274.

Hemantika

Hemantika (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin i.15, 31 (rattiyo), 288; M i.79; S v.51; A iv.127; Vism 73.

Hemavataka

Hemavataka (adj.) [fr. himavant] belonging to, living in the Himalaya J i.506; iv.374, 437; "vatika id. Dpvs v.54.
Heraññika (& 'aka)

Heraññika (& 'aka) [fr. hirañña, cp. BSk. hairanyika Divy 501; MVastu i.ii.443] goldsmith (? for which suvaññakāra!), banker, money -- changer Vism 515=VbhA 91; J i.369; iii.193; DA i.315; Miln 331 (goldsmith?). -- phalaka the bench (i. e. table, counter) of a money changer or banker Vism 437=VbhA 115; J ii.429; iii.193 sq.

Hevaṇ

Hevaṇ see hi.

Hesati

Hesati [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pāli con- fused with hrṣ (hasati); see hasati2] to neigh J i.51, 62 (here hasati); v.304 (T. siṃṣati for hiṃṣati; C. expls hiṃṣati as "hessati," cp. abhihiṃṣanā for 'hesanā). <-> pp. hesita.

Hesā

Hesā (f.) [fr. hesati] neighing, neigh Dāvs v.56.

Hesita

Hesita (nt.) [pp. of hesati] neighing J i.62 (here as hasita); Mhvs 23, 72.

Hessati

Hessati is: 1. Fut. of bhavati, e. g. J iii.279. -- 2. Fut. of jahati, e. g. J iv.415; vi.441.

Hehiti

Hehiti is Fut. 3rd sg. of bhavati, e. g. Bu ii.10=J i.4 (v. 20).

Hoti, hotabba

Hoti, hotabba etc. see bhavati.

Hotta

Hotta (nt.) [Vedic hotra] (function of) offering; aggi˚ the sacrificial fire SnA 436 (v. l. BB 'hutta).

Homa

Homa (m. & nt.) [fr. hu, juhati] oblation D i.9; DA i.93 (lohitā').

Horāpāṭhaka

AFTERWORD

1. DICTIONARY WORK.

It had been my intention at the end of the work to give a full account of Pali lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and re-creative work from beginning to end, building an intellectual (so to say manomaya) edifice on newly sunk foundations and fitting all the larger and smaller (khuddaka__nukhuddakani) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: "vettacaro sankupatho pi cinno" (J III.541).

On the road many allurements beset me in the shape of problems which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as "chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out. For the first part of the way I had to a great extent the help and guidance of my teacher and friend Rhys Davids; but the second half I had to go quite alone.--Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to-day to see the task finished.

It happens that with the completion of the P.T.S. Dictionary, the second dictionary of Pali, we celebrate the fiftieth anniversary of the appearance of the first Pali Dictionary by R. C. Childers. That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers' Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pali Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely new dictionary, which is essential for the study of Pali Buddhism from its sources, a task which can never be accomplished with Childers alone. In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: "Rhys Davids wanted to make the Pali Dictionary twice as good as Childers, but it is far more than that." Yet it may be interesting to compare merely on the surface the two dictionaries. The "new" Pali Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half are authentic); the number of head-words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only. Anybody will admit that substantial progress is evidenced by these figures.

2. HISTORY OF THE DICTIONARY SCHEME.

The idea of the Pali Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth International Oriental Congress at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pali with Ernst Windisch in 1904 I
was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one-eighth of the work had been done. Gradually the co-workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in J.P.T.S. for 1909. Then the War came and stopped the plans for good. The failure of the original scheme teaches us that dictionary work cannot be done en passant and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work. This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

3. MY MATERIAL.

The Pali Dictionary is in a certain respect the result of the work of many. It is a resume of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to me: to find the most correct and adequate English term for the Pali word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well-read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions. A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909. Rhys Davids'material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.

Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on vinnana and sankhara. To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:

(1) For the whole alphabet:

All the indexes to the P.T.S. publications. Many of these are very faulty (the Kvsln word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SnA by Helmer Smith. Rhys Davids'annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers'Toevoegselen); to be taken with caution in translations and explanations, but at least equal to Rhys Davids'in extent and importance. It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end). Hardy's occasional slips and references (5 per cent. of the whole).

(2) For single letters:

Mrs. Bode's collection of B and Bh. Professor Konow's collection of S (J.P.T.S. 1909) and H (ibid. 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one-half of K and Mr. E. J. Thomas'N__.

4. HOW TO JUDGE THE DICTIONARY.
(a) I have already given a fairly exhaustive list of abbreviations. To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities. A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger!) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a provisional dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of werden. We are still at a stage of Pali philology, where we can hardly get enough of that kind of thing.

(b) The following are a few additional explanations concerning the use of the Dictionary. --In the Jataka quotations I have not distinguished between the text and the commentary (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small--print C. portions of the J. books. -- Difficult forms, although belonging to some one verb in question, I have given separately, as a help for the student. -- The Causatives have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual. -- The problem of the derivation of Pali words is not cleared yet. We have interchanged between the Pali and the Sanskrit derivations. -- An asterisk with Sanskrit words (*Sk.) means that the word is late and found only in technical literature, i.e. either gram.--lexic. (like Amarakosa), or professional (like Susruta). -- For convenience'sake we have identified the guttural o with the dental n. <> The cerebral k follows upon 1. -- P.D. refers to Pali Dictionary.

(c) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work!), so that changes could not be made in earlier parts, which were found advisable later. Here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning. -- 2. Cross--references are not always exact. -- 3. There exists a certain inaccuracy in the relation between words beginning with aya_ and o_. At first these were treated jointly, but later separated. -- 4. Several mistakes were found in Rhys Davids' excerpts later and are, like others which I have corrected (see e.g. veyyavacca), to be explained by lack of material, or by Rhys Davids being misled through Childers. -- 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e.g. nibbedha and vipancita (which ought to be viyanjita). -- 6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(d) Now, after all this, what is the Dictionary, and what does it claim to be? First of all, it is meant to be a dictionary of Classical and Literary Pali. Words only found in native vocabularies (the Abhp e. g.) are left out, as they are only Pali adaptations of Sanskrit words (mostly lexicographical: sannakaddu=sannakadru, Am.K. only). Nor are we concerned with Inscriptions. Thus it is intended as a general stock--taking of the Pali Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with Buddhaghosa's interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word. Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under sankhara and cp. Mrs. Rhys Davids in K.S. III., preface p. v.
e) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years—which are nothing compared with the life—study required for this purpose—not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pali. Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's S, in spite of very careful work, contain one mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of Toevoegselen is four on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

5. ISSUES INVOLVED IN THE PALI DICTIONARY.

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.

(a) Through a full list of references to nearly every word we are now able to establish better readings than has been possible up to now. The Pali Dictionary is indispensable to any editor of new texts.

(b) Through sifting the vocabulary we can distinguish several strata of tradition, in place as well as in time.

(c) The relation of Classical Pali to Vedic and other stages of Sanskrit is becoming clearer, as also is the position of Epic Pali to Singhalese and Tamil. A good example of the former is offered by the relation of ava_ to o_. With regard to the term "Vedic" a word of warning has to be uttered. There is an older stratum of direct Vedic connection in the four Nikayas; nevertheless in the majority of cases the term is misleading, as we here have to deal with late Pali words which have been reintroduced from Classical Sanskrit a la Renaissance.

It was Rhys Davids' wish, however, that I should use the term "Vedic," whenever a word dated back to that period. -- On the subject in general and the linguistic character of Pali see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, Pali and Sanskrit, Strassburg 1902, especially chapters VII. to XII. Thus some very old (Vedic) words are not found in Classical Pali, but occur later in the Epics (the Va__sas), e. g. sarameya "dog," although Vedic, is only found in Mhbv; sunu, as frequent as putra in Rigveda, occurs only in Mhvs, whereas putta is the regular Pali word. These examples may be increased by hundreds from the Va__sas. There are many more than Rhys Davids assumed on p. vi of preface to Pali Dictionary.

(d) The peculiar interrelation between Buddhist Pali and Buddhist Sanskrit can now be stated with greater accuracy.

(e) Through a tabulation of all parallel passages, given in the Pali Dictionary, we are now able to compose a complete concordance.

(f) From many characteristics, as pointed out in the Pali Dictionary, we can state with certainty that Pali was a natural dialect, i. e. the language of the people. We can now group the canonical books according to their literary value and origin.Therefore we can never have a "standardized" Pali in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e. g. Childers introduction) I may also point to the many onomatopoetic words (see note on gala), and the widespread habit of the reduplicative compounds (see my article "Reduplikationskomposita im Pali," Zeitschr. f. Buddhismus vi., 1925, pp. 89--94).

(g) It will now be possible to write the history of terms. We have material enough to treat philosophical terms (like citta, dhamma, mano, vinnana, sankhara) historically, as well as others of folkloristic importance (e. g. deva, yakkha, vimana). Light will be thrown on the question of the Mahapurisalakkanhas,
which it is interesting to note are in Sn 1022 attributed to Bavari (i.e. the "Babylonian"), and clearly point to the late origin of the Vatthugathas as well as to Babylonian influence.

(h) We cannot always equate Pali: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pali word as its ultimate reduction and explanation. Sometimes Pali formation and meaning are different from the Sanskrit. Popular language and "Volksetymologie" are concerned here. Pali alla means "clean" as well as "wet" (in spite of J.R.A.S. 1924, 186), whereas Sanskrit ardra means "wet"; Pali salura means "dog," but Sanskrit salura "frog"; the root SVID has the specific Pali meaning "boil" or "cook." Many others in the Pali Dictionary; cp. Childers, p. xv.

(i) The Pali Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know Sanskrit. -- In matters of grammar I place Dhammapala higher than Buddhaghosa. There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" vissa is extremely frequent in Vedic and Sanskrit (=visva), but unknown in Pali (where sabba takes its place), except for one passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "sabba," but instead of that he takes it as "visra (musty)," which (as a lex. word) was current in late Pali, but does not fit the passage mentioned. -- Among other errors B explains "stiffness" (swoon) by "calati" (see under chambhita and mucchancikata); in parajita he takes para as instr. of para (=parena DhA III.259); he connects Pali pineti with pinnati (DA I.157, cp. Vism 32 pinana), and he explains attamana as "saka--mana" (DA I.255), thus equalling atta=atman.

(k) In short, the Pali Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pali Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do, after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pali Canon. In connection with this I may point out that one of the greatest needs of Pali scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e.g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.

6. CONCLUSION.

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pali Dictionary. I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pali Text Society and Mrs. Rhys Davids, who helped me with many suggestions re details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer. For all deficiencies I sincerely apologize. Had I had another twenty years' experience of Pali, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self--satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second edition of the Pali Dictionary which will come nearer to the ideal. But then the ideal will have
moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pali alike!

W. STEDE,
227, VALLEY ROAD,
STREATHAM,
LONDON, S.W. 16.
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